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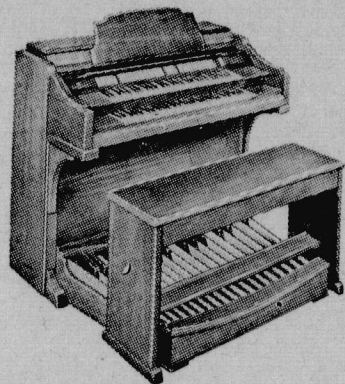
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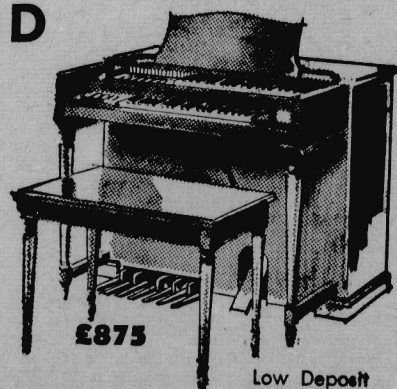
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L.V.F.'s INFORMAL FAREWELL

The Rev. D. I. Frost, B.Sc., Rector of Flemington, Sydney, has been appointed chaplain of Caulfield Grammar School, Melbourne.

Canon A. B. H. Riley, B.A., of South Australia, formerly a C.M.S. missionary in the Sudan, has been appointed to the parish of Normanhurst, Sydney.

Canon Frank Colquhoun, Vicar of Holy Trinity, Wallingford, England, has been appointed an examining chaplain to the Bishop of Southwark. Canon Colquhoun is a leading Evangelical.

The Rev. Maurice Wood, Principal of Oak Hill College, London, has been appointed Joint President of the National Young Life Campaign in succession to the Right Rev. J. R. S. Taylor. The Archbishop-designate of York, the Right Rev. F. D. Coggan, is a Vice-President.

On Ascension Day the Archbishop of Melbourne set apart as deaconesses Misses Olive Dyson and Marjorie McGregor. They will work in the parishes of Emmanuel, Oakleigh, and St. John's, Bentleigh (Melbourne Diocese).

The Right Rev. L. E. Stradling, Bishop of South-West Tanganyika, has been elected Bishop of Johannesburg in succession to Bishop Ambrose Reeves, who was deported recently and later resigned.

The following appointments are announced in Melbourne Diocese:

The Rev. E. M. Eggleston, from St. Peter's Box Hill to St. James Dandenong.

The Rev. A. J. Grimshaw, from assistant chaplaincy Geelong Grammar School to St. Paul's Romsey.

The Rev. R. D. Lloyd, from diocese of Adelaide to All Souls' Sandringham.

The Rev. H. A. W. Bishop, from St. Andrew's Aberfeldie to St. Augustine's Mentone.

The Rev. G. C. Lamble, from assistant director of parishes in the Melbourne Diocesan Centre to All Saints' East Malvern.

POSITION VACANT. Secretary (Typist - Stenographer), apply Principal, Moore College, Carillon Avenue, Newtown, N.S.W.

On June 4, the L.V.F. Executive Committee held an informal farewell at the home of Dr and Mrs John Hercus in North Sydney, to farewell Mr and Mrs Charles Troutman, who are to leave Australia on June 9 to return to the United States.

Mr Troutman succeeded Dr Paul White as the general secretary of the Inter-Varsity Fellowship of Australia. During his service as general secretary, the L.V.F. has shown signs of tremendous growth. Soon after the Troutman family arrived in Australia, Mrs Troutman and the three children contracted poliomyelitis.

At the request of the late Rev. Maurice Murphy, former rector of Christ Church, Gladsville, she wrote a short column called "Shut in Corner," which had a wide circulation in many dozens of parish papers each month.

Mr and Mrs Troutman will live in Chicago, where Mr Troutman will base his activities as the new general secretary of the Inter-Varsity Christian Fellowship of the United States.

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THE AUSTRALIAN CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

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NEWS FROM CENTRAL TANGANYIKA

THE Bishop of Central Tanganyika (the Rt. Rev. A. Stanway) spoke recently in London at the annual meeting of the Commonwealth and Continental Church Society and made an attack on the Lambeth Conference, 1958, and the disappointing response to its missionary decisions.

"At the last Lambeth Conference, the Bishops placed African towns at the top of the missionary priorities in the world today.

"It was expected that this would lead to the whole of the Anglican Communion, through a new conception of Anglican strategy, doing something more than had been done in the past by the limited resources of the missionary societies.

"Has this happened? The sad fact is that nothing has been done. We had hoped it might have been 'like a mighty army moves the Church of God,' but, as one wit put it, 'the Church is treading where it has always trod.' It seems strange that after two-and-three-quarter years, the Anglican Communion has done nothing to give effect to the resolution of its leaders.

"This leads me to a further point. It is common practice today for various persons to speak about the missionary society as something that is no longer necessary. Now I am well aware that changes have taken place in missionary work and even greater changes are before us. In ten years' time, very little of missionary work, as we know it, will be continuing in anything like its present form.

"Yet who will come to grips with the change? If the past is any guide, it will be the leaders — lay and clerical — of the missionary societies who will be found to be aware of how changes affect the Church, and will do the kind of thinking that leads to action.

"It is also in the societies that there will be generated the type of prayer backing that the Church, as a whole, with all its resources and machinery, has never been able to gain."

• PHOTO: The Reverend Norman Gelding, Principal of St. Philip's, Kongu, and Mrs Gelding. Mr and Mrs Gelding are Australian C.M.S. missionaries.



BILLY GRAHAM ILL AT OPENING MEETINGS

A respiratory infection led to Dr Billy Graham missing the opening meetings of the Manchester Crusade. An associate evangelist, Rev. Leighton Ford, brother-in-law of Dr Graham, took his place on the platform throughout the first week.

Owing to the absence of Dr Graham and to bad weather attendances during the first week were less than had been anticipated. However, a total of 3,650 inquiries were registered during this week.

By Saturday night, June 3, Dr Graham was sufficiently recovered to preach to 40,000 people in the Maine Road Stadium. It is anticipated that he will continue to do so throughout the remainder of the meetings.

The range of the Crusade has now been extended to some 400 centres throughout England, Wales, Scotland and Ireland by means of landline relays.

On Sunday, June 4, the Graham team conducted the "People's Service on the B.B.C. Cliff Barrows led the congregational singing and George Beverly Shea sang.

Dr Graham arrived in Manchester on Friday evening, June 2, and when this news was announced at the stadium it was felt that God had heard the prayers of His people and it was evident that considerable anxiety had been allayed. The Evan-

gelist began his first whole day in the city with a Press conference, at which he declared his delight at the response to the Crusade. Usually a Crusade built up to a great climax, but already numbers were greater than came nightly in London and as large as in Glasgow.

In his first message, Dr Graham said that the Bible made it clear that God's peace had three aspects: Peace with God — ours only through the shed blood of Jesus; the Peace of God — enjoyed only as we daily walked with Him; and His Peace — the prospect when He came as Victor and King to rule this world.

At the close of his appeal, there was the moving sight of some 1,500 inquirers coming down from the stands to occupy the space provided for them.

Although the strain of preaching so soon after his throat trouble was obvious at the close of the Saturday meeting, Dr Graham was back in form to preach on Sunday morning in the Free Trade Hall.

Concluding his comments on church union the Archbishop said: "Hurrying towards a union of Churches for which we in Australia are not yet ready could have the very opposite effect and lead to greater disunity in the formation of splinter groups such as abound in the United States of America and bring discredit upon Christian witness there."

Other matters raised in the President's address were the proposed New Constitution, the attitude of the N.S.W. Government to representations being made by the churches on "off-the-course" betting and the non-inclusion of church representatives on an Advisory Committee appointed by the Government to investigate problems of youth.

PARTICULAR REASON FOR MEETING

In his presidential address at the opening of the N.S.W. Provincial Synod the Archbishop of Sydney, Metropolitan of the Province, stated that the particular reason for calling this Synod was to "consider what our attitude as a Province would be if the proposed plans for Church Union in North India and Pakistan and a somewhat similar scheme for Ceylon are ratified."

The president's statement was read by the Bishop of Armidale in the absence of the Metropolitan due to illness. Some two hundred delegates from the seven dioceses of the Province gathered on the first day in the Chapter House of St. Andrew's Cathedral, following a service at 3 p.m.

Speaking on the proposed union schemes Dr Gough drew attention to the need for an unprejudiced consideration being given to the planned mergers. He went on to say: "We are simply asked whether we would recognise the proposed united Churches as part of the Holy Catholic and Apostolic Church and would be in communion with them."

Following his comments on the union plans the Archbishop spoke of concern being felt by many people over the impression given from time to time that the World Council of Churches controls the affairs of its member churches. Dr Gough went on to say: "As long as the World Council of Churches stands for consultation, conference, co-operation it must have our unbounded support. But if and when these take second place to control it forfeits that right."

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• Continued on page 3

PUT IN TRUST WITH THE GOSPEL

The minister, who is put in trust with the Gospel, is commissioned to beseech men (a) to be reconciled to God, and (b) not to receive the grace of God in vain. Fully to discharge this responsibility he must be faithful in his proclamation of the God-given message, and in his challenge to his hearers to embrace what is thus freely offered to them by God.

The apostle Paul immediately goes on to indicate that the witness and the appeal, that the minister is thus responsible in Christ's stead to make to men, can be either contradicted or confirmed by the minister's personal conduct, and by his own practical manifestation in daily living of the personal cost and the public consequence of being a true minister of God. Let us then consider what is written for

(By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oak Hill College, London)

our edification in 2 Corinthians 6:3-10. Let us note at once that we are first told negatively, and in general principle only, what to avoid, and then told positively, and in full detail, what to aim at, and how to pursue that aim.

(i) Giving no occasion of stumbling in anything, that our ministrations be not blamed (verse 3, R.V.). This indicates that the minister of God ought always to avoid: he ought not in anything at all to give one single cause of offence, lest, by causing people either to reproach or to ridicule the ministry, he should thereby turn them away, not

continually to remember that the ever-possible alternative to helping people to find Christ is serving to turn them away from Him. They ought to remember also that some of the severest words our Lord ever spoke were spoken against those whose action makes faith hard and unbelief easy. For, He said, "who-so shall cause one of these little ones which believe in Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matt. 18:6 R.V.). (ii) In everything commending ourselves, as ministers of God (verse 4, R.V.). This indicates

what ministers of God ought always to aim to achieve; for, as not only the Scripture, but also experience makes so plain, if we are Christians, and still more if we are publicly known as Christian workers, it does matter what people think of us. It is, therefore, right and indeed indispensable to the effectiveness of our ministry to seek to commend ourselves to men as well as our message and our Master. But such self-commendation should be done in the right way; for, as Paul has already indi-

cated in this epistle (see 5, 12), some who would commend themselves glory only in appearance. Further, it is abundantly clear from this passage (6, 4-10) that the essence of right self-commendation is living, not talking. Paul refers in detail to many features of his life and experience in the ministry. There are 28 separate phrases. The very language is lyrical and rhythmic; its tone is that of triumph bursting into song. It is the radiant spontaneous testimony of one who knew what it was in every circumstance to be more than conqueror through Him Who loved him.

(a) First (4, 5), Paul says that all Christian ministers should commend themselves passively, or "in much patience," by what they suffer and how they suffer it. The troubles here listed are largely those which ministers and missionaries of the Gospel inevitably and increasingly bring upon themselves in the prosecution of their mission. (b) Next (6, 7) he says that they should commend themselves actively by what they do, and how they do it; first, by their personal integrity and practical kindness, and still more by the word they preach, and by the power and equipment of God, which obviously accompany and enable its ministry. (c) Third (8), he says they should commend themselves by the reception they meet, and by the things said about them. These will inevitably be of two

while from one standpoint there are none worse off, yet from another standpoint there are none better off than Christians, particularly Christian workers; who in the midst of their trials and hardships, their poverty and utter destitution, nevertheless are "always rejoicing," "making many rich" and "possessing all things." The best advertisement of the Gospel is still, as always, the consistent and radiant life of its minister.

Moslem Activity in Indonesia

DJAKARTA, Indonesia — (Fens).—At a special service held in commemoration of the Descension of the Koran, the Indonesian Government revealed that it has set aside 62-million rupiahs for the purposes of deepening the people's knowledge about religion. One of the projects will be the translating of Holy books, including the Koran, into the Indonesian language.

The commemoration service was attended by a large number of Moslems, envoys of Moslem countries, and civil and military authorities. Special Koran readings were given by representatives from Borneo, Sumatra and Sulawesi. Speaking at the service, President Soekarno stated his conviction that the Koran has a tremendous miraculous power, and urged all the delegates to study and deepen their knowledge about its contents.

DISAPPROVAL OF PROPOSED METHODS OF UNION

• Continued from Page 1

The most important matters discussed in Synod were those relating to the proposed Union plans for North India, Pakistan and Ceylon. The Bishop of Armidale moved a motion approving of the plans for both the united Church of North India and Pakistan and the Church of Lanka (Ceylon) and that the Province of N.S.W. accord full fellowship to these churches when the Act of Union is complete.

Dr B. Marshall (Brother Timothy), Chaplain of Trinity College, Melbourne, flew over for the occasion and addressed the Synod. He put forward the view that the Service of Unification of Ministries as proposed in the plans was not a valid ordination service.

Some ambiguity

It was generally felt in Synod that there was a great deal of ambiguity in some of the plans, in particular those of the proposed Church of North India and Pakistan. An amendment to the motion was moved by Archdeacon T. C. Hammond, of Sydney. This amendment expressed disapproval at the proposed methods of union being put forward by this church but at the same time promised full fellowship should the merger be completed. The amended motion was carried.

• Continued col. 3

SAD PASSING

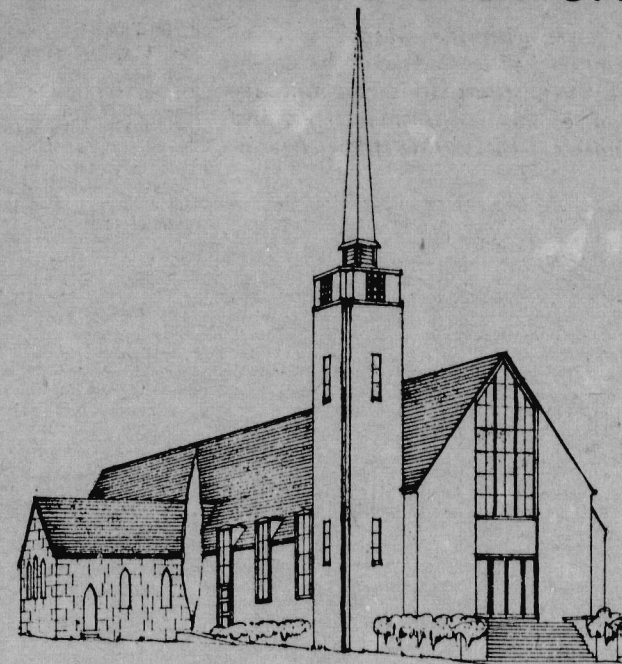
The death is reported of the Rev. J. B. Montgomerie, Regional Secretary for Aborigines of C.M.S.

John Bruce Montgomerie was ordained in 1921 and served in a number of parishes throughout the Diocese of Gippsland until his appointment as Rector of St. Luke's, Adelaide in 1932. During his ministry at St. Luke's he was Honorary Secretary of C.M.S., South Australia.

In 1939 Mr Montgomerie was appointed Vicar of St. Matthew's, Prahran, in the Diocese of Melbourne and from 1943 to 1947 was Clerical Secretary of C.M.S., Victoria. From St. Matthew's Mr Montgomerie took up the post he held at the time of his death.

As Secretary for Aborigines Mr Montgomerie worked tirelessly in building up this side of C.M.S. work. He made regular visits to the stations in the Northern Territory and the work grew tremendously under his leadership. He is survived by his wife and daughter.

NEW SEAFORTH CHURCH OPENED



The architect's impression of the new Church of St. Paul, Seaforth, Diocese of Sydney. The new Church was dedicated on Sunday, April 30, by the Archbishop of Sydney (Dr. Gough), in the presence of over 1000 people, several hundred of whom could not be accommodated within the building. There was an offering of £1525. The Church tower is 50 feet high and there is a gallery inside. The original Church, built in 1875, now becomes the side chapel of the new Church. It is to be called the Joseph Cook Memorial Chapel, in memory of the man chiefly responsible for its construction. (Joseph Cook, a prominent Sydney churchman of the last century, edited "The Churchman", a paper which was subsequently incorporated in the "Church Record".) The Rector is the Rev. W. K. Deasey.

2,000 DECISIONS AT TOKYO CRUSADE

With a record-breaking attendance of over 22,000 the Tokyo Christian Crusade came to its close on Sunday, June 4. The Crusade had run from May 6 to June 4 and during this period had attracted an aggregate attendance of well over 237,000.

In response to the evangelistic invitation extended by Dr Bob Pierce, a total of 8,940 persons went forward in the nightly meetings in Tokyo's Meiji Auditorium.

To these figures must be added the thousands of persons contacted and the more than 2,000 making decisions in outside meetings in schools and prisons and hospitals and stores and with various business and professional groups.

Dr Pierce was heard over 22 stations in weekly television outreaches to all Japan. Dr Paul S. Rees led a special series of seminars that ministered to hundreds of Tokyo-area pastors throughout the Crusade, including 1,600 ministers from throughout the country during the third week.

Dr Richard C. Halverson directed a team of 50 business and professional men, in Japan at their own expense, for personal witness to men in the same business or profession.

All of this added up to ever-increasing impact as the Crusade continued. Attendance figures reflected the upsurge: 4,685 per night the average for the auditorium the first week . . . 6,203 the second . . . 8,428 the third . . . and the last two nights of the Crusade (June 3 and 4) saw record-breaking attendance totals of 17,000 and 22,000 plus.

Dr Pierce and his team were weary at the end of a strenuous month. The opposition had never relaxed; the pressure had never subsided. "But God had

been at work," declared Bob Pierce.

And he added: "We must not let up in prayer for Tokyo. Now the follow-up program is under way and every effort is being made to integrate those who have been reached for Christ into the worship and fellowship and service of the local churches. Please, continue to pray for Tokyo."

TEXT BOOKS

• From col. 1.

The Rector of East Maitland (Newcastle Diocese), Canon M. W. Williams, moved a motion calling on the Minister for Education to ensure historical and technical accuracy in textbooks by giving effect to a 1959 announcement that a standing Textbook Review Committee would be established to compile a list of recommended textbooks for use in N.S.W. public schools. Mr Williams was particularly critical of a book entitled "Australia in the Modern World" by O. W. Hunt. Mr Williams claimed that this book treated the Reformation in a way that was "historically unsound, intellectually dishonest, and a distortion of the truth."

Supporting these claims, Archdeacon Hammond said that there were "very serious misstatements" in Mr Hunt's book. The Rector of Moss Vale, Canon A. W. Prescott, criticised a book entitled "Biology" by P. D. F. Murray, Reader in Zoology at the University of New England. Canon Prescott said that Professor Murray's book claimed, in substance, that it was impossible to be a scientist and believe in God.

The University Missions

The Evangelical Unions in the Universities of South Australia, Western Australia and Melbourne are busy preparing for Evangelistic Missions to be held in those Universities. In the University of Adelaide the Mission will be held from June 19 to June 25, and the Missioner will be the Rev. Warner Hutchinson, B.A., B.D., who is the general secretary of the I.V.F., in New Zealand. The theme of the Mission is "Faith in an Age of Storm." The program will consist of public meetings, home meetings, and public question time, and a meeting will also be held in the Adelaide Teachers' College.

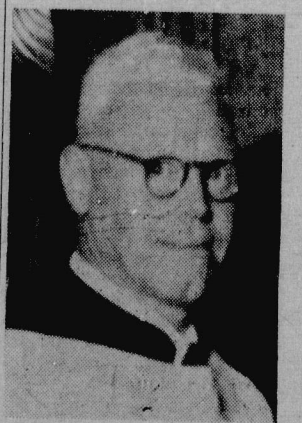
The Evangelical Union in the University of Western Australia is holding its mission from June 18 to June 25, and the Missioner will be the Rev. Dr Frank Anderson, vice-principal of Ridley College, Melbourne. Dr Anderson will be addressing the students at lunch-time addresses and in the evenings a number of informal gatherings in graduates' homes have been arranged, and Dr Anderson will speak. One of the university departments is sponsoring a lecture on a secular theme, in which Dr Anderson will be given the opportunity to contact both students and staff on a purely intellectual basis.

The mission in the University of Melbourne will be held from June 19 to June 23 and the Missioner is the Rev. Maurice Betteridge, from New Zealand, and he will be addressing the students in a series of lunch-time addresses in Wilson Hall, there will also be a number of evening discussion groups and two seminars. In the university student newspaper "Farrago," there have appeared a series of articles on one of the basic Christian beliefs, which have been written by prominent Christian scholars.

As a prelude to the mission in the Adelaide University, Bishop R. C. Kerle, of Sydney, spoke to a public meeting. During the May vacation, Professor Malcolm Gevees conducted a series of evangelism training classes for the members of the E.U.

The Rev. G. C. Clarke has resigned from the post of Editorial Officer of the Church Record. Mr Ramon Rooke has been appointed in his place.

Faithful Organist



A long and faithful ministry as Organist and Choirmaster of St. Andrew's Summer Hill, Diocese of Sydney, was terminated on May 22 when Henry Richard Lander Nixon departed to be "With Christ". A Memorial Service will be held in St. Andrew's on July 9 at 11 a.m.

THE AUSTRALIAN CHURCH RECORD

JUNE 22, 1961

Christianity is the only true religion. Other religions are based on the conjectures and feelings of men; some of these conjectures and feelings may chance to be correct, but basically the religions which they beget are not.

Furthermore, they do not enable men to establish contact with God; for they do not provide an effective remedy for sin. There can be no communion with a holy God until the guilt of sin is removed.

The only religion which has been revealed to men by God Himself and which deals with the problem of human sin is Christianity, which is in consequence the most exclusive religion in existence. Its claim to unique authority and veracity is integral to it, since it must follow as the night the day that it is being false to the God who gave it if it does not proclaim clearly to all men what the consequence of rejecting or neglecting the Saviour whom

God has provided must be. Many modern Christians, it is true, would disagree with this. They would affirm that it is possible to please God without a living faith in Christ and that other religions, though defective in various ways, provide a way to God. They would even maintain that it is arrogant for Christians to refuse to recognise what is good in other religions.

But however appealing to modern minds such a complaisant attitude to rival faiths may be, it flatly contradicts God's own testimony to us through His living Word and His written Word. For our Lord claimed: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John xiv, 6).

And Acts iv, 12 tells us that there is no salvation in any other than Christ: for there is none other name under heaven given among men whereby we must be saved. There is only one way to God, and that is God's way.

During the past few weeks the Moral Re-Armament Movement, formerly called the Oxford Group Movement, has sent a booklet to Anglican clergymen in Australia praising the work of the movement. The booklet is written by a well-known English churchman with evangelical associations. The circular accompanying the booklet claims that it is a contribution to the life of the Church, and that M.R.A. will revolutionise Church life and bring a re-birth of the Spirit. It also states that the aim of M.R.A. is, and always has been, to usher in a revolution whereby the Cross of Christ will transform the world.

What spoils all these unexceptionable sentiments and makes them quite impossible of fulfilment is another statement, "The great dividing line in the world is between the materialists — in both the Communist and non-Communist world — and those who believe in God."

The only true religion

But this is not the great dividing line as far as the Church of God and the God of the Church are concerned. The significant division is between those who know God by faith in Jesus Christ and those who do not. Whether the people in the latter class believe in God or not is not important.

The booklet lets slip the fact that Muslims, Hindus, and Shintoists join in the activities of M.R.A., apparently without misgivings or reservations. Yet it claims that activities such as these constitute "the world-wide initiative of the Holy Spirit in our age."

This claim cannot be true. No reconciliation is possible between Christianity and any other religion, for Christianity is of God and all other religions of the devil. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (1 Corinthians, 10:20).

The real danger, of course, is not M.R.A. One does not need the gift of prophecy to see that its

vogue, such as it is, will pass. But it is a straw in the wind. The same trends that are breaking down the loyalty of some Christians to the word of God in the interests of organisational unity are also leading many into the pathless waste of religious syncretism, the well-meaning but futile and destructive attempt to unite all who believe in God.

The unpopularity of Christianity during the early centuries of its existence was due mainly to its exclusiveness. To many pagans of sincerity and goodwill this seemed petty and foolish in view of the dangers facing civilisation from the barbarians. But the early Christians were right and their critics wrong. We owe our faith and our knowledge of the Gospel, under God, to them. We, too, must be ready to put first loyalty to the God who gave us His Son to atone for our sins, no matter how narrow, intolerant, or short-sighted we may appear to the worldly wise.

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BEECHER BIDS BIBLE SOCIETY BEWARE

"THE emergence of national ambitions in the younger countries has emphasised the need for a common language," the Archbishop of East Africa (the Most Rev. Leonard J. Beecher) told the annual meeting of the British and Foreign Bible Society in the Central Hall last week.

"In the face of this, there is a danger that it should be held against the Church and against the Bible Societies that they have perpetuated vernaculars. We must recognise the indictment and act quickly."

"I trust the Bible Society will produce for us diglot versions of the Scriptures, which will help forward this important development of new nationhood—a common tongue among all peoples who occupy the developing territory."

Earlier, the Archbishop had mentioned three incidents which illustrate the blessing that attends and flows from the work of

Bible translation.

One—certainly not consciously designed—was the blessing of unity between the members of the two great Anglican traditions in East Africa (C.M.S. and U.M.C.A.) in the preparation of the new Swahili Bible 15 years ago.

"I attribute the fact that, after 33 years of patient negotiation, we were able to establish the Anglican province of East Africa last August," added Dr Beecher, "after days when the prospect had seemed most unlikely, not least to the simple trust of each other that we learned together round the Word of God as that revision committee did its work."

NEWS IN BRIEF

It is reported from Adelaide that over one-third of the total income of Holy Trinity Church during the past year went to needs outside the Parish. An amount of £3,400 went to C.M.S.

Owing to the publicity given to the selling of C.E.N.E.F. Building in Sydney, S.D.C.A. wishes to assure members that C.E.N.E.F. is still operating and will continue to do so.

Friday, June 2, saw the launching of a new official magazine for the Diocese of Sydney. The magazine bears the title "Southern Cross" and features the Archbishop's Letter, Book Reviews, Correspondence, Diocesan News and articles on various topics. "Southern Cross" is published monthly and sells for 1/6 per copy.

During the recent visit to Sydney of the Chilean training ship "Esmeralda" the Missions to Seamen arranged a special party for the sailors. During the course of the evening the seamen were invited to attend the chapel for a short service. Nearly 50 availed themselves of the invitation and were visibly moved when

they heard prayers offered in their own tongue.

At the service Mr K. Bewley, of the South American Missionary Society, at present on furlough in Sydney, gave a short address on the text of John 3: 16.

From Melbourne a new venture in contacting young people is reported to be highly successful. Dr Barton Babbage, Dean of Melbourne, has been acting as host to teenagers at a coffee bar established at St. Paul's Cathedral.

Teenagers are served coffee and crumpets in the crypt of the Cathedral — transformed with candles, check tablecloths and record covers on the walls. The coffee bar is open between 3 and 6.30 each Sunday, closing for Evening Prayer, and re-opening between 8.15 and 9.30 p.m. Five hundred young people crowded into the bar on its first night open.

From Saturday, June 17 to Monday, June 26 a Mission is being held in the Parish of St. Margaret's Bellingen, in the Diocese of Grafton. The Mission is being conducted by the Rev. Bernard Gook, Rector of St. Barnabas' Church, Broadway, Sydney, assisted by the Rev. Stewart Jones and Mrs Gwen Wade.

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Notes and Comments

ERRORS IN A.B.M. HERALD...

A Victorian layman has sent a circular to all Anglican clergymen in Australia drawing attention to errors in the Australian Board of Missions children's paper "The Herald."

Some of the criticisms have little importance, and one is not really ground for criticism at all. The Virgin Mary is the mother of God; to deny it is to fall into Nestorianism (the heresy that Jesus Christ was two distinct personalities who happened to co-exist within one body).

But some of the matters mentioned are of considerable moment. There can be no excuse at all for printing a fable about the origin of Christmas trees which states as a fact that Christ ordered fir trees to be placed in people's houses to celebrate His birthday. It is unscriptural to describe ministers as "Father" or to call Mary "Our Lady."

It is because A.B.M. teaches errors such as these both to children in Australian and native converts in the mission fields that Evangelical Anglicans find themselves conscientiously unable to support it. In name it represents the whole Church, but in fact it only represents a rather extreme form of Anglo-Catholicism.

HENRY VIII AGAIN...

The Provincial Synod of New South Wales was justified in protesting against Mr O. W. Hunt's history text book if there are important errors of fact in it. But it is doubtful whether saying that Henry VIII wanted a divorce rather than an annulment merits this description. To show that the distinction is significant would necessitate an account of Catherine of Aragon's prior betrothal to Henry's brother and reference to the Pope's inability to please Henry because Catherine's nephew Charles V was at the crucial times in occupation of Rome. Brevity and over-simplification are inevitable in school text books.

The passages cited from the book in the papers do not establish it, but if Canon Williams was right in alleging that the book says that the Church of England is not part of the apostolic Church, protest would be in order despite the substantial correctness of the rest of the book. For in saying this the author would be asserting that any group of Christians who repudiate Papal authority thereby cut themselves off from the apostolic Church, and this is not history but theology. The writer of a history text book for children has no right to present them with theological propositions disguised as history.

Too much concentration on Henry VIII and his matrimonial adventures makes it appear that the Church of England has an uneasy conscience about him — in other words, that we are ashamed of our history and unwilling to allow any version of what happened in his reign to be circulated but our own. We should not even look as if we are trying to formulate a Protestant index of prohibited books.

It is important that we should let the world see that the Anglican position does not depend on Henry VIII at all. Whether he was a villain of the deepest dye or (and this is most unlikely) a man of genuine purity and piety makes not the least difference to our Church. His sole claim to fame in the annals of the Church of England is that his sexual and dynastic desires chanced to lead him to break with the Pope just in time for the Church of England to be able to take advantage of the Reformation movement and to bring its doctrine and worship into line with Scripture. This would not have been possible had it still been under Papal control.

Anglicans should adopt the same attitude towards Henry as G. K. Chesterton tells us Roman Catholics adopt towards their embarrassing co-religionist Charles II:

"King Charles he fled from Worcester fight
And hid him in the oak;
In convent schools no man of tact
Would write and praise his every act,
Or say he was, in point of fact,
A strict and sainted bloke."

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THE HEALING MINISTRY OF CHRIST— STANDS APART FROM HUMAN EXPERIENCE

(By the Right Reverend M. L. Loane, Coadjutor Bishop of Sydney)

The active ministry of the Son of God may be summed up in a few words: He came "to preach the kingdom of God, and to heal the sick" (Lk. ix 2). And the remarkable features in His work of healing set it out as unique. It stands alone, above and apart from all possible parallels in human experience; it was part of His essential distinction as the God-Man.

We find, however, that there were also certain miraculous healings in the apostolic age of the Acts, and some of the case-histories, preserved by a physician belonging to the Hippocratic school of medicine, may seem hardly less wonderful than those in the life of Christ Himself. But the apostles who wrought miracles could not do so apart from the power of His Name, and even in detail there seems to have been a conscious imitation of Christ as the unique Master of such healing.

This is clearly illustrated in the contrast between our Lord's words to the man sick of the palsy and the words of Simon Peter to the paralytic. The Lord Jesus spoke with simple authority: "Arise, and walk" (Mt. ix 5). Peter had to amplify the stark simplicity of those words: "In the name of Jesus Christ of Nazareth, rise up and walk" (Acts iii 6). But while powers of healing in Christ's Name were given to men such as Peter and Paul in certain emergencies, they were never so dominant an element in their life and work as in the case of the Son of Man.

Acts of healing were at all times subordinate to the proclamation of the gospel; sometimes they seem to have been in suspense altogether. Timothy was not healed from the infirmity which hampered his labours; there was no miraculous intervention in the case of Epaphroditus when he lay at the point of death. We are therefore compelled to ask ourselves whether the powers of healing known to the apostles were meant to form a part of the permanent heritage of the Church, or whether they were just a temporary phase which was meant to pass away. Were such powers of healing, for example, like the wind and fire on the day of Pentecost? They came as signs of the descent of the Holy Ghost. The signs have passed away, but the inner reality of a spirit-filled life remains. So we would claim that such acts of healing have passed away; they were temporary, and charismatic, and unique. But the Kingdom of which they were signs has come to remain.

Passing Signs

Meanwhile pain and disease are only one aspect of the tremendous suffering which makes the whole world kin. And the voice of Scripture could not be more direct in its constant declaration that the fact of suffering has its own place in the providence of God. It is meant to soften and subdue, to chasten and refine, to make men humble and to teach them to lean on the Arm of One Who is

Almighty. Suffering may at times be the most delicate instrument which God can use for the discipline or development of Christian character. We can bless God for suffering when it pleases Him to bless suffering to us. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii 6). But for this, faith is needful, and submission is needful, and the help of a heavenly home: and the hope of a heavenly home: and the comfort of all these is assured to us through our union with Christ. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii 11).

That phrase, "nevertheless afterward," is of special value for the Christian for whom God appoints some special burden of suffering. God had only one Son, who knew no sin, and none at all who are without pain and sorrow. Moreover, suffering which is for His Name's sake leads the Christian disciple to tread the path to which St. Paul refers in one sublime aspiration: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. iii 10). And the character of such suffering may be in the form of pain or persecution, hardship, disease, or death; for the man who succumbs to fever or fatigue, who wastes away from privation or exposure, or who dies from disease while on active service, is as much a casualty of war as the man who falls at the height of battle. He helps to fill up that which is behind the afflictions of Christ (Col. i 24); it is part of the cross which he is called to bear after Jesus (Lk. xxiii 26). Therefore it must be plainly stated that God will not heal all pain, or disease, or sorrow, or suffering, any more than He will finally overcome death until "the day of redemption" (Eph. iv 30).

We can arrive at a better understanding of the problem if we bear in mind the moral aspect of the pains of humanity. Men want relief from ills of the body for two simple reasons: they cause pain and weakness and they end in death and darkness. But it is the constant teaching of the Scriptures that illness and disease are the direct entail of sin, just as pain and death are. Pain and death may have been realities in the animal creation even before the story of the human race began; but that does not alter the fact that sin was the real stalk from which they stemmed. The problem of evil is much older than the fact of man's fall, and in some dark, mysterious way the sources of pain and death are wrapped up with this wider moral problem. As far as the

perfect Manhood was to shrink from such an ordeal.

Human pain was hallowed for us by His experience. And it cannot be wrong to ask for relief, to seek for healing. But the supreme desire in His own heart was that the will of God should be fulfilled: "Nevertheless not as I will, but as thou wilt!" The cup of pain was but a small thing when compared with this doing the will of God, for ought not the Christ to suffer these things, and then to enter into His Glory? It was true to human nature to shirk the cup of pain; it was true to divine Being to grasp the will of God. "Thy will be done!" That was no mere passive resignation to a fate He could not avoid; it was whole-hearted acceptance of the divine purpose in that cup of sorrow. Gethsemane proves that the will of God is the summum bonum.

Thus we conclude that the healing ministry of Christ Himself was for ever unique: a sign of that kingdom in which pain and disease and death will be no more. But have we the right to expect that the miraculous healings which were wrought in Christ's Name in the apostolic age should still be wrought in our midst today? We are compelled to examine the Epistles to learn how far or in what way healing should form part of our own Christian heritage. And an immediate surprise confronts us at this point: there is almost complete silence on the subject in the rest of the New Testament. There are various lists of ministries, but functions of healing are only once mentioned in such a list. This is such an abrupt contrast to the multiple reference to the works of healing in the Gospels and in the Acts that we are forced to ask why the material is so astonishingly meagre. Paul does refer to "gifts of healing" three times in one chapter in his catalogue of the ministries known to Corinth (1 Cor. xii 9, 28, 30). But the only other possible reference to a ministry of healing is in James: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick" (Jas. v. 14, 15).

Scant Statements

These scant statements deal with healing within the Church itself, whereas healings in the Gospels and the Acts were always signs to the world at large. There was not a single statement which would suggest that the apostolic signs to the world at large were to form part of the Christian ministry, and the statements in James and in 1 Cor. xii are the only scriptural precedent for the exercise of a ministry of healing in the household of faith today. That is why our answer to the question whether we have any right to expect a present-day repetition of the miraculous healings of the apostolic age must be "No." There is nothing which would suggest that a Christian ministry

can call into play the creative energies of a higher order. There is not a word to imply that we can repeat such acts of healing so as to restore the withered hand, to revive the lifeless body, and to do it in an act of immediate, spontaneous, self-evident and absolute recovery.

We are therefore forced to conclude that the words of James are the only pattern for a sober approach to the work of spiritual healing within the Church today. What they have to offer us is a clear direction for a ministry in which the prayer of faith will lie behind the use of means. James refers to three distinct features, laying on of hands, anointing with oil and intercession. There is, of course, no special virtue in the laying on of hands or in the application of oil. The touch of hands does not transmit the grace of healing any more than it can transmit the grace of orders; the use of oil does not convey any more than it can convey the gift of spiritual understanding. There is nothing automatic in the imposition of hands, nothing mechanical in the application of oil; the real value of these things lies in their nature as sacramental signs. We may compare them with what is written about the Risen Christ: "He breathed on them, and saith unto them, Receive ye the Holy Breath" (Jn. xx, 22). The act of breathing on them was no more than an outward sign of the divine Breath they were to receive. So the laying on of hands or the use of oil is an outward and visible sign of an inward and spiritual reality, a sign of the faith that lays hold on God in prayer. The touch of hands and use of oil are no more than signs: the one vital factor in this Christian ministry is thus the prayer of faith.

Let it be clear that the healing ministry of which James speaks is absolutely distinct from the healing ministry of Christ. It is within the Church, for the body of Christ; it is not on the stage of the world, nor a sign of the kingdom. It is in no sense a repetition of the unique, of the miraculous, of that which was above the powers and skills of medicine; it is a work of prayer and faith within the ranks of true Christian fellowship, and it is always subject to the will of God. Such a Christian ministry has never disappeared from the experience of humble believers. It is still the simple basis of all healing activities in the Body of Christ today. No one ever over-valued the power of Christ when He was here on earth: neither can we over-value the prayer of faith now that He is at God's right hand on high. What is needed is a clear and thoughtful application of this prayer of faith to the life situation in which we find ourselves. Shall we not then find that the faith which draws near in the press of life, but which trembles to do more than just touch the hem of His garment, can still experience powers of healing beyond what we perhaps even ask or think?

Books

INTRODUCTION TO DOGMATIC THEOLOGY, by E. A. Litton. New edition, edited by Philip E. Hughes. James Clarke & Co., London. 608 pp. Aust. price 46/-.

This is the best book on systematic theology written by an evangelical Church of England minister. The publishers are to be congratulated on providing such good value for the money — over 600 well-printed pages. Although it has no subject index, it has a full and detailed table of contents.

Litton writes from the standpoint of a loyal member of the Church of England. His book refers at the beginning of each chapter to the relevant sections of the 39 Articles; but it is more comprehensive in treatment than are the Articles. This is its merit, in comparison, for example, with such a book as Griffith Thomas' "Principles of Theology," excellent and indispensable as that book is for the close treatment of the Articles. Litton writes with considerable scholarship. His style is lucid, and this makes the book interesting and intelligible for clergyman or layman.

Litton's book was first published at the end of last century. Of it, Griffith Thomas wrote, "For clearness of view, firmness of grasp, balance of statement, and forcefulness of presentation, Litton remains unsurpassed among works of Anglican dogmatics."

The new edition has been edited by Dr Philip Hughes, who has added additional notes from time to time. We could have wished these to have been more frequent, as they enhance the value of the new edition.

This book is ideal for a clergyman, or thoughtful layman, to read as a refresher course; as it is comprehensive, yet perspicuous and well-balanced in its treatment of Reformed theology.

—D. B. KNOX.

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—D. B. KNOX.

52 THOUGHTS FOR BETTER LIVING

by Lance Shilton. Melbourne, S. John Bacon. Aust. price 7/6.

In this series of published broadcast talks, the Rev. Lance Shilton of Adelaide covers a wide range of human needs found in all sections of the community from the lonely old age pensioner, to the father of a young family.

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As, no doubt, the talks have already helped many over the radio, they will be found helpful to many more who will read them in printed form. The pieces are selected from his file of "Epilogues" of more than a thousand broadcasts and are arranged to carry a thread through them of sound fundamental advice, all written in a simple and popular style.

WITH MY OWN EYES

by Bo Gieritz, Bishop of Gothenburg. London, Allen & Unwin, 1960. 237 pp. Eng. price 18/-.

Bishop Gieritz lived for many years in Palestine, and he has written a life of Christ which is fundamentally different from any I have ever read.

He sticks to the New Testament narrative in its entirety. But he makes the story a living record of the world's most remarkable ministry. His pen portraits of the apostolic band, of the scribes and Pharisees, of the publicans, and of the ordinary people, are most vivid. One feels as one reads it that one is actually a participant in the great drama which led up to the Crucifixion, and ended with the first Whitsunday.

The translation by Maurice Michael is excellently done, and is in really good English prose. Every clergyman and every layman interested in his church will find much to interest him — at times he will be enthralled. Bishop Gieritz's picture of the scene in Gethsemane when Judas betrayed his Master is unforgettable. The author knows the Holy Land as few men do, and he has given us a study which will really last, and not a book to be just read and then put away on a library shelf.

—DOUGLAS C. TILGHMAN.

THE RIDDLE OF ROMAN CATHOLICISM

by Jaroslav Pelikan. Hodder & Stoughton, London. 1960. 255pp.

The English edition of a book on the history, beliefs and future of Roman Catholicism reviewed in a previous issue of "The Church Record."

THE BOOK OF THE REVELATION, translated by J. B. Phillips. Fontana Books, London. 1960 95pp.

This work (now available in paperback edition) marked J. B. Phillips' completion of his translation of the New Testament. While the mystery of the book is not removed, its reading is made much easier.

Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a nom de plume will be acceptable.

Dear Sir:

Your editorial comment on the letter of "Churchgoer," Perth (Letters 8/6/61), is erroneous in its assertion that vestments were introduced into the Church of England last century. From the post-Augustinian age, vestments in the broadest sense were developed and have been used in Ecclesia Anglicana and it was only during the iconoclasm and emotionally confusing period called the "Reformation" that they fell into disfavour and their meaning and use was partially lost.

Your accusation that priests who use vestments are false teachers, is by implication, malicious and libellous against nearly every diocese in the Anglican communion and smacks of a monstrous egotism that suggests that you alone have been favoured by Almighty God in teaching the Truth. You know, as well as I, that there is not a single priest in the whole of the church that keeps strictly and literally to the Prayer Book (nor ever could), because its language is anachronistic.

The illegality of vestments is no problem — starving children will always steal food, and only a pettifogging legalism or a Sabatarian zealot would condemn them. If, in going to the beach, you want to wear a neck-to-knee bathing costume (which is legal) and I wear a pair of trunks (which is illegal), then in common with the whole populace I intend breaking the law, and I believe that sense is on my side. Another anomalous statute declares that one can be fined 5/- for working on a Sunday! Where do you draw the line between stupid and sensible laws?

As you seem so concerned with "legalism," perhaps you would care to explain to your readers why an "illegal" bishop's mitre appears on the documents of the Sydney diocese? Apparently it is harmless to see a bishop's mitre on paper, but harmful to see one on our Archbishop's head, precisely where a headpiece should be worn! Many Anglicans must wonder just how dishonest the Sydney diocese can get.

Yours faithfully,
 J. BLAIR.

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Dear Sir,

I thank your correspondent, J. R. Blair (Letters, 25/5/61), for his comments upon my letters (13/4/61 and 27/4/61), in which I questioned whether the use of vestments be indeed in accordance with God's will.

I note also, in Letters 25/5/61, that Lance R. Taylor and Alan M. Cole agree that one has extreme difficulty in finding Biblical support for the use of "eucharistic and other vestments." They wrongly assumed, however, that I was writing about eucharistic vestments only.

Now the Christian's final authority in all matters of faith and practice is the Bible, and to the Bible we must accordingly turn for our authority or otherwise for using vestments. God has written His Word so "that the man of God may be complete, furnished completely unto every good work" (II Timothy 3:17, R.V.), and hence if the use of vestments falls into the category of "every good work" we would expect man to be "furnished completely" in Scripture with details. But Scripture says nothing about vestments.

The Apostles were not provided with any symbol of office: Paul neither wore nor specified any symbol of office for Church elders or for Church use. Why then do we take upon ourselves the invention of such symbols as vestments?

Why, indeed, should we crave any symbol? Our Lord has brought to Christians the Truth, the Eternal Reality of God and His Kingdom. Why, then, have we need of a lesser article, a symbol invented by man foreign to the Bible? Is a man a minister? — then let him make his calling known to the world by his deeds and his good fruit as the early Christians did to the glory of the Lord Jesus (1 Corinthians 11:1). We have no need of such symbols as images, and likewise we should have no need of vestments.

Mr Blair and his sympathisers can amass from human reason many secular arguments in favour of such symbols, but Scripture exhorts us to look, not to human reason, but to God's Word as our ultimate authority "for every good work," so that we may indeed live by Jesus' words, "Him only shalt thou serve" (Matt. 4:10).

Sincerely yours in Christ,
 John L. M. Dooley, Brookvale, N.S.W.

Consultation on Christian work

From May 23 to 26 a consultation on Christian work among students was held at Queens College, Melbourne. Arranged by the Australian Council of Churches, it was attended by forty-six persons.

One of the problems examined by the conference was the apparent impasse between Evangelical Unions and Student Christian Movement groups. The report on the conference stated: "It was no doubt the hope of some that the Churches acting together could do something to remove this impasse."

The report continued, "For reasons, some of which are set out in our first report, the Evangelical Unions are unable to contemplate at present a greater degree of co-operation than now exists; no action of an official nature by the churches acting together will at this stage affect that position."

The report went on to say, "There are varying degrees of understanding and misunderstanding between the E.U. and the S.C.M., as they meet in the universities. Our experience in this section would show that some of this misunderstanding can be removed by frank speaking and patient listening."

A motion was carried "that in any future consultation on these problems Roman Catholic representatives be invited."

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Council of Churches call to prayer

The Right Rev. Dr A. C. Watson, President of the Australian Council of Churches, has made a call to prayer to all the member churches of the World Council of Churches in Australia. His letter reads:

"The Third Assembly of the World Council of Churches meets at New Delhi, India, from November 18 to December 3. The delegates of our member churches in Australia have been named, and are now preparing themselves for their important work of representing us at this most significant meeting."

"I am sure that nearer the time of the Assembly there will be a call to prayer from the Executive of the Central Committee or from the Secretariat in Geneva. It seems to me, however, that all of us should be calling our people to prayer on behalf of the Third Assembly and of the churches in Asia, whose special responsibility it will be to care for their fellow Christians from other countries."

"As you know, one of the major decisions at the Assembly will be concerned with the proposed integration of the International Missionary Council and the World Council of Churches. There will also be new applications for membership of the Council from sister churches. My own conviction is that, in spite of the very disturbed state of the world or many parts of it, the Christian churches on this occasion will be meeting in a spirit of hope. The very theme of the Assembly—Jesus Christ the Light of the World—recalls us to our central witness and rebukes any feelings of despair in us."

"This is a great opportunity for those in New Delhi, and for us in Australia who support them, to remind ourselves, in a hundred different ways, of our common task of witnessing to the light of God in the life of men. I do not presume to suggest any form of words to be used in prayer. You will be eager to choose the form most appropriate to common worship in your own communion."

"I send out this letter with my personal greetings, and with a prayer that under God, and by means of prayer, we will be drawn nearer to one another in true unity, and be shown new ways of serving the Lord, who is both God and Saviour."

Yours sincerely,
 Alan C. Watson.

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BUDGET RECORD FOR C.M.S.

In this financial year which ends on June 30, C.M.S. has committed itself to a record budget of £178,655. 220 missionaries are working in twelve countries, in hospitals, schools and churches, and in towns, villages and isolated outstations.

Foremost among the claims being made on the Society's funds this year is an amount of £31,250 to assist in expanding clergy training in the Diocese of Central Tanganyika. More than six thousand pounds of this amount is due on June 30.

Apart from the support of 220 missionaries and their families, C.M.S. is committed to expanding literature programs in Tanganyika and provision of evangelistic equipment in West Pakistan.

EVANGELISM VENTURE

During the week of May 21 to 28 a new and successful venture in Evangelism was undertaken by the Parish of St. Andrew's, Summer Hill, Diocese of Sydney.

Led by their Rector, the Rev. Allan H. Funnell, 50 members of St. Andrew's shared in a Mission to the Provisional District of Riverwood. The 50 team members comprised St. Andrew's Choir and St. Andrew's Lay Evangelism Team. Most of the Choir were former members of the Graham Crusade Choir, and with Mrs Pat Taylor at the Organ gave a fine lead both in hymns and special choral work.

Each evening the Church of St. Andrew's, Riverwood, was packed, and on the Saturday evening additional seating had to be obtained. During the last few evenings of the Mission 30 persons came forward to indicate either their acceptance of Christ or the total surrender of their lives to Him.

Concurrently with the Mission Meetings, meetings for children were conducted each afternoon by students from Moore College and Deaconess House, and these students also assisted by caring for the children during the Mission Meetings.

It is planned to have a Mission "Re-Union" at Riverwood in the coming weeks.

BIBLE COLLEGE RESULTS

The Church of England Bible College, Diocese of Sydney, has released the following results of the first term, 1961, examinations. Only two candidates failed.

A. Schuster 96 per cent. L. Fisher 91. D. Garner 91. G. Lee 88. J. Morley 87. D. B. Ryan 87. S. Midwater 86. G. Ayre 86. A. Fallon 85. L. P. Stack 85. I. Lee 84. M. Cook 84. G. Scrivener 83. M. Hanson 83. M. Padmore 82. N. Hill 81. L. Ross 80. J. Campbell 80. J. L. Low 79. T. R. Bull 77. J. M. Barber 77. G. R. Child 76. C. Hobbs 76. F. Doswell 75. C. Flisley 75. A. S. Thorne 73. C. W. Hollingsworth 73. I. Brennan 72. B. Dum 72. E. Rogers 71. D. J. N. Johnson 71. N. W. Stokes 70. D. Svenson 69. A. H. Cook 69. J. Burrows 69. A. Gayford 69. D. Livingston 68. M. Irvine 68. G. Whitlock 68. D. Hyde 67. R. Tierney 67. M. Rex 66. T. J. Donnelly 66. R. J. Copley 65. I. G. Welchard 65. J. Hall 64. M. J. Learmonth 61. D. Pennington 61. N. West 59. D. M. Evans 59. A. McDowell 59. M. M. S. Delmer 58. J. A. Friend 55. B. Wells 54. F. Cavanaugh 53. R. Ashbury 53. G. C. Hampton 52.

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Personal

Archdeacon R. B. Robinson returned from a trip overseas on June 15. During his visit to England he met the former Archbishop of Canterbury, Dr Fisher.

• GRAFTON

The Rev. R. W. Lewis has been appointed to the Parish of West Kempsey. Mr Lewis was formerly at Regent's Park, Diocese of Sydney.

The Rev. R. S. Date has been appointed to the Parish of Dunoon. Mr Date was formerly at Casino.

• OVERSEAS

The Rev. Douglas Webster, Education Secretary of C.M.S. since 1953, has been appointed as the Society's first Theologian-Missioner. Mr Webster holds an M.A. degree and was lecturer and tutor in theology at the London College of Divinity from 1947 to 1952.

In this new post Mr Webster will be carrying on work begun during the past five years conducting retreats, refresher courses and other special activities in missionary dioceses.

Tribal Mission Work Stops

SAIGON, Vietnam (Fens).—Missionary work among the tribal peoples in the mountainous jungle areas of South Vietnam has been brought almost to a standstill due to continuous Communist guerilla infiltration from the north.

The people who live in the jungle are primitive, superstitious and illiterate. They wear loin cloths, bracelets and beads and hunt with spears and bows and arrows. For protection from wild animals they live in thatched houses built on stilts above the ground. There are many different tribes with different languages.

Missionaries of the World-wide Evangelisation Crusade, whose work was almost entirely among these tribal people, have had to close their stations in the mountains.

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17,777 COUNSELLED AT MANCHESTER CRUSADE

On the last night of the Manchester Crusade, June 17, Dr Billy Graham preached to an audience of over 40,000. This was a fitting climax to a week which opened with the worst weather of the whole period. Strong winds and pouring rain on the previous Monday lashed against the piano and organ on the platform and on to the rostrum.

Dr Graham preached on the text of 2 Timothy 2: 11-13. He affirmed, in his message, what a Christian was; the means whereby one became a Christian; the method of maintaining one's Christian faith, and the Christian way of life. On the last point Dr Graham spoke of prayer, the Scriptures, worship and finance.

"ARGUMENT OF INJUSTICE IS THOROUGHLY SPECIOUS"

The Roman Catholic Archbishop of Sydney, Cardinal Gilroy, has predicted that the Roman Catholic Church would receive Government financial assistance for church schools "in the not very distant future."

Cardinal Gilroy was addressing a crowd of 500 parents attending the blessing of new school buildings at Sutherland on June 18.

The Cardinal went on to claim that Roman Catholics at present had to make great financial sacrifices to carry on church schools, while their taxes were being used by the Government to build State schools.

"THOROUGHLY SPECIOUS"

Commenting on the Cardinal's claims, the Rev. B. G. Judd, secretary of the N.S.W. Council of Churches, stated that public funds available for educational purposes should be devoted to the Public schools.

Mr Judd went on to say, "Rome's argument about injustice is thoroughly specious. The Roman Catholic Church does not maintain her separate schools to relieve the State Treasury. She does it in order to keep her people as a separate cohesive group within society."

"If it is 'unjust' for everyone to be taxed to provide schools which are for everyone, how much more unjust it would be for everyone to be taxed to provide special schools which are only for some children."

ASSISTING PARENTS

The Committee on State Aid to Church Schools (Sydney Diocese) has released a statement on the question of State aid. The statement suggests as one means of assisting parents an increase in the allowable tax deductions for schoolchildren.

The statement concludes, "It is to the principle of State Aid to non-State Schools that the Church of England in the Diocese of Sydney has, through its Synod in 1960, reaffirmed its resolute opposition."

Of prayer, he urged simplicity as well as brevity for the growing Christian and went on—"God always answers prayer, although He sometimes says 'no'; you can pray about every little thing. I even pray to get a parking place."

On finance, he was especially emphatic. He said—"For some strange reason people have not been taught to give to the Church. I believe with all my heart that you owe 10 per cent of your income to God, and if you are not giving 10 per cent of your income, you are disappointing God and I do not think any Christian can have victory. I believe the rule is for the tithe and after that comes the offering."

Altogether 17,777 people were counselled in the three weeks at Maine Road Stadium. It is estimated that some 400,000 people listened to the relays which carried the Crusade messages to all parts of the British Isles. Over 6,000 inquiries were received as a result of these relays.

On one night 93 hospitals throughout the North of England were linked with the meetings in the Stadium. A tape recording was made of one service and this is to be used in twelve prisons in Britain.

At the closing meeting Dr. Graham declared, "Having been in Britain for five weeks, I am convinced that the Nation is either on the brink of catastrophe, or on the verge of a mighty spiritual revival."

Following the Manchester Crusade the Graham Team has moved on to conduct similar campaigns in Ireland and Scotland.

The Rev. Leighton Ford, Dr Graham's brother-in-law, who deputised for Dr Graham during his illness in the early stages, is to revisit Australia during the last three months of this year. He will be conducting a series of short crusades in various centres.



• Dr Billy Graham

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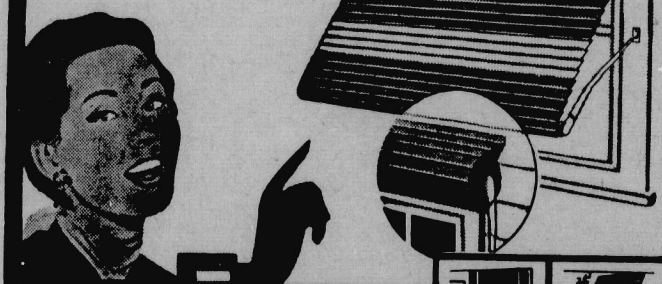
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Article by Rev. D. W. B. Robinson.

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