

Personal

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

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

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

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

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

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

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

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

Archdeacon L. E. W. Renfrey, Archdeacon of Adelaide, has been appointed Dean of St. Peter's Cathedral in succession to the Very Rev. A. E. Weston, who resigned recently. Archdeacon Renfrey is at present organising chaplain of the Bishop's Home Mission Society.

Evangelist Billy Graham is to go to Poland in September to preach at the invitation of the Baptist Churches in Poland. The invitation has come as part of the country's celebrations to mark the establishment of Christianity there 1,000 years ago.

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

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

Archdeacon Robinson's Funeral BISHOP LOANE'S SERMON

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

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

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

ARCHBISHOP MOWLL

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

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

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

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

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

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

(Continued at foot of next column)

Archdeacon R. B. Robinson

From Page 1

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

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

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

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

MISSIONS

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

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

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ILL HEALTH FORCES ARCHBISHOP'S RESIGNATION

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

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

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

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

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

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

PHONE CALL

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

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

WOUNDED

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

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

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

Dr Gough left Sydney on February 20 to attend a meeting of Anglican bishops in Jerusalem last month. On medical advice he travelled to Britain by sea but had planned to fly from London to Jerusalem. Doctors warned him against the proposed flight.

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

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

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

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

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

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

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

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

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

Prior to the election of Bishop Gough as Archbishop of Sydney he had visited the diocese at the invitation of then then Archbishop, Dr Howard Mowll. At the time of his election it took Sydney Synod seven hours to decide from a final list of four candidates—three Australians, Bishops Loane, Kerle and Hilliard, and Bishop Gough. Bishop Gough was elected with a good majority.

He was enthroned on May 30, 1959.

ELECTION

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

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

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

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

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

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

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

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

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THE HOLY SPIRIT IS THEME AT CHATSWOOD

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

The theme of the Convention this year will be "The Holy Spirit—Neglected Member of the Godhead," and instead of having a variety of Speakers, Mr J. Oswald Sanders, general director of the Overseas Missionary Fellowship, is coming from Melbourne to address each session.

The Convention will commence at 11.30 a.m. and afternoon sessions at 2.30 p.m. and 4.30 p.m. will follow. This year an evening session has been introduced, to commence at 7.45 p.m.

Mr Sanders will deal with the subjects: Who is the Holy Spirit? What does He do? What was the significance of Pentecost?

How do we grieve and quench the Holy Spirit? How can we know the fullness of the Holy Spirit?

Children

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

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

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

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



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

THE NEW MORALITY... OR THE OLD IMMORALITY

WITHIN the Church today, particularly in England, a movement known as the New Morality is challenging traditional Christian ethics and values in an attempt to present the world with an acceptable message.

The extent to which the New Morality will go is exemplified by J. A. T. Robinson in his popular book "Honest to God."

(Miss) ANNE GILES
In his chapter on the "New Morality," he says: "Nothing can of itself always be labelled as wrong. One cannot for instance, start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves."

"They may be in 99 cases or even 100 cases out of 100, but they are not intrinsically so, for the only intrinsic evil is lack of love. Love's gate is strict and narrow, and its requirements infinitely deeper and more penetrating."

Dr Robinson illustrates this principle thus: "To the young man asking in his relations with a girl 'Why shouldn't I?', it is relatively easy to say 'Because it's wrong' or 'Because it's a sin'—and then to condemn him when he or his whole generation takes no notice."

CHASTITY

"It makes much greater demands to ask, and to answer, the question 'Do you love her?', and then to help him to accept for himself the decision that, if he doesn't, or doesn't very deeply,

then his action is immoral, or if he does, then he will respect her far too much to use her or take liberties with her. Chastity is the expression of charity — of caring, enough."

"And this is the criterion for every form of behaviour, inside marriage or out of it, in sexual ethics or any other field, for nothing else makes a thing right or wrong."

There can be for the Christian, then, according to this system, no "packaged" moral judgements, for "persons" are more important even than "standards."

What are some of the consequences of the New Morality?

It is fascinating to see that one consequence for the Bishop of Woolwich was that he appeared in court to defend vigorously the infamous book about erotic love experiences, "Lady Chatterley's Lover."

He was asked whether the novel portrayed the life of an immoral woman. He replied: "It portrays the life of a woman in an immoral relationship, insofar as adultery is an immoral relationship."

The Rev. H. A. Williams, Dean of Trinity College, Cambridge, supports this: "A great deal of what Christians often call virtue on closer inspection turns out to be cowardice."

By the Rev. Alan Nichols, curate-in-charge of St David's and St John's, Greenacre, NSW

Dr Alex Comfort, zoologist, adds to this by saying: "It is highly probable that adultery today maintains far more marriages than it destroys. In fact, a good many marriages, and a good many personalities, require an 'adulterous' prop to keep them on their feet."

ABANDONED

All this is a far cry from Biblical standards of morality.

But this is the problem: the exponents of the New Morality have abandoned the Bible as their source-book of faith and conduct, as the one infallible guide and rule for living.

It would be true to say that the movement could well be entitled "the old immorality" rather than the new morality for it is a new repetition of an old heresy, that conduct is conditional on circumstances and ability, and that there are no absolute standards of right and wrong.

The appalling extra factor in the New Morality is that this time the Church—or at least some parts of it—seems to be giving its imprimatur to this loose attitude to morals.

It arises from the view of God held by such people as Dr Robinson; and it would be true to say that in some respects "Honest to God" was really written to expound a new theory about God rather than about ethics.

To Robinson, God is "the depth and ground of all being" which is deep in every man, and may be experienced when man comes to man in self-giving encounter.

He says: "Belief in God is the trust, the well-nigh incredible trust, that to give ourselves to the uttermost in love is not to be confounded but to be 'accepted,' that love is the ground of our being to which we ultimately 'come home'."

Robinson claims to find this doctrine in Bonhoeffer, Tillich and Bultmann, which may be so but he certainly does not find it in the Bible.

The revelation of God to man in the Scriptures is of a holy, sovereign Creator who has fixed, unalterable standards of living such as the Ten Commandments. This new "faith" which the New Morality offers is a faith without basis in the Scriptures.

The supra-naturalistic element has been removed, and therefore the Incarnation, the Cross, the Resurrection are gone.

NO SINNER?

Man is no longer a sinner standing under judgment from a holy God and needing redemption; he is rather capable of great charity and love and of realising the ground of his being in self-giving action.

Man simply does "what love demands" and he is doing right. Now the Bible teaches clearly,

by contrast, that man is a sinner who cannot even work out what is right, let alone have the power to do it.

"There is none righteous, no, not one." In abandoning the total depravity of man, the New Morality has also abandoned the appeal of the Gospel.

Does the New Morality's willingness to give away "the God up there" attract new converts to a real experience of Christ in their lives, the "new birth experience" of John, chapter 3, the "living waters" experience of John, chapter 4?

Do devotees of this movement find a new moral power for holy living according to God's standards—or do they find rather an

easier conscience for immoral and unrestrained behaviour because the Church now agrees with them?

It is my conviction that the New Morality will not introduce a single person to a living relationship or personal encounter with Jesus Christ.

Let us not be deceived, or let our people be deceived, by any "new" movement with great promise of a Gospel that is acceptable to modern man.

We still have a faith worth proclaiming—Jesus Christ and Him crucified, the Holy Spirit as the course of moral power—and this is still "the power of God unto salvation to every one that believes."

EDITORIAL:

ARCHBISHOP GOUGH

Church people throughout Australia were saddened to hear of the resignation of the Archbishop of Sydney. The illness which occasioned his resignation stemmed from the unremitting life of service which he devoted to the interests of the Australian Church.

As Archbishop of Sydney he was the chief pastor of one-third of the members of the Church of England in Australia and the spiritual guide and helper almost four hundred clergy.

The position of Primate of the Church of England in Australia led to many extra burdens and activities and a good deal of travelling, not only in Australia, but also overseas to attend international conferences.

The new Constitution for the Church of England in Australia which was now the point of being promulgated at the time of his election, and which he saw established, meant that for the first time the Primacy was an official position within the Church structure and not merely within the structure of General Synod as it had been up till that time.

This new official status of the Primacy added to, rather than diminished, the duties and obligations that went with the office and the Archbishop was conscientious in discharging them.

Within his own diocese he was equally careful to carry out the responsibilities of his high office. He soon mastered the intricacies of synodical government and legislation by ordinance to which his English experience had not introduced him.

As President of Synod and of Standing Committee his good humour and sense of fairness won him the support of all the members. Without cutting short the debates he was skilful in keeping the business moving and steering the course of the discussion away from those shoals of acerbity which are always latent even amongst Christians when debate becomes keen about matters on which convictions are strong.

There are three areas deserving special mention with regard to the Archbishop's contribution to the life of his diocese. The Archbishop had the ability to delegate. Soon after his arrival he coalesced some of the archdeacons and appointed full-time archdeacons and assigned specific spheres of responsibility to all members of his staff. The South Coast for the first time had its own resident archdeacon.

Secondly, the Archbishop recognised the need for consolidating the financial resources of the diocese which at the time of his arrival were just coming free from the 99-year leases by which the diocese's resources have been preserved up to the present. Soon after his arrival he brought into being the Archbishop's Commission to investigate and report on the financial assets and structures of the diocese.

Thirdly, the Archbishop has left an indelible impression on the community by his great concern for the social issues of the Gospel. "Carramar," the Church's home for unmarried mothers, was established and the special Chaplaincies Department brought into being. Chaplaincy work of the Church in hospitals, psychiatric centres, in the universities and in industry has been greatly expanded.

Before coming to Australia the Archbishop had been the leader of the Church in England in connection with the Billy Graham Campaign in London and a love for the Gospel and for Holy Scripture characterised the Archbishop's ministry in Sydney. His message in his sermons was always based on Holy Scripture.

The Archbishop's episcopate reflected his genial and straightforward character. As a person he was always friendly and did not bear grudges and was always ready to acknowledge, if need be, a mistake. All his friends in Australia will wish him a speedy and complete recovery and will hope that the Archbishop, who is still comparatively young, will on his recovery find a suitable post in the Church in England in which his many gifts will have a sphere for fruitful exercise.

VIETNAM MOVE BY CAMPAIGNERS

At the request of the Australian Army Campaigners for Christ, who operate the "Everyman's" Huts in five training camps within Australia, a representative operated amongst the Australian servicemen in Vietnam at the end of May.

Mr Milton Trotter, a returned Serviceman from World War II and Korea, who has been in service with "Everyman's" for the past nine years, was selected for this responsible task.

At present he is our senior welfare representative and has the responsibility on the field of giving oversight to the five "everyman's" huts and six staff officers who are operating in the three eastern States.

This "Welfare work with a purpose" commenced early in World War II when campaigners had representatives serving large numbers of soldiers and airmen in many camps throughout Australia. Many of these men are today engaged in Christian service in the home ministry, or on the Mission field overseas.

HOSTILITIES

Mr Leonard E. Buck, who is now Chief Commissioner for this work, was in those days one of the welfare representatives as was the New South Wales Director, Mr Alex Gilchrist.

At the conclusion of hostilities "Everyman's" Huts were maintained on a very restricted basis, but during the period when National Service training was introduced and many thousands of young men were called into the Army, the work was increased and extra representatives were engaged to meet the challenge.

Campaigners is faced with an immediate financial outlay to provide Mr Trotter with a four-

wheel Army-type vehicle, together with canteen facilities and other equipment. It is estimated that the sum of \$3,200 will be required to meet this need.

Campaigners would be glad if Christian friends would take the matters of this advance and the financial need upon their hearts for special prayer. Because of the nature of this work and the fact that Campaigners for Christ is a philanthropic non-profit organisation, all gifts and donations toward this outreach are allowable deductions for income-tax purposes.

Gifts and correspondence may be addressed to Campaigners for Christ, Box A87, P.O., Sydney-South, N.S.W.

New "Chesalon"

This Saturday, June 4, at 3 p.m. the Foundation Stone for a new "Chesalon" type parish nursing home will be set at 6-63 Prospect Road, Summer Hill, N.S.W.

The new home, to be called the Thomas Cavill Memorial Home, is to be built at a total cost, including furnishings and equipment, of \$219,000. In hand to date is a sum of \$180,000, made up of gifts, \$70,000, together with borrowed funds of \$110,000.

The Foundation Stone will be set by Mrs T. Cavill and the address given by Bishop F. O. Hulme-Moir, Dean of Sydney.

The Appeal Committee is seeking further gifts towards the project and the Hon. Treasurer will be present at the Foundation Stone laying to receive such gifts.

Roseville move

On Saturday, June 4, at 3 p.m. Archdeacon Fillingham will dedicate the new kindergarten hall and recently purchased rectory at St. Andrew's, Roseville (Sydney).

The kindergarten hall, which also provides parish rooms, was formerly the rectory. The back portion, which was in an unsafe condition, has been demolished and a kindergarten assembly hall erected in its place.

Some of the rooms which remain will be used as class rooms and others will be used for parish meetings. This building is to be known as St. Andrew's House and will be officially opened by Alderman Justin Rickard, B.Sc., B.E., Mayor of Kuring-Gai Municipality.

The cost of the erection of the kindergarten hall and other alterations will be about \$15,000 of which \$13,000 is in hand.

Clergy in school

60 Sydney clergy attended a two-day residential Autumn School of Theology at Moore College earlier this month.

The topic of the conference was "Preaching" and papers were given by Dr Alan Cole, the Rev. D. W. B. Robinson, the Rev. Noel Pollard and others.

U.S. GROUP PACKS HALL



A crowd of 1,000 people, mainly youth, packed the Hurstville Civic Centre, Sydney, for an after-church rally on Sunday, May 8. Under the auspices of Youth for Christ, a team of young Christians from the U.S.A. have been visiting Australia to sing, testify and preach. Christians from all denominations attended the Hurstville rally, marking the end of the Sydney part of the team's visit. The Mayor of Hurstville was present and welcomed the visitors.

MUSIC AT CHURCH HILL

MR. Michael Hemans, recently-appointed organist of St. Andrew's Cathedral, Sydney, will play at an organ and choral concert at St. Philip's Church Hill (N.S.W.) on Monday June 27 at 8 p.m.

Choral works by Purcell, Croft and Morley will be performed by the St. Philip's

Singers, conducted by Peter Meyer.

This will be the first public performance of the St. Philip's Singers, a group formed a year ago and consisting mainly of university students.

St. Philip's Church is in York Street, Sydney, near the Harbour Bridge and Wynyard Station and ample parking is available in the church grounds. There is no admission charge.

MELBOURNE YOUTH LEADERS MEET

From a correspondent

THIRTY-ONE Melbourne churches were represented at the Youth Leaders' Training Conference held at the Mitcham Hills Centre, Ringwood over the weekend, May 6-8.

The Rev. George Pearson, of St. Stephen's, Richmond, was chairman.

The conference was arranged by the Youth Sub-Committee of the Anglican Evangelical Fellowship, and is part of their annual program.

Seventy adult leaders were in residence including 10 members of staff. Many day visitors attended.

At the last session of the conference, members expressed their

appreciation for all the preparation that had been put into the course, especially for the attractive folder holding copies of all the addresses.

Speakers included the Rev. P. Corney on "Our Aims in Christian Youth Work," the Rev. John Williams on "Relating Methods to Aims," the Rev. N. Allchin on "Christian Leadership" and the Rev. H. Scott Simmons on "Personal Work."

Study book

Mr M. Geddes spoke on "Understanding the Adolescent" and the Rev. Ian Ellis led a study on the book "People Matter More Than Things" by George Burton.

A number of other clergy were present who assisted in

various ways. They included the Rev. N. Cockings, R. Collie and P. Haradence.

Three full-time youth directors added to the quality of the discussion periods. They were Messrs Robert Sunderland (C.M.S.), George Farrington (St. James, Ivanhoe) and Ian Hoare-Lacey (I.V.F.). Many books were sold from a well-stocked book-stall.

The conference was characterised by the desire of all to share their problems and experiences, and to seek the right approach.

The concern and enthusiasm of the leaders who attended promises a great deal for the future of youth work in Melbourne diocese.

OFF THE RECORD

FOR WHOM THE BELL TOLLS

The recently installed peal of bells in the tower of St Andrew's Cathedral may provide harmony in the midst of a mundane city but they also provide a headache for two Church groups. Standing Committee meets on the first Monday of the month to the tune of the bells—Monday is practice night. Worse off, however, are the folk who meet every Monday night in term for the Church of England Bible College lectures. Lecturers, housed in the new Cathedral School building right near the Cathedral, have to keep up a running battle with the bells for half an hour or more at a stretch.

FIFTY YEARS AGO

From "The Church Record," June 9, 1916—"CONSCRIPTION: The pressure of the present situation is bringing most people around to favour conscription. The principle of compulsory service is already recognised in Australia, and it is more than possible that we may have to follow the example of the mother country and go in for conscription. At present, the recruiting does not keep pace with the demand for men. Abstract theories of liberty will not stand the pressure of a realised necessity. Unless the rate of recruiting goes up, some form of conscription seems unavoidable. There will be keen opposition, doubtless, but the reasonable view, surely, is that the military authorities are the best judges of what is necessary, and it is the business of every loyal citizen to support them."

OUT OF THE MOUTHS

She was a well-dressed woman and she had been sitting in church with her small son. As she left she grumbled to the boy about the "poor sermon" she had heard. The lad looked up at a puzzled expression on his face. "But, Mummy, what have you got to grumble about, you only put 2/- in the collection plate."

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Books

Paperbacks

OLD FAITH, YOUNG WORLD by David Winter, **A CHRISTIAN'S GUIDE TO TEACHING OUR CHILDREN THE CHRISTIAN FAITH**, by Beryl Bye, **A CHRISTIAN'S GUIDE TO LOVE, SEX AND MARRIAGE**, by A. Morgan Derham.

These three Hodder paperbacks are of 96 pages and sell for 55c.

The first of them is No. 10 in the Christian Foundations series and is sub-titled "The Church and the Challenge of Youth." It is a helpful book, though it seems out of place in this series.

The other two books are Nos. 8 and 9 in Derek Prime's "The Christian's Guide Series." Both are well and vigorously written, and deal soundly and sensibly with their subjects. —D.R.

Christian maturity

THE FULNESS OF CHRIST, by D. Stuart Briscoe, Marshall, Morgan and Scott, 1965. 152 pages, \$2.10. Introduction by Major Ian Thomas.

Mr Briscoe is the secretary of the Capernwray Missionary Fellowship, founded by Major Thomas, and this is really a series of talks on Christian maturity based on the idea of "fulfulness."

The studies are warm-hearted and challenging. —D.R.

The All-Union Council of Evangelical Christians—Baptists of the Soviet Union — has officially invited representatives of the North American Baptist and Mennonite churches to visit their country in November and December. Originally plans were laid for a visit in April and May but the Soviet Baptist leaders have decided that a late autumn date would be more convenient. EPS, Geneva.

Women's meetings

THURSDAY AT THREE by Helen R. Lee. Falcon Books, pp172, paper cover, 6/6 (English price).

Few situations can be so un-nerving as taking over the leadership of a women's meeting which has been in existence longer than one's own life-span and comprising of a number of apparently formidable matrons old enough to be one's mother—or even grandmother!

Yet such is frequently the task faced by many young minister's wives who, after various problems squarely and prayerfully faced, succeed admirably.

It is certain, however, that the nervous strain involved in so succeeding would have been much less had the young leader had access to this excellent book by Helen Lee. It is, as its subtitle states, "a practical handbook on women's meetings in the local church."

Excellent written, it carries the eye on from page to page giving both information (notes, book-lists, suggested studies) and also relaxation (anecdotes skillfully placed), while all the time gently, but firmly, challenging the reader about the efficacy and efficiency of the local women's meeting.

This is a book which could well be the required reading for anyone holding office in women's guilds, young wives' fellowships, and so on — a move which might have startling results! —R. E. DOWTHWAITE

Bible studies

THE EPISTLES TO TIMOTHY AND TITUS, by W. E. Vine, Cliphants, 1965, 176 pages, \$2.10.

These studies on "Faith and Conduct" by the veteran Brethren teacher are in the form of a verse by verse exposition of the Pastoral Epistles.

There is no substitute for this kind of painstaking study, which is here presented for the benefit of those who know no Greek, and Mr Vine does it well.

The Introductions are perhaps a little lacking in discussion of the overall purpose of these epistles, and there is a slight danger of studying only the trees and not the wood. But, in general, here is a thorough exercise in precise exegesis. —D. ROBINSON

Mothers to meet

The Mothers' Union Annual Meeting will be held in the Chapter House of St Andrew's Cathedral, Sydney, on Friday, June 24, at 11.15 a.m.

The meeting will be addressed by the Rev. S. W. Kurrle, M.A. (Oxon), Headmaster of The King's School.

The members of the Young Wives' Groups will present a display portraying the Ten Commandments.

There will be musical items during the meeting, and a warm welcome for everyone. A creche will be available in the Lower Chapter House.

HEARTS AFLAME

By Simeon

"Poor Oates' feet and hands were badly frostbitten." Extract Scott's diary. Oates walked out to his death in the snow. Why? To save his companions. Man's love for his friends. Our greatest example however is Christ. As he said, "Greater love hath no man than this, that a man lay down his life for his friends."

Turramurra farewell

On May 6 more than 300 people gathered in the hall of St James', Turramurra, to farewell the rector, the Rev. R. W. Bowie, who is to become Dean of Grafton Cathedral.

Mr L. Womack, the people's warden, spoke in appreciation and gratitude for the pastoral care of Mr Bowie, his gifts of leadership and understanding, particularly of youth.

The local Methodist minister spoke of the harmony between the church people of Turramurra and thanked Mr Bowie for his fellowship. A presentation of a silver coffee pot and cheque was made by the rector's warden, Mr K. Smithers.

Supper was served next, followed by the reply from Mr Bowie. Mrs Bowie also spoke briefly.

Prayers that the Sudan may find internal peace were offered in the Christian churches of Kenya on the second Sunday in Lent at the request of the nation's recently organised Council of Churches. Particular reference was made to the situation in Southern Sudan where Christians and other non-Muslims are reported to be undergoing persecution and massacre.

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Notes and Comments

OLD LACE OLD HAT?

The N.S.W. Presbyterian General Assembly deserves congratulations on its recent decision to abolish court dress for its Moderators, Breeches and jacket, lace and silver buckles do not help the Church's witness in any way.

The same can be said of clerical collars, black, purple and scarlet cassocks, special clerical suits and headgear and honorifics like "reverend," "venerable," etc.

They may once have served some useful purpose, but they have little to commend them today.

Since they were adopted by earlier generations of clergy to satisfy their personal predilections, they can just as easily be dropped by the clergy today and few would lament their passing.

BLESSING INANIMATE OBJECTS

Ministers are being more frequently called on to "bless" all kinds of inanimate objects.

"Crusade" magazine reports that in the U.K. the following things have recently been "blessed" by clergy: "24-lane bowling alley, the River Thames, the sea off Margate, the fishing fleet, a park full of cars, fast motor bikes, agricultural implements and a nuclear submarine." No doubt an equally interesting local list could be compiled.

It may well be asked what Scriptural authority exists for such widespread activity? None whatsoever.

It is certainly Scriptural to pray for God's blessing on a church, church furnishings, inasmuch as we pray really for those who use them.

In the same sense we pray for His blessing on a new home for a Christian couple or a new enterprise. In each case, the effectiveness of the prayer for blessing will entirely depend on the faith of the users.

If God is honoured, "blessing" will follow. If God is dishonoured, then all the symbolism and all the prayers will avail nothing.

It is up to the theologians to speak plainly on this subject for it is obviously getting out of hand.

Will our Commentator indicate the scripture basis for prayer for God's blessing on a church or church furnishings?—Theological Editor.

THE "SOCIETY" AND MISSIONS

In the post-war years, the province of Western Australia and a number of dioceses in Australia have set up councils to integrate the missionary activities formerly carried out separately by C.M.S., A.B.M., etc.

Hopes were raised that by such single effort and direction, the missionary bodies would benefit from increased response. These hopes have never been realised.

In view of this situation, a recent statement by the Bishop of Wangaratta (Right Rev. T. B. McCall) is remarkable for its fairness and frankness.

It will be remembered that the Bishop is a former Home Secretary of A.B.M.

He alluded to the General Board or "umbrella" principle of missionary organisation (e.g., A.B.M.) and the "society" principle (C.M.S.) He said that he

found it an unpalatable fact that in parts of the Anglican Communion where the society principle has been discarded missionary giving comes nowhere near that of England or Australia.

He adds that he understands that there are more than double the number of Australian Anglicans serving overseas that there are from our Church in the whole of North America.

Those who regard our Lord's command to preach the Gospel to the uttermost part of the earth as the primary task of the Church are not surprised that this is so. But it is all the more palatable coming from such a well-informed advocate.

FRATERNALS AND R.C. CLERGY

Recently in Sydney, several Ministers' Fraternals have invited the Roman Catholic clergy to join. In at least one instance, the invitation has been accepted. What should our attitude be?

There will be advantages and disadvantages in the situation but we should not be discouraged by the immediate problems raised.

It has suddenly become possible for Churches to work together for social welfare problems such as "Milk for India" or "Freedom from Hunger." It has also meant that some misunderstandings on both sides have been removed with resultant better relations.

One problem that Ministers' Fraternals already face, may well be exacerbated by Roman Catholic participation.

This concerns united evangelistic efforts. Fraternals with a strong admixture of that liberal theological outlook which is common in some Protestant denominations, often find that they are unable to unite in evangelism. But a compromise which might be acceptable to both these present parties would become impossible with R.C. membership in the Fraternal.

In such a Fraternal recently, the Anglican was asked by the R.C. clergyman, "Now that we are all together, let's have a united young people's dance."

This left several questions unanswered. Is this a worthwhile demonstration of Christian unity? What happens when Roman Catholic girl gets keen on Protestant boy? We will watch with interest the outcome of this movement within Ministers' Fraternals.

PUBLIC BAPTISM

The Prayer Book expects that infants will be publicly baptised at Morning or Evening Prayer.

Full Morning Prayer with Baptism in addition and a 15-minute sermon will take over an hour. By this time the mother, the baby and several relatives with small children are all waiting outside to calm their noisy charges.

Thus the field for the sowing of the Word is sadly narrowed and much of the point of the service lost.

Those engaged in planning Prayer Book revision should bear in mind the relation between these services so that when they are used together, portions of each service could be omitted without impairing the principles of Public Baptism or the time necessary for correct instruction.

Church's wide ministry

THE opening of a new building at Holy Trinity, North Terrace, Adelaide, serves to highlight the rapidly expanding ministry of this well-known evangelical centre in Adelaide diocese.



• Sir Bruce Ross, President of the Kindergarten Union, and Lady Ross, speaking with the Rector, the Rev. Lance Shilton, inside the James Farrell Building.

The new building, dedicated by Bishop T. T. Reed on May 1, will provide facilities for young parents bringing babies and toddlers to services at the church. Some fifty children are involved in this way at Trinity.

However, the building has an additional purpose for it will provide accommodation for Trinity's rapidly-growing educational program in particular for study courses presented each Sunday at 5 p.m.

Included at present are the topics N.T. Greek, "Learning to Serve," the Advanced Study Course for Th.C. and others. Large numbers of young people and adults are attending these courses.

Named the James Farrell Building, after the second rector of Holy Trinity Church, the space was put to good use on the opening day when a Fact and Faith film, "Time and Eternity," was shown to the 200-odd people present.

Parish library

Other activities of Holy Trinity Publishing Society, which has now produced something approaching 50,000 copies of sermons and addresses, and the Library and Bookstall.

The Library, begun as a parish project only recently, has now attracted a membership of 270 people. Book sales for the past year ran to nearly \$1,200.

On a wider front the church has some 200 people enrolled to receive Trinity Bible Studies

by correspondence. These people come from many parts of the world and include 130 African, Asian, Middle East and South American clergy. Members of the Trinity congregation sponsor the cost of sending material to these students.

Held in connection with the Australian Institute of Archeology, the recent Ancient Times Exhibition saw total attendances of 9,000, to whom was presented the truth of the Word of God shown through archeological evidence.

Other Trinity activities include personal interest in some 25 missionaries, coffee lounge programs for young people, regular broadcasts over station 5DN and special church services for sections of the community.

"Misleading" views on unity

PEOPLE should not be misled by "glum mumblings" about divisions in the Church, the Rev. A. D. Dean said.

Mr Deane, principal of the Sydney Missionary and Bible College, was preaching in St. Andrew's Cathedral.

He said the Church needed to be more cheerful and positive about Christian unity.

"It has been said often, but not often enough, that the unity of the Church is not a problem but a fact," said Mr Deane.

"If this sounds naive, we should recollect Paul's clear statement — 'There is one body.'"

SEAFOORD (VIC.) MOVE
After a Service of Holy Communion and a brief morning tea, the Archdeacon of Brighton, the Venerable J. H. Brown, laid the foundation stone of the new St. Barnabas' Church of England, Seaford, on Whitsunday.

Many past parishioners returning for the service felt nostalgic to see that the 85-year-old building is now up for sale, for the old St. Barnabas' has a colourful history.

Originally built in Mornington, in 1910, it was taken by bullock-dray to service as a hay and corn store north-east of Frankston, and two years later was bought by the then fishing village of Seaford, where it has since served as a church hall, community hall, polling booth, and centre of worship not only for an Anglican congregation, but for a Methodist one, during World War II.

Now the vicar, the Rev. J. Oxley, and parishioners of St. Barnabas' are moving to a new site and hoping to bring more families from the newer areas springing up around Seaford into the fellowship of the Church.

annually at which thousands of Christian people gather, out of all the major denominations.

"It is on this level that we must do our most important thinking."

"We are not bound to move only in our traditional denominational patterns in expressing the unity which we already have within the body of Christ."

On his death, the public burnings of his daughter, poor "Bloody Mary" did not strike fear into the hearts of Englishmen but a thrill of horror and the crusade by Philip of Spain with the 156 ships of his "Invincible Armada" was met by a host of English ships under the Roman Catholic Lord Howard of Effingham.

Much more could be said, but suffice it to say that the Church of England has an honourable record of hundreds of years in the service of God and man.

Poor Dame Enid, she repeats what she has been told, but her arguments are no more convincing to readers of her memoirs than they were to her mother who, in obedience to her host, placed them before her.

(Rev.) W. J. OWENS, Roseville, N.S.W.

Letters to the Editor

Henry VIII and the Church

Dame Enid Lyons' version of the Roman arguments that induced her to join the Roman Church, failed to convince her mother and most certainly have failed to convince me.

Let it be said that there is no proof whatever that Peter was ever in Rome—as was Paul, or that he took any part in the founding of the Roman Church.

The statement that the Church of England was founded in the time of Henry VIII leaves entirely out of account the fact that it was established by Augustine. The Primacy of Augustine takes us back to the year 597.

ERIC B. POLLARD, 5 Hainsworth Street, Westmead, N.S.W.

Papal crusade

The conquest of Saxon England by Norman adventurers in the guise of a papal crusade failed to destroy that Church and succeeding Popes recognised its existence and gave the Roman pallium to its Archbishops.

Magna Carta — the great charter of England's liberty was drafted for the Barons (afterward assembled at Runnymede) by the great Archbishop of Canterbury Stephen Langton.

I have stood in Wycliff's little church at Lutterworth and handled chained copies of the first Bible in print. The Pope himself had no quarrel with Henry VIII on a matter of faith, but the English king took issue with him on the question of his royal supremacy.

The question really was — Should England be ruled by Pope or King? And the great mass of Englishmen said—"We want no foreign potentates interfering in the government of our country."

On his death, the public burnings of his daughter, poor "Bloody Mary" did not strike fear into the hearts of Englishmen but a thrill of horror and the crusade by Philip of Spain with the 156 ships of his "Invincible Armada" was met by a host of English ships under the Roman Catholic Lord Howard of Effingham.

Much more could be said, but suffice it to say that the Church of England has an honourable record of hundreds of years in the service of God and man.

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(Rev.) W. J. OWENS, Roseville, N.S.W.

Conscientious Objection

I should like to draw the attention of your readers to the provisions for Conscientious Objection under the National Service Act.

This committee feels that the possibility of being exempted from combatant duties or from military service altogether on grounds of Conscience is a valuable democratic right, which is incorporated in the Act, and should be brought to the notice of those registering for National Service.

This committee would be glad to supply further information to young men desiring to claim exemption on these grounds.

ERIC B. POLLARD, 5 Hainsworth Street, Westmead, N.S.W.

On David Sheppard's side

In answer to Rev. E. J. Emery (A.C.R. May 19), I would like to state that, in my opinion, David Sheppard's views on "The Greatest Story Ever Told" are well justified.

Surely the non-Christian who is not well versed in the Scriptures will overlook these historical errors. The awe and the love of Christ will be more impressive than mere facts. If, by the grace of God, they come to know Christ, then they will soon find the truth by reading the word of God.

The Christian, however, is a person who knows Christ, and will not be impressed with a human portrayal, and therefore will tend to seek out the historical data.

I must say that I have not yet seen the film, so my opinion is not biased.

(Miss) ANNE GILES, Penrith, N.S.W.

"Tongues" and prayer

I have been very disturbed to see your opposition to Pastor Du Plessis which has been evident in the recent issues of your paper.

I unfortunately missed the second instalment of the current

series of articles, and now cannot obtain a copy, but the first one, and the other disparaging remarks about him upset me quite a bit.

I know the glossolalia is strange at first. Nearly everyone is nonplussed at its sudden re-appearance into denominational churches overseas, until they begin to understand what it is really all about.

I could, I suppose, write you pages on my own views on the subject, but who, after all, am I? Absolutely no one — just a Billy Graham convert who became convinced that the Bible really is as it claims to be, written of God, and that, therefore, everything that is in it must be taken as sacred and holy.

The baptism itself serves many, many useful purposes as one gets to understand it better. I believe, for instance, that one of the reasons God's Spirit speaks through a person's organs of articulation in a supernatural manner in a language he himself does not understand is that God wishes to pray for others whom that person may know, and in so doing bring secret things of the heart to the Father, things that it may not be right or proper for anyone other than God to know!

Hence when the Holy Ghost prays in an unknown tongue, no one is embarrassed, and God has complete liberty to pray any way He chooses. Also, of course, these prayers are very effective. "We know not how to pray or we ought, but the Spirit itself maketh intercession for us, with groaning which cannot be uttered."

I am no expert and there are many other reasons and ramifications of these things, and quite a good survey of the subject is contained in their books and magazines.

I, for one, am certain that this is of God and that God is pouring out His Spirit in order to fit His bride, His true church, for the rapture. Let us be wise and not foolish virgins with enough of the oil of the Spirit when that great day comes.

(Mrs) DIANA McILISLAY, Bellevue Hill, N.S.W.

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ACR CLASSIFIED ADVERTISEMENTS

POSITIONS VACANT

THE organist-choirmaster of St. Matthew's Church, Manly, has been appointed to this position at St. James' Church, King St. Sydney. Applications for the position at Manly are invited, in writing, addressed to the Rector, 1 Darley Road, Manly.

ORGANIST required for St. Paul's Church, South Coogee. For details, phone (Sydney exchange) 34-8270.

AUSTRALIAN NURSES' CHRISTIAN MOVEMENT in N.S.W. is seeking under God to increase its staff in order to effect a more satisfactory outreach to nurses. Applications are invited from Christian nurses, who might like to consider this work now or in the new year. Further details and applications available from A.N.C.M., 381 Pitt Street, Sydney.

BREAKTHROUGH?

An item of news under the heading "Breakthrough" in the "N.S.W. Congregationalist" reports that "Women from all the Protestant Churches in Epping spent a most interesting evening as the guests of the Catholic Women's League at Our Lady of Mercy College."

The report goes on to say that an address was given by a Roman Catholic priest from the Divine Word Mission who spoke about his Church's approach to unity.

The report continues, "Those who attended felt themselves in complete accord with his introduction, but could not agree with his insistence that all should return to the 'One True Church' at Rome."

Following the address the speaker had "some pretty hot questions fired at him about the place of women in the R.C. Church, the seven sacraments, Mary, the Immaculate Conception, the Infallibility of the Pope."

Christian pavilion

The National Exhibition of Tanzania will have a "Christian pavilion" organised by the Christian Council of Tanganyika and the Conference of (Roman Catholic) Bishops in Tanzania. There will be photographs, models and statistics illustrating the history of the churches of Tanzania and their contribution to the development of the country.

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MEETINGS

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

THE WOMEN'S AUXILIARY of the Home Mission Society (Sydney) will hold its Annual Meeting in the Chapter House, Sydney, on Thursday, June 23, at 11 a.m. Business will include the presentation of the Annual Report and the adoption of the report, to be proposed by the Lady Mayress, Mrs J. Armstrong, and seconded by the General Secretary of H.M.S., the Rev. N. Kenn. Guest speakers will be Deaconess P. Owen (Chesham) and Mr Ray Meinies (Charlton). Lunch provided (collection), opportunity table.

WANTED

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

New appointment

Father Bernard Haering, C.S.S.R., a noted German Roman Catholic theologian, has been appointed Weigle Visiting Professor at the Yale Divinity School. Father Haering, the second Roman Catholic priest to be appointed as visiting professor, will join the faculty for the second semester of the 1966-67 school year.

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FACT AND FAITH FILMS OUTREACH

MR Roy Ashton, Executive Officer of Fact and Faith Films Australia, recently returned following an extensive survey of Singapore, Malaya, Sabah, Brunei and Sarawak in which over 100 people were interviewed and conditions observed to ascertain the opportunities, needs and requirements of a Moody film ministry in this part of South-east Asia.

from the use of the films and will find new opportunities as more of the adult and children's films enter their areas.

To begin with, Fact and Faith plan to reach students in secondary and tertiary education as well as folk in the Churches, commerce, industry, government and administration. These latter people are those with the most influence in their countries, yet are frequently unreached by the Gospel.

At a preview of revised Moody films to be held in the A.M.P. Auditorium, Sydney Cove, on June 20, colour slides of the area visited in the survey will be shown.

It has been decided to open a special fund for films to reach those in South-East Asia. Gifts marked "S.E.A. Film Fund" will be welcomed at any Fact and Faith office.

As a result of contact with established Churches, missionary societies, Government departments, schools, colleges, and interested Christians, three distribution points have been decided on and approval given by the Moody Institute of Science for the formation of active committees.

These will be situated at Singapore, servicing Singapore Island, Kuala Lumpur servicing Malaya, and Jesselton servicing Sarawak, Brunei and Sabah.

It is evident that the growing nations to the north of Australia have a tremendous thirst for scientific knowledge and it is in this field that the Moody Gospel/Science films find their effectiveness.

In situations where things pertaining to Christ and the message of salvation are discouraged and at times forbidden, the Moody films frequently are a key by which the Gospel is presented. This is already happening in Malaysia and will continue in an ever-increasing way as the new ministries get under way.

Long-established missionary societies have benefited already

PERSECUTION

The newspaper *Soviet Kirgizia* in the U.S.S.R. reports that two women, Yelena Chernetskaya and Maria Braun; have been sentenced to five years' deprivation of liberty for running a Baptist Sunday school. The two were members of an Evangelical Baptist group in Sokoluk village. The article accused the Sunday school of spiritually corrupting the children and causing them to reject membership in Communist youth organisations.

Change in name

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



CARDINAL ON CELIBACY

Cardinal Alfrink, of Utrecht, said last week on television that the laity are getting increasingly troubled over the number of priests applying to give up their ministry and get married.

In Holland, the situation was "very good compared with other countries." But last year over 30 Dutch priests — out of a total of 9,000 — gave up their "priestly office."

The Cardinal warned that the number of these resignations would get bigger in the future so long as priests have to "go on bearing their burden" because the laity no longer see priestly celibacy meaningful.

He outlined a solution with extreme caution. The ideal of priestly celibacy would be more clear, he said, if candidates for the priesthood made a free personal acceptance of celibacy — not take it as something automatically built into the priestly state.

He was speaking on television at the end of a frank face-to-face program in which the Dutch Catholic Broadcasting and Television Corporation interviewed a number of priests who have left the ministry. (EPS, Geneva).

CHURCHMEN MAKE CLOSER LINK WITH REDS

The field of dialogue and co-operation between Christians and Communists has widened during the past 12 months, with Roman Catholics taking most of the initiative in Western Europe, according to a report presented to the British Council of Churches.

The Rev. Paul Oestreicher, associate secretary of the council's joint international department, made the report following extensive travels recently in East Europe, including Russia and Hungary.

"In the countries of Eastern Europe," he wrote, "radical Christians and radical Marxists (suspect on both sides by the formal establishment of secular and ecclesiastical power) are beginning to discover large areas of common ground and concern."

"Marxist theoretical journals — including the official *World Marxist Review* — have contained many articles re-examining the Christian Church and the Marxist attitude toward religion. These articles are frankly revisionist in that they no longer identify the Church *ipso facto* with the class enemy, but recognise that it can be, and now often is, on the side of progress."

"In Western Europe, especially in Italy and (clandestinely) in Spain, the dialogue has progressed even further and it is Roman Catholicism which is taking most of the initiative. The 'Paulus-Gesellschaft,' a Catholic body of semi-official standing in West Germany, is taking the lead intellectually in this field and has organised various important seminars in Austria." (EPS, Geneva).

ANGLICAN BISHOP EXPELLED

Assistant Anglican Bishop Robert Neil Russell, of Zanzibar, has arrived in Dar-es-Salaam. Authorities had given him 48 hours to leave the island, without any reason given.

The bishop said he had had differences with Zanzibar officials over a new law governing marriages between Christians and Moslems and other matters. He said he had clashed with Zanzibar's Vice-President Abeind Karume on the mixed marriage issue, but was unsure that this was the reason for his expulsion.

Bishop Russell, 60, was born in London, and first went to Zanzibar in 1934. (EPS, Geneva).

HELP WIDEN OUR READERSHIP

SEND THE NAMES of friends who might be interested in ACR and we will send them three successive issues as samples.

PRESENT-DAY PENTECOSTALISM

A VERY interesting thing happened in Sydney many years ago. My brother was in the Pentecostal Movement, and he spoke to the people at the meeting he was attending and said to them, "Have you heard my brother preach, because he has power." So they said does he speak in tongues?

"No!" he said, "he does not believe in it." So they said, "How then can he have power?" Anytime about twenty of them came to hear me.

I took the opportunity to make my position clear concerning speaking in tongues.

A lady who was one of the leaders in the movement came to me after the meeting and accused me of blaspheming the Holy Ghost: her reason being that I spoke against speaking in tongues.

So I said, "Madam have you ever been deceived?" "Well, yes," she said. "Then," I said "you can be deceived." Then I asked her if she spoke in tongues, and she said she did. I then said, "And what is the interpretation?"

Very shamefacedly she confessed that she never got any interpretation. So I said to her, "Why do you accuse me of blaspheming the Holy Ghost when you are deliberately disobedient to the Word of God? Does it not say that 'he that speaketh in a tongue let him pray that he may interpret?'"

Fortunately she was a very honest sort of woman, so she said, "All right next time I speak in tongues I will ask the Holy Spirit to give me the interpretation, and if He does I am right, and if not you are right."

A fortnight later she came to me and said that she had told the Lord that if He did not give her the interpretation she did not want to speak in tongues ever again.

INTERPRETATION

As no interpretation came she saw that the whole thing was a deception, and she has never spoken in tongues from that day to this.

We must recognise the all important fact that the Acts of Apostles was a transitional period.

To begin with the Church was made up of converted Jews, and it was during the period covered by the Acts of the Apostles that the first and second epistles to the Corinthians were written, this explains why there is no mention of speaking in Tongues in Ephesians, Philippians and Colossians.

The past tense in Hebrews 2/3-4 refers to a state of things which no longer existed in the churches to which this epistle was sent, namely, the Jewish churches in and near Jerusalem.

This is significant because Hebrews was written after Ephesians, Colossians, and Philippians. It is evident therefore that the state of things prevailing during the transitional period was not to continue. It is because this dispensational aspect

is almost entirely overlooked that there is so much confusion. Finally, many people do not realize that they can hypnotise themselves.

We have had people in our home who confessed they had spoken in tongues, and when we asked them how they got the gift of tongues, one said that he had continued saying Hallelujah about 30 or 40 times and went off into tongues. The other said she continued saying Praise the Lord, over and over and over again, and spoke in tongues.

I pointed out that they would have got exactly the same result if they had continued saying Timbuctoo. They got into a passive state and produced self hypnosis.

FORBID NOT

A friend of ours went over to the Pentecostal Movement on the strength of the statement in 1 Cor. 14-39, which says, "Forbid not to speak in tongues."

Needless to say, she made the very common mistake of not quoting the whole verse, and further of wresting the words out of their context. The whole verse reads, "Wherefore, brethren covet to prophesy, and forbid not to speak in tongues."

The first part of the verse is the most important, and that is where the emphasis is to be laid.

Sixth and last of a series of articles by the late Rev. J. Preston Harrison.

The word "covet" means to desire earnestly. That is a positive injunction. Our word "zeal" is derived from the Greek word here translated "covet," and is the same word as is used in verse 12 where it is translated "zealous."

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." He makes it clear that tongues do not edify the Church. A careful perusal of the whole chapter will convince the candid reader that Paul is laying all the stress on the gift of prophecy. This does not mean forecasting the future.

To prophecy is to declare the whole will of God, whether it refers to the past, present, or future. The second half of verse 39 is negative and therefore is of secondary importance. We must remember that Paul made this statement at the time that tongues were being used in the Corinthian Church as a testimony to unbelieving Jews.

SUICIDE

I do not forbid to speak in tongues, all I do is to insist that the whole of the context be taken into consideration, and

not, as so many do, build up an experience upon a partial statement.

Other Scriptures cannot be used in this way. If such a thing were possible some might think they are justified in sanctioning suicide because it says, "Judas went and hanged himself."

At the risk of repetition let me draw attention to the fact that Paul says all have not the same gift. In 1st Cor. 12/7-11, tongues are placed at the bottom of the list and therefore must not be exalted to the premier place.

Moreover, let me say again that no one has the right to seek for the gift of tongues or any other gift, because it says, "But all these worketh that one and the self same Spirit dividing to every man severally as He will."

In this connection let 1st Cor. 12/28-31 be carefully studied and it will be seen that Paul asks eight questions all of which demand a negative answer, "Are all prophets?" No! "Do all speak with tongues?" No!

Again in Ch. 14/6, it says, "Wherefore let him that speaketh in a tongue pray that he may interpret." So whilst I do not forbid to speak in tongues I most humbly insist that each one who does so must obey the Word of God, and pray in plain language that they may interpret.

The solemn question arises, How many do this? Personally I have only come across one person who did so.

Moreover, we must not forget that Paul says in this connection, "I will pray with the spirit, and I will pray with the understanding also." He emphatically states that he would rather speak five words with his understanding than ten thousand words in a tongue.

Once more, the apostle speaking under the inspiration of the Holy Spirit says, "If any speak in a tongue, let it be by two, or at the most by three, and that by course (or in turn), and let one interpret. But if there be no interpreter let him keep silence in the church, and let him speak to himself and to God."

Thus does the apostle directly limit and curb speaking in tongues. To my personal knowledge this specific command is almost entirely ignored. So whilst it is not for me to forbid speaking in tongues I must point out that the Holy Spirit is given to them that obey Him.

And of course if this plain command is disobeyed the Holy Spirit is withdrawn. Disobedience drives Him away. I can only pray that the Lord will by His Spirit enlighten and deliver His people.

SUNDAY SCHOOL TEACHING COURSES—1966

David C. Cook new curriculum is now available, covering the "Bible-in-Life" Sunday School all age series. Features include: Bible learning applied to life in every lesson. Unified themes add direction and harmony. Church-home ties strengthened. New simplicity. Adaptability through eight separate age groups. Details, catalogues, sample kits supplied entirely free of charge and obligation.

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Mainly About People

N.S.W.

The Rev. Bernard Gook, rector of St. Barnabas', Broadway (Sydney), visited South Australia during May to act as Missioner for an evangelistic crusade at St. Athanasius' Church, Kidman Park.

The Rev. L. J. Wiggins has been appointed Assistant Federal Secretary of B.C.A., and the Rev. B. Huggett is to become the N.S.W. secretary. It is expected that Mr Huggett, at present at Port Hedland (W.A.), will be available for deputation bookings from mid-July.

The Rev. Stan and Mrs Skillicorm were farewelled from St. Bede's Church, Beverly Hills, at a service on Wednesday, June 1. Mr and Mrs Skillicorm are C.M.S. workers from India.

The Rev. A. Hayman, rector of St. James', Berala (Sydney diocese), since 1958, has resigned from that work and is to become assistant minister in the parish of Lane Cove, working at St. Luke's, Lane Cove West.

Mr Don Newman, Founder and Director of Teen Ranch, Cobbit, N.S.W., and Music Director for the Church of England TV Society, Sydney, plans to leave Sydney at the end of June with his family for a six months' visit to the U.S.A. and Canada. Mr Newman came originally from Canada, where he was music director for the famous People's Church, Toronto.

The Rev. Colin Craven-Sands, who has been the Senior Chaplain of The Missions to Seamen in Sydney for over 13 years, has been appointed by the London headquarters of the society as the State Secretary and Senior Chaplain for N.S.W.

Approval has been given by headquarters for the establishment of a Council of The Missions to Seamen in N.S.W. The new State Secretary will be the executive officer of the council and will represent the General Secretary of the society. The effect of this change is to increase local autonomy and to unite the work being done in Sydney, Newcastle and Port Kembla. Hitherto each station has been independently responsible to headquarters in London.

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MOORE COLLEGE PLANS OUTLINED

PLANS for urgent and extensive additions to the facilities of Moore Theological College at Newtown were outlined to a large gathering of Anglican clergy and their wives at a luncheon on May 23.

In his address of welcome, the Principal, Canon D. B. Knox, referred to the generosity of parishes and individuals, particularly in the past five years, which had enabled many new facilities to be provided.

He pointed out that because the Synod assessment for the College was applied to running expenses so that students' fees might be reduced proportionately, the existing debt and financial provision for future expansion depended entirely on gifts.

CRUCIAL

Canon A. W. Morton, supporting the Principal, said that it was the responsibility of the present generation to look ahead and to plan, as had been done in the past for them.

He recalled that on his arrival 30 years ago, when the fortunes of both nation and the college were at a low ebb, his mental reaction on first inspecting the college had been "what a dump."

This was in direct contrast to the scholastic reputation of the College, which was and always had been a very fine one.

"The are crucial days which pose for us the very serious question, 'Is Moore College to be adequate, relevant and versatile,'" Canon Morton said.

The amazing growth of general knowledge demanded more from ministers than in the past and required a training college equipped to teach its students the techniques of such things as television and psychiatry that they might be versatile and alert in the service of Christ.

"But the church needs ordinands who are not just intellectually trained but who are warm-hearted and spiritually based, for it is profoundly true that 'Except the Lord build the house, they labour in vain that build it,'" Canon Morton said.

"We are being called upon to respond and it is our privilege and our honour to respond. The challenge is manifold and diverse and there is much still to do but I believe that God will do it, through us," Canon Morton added.

The Rt. Rev. M. L. Loane, Commissary Bishop of Sydney, also spoke in support of the Appeal.

Bishop Loane dealt in detail with the early development of the Australian colonial states and their chronic shortage of clergy which led to the establishment of Moore College.

ADVENT

But it was the advent of the late Archbishop Mowll in 1934 that marked the beginning of a vital, new chapter in the life of the college, Bishop Loane said, for he never spared time, thought or effort to see it transformed from what it was to what it has become.

"He never lived to see this hall in which we meet today but we can be certain we would not be here if he had not played the role that he did," Bishop Loane said.

Pointing out that, by the very nature of the vocation of its graduates, there was a sense in which a theological college was financially limited in the circle to which it could make an appeal, compared with graduates of other centres of learning who enter secular professions, he added that this limitation could be more than counterbalanced by the influence and enthusiasm which clergymen can bring to bear among their people.

"An appeal for funds for a theological college may seem to be outside the orbit of the ordinary man and woman but it is here that their future rector will be prepared for his ministry, the Bishop said.

"Hence it is true that every devoted churchman has a stake as it were in the support of this college.

"The college must look to those who are conscious of their debt to the past to transmit to the future something more than they enjoy, by their willingness to pledge themselves in some more particular way.

"With this in mind, I have very much pleasure in commending this appeal to you," Bishop Loane concluded.

SHARED LIFE

The congregations of St. David's, East Doncaster (Vic.), the East Doncaster Methodist Church held a Service of Dedication on Sunday, May 29, to mark the beginning of the shared life of the two congregations.

The service was held at the Methodist Church, corner of Doncaster and Blackburn Roads, and conducted by the Rev. Charles Gallacher, Methodist Chairman of the District and Ex-President of the Conference.

The charge to the two congregations was given by the Rt. Rev. G. T. Sambell, Bishop Coadjutor of the diocese of Melbourne.

South Pacific Meeting

Anglican leaders from four missionary dioceses in the South Pacific met in Suva for the third meeting of the South Pacific Anglican Council in May. They represented the dioceses of New Guinea, Polynesia, Melanesia and Honolulu.

The Rev. Dr George Knight, Principal of the new interdenominational Pacific Theological College, spoke to the Council about the life of the College, and members visited the site where the new buildings are being erected. The Anglican Church wholeheartedly supports this venture, although at present there are no Anglican students.

The Rt. Rev. M. L. Loane, Commissary Bishop of Sydney, also spoke in support of the Appeal.

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"The Bible in China"

Colonel George Fox-Holmes has had an exciting and varied career. After seven years as a medical missionary in Chinese Turkestan he served during the War with the Indian Army.

In 1948 he became British Consul-General in Turkestan and was arrested and interrogated before being sent back to England in 1951. Then came a period as First Secretary to the United Kingdom High Commissioner in Singapore before he joined the Bible Society as its representative in Hong Kong.

These experiences have combined to give him an unparalleled understanding of some of the things that go on behind the Bamboo Curtain, and he has recorded some impressions for the A.B.C.

In a series of three talks, under the title, "The Bible in China," he tells how people he knows have found and retained their Christian faith despite the dissuasive efforts of the authorities.

Church posters

In 1963 three members of the Springwood Baptist Church, concerned about the need for churches to make greater and better use of their notice-boards, formed the Evangelical Poster Service.

The group points out that too often church notice-boards are either empty or carry notices of events long past.

Now the posters produced by the service are being used regularly by 96 churches, of all denominations, throughout the country. Inquiries are welcomed (see advertisement elsewhere in this issue).

THE AUSTRALIAN CHURCH RECORD

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No. 1365—June 16, 1966

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Graham Crusade in Britain

CAMBRIDGE LISTENS TO AMERICAN EVANGELIST

A QUEUE stretched around four sides of Great St. Mary's Church, Cambridge, when visiting U.S. evangelist, Bill Graham, spoke there to a pre-Crusade meeting at the end of May.

All 1,100 seats in the church were taken and another 400 people crowded in and around the aisles. There were also overflow congregations at two other city churches to which the meeting was relayed.

The evangelist was visiting Cambridge on the eve of the month-long Greater London Crusade, running from June 1 to July 2.

A correspondent covering the meeting for the "English Churchman" said he had to squat on the floor 10 feet in front of the pulpit. The writer went on to say that Mr Graham took a Whitsunday text, excerpts from Acts 2, leading up to Peter's great call to the Jerusalem multitude to repent and be baptized with a view to the forgiveness of sins.

The writer went on: "Dr Graham was preaching to university men and women—this was the audience he had in mind."

"His message was studded with apt illustrations, whether to refer to the spiritual hunger in American university life, to remind us that in the world today students are toppling governments, or to hark back to that occasion nearly a century ago when D. L. Moody preached to the same university of Cambridge from the same pulpit."

"On Moody's first night undergraduates burnt a pile of chairs in the middle of the church!"

"Faced with an audience not only of young intellectuals, but also of critical clerics he was not lost for the apt phrase and the telling quotation.

BURNT CHAIRS

"I suppose that something like a hundred people were present at the after meeting. Each one was given a slip of paper to write his name and address on in order that a follow up could be carried out."

"Dr Graham himself spoke to them for 15 minutes, making no bones about the cost of discipleship, and emphasising again — for he had majored on it in his sermon — that repentance was at the heart of the Gospel message.

"The over-all impression I received was of a man utterly given over to God. It was not so much what he said, or the way he said it, but the man himself who made the impression."

"Here was utter confidence in Another. Here was a graciousness, and a humility which was self-evident. It is not inappropriate to say that on Whitsunday we saw a man through whom the Holy Spirit was manifesting, not only His gifts, but pre-eminently His fruit. No wonder God uses him!

"Nietzsche, Sartre, Camus, Freud, were some of the names which entered Billy's sermon. We were a long way from the young man who not so many years ago first hit the saw-dust trail of American 'hot-gospelers.'

"We heard that half the beds in American hospitals are occupied by the mentally ill, and that psychologists are visiting their fellow psychologists for help for themselves. It all built up to a picture of the utter failure of mankind to save itself.

"Throughout this portrayal of utter disillusionment and despair Billy Graham threaded the Bible. "The fall of man, his rebellion from his Creator, the Judgement of God — these facts were in the foreground, made relevant to a congregation intent on hearing every word. In true Biblical fashion it was against this background of sin and complete futility and human inability that Dr. Graham brought before us the only remedy.

"It is impossible for me to convey the utter simplicity of his presentation. There was almost a complete absence of histrionics, apart from the uplifted Bible.

MESSAGE

"Yet he powerfully presented to us, as he said, the case for the Gospel. Here it was as we love to hear it. The substitutionary atonement, the fact that our sins were laid on the Son of God on the cross. There was no masking the fact that this man believed with all his soul that the death of Christ was a propitiatory sacrifice.

At a special meeting for ministers Billy Graham warned those present not to expect revival to be engineered by the work of man.

Salvation and revival were both of the Lord, said the evangelist and came about only because of His sovereign work, but he warned them too of the responsibility they carried for the work of following up those contacted during the meetings.

At a London Press Conference Dr Graham outlined some of the things he hoped the Crusade would accomplish. Obviously there is the hope of winning man to a saving knowledge of Christ. He hopes too that the Crusade will make at least a small contribution to the renewal of the Church.

Dr Graham's particular concern for young people came over clearly and he said "I intend to direct a great deal of my preaching directly to young people."

Two days later he told ministers that a new emphasis in his ministry would be a challenge to young people to surrender them-

selves for Christian service. This was not something he had stressed 12 years earlier at Harringay.

Something which had happened before he hoped would be repeated, millions talking, discussing, even arguing religion.

Aware of criticism that his converts don't last Dr Graham made it plain to the ministers that his converts wouldn't last, only those who were chosen by God and born of the Spirit, but he had heard of 50 men now in the ministry in the Greater London area who were converted at Harringay.

CRITICISMS

Dr Graham ended his address at the ministers' meeting by appealing for united action in the work of evangelism.

The Great Fire of London had been instrumental 300 years before in ending the Plague. He was praying that the fire of Pentecost would sweep through London and further afield to bring renewal and revival to the Churches and end moral and spiritual decline.

Questioned about the "God is dead" school of theologians Mr Graham said he had no time for them at all. He felt the situation in America was far worse than it is here, and he said that some of the radical theologians in America would make Dr Robinson appear "a raving fundamentalist!"

A meeting held for workers in the Crusade saw an attendance described as "fantastic." 5,000 counsellors and advisers, 3,000 choir members, 1,000 stewards and team members together made up such a large crowd that many people thought the main Crusade meetings had begun.

NEW MOODY SCIENCE FILMS

Fact and Faith Films N.S.W. announces the arrival of seven new films from the Moody Institute of Science.

The well-known "Sermons from Science" films featuring Dr Irwin A. Moon have been enthusiastically accepted in Australia for many years in a variety of locations including churches, industry, Armed forces, prisons, hospitals, schools and on television.

Audiences have totalled several million.

They have retained their popularity in a remarkable way even though the first, GOD OF CREATION, was made almost 20 years ago.

The new films are revised, shortened and updated versions

NEW WINGS FOR OUTBACK



SPEAKING at the Bush Church Aid Annual Rally in the Sydney Chapter House on May 27, the Rev. C. W. Rich announced the purchase of a new aircraft for the Flying Medical Service.

The aircraft is a twin-engine Beechcraft Baron B55 and will replace the two existing Cessna 210s, which have given sterling service for some years.

The larger aircraft, with a much greater flying range, increased speed and wider safety margins will soon prove its worth.

Most of the money needed for the purchase of the aircraft is to come from the proceeds of a legacy, the Oxenbold Estate, and from the "trade-in" value of the two Cessnas.

SCATTERED

The Flying Medical Service forms an important part of the Anglican ministry to inland Australia. Based at Ceduna, the network includes a number of hospitals or nursing centres, staffed by B.C.A. nurses and linked by a two-way radio.

At present, there is only one doctor caring for this scattered medical practice and the society is anxiously seeking another doctor with a sense of Christian vocation to join Dr Mueller at Ceduna. Shortage of nursing staff is also a constant problem.

Preacher at the thanksgiving service in the cathedral and chairman of the rally was Bishop J. S. Moyes.

Bishop Moyes, addressing the rally afterward, recalled his long association with the society during his term as Bishop of Armidale. He made special reference to the work of Miss R. Campbell, director of the Mail Bag Sunday School.

Standing Committee further declared the See vacant pursuant to clause 2 of the Archbishop of Sydney Appointment Ordinance of 1962.

Standing Committee unanimously appointed Bishop Hulme-Moir and Bishop Dain Assistant Bishops, and other occupants of posts which lapse on the voidance of the See were re-appointed until the appointment of the new Archbishop takes effect.

The Administrator sought the advice of the Standing Committee as to the date of the Special Session of Synod to elect a new Archbishop and Standing Committee resolved to request the Administrator to give consideration to July 15.

This date has since been confirmed by Bishop Loane.

The Federal secretary, the Rev. C. W. Rich, officially welcomed the Rev. L. J. Wiggins as assistant Federal secretary and announced that the position of N.S.W. secretary would be filled by the Rev. Barry Huggett, at present B.C.A. Missioner at Port Hedland, Western Australia.

The Rev. H. Goodhue, from the Ceduna Mission, South Australia, gave an interesting address on the ministry of the "Bush Padre" along the Eyre Highway.

The offertory for the evening amounted to \$842 and the B.C.A. Rally Appeal stands at present at \$3,089.

PHOTO: The Beechcraft Baron B55, shown here in use by the Royal Flying Doctor Service, is the type of aircraft that is being purchased by B.C.A. for its Flying Medical Service network.

BISHOP LOANE ADMINISTRATOR

BISHOP M. L. Loane has become Administrator of the diocese of Sydney following the recently announced resignation of Archbishop Hugh Gough.

Dr Gough's resignation took effect as from May 30 and a meeting of Standing Committee of Sydney diocese, held on that date declared such resignation to have taken effect.

Standing Committee further declared the See vacant pursuant to clause 2 of the Archbishop of Sydney Appointment Ordinance of 1962.

Standing Committee unanimously appointed Bishop Hulme-Moir and Bishop Dain Assistant Bishops, and other occupants of posts which lapse on the voidance of the See were re-appointed until the appointment of the new Archbishop takes effect.

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