

## Mainly About People

### N.S.W.

ACR offers its congratulations to the Rev. George Harris, who was awarded an M.B.E. by the Queen in her New Year honours. Mr Harris recently retired from active work with CMS and is living at Wiseman's Ferry (see ACR, November 18).

The Rev. Roderick Bowie, at present rector of St. James', Turramurra (Sydney) has been appointed Dean of Grafton Cathedral, N.S.W.

The following students who studied through Moore College have been awarded the Diploma of Religious Education of the Melbourne College of Divinity (Dip. R.E.): The Rev. A. A. Abbottsmith; A. R. Alcock; B. A. Carter; B. S. Grace; G. W. Grimes; T. R. Wallace; C. L. G. Ware and W. T. Wheeler.

Too late for our pre-Christmas issue word was received of two rectory births in Sydney diocese. To the Rev. and Mrs. Harry Robertson, of Littleton parish, was born a son, Andrew Stuart. To the Rev. R. L. and Mrs. Coleman, of Canley Heights, was born a daughter, Neridah Joy.

The Rev. N. G. Robinson, rector of St. Paul's, Canterbury, from 1957, has accepted nomination of St. David's, Arncliffe. The Rev. C. M. Gillespie, rector of St. David's, Arncliffe, has accepted nomination to St. Paul's, Canterbury.

Canon H. N. Powys has been appointed Chaplain to Readers in Sydney diocese. He succeeds Archdeacon R. J. Hewitt, who has held this post since 1960 and has now resigned.

Due to leave Sydney next month to take up work as a C.M.S. missionary in Pakistan is Miss D. J. Coghlan. Miss Coghlan has had special links with the parishes of St. Matthew's, Ashbury, and St. Stephen's Mittagong. She is a trained obstetric nurse and former A.N.C.M. staff worker. She has been trained at Deaconess House, Sydney, and St. Andrew's Hall, Melbourne.

The Rev. K. F. Ansell, from the diocese of Grafton, has been appointed Assistant Curate of St. Thomas', North Sydney.

Mr Ralph Barton, formerly missionary with C.M.S. in North Australia and in recent times working at C.M.S. headquarters in Sydney, has been appointed Warden of the Conference Centre, Katoomba. Sharing the work with him will be his wife. They take the place

of Mr and Mrs John Clarke, who have resigned after 3 years at the Centre.

### Victoria

Recent Melbourne diocesan appointments have included:—The Rev. D. C. Orange, vicar of St. Nicholas, Lakes Entrance (Gippsland diocese), to be Chaplain to the Austin Hospital and Bundoora Repatriation Hospital, as from February 1. The Rev. E. Ellis, at present curate of St. Silas', North Geelong, has been appointed to the Melbourne Chaplaincy Department, as from February 14. The Rev. F. A. J. Deamley, curate of St. Andrew's, Brighton, has been appointed to St. James', Moonee Ponds.

Dr Eugene Erny, President of the Oriental Missionary Society, is visiting Australia this month. He will be in Melbourne from January 24-31 and a public meeting has been arranged for Monday, January 24, at 7.45 p.m. in the Assembly Hall, Melbourne. A welcome tea will be held at the O.M.S. Home on Tuesday, January 25, at 7 p.m. Dr Erny will be in Sydney from February 1-8.

### Overseas

Bishop C. K. Sansbury, Bishop of Singapore and Malaya, is to be the new general secretary of the British Council of Churches, in succession to the Rev. Kenneth Slack. Bishop Sansbury, aged 60, has been Bishop of Singapore since 1961. He has had constant contacts with the world-wide ecumenical movement.

The general secretary of CMS in Britain, Canon John Taylor, is to visit Australia for a fortnight at the end of February. Canon Taylor, the purpose of whose visit is primarily for discussion and consultation with secretaries of the Society and others, will visit all States and address a limited number of rallies and conferences.

Before becoming General Secretary of the C.M.S. (U.K.) in succession to Dr Max Warren, Dr Taylor served as a C.M.S. missionary in Uganda, and then as Africa Secretary of the Society. This will be Dr Taylor's first visit to Australia.

It is reported from England that Canon H. M. Arrowsmith, general secretary of the British and Foreign Bible Society, has been received in private audience by Pope Paul VI.

Dr Ruth Coggan, daughter of the Archbishop of York, is to commence training for missionary work at the C.M.S. College, Chislehurst (Kent) early this year. Dr Coggan hopes to serve with the Society in Africa.

## Th.A. CLASS LISTS

The Australian College of Theology has released the following Class Lists for the Th.A. examination. We regret that lack of space made it necessary to hold these over until this issue.

### FIRST CLASS

Dorman, M., G.B.R.E., Bathurst; Bright, D., B.A., Ph.D., G.B.R.E., Sydney; Mark, P., Rockhampton; Scott, M., Newcastle; Kempster, M., D.B.E., Adelaide; Dawson, H., L.L.M., D.B.E., Adelaide.

The F. A. Walton Prize winner is Marian DORMAN.

### SECOND CLASS

Bleby, D., L.L.B., Dip. Soc. Studs., G.B.R.E., Unattached; Bain, F., B.E.E., G.B.R.E., Melbourne; Smith, D., G.B.R.E., Riverina; Coleman, A., D.B.E., Adelaide; Hedger, K., Ballarat; Barstow, E., D.B.E., Adelaide; Campbell, J., G.B.R.E., Tasmania; Bryant, R., D.B.E., Adelaide; Hatherley, J., G.B.R.E., Polynesia; Brake, V., Rockhampton; Jeffries, A., D.C.E., Melbourne; Parsons, P., D.B.E., Adelaide; Davey, T., Dip. Ag. Sc., G.B.R.E., Sydney; Bourne, J., Ph.D., D.B.E., Adelaide; Welley, A., D.C.E., Newcastle; Weisser, M., G.B.R.E., Melbourne; Woollett, R., G.B.R.E., Can. Go.; Jones, L., G.B.R.E., Can. Go.; Hill, P., G.B.R.E., Melbourne; Ho, N., B. Pharm., Sydney; Edwards, E., D.B.E., Adelaide; Ridout, Y., D.B.E., Adelaide; Puffer, D., D.B.E., Adelaide; Lewis, R., Tasmania; Stewart, P., B. Ap. Sc., N. Old; Lewis, F., D.B.E., Adelaide; Unwin, R., D.B.E., Brighton; Adams, K., D.B.E., Adelaide; Phillips, D., D.B.E., Adelaide; Bani, Rev. M., Carmarthen; Nation, F., G.B.R.E., Melbourne.

### PASS

White, E., Melbourne; Lowe, L., G.B.R.E., Nth. Old; Fishburn, T., D.C.E., Brisbane; Hunt, D.C.E., Newcastle; Mitchell, A., Dip. Ed., G.B.R.E., Adelaide; Platt, J., Tasmania; Emmott, A., Dip. Ed., D.C.E., Melbourne; Fisher, J., D.C.E., Melbourne; Mau, K., New Guinea; Nicholl, S., D.B.E., Adelaide; Truebridge, P., Sydney.

### PASS PART 1

Berghoff, W., D.C.E., Melbourne; Birbeck, F., D.B.E., Adelaide; Bissland, M., D.B.E., Adelaide; Bourne, F., D.B.E., Adelaide; Butler, J., Sydney; Brock, E., D.B.E., Adelaide; Bruhn, N., G.B.R.E., Melbourne; Burden, R., C.B.R.E., Riverina; Doyle, R., G.B.R.E., Grafton; Drayton, E., L.L.B., G.B.R.E., Ballarat; Elphick, P., G.B.R.E., Riverina; Flint, P., L.L.B., G.B.R.E., Adelaide; Goss, J., D.C.E., Brisbane; Harris, H., B.E., G.B.R.E., Polynesia; Hobbs, P., G.B.R.E., Perth; June, N.S.A., D.C.E., Brisbane; Kelly, E., D.C.E., Brisbane; King, J., Sydney; Littlejohn, M., G.B.R.E., Melbourne; Loan, G., Deaconess House, Sydney; Lucas, G., D.B.E., Adelaide; McDonald, A., G.B.R.E., Armidale; Mitchell, E., G.B.R.E., Bathurst; Nelson, P., D.B.E., Adelaide; Novice, J., G.B.R.E., Brisbane; Novice, E., D.C.E., Brisbane; Parsons, R., D.B.E., Adelaide; Parsons, J., D.B.E., Adelaide; Parsons, N., D.B.E., Adelaide; Plows, A., D.C.E., Brisbane; Plumb, R., G.B.R.E., Can. Go.; Rhodes, P., D.B.E., Adelaide; Rossiter, A., G.B.R.E., Bathurst; Salmon, E., G.B.R.E., Adelaide; Shaw, J., G.B.R.E., Tasmania; SHELLS, B., G.B.R.E., Melbourne; Slater, R., G.B.R.E., Sydney; Smith, N., G.B.R.E., St. Arnaud; Steele, V., Ballarat; Stevens, P., D.B.E., Adelaide; Treagus, A., D.B.E., Adelaide; Tubb, N., St. Paul's Carpenteria; Ward, D., B.A., D.C.E., Brisbane; Whitley, L., D.B.E., Adelaide; Whyte, H., G.B.R.E., Ballarat.

### Th.A. Part 1 Single Subjects.

O.T.—1, Doc.—2, R.E.—3, Miss.—4, Burgess, M., G.B.R.E., Sydney; Callender, D., L. 4, D.C.E., Melbourne; Church, P., D.B.E., Adelaide; Coggan, M., L. 1, G.B.R.E., Adelaide; de Courcy, J., 2, 3, D.C.E., Melbourne; de Courcy, J., 2, D.B.E., Adelaide; Daly, R., 3, D.C.E., Melbourne; Evans, D., 1, 2, G.B.R.E., Nth. Old; Farrington, K., 2, 3, D.B.E., Adelaide; Fletcher, J., D.B.E., Adelaide; Foukimoana, T., 2, 3, G.B.R.E., Polynesia; Fraser, E., 3, G.B.R.E., Tasmania; Furmen, J., 1, 2, G.B.R.E., Gippsland; Gilfillan, L., 1, G.B.R.E., Adelaide; Granger, G., 2, 3, G.B.R.E., Sydney; Harley, J., 1, G.B.R.E., Armidale; Hawkins, D., 1, G.B.R.E., Gippsland; Hearn, A., 2, G.B.R.E., Gippsland; Henderson, J., 3, Brisbane; Harvey, G., B.Sc., Dip. Ed., 2, D.B.E., Adelaide; Hunt, E., B.A., 1, G.B.R.E., Brisbane; Kisebe, P., 2, 3, G.B.R.E., Melbourne; Lambie, L., 3, D.C.E., Melbourne; Lane, O., 3, D.B.E., Adelaide; Lewis, M., 2, G.B.R.E., Ballarat; McConnell, J., 1, D.C.E., Brisbane; McDonald, L., 2, 3, D.C.E., Melbourne.

The need for a Chapel for the college has long been felt, temporary "chapels" having been used for the past 55 years, since its foundation.

The service was led by the principal, Canon Leon Morris. Dr G. B. Bearham gave the address and the Archbishop of Melbourne took part in the service.

Included among items sealed under the stone was a copy of "The Australian Church Record."

The new building will be octagonal in shape, with the Communion Table in the centre. The pulpit will be in a prominent position.

### M.R.I. aids Moore

St. Andrew's Church, Roseville (Sydney), has included Moore College as part of its diocesan M.R.I. project.

The M.R.I. Sydney committee has sent to the College a cheque for £100 which it received from St. Andrew's for the work of the College.

In the Th.L. results a Moore College student has been awarded the Hey Sharpe prize for the first place in Australia for the whole examination, as well as the Forster Prize for first place in Greek New Testament. (Full official results have, however, not yet been received from the Australian College of Theology, the examining body.)

## THE AUSTRALIAN CHURCH RECORD

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

Subscription 25/ (\$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:— JAN. 27: Jan 20 FEB. 10: Feb. 3 FEB. 24: Feb. 17

## Women confer

Deaconesses from Eastern Australia will be meeting in Conference at the Retreat House, Cheltenham, Victoria, from Monday, January 17, to Friday, January 21, under the chairmanship of the Head Deaconess of Melbourne diocese, Deaconess Mary Kent.

Bishop F. Arnott will lead the Bible Studies and take the services of Holy Communion. Speakers will include the Revs. J. Grant, B. MacGowan and the Rev. Dr M. Thomas, as they speak on youth within and without the Church.

Two Panel Discussions in the evenings will think about the subjects of "Vocation for Women" and "Parents and Modern Youth."

## RIDLEY CHAPEL NOW UNDER WAY

The Foundation Stone for the new Chapel of Ridley College, Melbourne, was laid by the Governor of Victoria, Sir Rohan Delacombe, on December 11.

The need for a Chapel for the college has long been felt, temporary "chapels" having been used for the past 55 years, since its foundation.

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# THE AUSTRALIAN CHURCH RECORD

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

No. 1355 — January 27, 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 1/- (10c.)

## GOLD COAST GOSPEL



Nearly 800 young people converged on the Queensland Gold Coast town of Burleigh Heads over the Christmas-New Year holiday period for the annual Gold Coast Crusade.

The largest group of young people travelled by train from Melbourne and included in this party was a sizable group of Anglican young people.

## Sunday Observance

## "MISLEADING" TV STATEMENT BY CHIEF SECRETARY CHALLENGED

THE president of the NSW Council of Churches, Canon D. B. Knox, has expressed surprise that the Chief Secretary for NSW, Mr E. A. Willis, has persisted in "spreading the misleading notion that the Churches had approved the Government's proposals to liberalise the Sunday observance laws."

Dr Knox said that to dispel this false notion was one of the purposes of the Council's deputation which saw Mr Willis on November 18 and this fact was reported in the Press.

Dr Knox was referring to a Christian Television Association program on ATN Channel 7 on a recent Sunday afternoon, during the course of which Mr Willis said:

"I was very interested to note that the Heads of the Churches overwhelmingly seemed to accept the idea that as long as Sunday morning was preserved for observance of the Sabbath, then it seemed to be a perfectly correct thing in accordance with modern standards to permit of more organised forms of entertainment in the afternoon."

Dr Knox said that Mr Willis' claim was not substantiated by the replies he had received from the Churches and that Mr Willis is well aware of this because this fact was stressed at the deputation on November 18.

This deputation was composed of official representatives of the Council's member Churches, namely — Church of England (Diocese of Sydney); Baptist Churches of Christ, Congregational, Methodist, Presbyterian, The Salvation Army.

### Same status

Dr Knox added: "We made it clear to Mr Willis that the Churches oppose any legislation which provides privileged opportunities for commercialised or entertainment pursuits on Sundays on the ground that this would reduce Sunday to the same status as other days."

"I hope that, should this legislation eventually come before Parliament, Mr Willis will not continue his attempt to claim the support of the Churches for what he personally advocated and in which he has involved his Cabinet colleagues."

Dr Knox said that a Council of Churches' deputation had also interviewed a Committee of the State Opposition Party to make clear that the Churches are opposed to the proposed widening of commercial activities on Sunday.

The President of the Methodist Conference, in a letter to the Chief Secretary dated August 20, 1965, stated the Methodist position as follows:—

"In formulating laws regarding Sunday observance the State should regulate and restrict personal actions only if necessary (a) in the interests of public welfare, i.e., health, working con-

ditions, etc.; (b) to protect Sunday from exploitation in the interests of profit; (c) to safeguard the rights and opportunities of the worshipping community."

The Anglican Bishop of Armidale in a letter to the Chief Secretary dated September 13, 1965, stated:—

### Church views

"Whilst there are strong pressures in the community for the revision of this Act and substantial reasons are produced for such action I am convinced that the Government would not be serving the best interests of the community by any action which would cause further encroachment upon the sanctity and dignity of the Christian Sunday."

"I would further add that whilst this is a request, only for certain limited amendments, you would provide that precedent which would make it impossible for the Government in the ultimate to refuse to lift all restrictions on the use of Sunday."

"May I express the hope that the Government will feel able to continue the status quo in the matter of amending the legislation relating to Sunday sport and entertainment?"

A Presbyterian statement on the subject had declared that the Presbyterian Church opposes "any legislative measures which would provide privileged opportunities for commercial and entertainment pursuits which would reduce Sunday basically to the same status as other days."

... the Presbyterian Church opposes the making of legislative provision for commercial pursuits and commercial entertainment on Sunday afternoons."

In a statement in one of his Diocesan Letters the Anglican Archbishop of Sydney said: "Members of the Church of England in Australia believe that Sunday should be observed as a day for worship of Almighty God and of rest for as many people as modern conditions of life allow."

"There can be no question that a weekly day of quietness and restfulness is of great benefit to all people whether they are Church attenders or not."

"We would regret, therefore, any developments which would tend to destroy the traditional observance of Sunday and to take away from others their chance of rest with their families."

In a letter dated August 16, 1965, the Chief Secretary of the Salvation Army, Colonel G. S. Palmer, said: "The Salvation Army would oppose the commercialism of organ-

ised amusements which would seek to misuse the day by turning the people's leisure to private gain."

"The Salvation Army is convinced that any legislation which, by design or default, curtails the freedom, or weakens the desire of the ordinary citizen and his family to attend the church of his choice, or diminishes the true character of the Lord's Day, is against the public good and is a contradiction of the divine intention for the day."

A statement issued by the Baptist Union of N.S.W. said: "We are aware that there are always pressures on State Government legislators from interests which are indifferent to the spiritual and moral well-being of the community."

"We view alterations to the present laws regarding Sunday entertainment and Sunday sport as a further concession to these interests. We trust that the present government will take whatever action is possible to prevent any further decline in our moral integrity and well-being as a community."

### William Booth remembered

The Salvation Army has announced plans to incorporate the birthplace of William Booth in a big new social centre costing £300,000.

Under a scheme which is being put to the City Council the small Georgian terrace house will be the focal point of the new building which will incorporate the two Centenary Appeal projects — a goodwill centre and a men's hostel.

William Booth was born in Nottingham in 1829.

### "New" trowel



● Pictured is one of the four new full colour covers for the "Trowel" Teaching materials for 1966. Further details on other developments appear on page 4.

## SUBSCRIPTION FORM

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# Who shall separate us from the love of Christ?

The following is the text of a sermon preached in December by the Rev. Dr. Howard Guinness, rector of St Michael's, Vaucluse, at a Valedictory Service to mark the departure of Miss Annette McCaw for service with the South American Missionary Society. We are publishing this sermon as we believe it has much to say to the whole Church at the present time.

My text is taken from the eighth chapter of Romans, verse 35. "Who shall separate us from the love of Christ?" This service is the climax of three years for it is three years ago in this church that Annette found Christ and was saved by Him.

Since then He has been disciplining her, teaching her and using her for His glory. Now He is commissioning her to go to the Argentine to be His witness there.

This is a glorious chapter, this eighth chapter to the Romans, and I want her always to remember it in connection with this service.

It starts, as you all know, with the message of NO CONDEMNATION and then, as Paul goes through the Christian life with its battle and its joy we can see clearly the message of NO FRUSTRATION; finally, in the climax of our text, there is NO SEPARATION.

## NO CONDEMNATION

First then, NO CONDEMNATION. There is no condemnation to those who are trusting in Christ, the apostle says, and the reason is clear: the Saviour has borne our sins in His own body on the Cross.

As a result there is no judgment coming to the Christian. His sins have already been judged in his Saviour Who died in his stead. Now this glorious message of no condemnation is right at the heart of the Gospel, and it is this which has changed Annette's life; it is this that she is commissioned supremely to preach and to share with those to whom she goes.

Let the Cross always be your glory, Annette, and the very heart of your message, whether it is accepted or rejected.

## NO FRUSTRATION

(i) No frustration in the war against the lower nature.

As we go on to the rest of this chapter, we find first of all in verse 7 that the Christian is at war with his lower nature.

The apostle says this, "The mind that is set on the flesh, that is on the lower nature, is hostile to God. It does not submit to God's law so that those who are in the flesh, that is who are pleasing the lower nature, cannot please God."

This is a picture of the war which is a life-long war for the Christian against his lower nature, for let us be clear, the influence of the lower nature can never be annihilated, done clean away for the Christian while he is in the body, that is while this natural body of ours is alive.

The lower nature can indeed be NOT IN CHARGE. This is the very heart and centre of the message of the fullness of the Spirit which this chapter is about, that the Spirit may dominate the life and not the flesh, not the lower nature.

As we battle against our lower nature, through the power of Christ, there will be many and grievous temptations, but there need not be defeat. Indeed, there may sometimes be battles lost but let us remember that although individual battles may be lost, the war is to be won.

For the overall picture is of victory of Christ, here in this life, and finally in the life to come when temptation itself is

done away because the body as we know it now with all its limitations and all its temptations and weaknesses will be done away and we will have a new body. Therefore, despite the fact that there may sometimes be defeats, yet nevertheless, the war is won in Christ and there need be no frustration at this level.

(ii) No frustration in the matter of guidance.

Then you will notice in verse 14, where the apostle speaks about the guidance of the Spirit, he says, "For all who are led of God, they are the sons of God."

Now I think it is perfectly true that in finding the guidance of the Spirit in the Christian life we are often perplexed. The life of guidance is not an easy life. It is far from automatic.

Sometimes we are not at all sure whether we should go forward or go to the left or to the right. Indeed, we are often called to go forward by faith and it is only when we do step forward by faith, turning neither to the left nor to right, that we hear the voice behind us saying, "That's the way. Walk in it."

But when at the end of life or further along the path we look back, then we can see clearly that the Holy Spirit has indeed been guiding us. Let us make sure of this that, although there is sometimes perplexity and sometimes a lack of absolute certainty, we indeed have to walk by faith, sometimes in the dark yet, in this life of guidance there is no frustration.

(iii) No frustration in spite of suffering.

Then on to verse twenty-three, where he talks to us about the mystery of suffering and says this, "We groan inwardly as we await the adoption of sons the redemption of our bodies."

Suffering is indeed a mystery and is normally linked with this body of ours, as he does here in verse twenty-three. And in this suffering which is a discipline in our pilgrimage we'll get hurt, hurt sometimes to the point of crying out with the pain of it. Indeed, we will sometimes be tempted to blame God, and even in extremity, to curse God.

Yet, even despite that, in the depth of that temptation, we will find our Saviour with us, for there is no point of our suffering where He has not already suffered and been tempted. We are being initiated in this way into the fellowship of His sufferings; sufferings of the mind and the body and the spirit.

But while we suffer there need be no frustration if we will share it with Christ. Who knows so much about it. Out of it will come strength, added ability to sympathise with others and added maturity of character.

(iv) No frustration in the prayer life.

Then, in verse twenty-six, he speaks about the discipline of prayer, "Likewise the Spirit helps us in our weakness, for we know not how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words."

And He Who searches the hearts of men, knows what is in the mind of the Spirit because the Spirit intercedes for the saints according to the will of God. Annette will probably

discover, like the rest of us, that times of prayer may get skipped through weariness or disinclination and yet, deep within her there will be an inward pressure of the Spirit in wordless prayer. And I would remind her that God, praying within her, cannot fail. God's prayers within her and through her cannot remain unanswered. She will be perplexed in prayer, I am certain.

She will sometimes wonder whether the heavens are not brass. She will sometimes be tempted to doubt whether there is anything in prayer.

Let her always remember that her Saviour before her was tempted to such doubts, "My God, My God, why hast Thou forsaken Me?" Was not the heaven at that moment as brass? And so with her Saviour, Who passed through these temptations and came out victoriously on the other side, she too in His strength will be victorious. There will be no frustration, even when tempted to the utmost limit to doubt the value of prayer.

(v) No frustration in interpreting the providence of God.

Verse 32 brings us to the conclusion of this thought, no frustration. He speaks here about God's wonderful provision in these words, "He Who did not spare His own Son but gave Him up for us all, will He not also with Him freely give us all things?"

The South American Missionary Society is vividly aware that God's provision does not always cover safety of body. For it is reminded that Gardiner, in the early days, died of starvation in Tierra Del Fuego.

And yet this verse is true that Christ intends freely to give us all things necessary for our task of being His witnesses wherever He places us; we here at home and Annette out in the battle field in the Argentine. And we would remind her now that the provision does not necessarily mean that she will be kept safe from hurt of body, and mind and spirit. It does not even mean that she will not be called upon to suffer death, there.

This we do not know, but we do know that, until her task is done, she is immortal; nothing can touch her.

We know that if the Lord were to call her, in our view prematurely, to be with Himself and to lay down her weapons of battle so far as this earth is concerned that her task would indeed be finished and she would be promoted to glory. Until that moment, and none of us knows when that is, all provision for every task is hers.

And so, whether at war with the lower nature, or being guided through life by the Spirit, or facing the mystery of suffering or the discipline of prayer or the fact of God's loving provision which sometimes may perplex us since it may not cover some of the things that we think we urgently need at this moment, right through this there is no frustration, there is liberty of the Spirit, there is joy in service.

## NO SEPARATION

Thus finally Paul brings us to NO SEPARATION, in verse 35, "Who can separate us from the love of Christ?" Many things will try; unbelief; sometimes even a doubt whether God exists; so severe may be the temptation;

or possibly an inability to get on with one's colleagues; possibly a disappointment with the meagreness of results; or physical weariness and illness and pessimism; or loneliness or depression.

Almost anything in the gamut of human temptations will assail and will try to drive a wedge between Annette and Christ.

They will fail. They will fail signally to do this, for her Saviour has left the pressure of all these things, every single one of them. He has been tempted at every point as we are, yet without sin. Therefore He is able to succour those who are tempted in this way. And I want to finish with the words of Paul, or may I say, a modern interpretation of the words of Paul from the words of our text to the end of the chapter.

Here they are: "Who can separate us from the love of Christ? When we have trouble or calamity? When we are deserted by those we love or disowned by those we trust?"

When even doubts about God Himself shake the very foundations of life, is it because He doesn't love us any more? If we are hungry or penniless or in danger or threatened with death, has God deserted us? No, for the Bible tells us that for His sake we must be ready to face the worst life can do to us and accept it patiently. But despite all this, overwhelming victory is ours through Christ Who loves us.

For I am convinced that nothing can ever separate us from His love. Death can't and life can't. The devils themselves can't and the angels won't.

Nor can distance even though we were banished to some far galaxy or buried in some fathomless ocean. Nothing, nothing will ever be able to separate us from the love of God that is ours in the Lord Jesus. Amen.

## EDITORIAL:

### WHO IS CHEER-LEADER?

The whole world is screeching at Rhodesia. But before we join in the chorus we would do well to ask ourselves a question—who is the cheer-leader?

We suggest you will find him not on Africa's soil but in an ancient Oriental city to Australia's north-west. And he's been at this musical game for many years now.

That a great many of Africa's black people are today being denied their rights cannot be denied. Whites are denying them. So also are fellow-blacks and Arabs. That black Africans are being exploited, ill-treated and ill-used in many places cannot be denied. Whites are doing this. So also are fellow-blacks and Arabs.

The issue of basic human rights is a highly important one. But if some of Africa's black people are being denied some of their rights we must also face the fact that there is active in the world today a force which would deny all men all rights—the force of International Communism.

For let us not delude ourselves as we bask in the sunshine of Moscow's smiles. Behind all the talk of peaceful co-existence, behind the trade pacts and cultural exchanges, behind the efforts at patching up the India-Pakistan quarrel, there lurks the unchanged face of naked Communism.

It was that great protagonist of "peaceful co-existence," Nikita Khrushchev, who reminded us that the smiles of the Reds do not mean the abandonment of their basic beliefs. He who thinks so is "deceiving himself cruelly." Communists, said Khrushchev, are as sure that their ideology will destroy the West as "we are sure the sun will rise tomorrow. All we have to do is grease our ideology with butter."

The West may be adrift from its moorings and have lost its direction but International Communism knows where it is headed — to a goal of world domination.

If Rhodesia's white rulers are overthrown who will benefit the most? The black people of that country? Like their fellows elsewhere — the massacred Tutsis of Rwanda, the political prisoners of Ghana and Malawi, the persecuted Negroes of the Sudan, the deposed leaders of Nigeria?

Of course, we are so often told, our own history is every bit as splashed with blood as the history of modern Africa. But we are not living in the 11th century, or the 16th or the 18th. We are living in the 20th and we face a peril such as the world has never seen before, born of the very Pit itself, fathered by Satan himself.

We are not in the midst of a struggle with International Communism. We are in the late stages of that struggle. For the Red areas on the map of the world are not the full measure of Communist expansion. The forces supporting Communism are active everywhere as they are in our own country.

The issues in Africa today, the issue of Vietnam, the issues of the Middle East, of Latin America, of Cuba, must all be judged in the light of this struggle.

Let us not be too quick to join the screaming mob. Before we throw Rhodesia to the wolves let us ask ourselves whose wolves they are!

## C.B.A. PROGRAMS WELL RECEIVED

The Christian Broadcasting Association is now supplying Gospel program material in one form or another to almost 100 of Australia's 111 commercial radio stations.

With constant efforts being made by C.B.A. to produce programs which are good in both content and technical quality, radio station managers are welcoming C.B.A.'s many programs.

One manager spoke recently of the "valuable service C.B.A. has rendered to the commercial stations throughout Australia." The manager of a South Australian station wrote recently: "Again we wish to express our appreciation for the magnificent effort of the Christian Broadcasting Association and we are pleased to be able to include eight C.B.A. features in our 1965 Christmas programs."

The manager of 6GE Geraldton, W.A., wrote: "May we compliment you on the manner by which you have maintained such high quality in production of your features, and for the contribution you make to the broadcasting industry."

The chairman and one of his officers at the Australian Broadcasting Control Board in Melbourne also conveyed their thanks for the way in which C.B.A. programs have "helped to raise and maintain the standards of religious broadcasting in Australia."

Readers who would like more information about the work of the Christian Broadcasting Association or who would like to contribute to the association's financial needs are invited to write to:—Christian Broadcasting Association, 420 Lyons Road, Five Dock, N.S.W.

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Applications should be made to the Principal, Moore Theological College, Carrillon Avenue, Newtown, N.S.W., from whom further details may be obtained.

## A.C.C. STATEMENT ON VIETNAM

The Australian Council of Churches has forwarded to the Prime Minister (Sir Robert Menzies) a statement on the Vietnam conflict agreed to by Asian and U.S. Churchmen meeting in Bangkok.

The statement urges "restraint in military operations" and particularly calls for a halt to the bombing of North Vietnam "with a view to removing a barrier and creating better conditions for negotiation."

The nine-point statement:

1. Seeks all possible initiatives to move action from the battlefield to the negotiating table.
2. Urges that U.S. and South Vietnam forces discontinue the bombing of North Vietnam.
3. Urges all contending parties to use restraint in military operations so as to avoid escalation of the conflict, to encourage by evidence of good faith the move to the conference table and to limit suffering and loss of life.
4. Advocates that the authorities in Hanoi and Saigon develop greater flexibility in their attitudes towards relationships between negotiation and withdrawal of troops.
5. Advocates that, when an opportunity for discussion or negotiation appears, all contending parties test the seriousness of others in the process of discussion or negotiation and not by advance judgment.
6. Supports the Secretary-General of the U.N. as he continues to explore the possibility of creating the conditions and opportunities for the negotiating process.
7. Encourages restudy of the Geneva Conference of 1954, with a view to finding a means of

bringing together the interested parties in the present situation. 8. Seeks recognition of the importance of Asian countries not directly involved in the conflict making available their good offices in seeking and facilitating the way to solutions.

9. Pressures for increased steps to alleviate human suffering caused by the conflict.

## English Church numbers decline

A statistical survey of the Church of England released in England this month shows a decline in the number of confirmations per thousand of population in recent years.

In the age group 12-20 confirmations per thousand have fallen 49.5 in 1911 to 31.3 in 1964. There was a fall from 191,000 in 1961 to 156,000 in 1964. The survey's compilers attribute at least some of this fall to the shortage of clergy in England.

Other interesting facts uncovered included:—

● Ordinations of deacons rose from 455 in 1955 to a peak of 636 in 1963, but declined to 605 in 1964. But the numbers in the full-time ordained ministry showed an average increase of entrants over losses of 109.4 for the years 1959-64.

● The average age of all dignitaries (from archbishops to rural deans) remained constant from 1959 to 1963 at 58. On average during this period a dignitary's duration of service in his office was 5 1/2 years.

● The average age of parochial incumbents is constant at 53. The average duration of an incumbency has risen slightly in recent years, from 6.8 years in 1959 to 7.3 in 1963.

The average age of parochial incumbents at their ordination is 29.9, over 3,000 of the total of a little over 10,000 having been ordained when they were 30 or more years old.

● A table of deaths of clergyman shows that in 1964, 371 died after retirement and 118 before retirement.

● Although there were in 1962, 27,384,000 baptised Anglicans in England, the survey points out, only 9,842,000 of these had been confirmed (forty-four per cent of baptised aged thirteen and over).

● The number of these who were on an electoral roll was a mere 2,793,191 (thirteen per cent of baptised aged seventeen and over), while the 2,347,201 Easter communicants represented only twenty-four per cent of confirmed members.

(All these figures relate to 1962—the latest available).

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## CMS DIARY DATES

The following are some of the functions planned by C.M.S. in Victoria during the year 1966. Clergy and others are invited to note them.

**Public Rallies:** Monday, March 7—Kew Town Hall, for Canon John Taylor, General Secretary of C.M.S., London. Wednesday, June 29—Birthday Rally. Friday September 16—Annual Meeting and Rally. Friday, December 9—M.S.L. Annual Meeting and Rally.

**Camps and Conferences:** January 21-28 Summer Conference at Belgrave Heights. April 8-11 (Easter)—C.M.S. Members' Camp at Belgrave Heights. April 23-25—Prayer Conference at Belgrave Heights.

**Missionary Service League (M.S.L.):** Saturday, March 26—Annual Reunion at St. Thomas, Essendon from 3.30 p.m., Saturday, July 9—Members and Friends Meeting from 3 p.m., Friday, December 9—Annual Meeting and Rally in Chapter House.

**Prayer Meetings:** Every 1st Saturday at 3 p.m., at 9 Finch Street, East Malvern. Every 2nd Tuesday, from 1 p.m.-1.30 p.m. in Fellowship Rooms. Every 3rd Saturday at 3 p.m., at 11 Winslow Green Road, Canterbury. June 19-26—Week of Prayer. November 21-25—week of Prayer. Tuesday, November 29—Day of Prayer (St. Andrew's Eve).

(The Messenger)

## World outreach of S.A. church

PEOPLE from a number of overseas countries are receiving regular mailings of Bible Study notes and Christian publications from an Australian church.

As part of its outreach program Holy Trinity Church of England, Adelaide, well known as a strongly evangelical centre, has a program called "Holy Trinity Overseas Bible Correspondence Fellowship."

Members of Trinity's congregation sponsor clergy, missionaries and laymen from overseas countries to make possible regular mailings of study material. The list of those receiving this material has now grown to 150. People in India, Pakistan, Tanzania, Kenya, Peru, Brazil, Iran and New Guinea are being helped in this way as well as some in North Australia.

Writing about the scheme recently, the secretary, Miss Ann Fander, said:

"We have just heard that His Excellency, Mr. J. Malecela, is now a member of the Tanzania Mission to the United Nations in New York. How appropriate to his task are the Bible Study Notes on the Book of Isaiah which have been sent to him regularly from our church."

## OFF THE RECORD

### ALARMING EVENT.

From "The Australian Baptist" comes the story of the American preacher who had his morning sermon interrupted in a most alarming manner. His wrist watch alarm sounded out loud and clear at 11.40 a.m. Immediately under suspicion were his 16-year-old daughter and 11-year-old son. The culprits later admitted to having set the alarm, but added that they really meant it to go off at 11.50 a.m. to remind their father that he had 10 more minutes to preach!

### FIFTY YEARS AGO.

From "The Church Record," January 21, 1916: "Perhaps no sin—not even that of ill-temper or of drunkenness—mars the happiness of so many lives as worry. . . Now, why is worry wrong, so wrong that in the first line of this article I called it a sin? Worry is wrong, and sinful, for the simple reason that it is distrust of God. It is a constant fear for the future, a fear that God will be less gracious and loving to us than He has been in the past; and it is this mistrust of God that is wrong, after all the love that He has so abundantly showered upon us."

### MOSLEM VIEWPOINT.

Mrs D. M. Clack, writing in "The Australian Baptist," says: "We have never doubted the evangelistic fervour of the Moslems but it was nevertheless rather a shock to read this quotation from one of their publications:

"The task of shattering the Cross to pieces demands that Moslem missionaries should carry the fight into the home lands of Christians. The day does not seem distant when only one religion will prevail over the world—the religion brought by the prophet Mohammed!"

Put this way the Moslem fervour certainly gives Christians cause to think anew of their own evangelistic task in the light of that day when Christ returns.

### WELL SAID.

"It is easier to talk with other Christians about unity than to talk with those who are not Christians about Christ." (Bishop Joseph Fison.)

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## BOTH SIDES OF THE UNITY FENCE

STEPS TO CHRISTIAN UNITY, edited by John A. O'Brien. London, Collins, 1965, 318 pages, 28/-.

Twenty-four scholars, theologians and churchmen of various denominations, from the Continent, Great Britain and the United States, contribute essays on some of the issues of ecumenism today.

Quite a galaxy has been assembled, for the authors include Karl Barth, Hans Kung, Yves Congar, Cardinals Bea and Cushing, Max Thurian, Visser't Hooft and Canon Bernard Pawley.

The Editor is a Roman Catholic Professor of Theology, and the main emphasis of the book is on the problems of unity in the light of Roman and Protestant differences. It begins—as conventionally nowadays—with "The Scandal of a Divided Christendom," and asks, with some realism, what steps need to be taken if a rapprochement is to occur.

Although the contributors are mostly experts of one sort or another, this is specifically a book for the general reader.

The frank and uninhibited approach of the Roman Catholic writers is a notable feature, and it is a pity that this side is so much better represented than the Protestant side, which is of a somewhat "liberal" flavour.

It is, however, refreshing to find Karl Barth asserting the doctrine of the invisible church ("the unity of the church does exist, but on an invisible and spiritual plane"), and expecting "visible unity" at the return of Christ.

Accordingly, Barth does not believe that "any step backward" in the ecumenical movement could "deal a terrible blow to the Christian cause."

The whole discussion is made more interesting by the short biographies given of each contributor.

The steps actually being taken from the Roman Catholic side to clear away unessential impediments are duly recorded in the course of the debate. How intractable are the ultimate differences?

Barth speaks kindly, but firmly. "I think the greatest obstacle could well be a very small word which the Roman Church tacks on to the end of every one of our propositions."

"This very small word 'and.' When we say Jesus, the Catholics say Jesus and Mary. We seek to obey only our sole Lord—Christ. The Catholics obey Christ and his earthly vicar, that is to say, the Pope. We believe that the Christian is saved by the merits of Jesus Christ; but the Catholics add: and by his own merits, that is to say, his good works. We think that the only source of Revelation is the Scriptures; the Catholics add: and Tradition. We say that knowledge of God comes from faith in His word, as it is expressed in Scripture. The Catholics add: and from Reason."

An interesting and informative book; itself a sign of the very welcome change in the climate of relationship between Roman and Reformed Christianity.

—D. W. B. ROBINSON.

—W. J. DUMBRELL

### SUNDAY SCHOOL TEACHING COURSES—1966

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## Reprints

A third impression of Bishop Ryle's *Five English Reformers* (paperback, pp. 160, 3/6 English) has also been published by the Trust. This was first published in *Light from Old Times* in 1890.

As an example of his vigorous writing, listen to this on Bishop Hooper of Gloucester: "He was, perhaps, the noblest martyr of them all. . . . Some might say that (he) was not more so than the Thirty-nine Articles."

"Hooper was a far-sighted man, and saw the danger of leaving nest-eggs for Romanism in the Church of England. In his famous dispute with Crammer and the other bishops about wearing Romish vestments at his consecration, it has been I know, the fashion to condemn him as too stiff and unbending. I say boldly that the subsequent history of our Church makes it doubtful whether we ought not to reverse our verdict. The plain truth is, that in principle Hooper was right, and his opponents were wrong."

The author states in his preface, "I confess that it is with the greatest diffidence that I have made the following addresses on New Testament characters into a book. Unfavourable comparison with such shining examples as Dr. Alexander Whyte's classic studies, is almost inevitable. Nevertheless I think there is a place especially in the Bible Classes for something more strictly factual than his brilliantly original, and often highly imaginative treatment of character about whom we are seldom given more than the briefest details. I have made very little attempt to draw on the imagination after the manner of Dr. Whyte, nor do I think the method to be recommended; without his genius it would be presumptuous."

The selection of characters is 30 in number, all in the New Testament, and of more or less prominence in the Gospel story. They are very readable and full of interest and stimulating.

They should be of help to Bible Class leaders and teachers and preachers too will find in them information for sermons. This is a book to be recommended. One study is full of pathos, on Timothy, "Come before Winter," reminding us, as the writer points out, of the imprisonment of Tyndale.

R. B. ROBINSON.

## Banner of Truth

REPENTANCE, by John Colquhoun. Banner of Truth.

This Banner of Truth paperback expounds the Evangelical doctrine of repentance and makes the right connections between the Work of The Spirit in Repentance and Justification.

To some degree it is tediously written, but this is understandable when the author's background and times are borne in mind.

But it does offer to its readers a fairly full treatment of these important Biblical themes, displaying the wide Bible knowledge which commands our respect in this Banner of Truth publications.

—W. J. DUMBRELL

## HEARTS AFLAME

By Simeon

All I need to live by is the golden rule, you can keep your religion.

The Golden rule is just too much for us. "For by the Law is the knowledge of sin."

May the weight of the Ten Commandments drive us to rest our faith in Christ.

The first book published by the Banner of Truth Trust, in 1958, was the Puritan Thomas Watson's *A Body of Divinity*. This was a series of sermons on the Westminster Assembly's Catechism, originally published in 1692. The Trust has now put out a new edition, entirely reset in modern type (328 pages, 15/- English).

It is prefaced by C. H. Spurgeon's brief memoir of Watson, in which he says: "Thomas Watson's Body of Practical Divinity is one of the most precious of the peerless works of the Puritans. . . . Watson was one of the most concise, racy, illustrative, and suggestive of those eminent divines who made the Puritan age the Augustan period of evangelical literature."

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## Sunday schools move to RSV

The Board of Education, Diocese of Sydney, publishers of the "Trowel" Curriculum materials have announced new materials for 1966 to coincide with the first year of a new cycle of the seven year syllabus.

The first of the new features are new Grades offering completely new material for Upper Primary and Secondary scholars (Grades 7, 8). Special material has been produced for Grade 8 (Senior) scholars employing a loose leaf file system for Study Sheets and students' own work.

This material will also be suitable for use in Fellowships, Bible Class groups and among Teacher Trainees.

Further changes involve a new page size, new layout and format of teachers' manuals, together with co-ordinated full colour illustrations for covers of Trowels and Activity Binders.

These changes have been made at practically no extra cost over the previous. However, general increases in printing and other charges have necessitated some increases. Such increases have enabled the offer of a unit rate for all materials at reduced rates.

An additional new move is the use of the Revised Standard Version as a "pilot" scheme for 1966 (Jan.-June). Low cost scripture portions are available for St. John's Gospel and the Book of Genesis.

The Board of Education has released a statement of its Editorial policy to accompany a brochure on the new materials for 1966. Both are available from the board's office at 511 Kent Street, Sydney.

Protestant church leaders in East Germany have sent a "most emphatic" warning to Government leaders against new instructions which would liberalise present abortion laws. Roman Catholic bishops in East Germany also have expressed concern.

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## CHRISTIANITY AND COMMUNISM

EXTRACTS from an article by Pastor C. Victor Barnard, a Baptist minister working in India. Originally published in "New Life."

At the rise of the Bolshevik Revolution, now nearly 40 years ago, the Christian conscience was shaken to its core by Communism's anti-God propaganda and the trail of hate and blood that Communism's prophets and soldiers left in their train.

For years the Church eyed Communism as its arch-enemy: an enemy more dangerous and ferocious than the dreaded Papacy.

Slowly, by degrees, however, the theological wind has blown the other way, so that now some professors of Christianity suggest they see many striking similarities between the two systems.

This change has come about by Communism first putting on a velvet glove over its iron paw, and liberal theologians departing yet a little further from the Gospel.

Christianity is rooted in God, in the Bible, in Christ, in the Cross, and in the ultimate personal reign of Jesus Christ; the whole faith is a movement towards redemption on the part of God whereby He redeems and regenerates man.

Communism is rooted in a philosophy in a godless materialism with its assumption of inveterate evolution, both physical and social.

Its choice weapon is hate, which is kept well furnished after every conflict, and it scorns Christian love as Goliath scorned young David.

### Godless materialism

Communism professes to care for the poor and needy: the "proletariat" they are called — but in reality the proletariat provide only an arena where the leaders compete to show their skill.

The Communist is a selfish man at heart and loves the poor no more than Satan loves Christ, but he finds the poor good fodder for his ambitions to feed upon.

The Communist World, whether it sits behind an iron curtain or a bamboo curtain or no curtain at all, is a fear-stricken world, where both big and small tremble with their hands upon their loins.

Freedom? There is only one form of freedom: the freedom to do as you are told!

Freedom to think? Yes, after all brains have been melted into a conglomeration of atheism, and then run out into a mould previously decided upon by "the People": the people not being the people, but the People (V.I.P.'s).

### Flirtations

Slowly, slowly Stalin's disgrace and Khrushchev's removal, a kindlier smile has crept over the Soviet's face, but this is not a sincere smile, it is a diplomatic smile, for it has its reasons.

In the first place, the world had become tired of Communism's brutality and, in the second place, Russians themselves were becoming restless and there was the threat of revolt.

Then, also, China, Russia's baby, grew up quicker than expected.

And yet again there had been flirtations, religious and political, between Communists and others, and rather than spoil the friendship at an early stage the wise Communists decided to say nothing more for the time being on Communist World Conquest.

It had coined a new word, "co-existence," with the definite

understanding that the other part is permitted (for the time being, at least) to exist.

Such existence does not guarantee any specific period of time, for Communism is even more dogmatic than Rome, and sooner or later a man must toe the party-line or die!

The missionary expansion of Communism is something well thought-out, and very well carried through.

The idea is not to major on active confessed disciples, for it was deemed wiser strategy to infiltrate society with fermenting or explosive ideas, so that when revolution came it could be managed from Moscow by a kind of a remote control, while Russia looked on from a distance.

The most active army in all the Communist world is its fifth army, and it does more by its fifth army than all its other armies do together.

It is only in an emergency such as was experienced in Hungary about 10 years ago that guns and cannon were needed, because the ideal is "peaceful" co-existence — but if there can be no peaceful co-existence there must be no existence at all!

If the man cannot swallow the whale, then the whale must swallow the man!

A deep red dye has been seeping through the West for some years now, infiltrating politics and, alas, in some respects Christendom, also.

### Mass thought

The nations with one accord have taken a distinct swing towards the socialistic conception of life, where men are not only all levelled down or levelled up to one standard (that in itself is not too bad in a world of glaring inequalities such as exist in our time), but the mentality of the people has to be first melted and recast as one huge social brain, also, where individuality is lost and mass thought produced.

The resultant collective brain, of course, cannot be Christian, for the collective brain is able only to think in materialistic and atheistic terms.

There can be no room for faith or Christ, or heaven either, for these things will remain as archaeological exhibits of a past age.

If the Gospel is allowed to exist at all, it must co-exist, and co-exist under the conditions laid down by the materialistic mass-brain.

The Church that exists can not fully be called a Christian Church for Christ claims lordship over His Church: an absolute and unchallenged lordship.

Even the churches are more deeply infiltrated with germs of Communism than we think we are.

Slowly, by subtle, propaganda within the realm of politics, the social sciences and religion, we have imbibed the very thing that two decades ago we hated with a positive hatred.

We have been dozing in a room of lethal gas, slowly dying, and not aware of it. The rough edge has been worn off Communism, but it has been replaced with so sharp an edge we are not aware of it cutting at all.

What is the remedy for civilisation at this late hour?

Is Communism to be opposed

(Continued foot Col. 3)

## Letters to the Editor

### "Unfortunate editorial"

Canon Aubrey's protest ("A.C.R.", Jan. 13) against our unfortunate editorial of December 2 calls for support.

I am a little ashamed that I have not raised my voice earlier, but frankly, as a supporter of the "Record" for over 30 years, I was embarrassed into silence by the attitude you displayed to Archbishop Gough's comments.

Of course his comments were provocative, and a spirited response was appropriate enough, but surely you missed the point. I am sure he was trying to provoke healthy honest thinking, not a defensive attitude.

This is how I see the situation. Archbishop Gough makes no bones about being an Evangelical and he has given constructive and courageous Evangelical leadership both within the Church of England and in interdenominational movements and activities. At the same time, without resorting to guile or compromise on vital principles, he has gained and held the confidence of people of diverse churchmanship in his leadership of the Australian Church.

His Grace has repeatedly said that in his view true evangelicalism is the purest expression of Anglicanism, and many of us will go all the way with him on this. At the same time, as Evangelicals we should not think that we have a complete monopoly of the Gospel.

Nor should we think that we can clutter up the expression of the Gospel with non-essentials any less efficiently at times than some of our fellows of differing churchmanship. If closer involvement in the life of the whole Church does no more than scrape some of the outworn tradition off what we are sometimes pleased to call Evangelicalism, the result can only be to make the Gospel shine out more brightly to a world that needs it more than ever.

RONALD R. WINTON, Drummoyne, N.S.W.

By Capitalism, or socialism by pure democracy? No, in this tormented world men willingly will trust no one, or no thing. Christ is the answer!

The world faces two alternatives (these words are being written in a non-Christian land) — Christ or Communism!

### Gospel absolute

The rise of the hitherto backward nations of Asia and Africa make no secret that they prefer Communism to anything else, as it promises them to reach their goal in the speediest possible time.

These nations are held on a leash by foreign aid and such things, but the leashes are strained to breaking point and soon the democratic nations will have to let go. What then?

The Gospel must be presented as an absolute, and as a thing without rival.

The Bible must be offered to the world as God's Word to the human race. Man must realise his lost and beastly estate.

The Cross must be lifted so high that no eye can escape it, and the cup of salvation pressed against the dying sinner's lips as an anxious physician would urge a life-saving drug upon a life ready to expire.

The coming rule and reign of Christ among men must be the antidote to Communism's vicious program, and by the Gospel men must see that they may by regeneration be lifted from the tragedy of human existence into that glorious state spoken of as "children of God."

As such they must live as such, demonstrating the power of the indwelling Spirit that now activates them.

Within perhaps a score more of years will come the cry, "The harvest is past, and the summer is ended, and we are not saved" (Jer. 8:20).

This kind of positive involvement in the life of the whole Church cannot be easy, especially at the top level. I am sure that it is much more demanding than the kind of "backs-to-the-wall" stuff that some of us in Sydney indulge in.

At the risk of seeming to presume, I suggest that what the Archbishop's actions say (and his words imply) is this: "We Evangelicals have something very precious to share with our fellow churchmen, something that really belongs at the heart of the Church's heritage but has unhappily all too often lost its place. Let's get into the middle of things, pull our full weight in all honesty and humility, and commend what we believe to be vital truth to the whole Church."

It may be tough going—certainly tougher than sitting on the periphery proclaiming that we know all the answers, but feeling pipped because nobody bothers to ask us the questions. But effective involvement tends to be that way. It is part of the wonder of the Incarnation and of the Cross.

His Grace has repeatedly said that in his view true evangelicalism is the purest expression of Anglicanism, and many of us will go all the way with him on this. At the same time, as Evangelicals we should not think that we have a complete monopoly of the Gospel.

Nor should we think that we can clutter up the expression of the Gospel with non-essentials any less efficiently at times than some of our fellows of differing churchmanship. If closer involvement in the life of the whole Church does no more than scrape some of the outworn tradition off what we are sometimes pleased to call Evangelicalism, the result can only be to make the Gospel shine out more brightly to a world that needs it more than ever.

RONALD R. WINTON, Drummoyne, N.S.W.

### Black and white in Africa

I would like to make some comments on the space given in your early December issue on the problem of southern Africa, i.e., Africa south of the Zambezi River.

During our stay of 4½ years in East Africa I was enabled to make three trips to the Rhodesias and one to South Africa. In all 10 weeks and 10,000 miles of driving from 1963 through 1965 gave me a pretty good glimpse at relationships between the races in both town and country.

Generally speaking wherever white men live in Africa they regard the black man as an inferior being to themselves.

This has resulted in condescending and patronising attitudes on the one hand and brutality and bestial cruelty on the other. In actual fact in taking over the reins from former colonial governments the African nationalists have showed themselves to be extraordinarily restrained in not wreaking their revenge on their humiliators. The Congo is perhaps the only real exception to this.

This refusal of the whites to recognise the blacks as fully human and treat them with the same respect as they treat one of their own colour is particularly to be seen in Rhodesia and South Africa.

For example I rarely heard an African addressed civilly in the many shops and hotels we entered in Salisbury, Gwelo, Bulawayo, Pietersburg, Pretoria,

Johannesburg, Harrismith and Durban. They are shouted at, abused, insulted, cursed and worst of all ignored. Often the African is made an object of fun between the shopkeeper and a European customer.

In 1963 I had an African travelling companion. In one hotel we entered we came into the dining-room for lunch and I was asked by the proprietress "Who told you to bring 'that' in here?" She was of course referring to the African.

Of course the Africans of southern Africa are better off economically and educationally than their brothers to the north. But then again the white man's dog is also better off than most blacks in Africa.

In South Africa the legal enforcement of segregation has angered both black and white liberal opinion. All social intercourse between the races has been forbidden by law.

### Angered whites

Most South Africans practised a form of "apartheid" before Maian's Government introduced it. But there are many who freely associated with those whose skin was of another hue. South Africa was a free society. A man could choose his friends. There was freedom of association. Today South Africa is a police State.

The white man in southern Africa is afraid. He is afraid that his position of privilege and economic superiority will be forfeited if he allows the black African the same opportunities for freedom and advancement that he has for himself.

The present policies of Rhodesia and South Africa are designed to maintain the security of the white man's position. This can hardly be called Christian.

There is a double standard in southern Africa. Both have been established by the white minority for their own benefit. These standards apply throughout all areas of life. Is it any wonder that that part of the world has the highest registered crime rate per capita in the world. If justice with all its ramifications is denied (viz. Man-Continued on page 6

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## Amended Th.C. results

We regret that the first section of the examination results in the subject, **PRAYER BOOK I** of the Th.C. course (published in our December 16 issue) contained a number of inaccuracies. The first part of this result list should have read as follows:—

### PRAYER BOOK I

#### DISTINCTION

Devine, Mr J. T., Lake Heights, N.S.W.; Pridmore, Mr A. C., Greengrove, N.S.W.; Johns, Mr D. V., Panania, N.S.W.; Powers, Mrs V., Newtown, N.S.W.

#### CREDIT

Tay, Mr J., Newtown, N.S.W.; Vockler, Mrs J., Clovelly, N.S.W.; Rodgers, Mrs R., East Hills, N.S.W.; Dodd, Mr G., Jannali, N.S.W.; Rooke, Mrs S., Como, N.S.W.; Armistead, Mrs M., Allambie Heights, N.S.W.; Bower, Miss K., Hurstville, N.S.W.; Avery, Mrs M., Randwick, N.S.W.; Bell, Mr J., Rosebery, N.S.W.; Carroll, Mrs O., Panania, N.S.W.

**FOOTNOTE:** Owing to lack of space it has been necessary to hold over DOCTRINE I results.

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### Pope prays to Mary

The Pope of Rome uttered the following prayer at the close of the Vatican Council: "O, Virgin Mary, Mother of the Church, to you we recommend the entire Church and our ecumenical council!"

... temple of light without shadow and without blemish, intercede with our only Son, mediator of our reconciliation with the Father that He may have mercy on our shortcomings and may dispel any difference between us, giving us the joy of loving.

To your Immaculate Heart, O Mary, we finally recommend the entire human race. Lead it to the knowledge of the sole and true Saviour, Jesus Christ; protect it from the scourges provoked by sin, give to the entire world peace in truth, in justice, in liberty and in love.

And let the entire Church, by celebrating this great ecumenical assembly, raise to the God of mercy the majestic hymn of praise and thanks, giving, the hymn of joy and exultation, because the Lord has worked great things through you, O clement, O pious, O sweet, virgin Mary.

## LETTERS Cont.

Continued from page 5

del and the Rivonia Trial) to a people, how can you expect them to respect the laws based on this injustice?

The black man of southern Africa will get justice. He is a patient man who will abide his opportunity. Moreover there is a God of justice who hears the cry of oppressed peoples and whose judgments upon injustice do appear in history — testimonies to that coming Day of Judgment.

May the white Christians of southern Africa cease trying to hide behind their "do good" action to black Africans and opens their ears to hear the prophecy of Jeremiah on a people who refused to hear it:—

"I bring evil from the north, and great destruction. A lion has gone up from his thicket, A destroyer of nations has set out; He has gone forth from his place To make your land a waste; Your cities will be ruins without inhabitant."

TED NEWING.  
Ashfield, N.S.W.

### Single woman's problems not met

Recently a correspondent wanted to know whether society would miss the Church if she vacates fields of endeavour similar to the State, and whether she was doing anything the State was not doing.

There is one sphere where the Church has a very serious omission and where the State could not care less for it keeps on creating the situation which causes the problem. That is in meeting the needs of the single woman in the 30-40 years age range.

When it is thought about it will be realised that there is very little attention being paid to this group.

Yet a psychiatrist at the Melbourne Mental Hospital recently wrote in the Medical Journal of the concern he felt at the suicides and breakdowns of women who are single in this age group.

While the State sends men to the wars and society pressures young women into marriage this problem will remain. It is hidden because of the capacity of industry to take the single woman into its ranks. But today the single woman is being displaced by the married woman and often she has to retire to look after aging parents or for some other reason of a like character.

The moral standards of society are such that the single woman is looked on as a bit dim, and as man wants to excite his own lusts he wants the younger woman to fill his biological needs.

Here surely is a sphere where the Church can and ought to be taking up combat with society and leading society, place these women in more secure and profitable situations. How many years will elapse before the Church does take action. It will be interesting to see.

W. TERRY,  
Brisbane, Qld.

## Knowing Christianity

**THE EARLY CHURCH**, by W. H. C. Frend. London, Hodder and Stoughton, 1965, 288 pages, Aust. price 24/3.

This is one of the first titles in a new series, "Knowing Christianity," edited by Dr William Neil of Nottingham University.

Dr Frend is a first class historian who lectures at Cambridge, and this book is based on lectures given for the Certificate of Christian Theology in that University.

Each chapter has full documentation, and suggestions for further reading. There is a chronological guide to the main events up to 461.

The ground covered is the same as that covered by Foakes Jackson's well known *History of the Christian Church to 461*, and the treatment is excellent. It might well be adopted as a text book in theological colleges, especially as it forms so admirable a companion to Stevenson's *A New Eusebius*, and as an introduction to early church history for the general reader, it would be hard to beat. For here is no mere re-hash of the "standard" stuff.

Dr Frend has done a lot of original work himself in this period, and he writes with freshness and authority.

On the persecutions, on Gnosticism, on Jewish Christianity, on the diversity of the early church — there is something new and perceptive every time. The style is good, and the whole book is very good value.

— D. W. B. ROBINSON

**Receptions in the Church of England in the U.K.** from the Roman Catholic Church numbered 3,770 in 1958; 3,210 in 1960 and 2,620 in 1962.

**The proportion of marriages in churches of the Church of England in the U.K.** has declined from 49% per 1,000 in 1957 to 47% in 1962.

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## ISLINGTON LOOKS AT BISHOPS

**EVERY** believer is a bishop, "his brother's keeper". This is the verdict of the Rev. John Stott, given in an address at the famous Islington evangelical conference in England.

The subject of the conference was "Bishops" and Mr Stott concentrated his attention on 1 Timothy 3 and Titus 1.

Mr Stott had little difficulty in demonstrating that the N.T. terms *episcopos* (bishop) and *presbuteros* (presbyter or elder) were synonymous.

Episcopacy in its present form is, he said, "a flower which grew from a N.T. seed" but other flowers have grown in the same soil.

The oversight of the "bishop" is to be exercised over all the flock, so it must be able to encompass all the flock—as the Good Shepherd's oversight was such that He "knew His sheep" and was known by them.

Without drawing the obvious comparison with a modern bishop, with a diocesan population of millions and a Church population of tens of thousands, Mr Stott pointed out that this meant that parishes must be small enough or overseers numerous enough for proper pastoral oversight of this type to be possible.

One step towards this would be to increase the number of bishops; another to appoint in every congregation lay "elders."

Both of these suggestions were repeated later by other speakers.

**No bishops there**  
The bishop's two tasks are to "feed the sheep" and to defend them from wolves (including the sort who come in sheep's clothing). These functions are primarily expressed in the bishop's teaching ministry—he must be "an apt teacher" ... able to give instruction in sound doctrine," in Paul's words.

In one of the few moments of passion in a rather clinical day's work, Mr Stott added with some warmth, "Oh for bishops and presbyters who would take seriously this commission!"

The final paper was by Mr George Goyder, only the second layman, it would appear, ever to address the conference.

He dealt—pretty trenchantly—with "Bishops and Church Government," and argued strongly for full synodical government, with bishops, clergy and laity partners in Church legislation and action.

He urged that Parliament should not surrender its present authority in Church affairs until "the laity are accorded the same rights in the Church as parliament has long held on their behalf."

"Today," he went on, "we are constantly being told to be positive, not negative. Those who argue thus have either not read the new Testament or else disagree with it."

Our Lord and the apostles constantly exposed and overthrew false teaching. Today's Church is ravaged by many and grievous wolves. Are we," he asked, in a Wilsonian phrase, "to sit idly by?"

The "Church of England Newspaper" commented on this address:—

"By the time Mr Stott's paper was finished it was hard to imagine how his basic thesis about the true biblical nature of episcopacy, and its caricature in much that passes for episcopacy today, could be controverted."

"That it is, and to the deep division of the Church, is an interesting study in practical ecumenical problems."

"One reason for it could, of course, be ignorance; in which case the failure of a single diocesan bishop to be present in this huge gathering of Evangelical clergy throughout this brilliant paper is both sad and regrettable."

The Rev. J. C. P. Cockerton gave a far-reaching review of "The Office of a Bishop," stressing that in the apostolic days this ministry was "relational"—to Christ, from whom it was derived, and from and to the Church.

In time there was a breakdown in appreciation of the principle of the interdependency of ministries and the bishop lost effective pastoral touch.

Even the reformation "failed to break the feudal character of the bishop."

Among other things, this led to the unduly high involvement of the bishops in the legislative and judicial spheres rather than the pastoral.

The principle of "relatedness," lost in the Middle Ages, badly needs to be restored to us, Mr Cockerton claimed. Increased freedom is needed for bishops to exercise pastoral care.

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## £500,000 U.K. CONFERENCE CENTRE

**BRITAIN** is to have a new Christian Conference Centre to cost £500,000. It is expected it will be ready in Spring of 1967.

Located in Surrey, the new centre is being sponsored by the directors of the Movement for World Evangelisation, an organisation responsible for an annual Christian Holiday Crusade at Butlin's Camp in Filey.

Speaking of the proposed centre, the Movement's chairman, the Rev. George B. Duncan, said recently: "Over the past 10 years we believe that God has been leading the Movement for World Evangelisation into ever increasing fields of responsibility and service both at home and abroad."

"Recently, the vision as come to our council of yet another service that the Movement for World Evangelisation could render to the Church, namely that of bringing into being a Conference Centre able to meet effectively every kind of demand, whether of societies or Churches, for this kind of facility."

"The project envisaged includes the building of a Conference Centre within easy reach

of London amid the beauties of the Surrey countryside, and close to both London and Gatwick airports.

"The total capacity of this Centre will be for 400 people, and will be available for either one large conference or several smaller conferences operating simultaneously. The accommodation will be made up of twin-bedded rooms, each with its own private bathroom."

"There will be on the site an attractive auditorium with a seating capacity of 600 together with a church of similar size, and lounges suitable for smaller gatherings."

"It is hoped that the final scheme also will include on the site a limited number of flats and flatlets available for missionaries on furlough, and also some office accommodation in the main building for societies which might wish to move from central London."

"The whole project will be run on a non-profit-making basis designed to give the very best in service at the lowest possible cost."

## UK get-together

The following account of a combined Anglican and Roman Catholic retreat comes from the Canterbury Diocesan Notes.

"This was a planned ecumenical venture which took place at the Carmelite's Allington Castle in the autumn. There were some twenty-two clergy in all, more or less equally divided and coming from all parts of the country."

The Retreat Addresses were given by a Benedictine from Quarr Abbey in the Isle of Wight.

In addition, Anglicans attended the daily Roman Conventional Mass where there was Concelebration in which all the Roman clergy took part.

Some of the Roman clergy attended the daily Anglican celebration in the library and all came to our Evensong, where they shared our Office Books.

At all our worship and prayer we sang hymns together from the English Hymnal. The silence was broken in the afternoon when Anglicans and Romans went out for walks together to share our mutual possibilities and problems, and to get to know each other.

The wonderful charity and tact displayed put us all completely at our ease, and made the Retreat a most wonderful experience in mutual prayer and fellowship. It is hoped that these retreats will be extended all over the country and eventually be planned for the laity too."

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## GRAHAM'S MAIN HELP GIVEN TO CHURCHGOERS

Churchgoers were the main group who benefited from the 1961 Billy Graham Crusade in England, according to a survey "Crusade"

Of the 325 inquiries referred to churches included in the survey, 137 were considered to be still "going on" in the Christian life.

Of these 137, people who had been churchgoers prior to the crusade numbered 121 and former non-churchgoers 16.

Twenty-five churches in the Manchester area co-operated in the survey out of more than 100 contacted.

The high proportion of churchgoers benefiting from the crusade leads "Crusade" to comment: "It is plainly absurd to hire a football stadium, engage in extensive publicity, and bring the world's most renowned evangelist across the Atlantic just to have a convention for churchgoers."

"It is also depressing that so many members of our evangelical churches apparently lack an experience of conversion!"

The report on the survey also concludes that the transition from a decision in a crusade atmosphere to church membership is a difficult one and comments:

"We really cannot expect complete 'outsiders' to step straight into the rather rarefied atmosphere and quaint vocabulary of our church life without a fair amount of 'give and take' all round."

"Many churches just are not willing to pay the price of getting out of their routine, facing a disturbing blast of fresh air and the challenge of new life."

## WORLD NEWS IN BRIEF

**Communists increased their strength** from three to seven, out of a total 15, in recent elections for the Nazareth municipal council. They are now the largest single faction.

A group of Methodists in England who are opposed to a union of the Methodist Church with the Church of England have forecast formation of a "continuing Methodist Church" if the reunion proposals are approved.

For his services during the past 12 years in connection with the Roman Catholic edition of THE R.S.V., Dr Luther Weigle, of Yale Divinity School (Protestant) has been named a Knight of St. Gregory the Great by Pope Paul VI.



