

Mainly About People

N.S.W.

The engagement has been announced of the Rev. John Henderson, Sydney Diocesan Immigration Chaplain, to Miss R. M. Orr, of Ryde.

The Rev. Frank Cuttriss, rector of St. James', King Street, Sydney, is to be the accredited observer for the Australian Council of Churches at the forthcoming session of the Vatican Council. Mr. Cuttriss will also visit the United Kingdom and the U.S.A. while overseas.

Visiting Sydney and other parts of Australia this month has been Dr. Clyde Taylor, of the National Association of Evangelicals (U.S.A.). Dr. Taylor, who is also Executive Secretary of the Evangelical Foreign Missions Association, conferred with missionary executives and other evangelical leaders during his visit. Dr. Taylor had previously been in London to confer with the Rev. Gilbert W. Kirby, Secretary of the World Evangelical Fellowship.

Now in Sydney after a period of parish visitation in Victoria are Archdeacon and Mrs. F. Chidosa. They are in Australia on a visit from Tanzania under the auspices of C.M.S.

The Rev. Leslie Monaghan and his wife, Ruth, are rejoicing in the birth of a daughter, Robin Louise. Mr. Monaghan is curate-in-charge of Villawood (Sydney).

Miss Jennifer Hillier, a triple-certificated nurse, who has been accepted for missionary service in Chile by the South American Missionary Society, will be farewelled from St. Luke's, Liverpool, on Monday, September 13, at 7.30 p.m. Miss Hillier comes from St. Luke's. Speaker on this occasion will be Canon A. W. Morton, chairman of S.A.M.S.

The Rev. K. N. Grisdale, rector of St. Alban's, Corralima (Sydney), has accepted nomination to the parish of St. Martin's, Kensington (Sydney).

The Rev. B. G. Marsh, curate-in-charge of the provisional district of Padstow with Revesby, has accepted nomination as rector of St. Paul's, Harris Park (Sydney).

We record with regret the death of Sister Gladys Hemple, who has been associated with C.M.S. for a long period of time and in recent years has been working at the Bathurst Street H.Q. in a voluntary capacity. Miss Hemple's funeral was taken by a visiting African clergyman, Archdeacon Chidosa. A fuller obituary notice will appear in our next issue.

Victoria

The Rev. J. Wills, at present vicar of St. Luke's, North Brighton, will take up his new appointment as vicar of St. Stephen's, Greythorn, on September 15, 1965.

Elsewhere in Australia

Mr and Mrs David Hassall, working with C.M.S. in Darwin, N.T., are rejoicing in the birth of a son, Andrew David.

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KOREAN CHURCH'S DIVISION HEALED

THE following report has been received in Australia by airmail from the U.S.A. headquarters of the Oriental Missionary Society. The church referred to is that working under the auspices of O.M.S.

Five years ago there came a division in our Korean church—a church that had been born in revival, that had had more than fifty years of revival history, that had once been dissolved by the Japanese government because it refused to bow at their Imperial shrines, and once again wiped out by almost unparalleled persecution by the Communists when twice they swept over the land in conquering, crushing power.

From both of these seeming extinguishing experiences, God had rescued and revived them to a radiantly victorious church and in both cases revival movements resulted in growth and enlargement in both organisation and spiritual power. But the devil relentlessly continued his onslaughts against this church of God's own planting. Then came the day when that which could not be accomplished by torture, governmental dissolution, and unprecedented martyrdoms was brought about by inward jealousies and sinister workings of church politics.

Our brethren who had laboured and suffered together were divided into two camps that eventuated into two churches, two separate seminaries, and two sets of district conferences throughout this work, which had had not only the highest of spiritual standards and revival results but also had become the third largest denomination in the land and a fully self-supporting and self-governing indigenous body of more than 500 congregations.

But, praise God, on both sides there were stalwart, deeply spiritual men of leadership. Within their hearts was an unceasing cry to God that His name and cause in Korea be glorified by a reunion of the church whose motto was "Holiness unto the Lord."

United

Nevertheless as the five sad years passed the division became stronger by organisation and growth. Though our prayers and tears were unending, there was naught outside the Word of God to encourage our hearts; no, not even "a cloud the size of a man's hand."

"But God!" And suddenly God began and accomplished His work of love. So suddenly and so spontaneously did God work in hearts on both sides that there was no time for "church politics" to plan a hindering work. A movement of God's power and presence was evidence in the birth of a warmth of love and desire for coming together. In less than a month both sides called separate special general conferences on July 23 to consider the matter of a united general conference for unification, which was unanimously and with great demonstration of joy consummated that same evening.

July 23 was the fourth day of a united convention of both groups. They were such wonderful days of "God in the midst" that organic union seemed a foregone conclusion.

The glory of God as in former days came down upon the congregation that packed the auditorium and overflowed to the balcony, aisles, and front yard of our Hazel Mae Kilbourne Memorial Church on our Seoul Theological Seminary campus.

In the 5 o'clock early morning prayer meetings the seating capacity of the large auditorium was taxed with a praying and praising people. All nights of prayer were held by these who had been apart so long.

There are a few, perhaps a half dozen or so on each side, among some of our leading men who have not yielded to the voice of God at this time. We covet your very earnest prayer for these men. If they, too, surrender to the will of God, they can be mighty in the purposes of God in the Church in Korea.

During the past decade every major denomination in Korea has suffered from division in their ranks, and these divisions continue until today.

Many missionaries and even the public Press have expressed the hope that what God has done for our Church will be a challenge to these other denominations to have the same work of God in their midst. For this we also are praying and ask your prayers.

We firmly believe that in our case throughout the years of separation and disagreement, there was never, on either side, a divagation from the fundamental doctrines of The Oriental Missionary Society and its Korean Church. This was a binding tie that gave the Holy Spirit an easier access to hearts in His day of visitation—July 23, 1965.

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God's day and our day of miracle in Korea.

Rejoice with us and continue to pray more than ever with and for us in this suffering and, perhaps, the world's ripest harvest field.

—E. L. Kilbourne.

BRAZIL 19TH

The formation of the Episcopal Church of Brazil, which embodies the former missionary dioceses of Southern, Central and South-western Brazil and will become the nineteenth of the regional churches of the Anglican Communion, was formally announced in a letter received this week by the Archbishop of Canterbury from the Bishop of Southern Brazil, the Rt. Rev. Egmont Krichke.

Bishop Krichke, who has become the Primate of the new church, states that it will be a national, self-governing branch of the Anglican Communion. Its establishment was approved last year by the House of Bishops of the Episcopal Church in the United States, of which the three dioceses in Brazil were formerly overseas missionary dioceses.

There are about 40,000 Anglicans in the three Brazilian dioceses, which cover only a fifth of the country's total area. The population of Brazil is about 70 million.

—(E.P.S., Geneva)

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CHRISTIANS MASSACRED IN SUDAN

A massacre of Christians on the steps of Juba Cathedral (Anglican) in the Southern Sudan took place on July 9-10, according to reports only now reaching the outside world.

A further dispatch records that practically all organised Church life in the South has ceased to exist; that parish churches are deserted; and that the Bishop Gwynne training college has been burned down.

The Roman Catholic Cathedral at Juba was also used for refuge by the fleeing population. But the priest-in-charge managed to bolt the door before the Army could enter. Bullet marks were discovered on the west door after they had left.

According to our source of information, services at the Anglican Cathedral were resumed on July 18. But what makes the incident more significant is that, "according to eyewitnesses, not a single armed rebel was found among all the dead and dying" in Juba after the massacre was over.

The Bishop in the Sudan (the Right Rev. Oliver Allison), who was in England earlier this year has returned to Khartoum and is seeking to be a pastor to his people in any way that still remains possible to him. He has not, on the other hand, been allowed to visit the South for several months.

Both Bishop Dotiro and Bishop Ngalamu, the two Sudanese assistant bishops in the Southern Sudan, have had to "flee for their lives." It is believed that they have now joined thousands of other Southern Sudanese refugees who have crossed the country's frontiers and are now in the Congo or Uganda.

Apart from Juba all official Church life in the South has ceased to exist. Parish churches are deserted, and no information can currently be obtained as to the whereabouts of their pastors and congregations.

C.M.S. Comment

The Juba massacre followed a night of terror which occurred on July 9-10, when well over a thousand Southern Sudanese living in the native lodging area of Juba were shot down indiscriminately or burned to death in their homes by Government forces.

An observer writes: "Very early in the morning (July 10) people escaping from the terror in the town made their way to various churches in the hope that at least the houses of God would be places of refuge. Many came to the Cathedral and to the Provost's house. "Soon after six o'clock the

Cathedral compound was surrounded on three sides (north, east and south) by tanks and armoured vehicles. The small gate on the west side was left open, and a Bren-gun, or similar weapon, was placed at the entrance."

At this time, so we understand, the Provost was sitting in his stall inside the Cathedral with the people around him. Suddenly an Army unit entered the building, and the man in charge ordered the Provost to give the names of all those present. At first he refused, saying that all were members of his congregation. But, when a revolver was held to his temple, he proceeded to name all those known to him.

"The others — about ten men — were then ordered to leave the Cathedral, and as they left the main west door, they were shot at by the soldiers at the west gate. Seven were killed on the spot, one was wounded and two escaped."

Bishop Excluded

Bishop Gwynne College, the diocese's training college in the South, was entered by the Army recently. The staff and students fled, and the College was burned down.

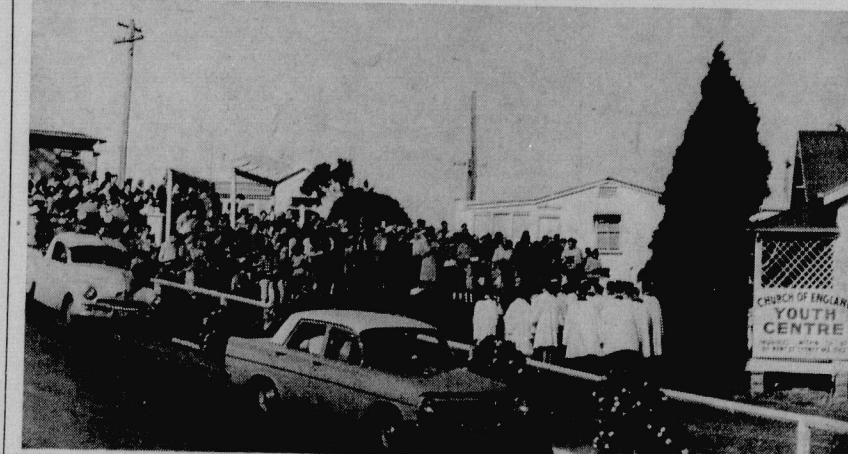
The Sudanese troubles, which stem from racial differences between the Africans in the South and the Arabs in the North have been going on for many generations. Since Independence was granted, the Government of the country has been trying to unify the two peoples.

Democratic government was soon abandoned, however, in favour of a military junta and Southern representatives were refused admission to Parliament. As a consequence "illegal" political parties and rebel "gangs" were formed in the South; the gangs began to make trouble and the Government, intent on stamping them out, sent troops into the South.

"Unfortunately the situation is now becoming very much worse," says Canon John Taylor (general secretary of the Church Missionary Society). "It seems almost certain that the rebel gangs are acting largely independently of control by responsible Southern organisations, and, similarly, units of the Armed Forces appear to be quite out of the control of Khartoum. Killing is going on indiscriminately, and thousands of innocent people are suffering."

"The wonderful thing to discover, on the other hand, is that, in spite of all this, Christians

GERROA YOUTH CENTRE DEDICATED



in the Southern provinces are remaining faithful, and are carrying on their worship and their work wherever they may be."

Pope Paul VI has appealed to the Sudan Government to end attacks upon Roman Catholics and other Christians in southern Sudan.

In cables to Government officials he urged "a cessation of this violence and shedding of blood . . . and creation of conditions for the establishment of normalcy and trust."

In Khartoum last week the Sudanese Minister of Information denounced allegations that the Government was warring against Christian communities in the South. He said action against all the missionaries who had been deported was taken because they had interfered with internal politics.—EPS, Geneva.

Bishop's Appeal

An appeal for prayer for the Sudan is made by the Bishop in the Sudan (the Right Rev. Oliver Allison) in a letter received in London from Khartoum on Monday, August 23.

The Bishop refers to the sudden recrudescence of violence in the Sudan in the month of July, and described incidents in Mundi, where the Bishop Gwynne College was burnt down, and Juba, where people sheltering in the cathedral were forced out into the open compound and seven lives were lost.

"May I therefore appeal," he writes, "to all those who care for the Sudan and its peoples, both North and South, in his hour of its agony and deep distress, to pray constantly and earnestly that this present state may soon be brought to an end, and then an era of concerted effort be begun by all men of goodwill to find a lasting settlement to the pressing problem of the Sudan?"

"We who pray within the Sudan," he concludes, "shall value more than ever the prayers of those outside for the Government of this land and its peoples — God's beloved Sudan, — and for the Church, which is part of His Body, broken and wounded, but still seeking to love and serve in His name."

There is still no news of the two Assistant Bishops in the Southern Sudan who had to flee for their lives when, in company with thousands of refugees, they were attacked by rebels recently.

Situated at Gerroa, some 30-odd miles south of Wollongong, the new Church of England Youth Centre was dedicated by the Archbishop of Sydney on Saturday, August 21.

The Centre was acquired by the Sydney diocesan Youth Department in June, 1963, and was officially opened by Bishop R. C. Kerle in the same year.

Various improvements have been made to the property since its acquisition and working parties, under the

supervision of the Rev. R. Clout, rector of All Saints', Nowra, have done wonders on the property.

The Centre still has an amount of £9,500 owing on it and the Youth Department would welcome gifts towards the reduction of this debt.

With accommodation for 80, the Centre is being well used. It has been booked for 36 weekend houseparties and conferences this year, together with seven weeks of Camp Howard.

VAUCLUSE'S MISSION ADVANCE

ST. Michael's, Vaucluse (Sydney), is holding its 2nd International Missionary Conference in the Church and Hall from September 24 to 26.

Vatican Council Criticised

EDINBURGH.—"The glaciers are melting, but the alps still stand firm. One may speak of 'aggiornamento' (updating), but not of renewal." This was the evaluation of the work to date of the Second Vatican Council by the Rev. Allan McArthur, observer of the World Alliance of Reformed Churches to the Council's Third Session in an address here.

No modification

On the debit side, Mr McArthur said, is the fact that there has been no modification of doctrine concerning the Virgin Mary or the Saints, or the primacy of the Pope. Similarly, the schema on ecumenism, "while generous is ambiguous" in speaking of the Protestant Churches. More positive progress has been made in the sphere of the lay apostolate and in the draft statement on religious liberty which, if adopted by the next session, would be a definite step towards "genuine dialogue and encounter."—EPS, Geneva.

Mr Kevin Bewley, recently returned from South America as a missionary, will address the meeting and there will be a colour film, "Winds Of God," shown.

The Sunday services will be led by the Rev. Ian Morrison, from Chile, in the morning and in the evening by the Rev. Norman Bissett.

To any friends who are interested in missionary work, this Conference will give them an opportunity to renew old acquaintances and make new friends, also to get up-to-the-minute information about widely spread mission fields.

For further information phone Dr Howard Guinness, 37-7099.

THE CHRISTIAN WAY OF RECONCILIATION

THE Rev. A. M. Stibbs, M.A., of Oak Hill Theological College, England, writes on the great Scriptural passage on the subject of reconciliation — II Corinthians 5: 18 — 6: 2.

The great benefit or blessing offered to sinful men by the Gospel of Christ is reconciliation or peace with God.

The two important things to know about it are, first, how it has been achieved and, second, how men are to be brought to embrace and to enjoy the benefit which is consequently available.

On these two points we can learn the truths of surpassing wonder from what the apostle Paul says in 2 Corinthians 5: 18-6: 2. Let us then examine these verses in detail.

(i) The Author of Reconciliation. The first and fundamental truth to be recognised is that reconciliation is wholly and entirely a work of God, not of men. The new creation (see verse 17) has, and must of necessity have, the same author as the first creation, that is, God Himself. This is emphatically stressed here. "All things are of God," in other words, it is all His doing. It is God "Who reconciled us to Himself;" for "God was in Christ reconciling the world unto Himself."

Further, what God has acted to do is to reconcile men "unto Himself." He is the end of reconciliation as well as its beginning. He has Himself dealt with all that on His part made peace impossible.

Reconciliation, therefore, as a blessing of the Gospel is not something we achieve by laying aside our enmity. It is something God has Himself achieved of which men are invited freely to receive the benefit.

And the very universality of the expression "reconciling the

world" means that in God's one great act in Christ something objective was done for us, and yet quite apart from any activity of ours, which then becomes the ground of an offer made to us — the invitation to embrace peace with God.

(ii) The Method of Reconciliation. This is twofold; it is first through Christ, and then through us Christians. For the one agent of reconciliation, the one mediator between God and men, is Christ; and of the reconciliation which He has effected the divinely-appointed ministers or ambassadors are we Christians. God chose first to accomplish reconciliation through Christ, and then to commit its ministry unto us.

So God's method is, as we have said, twofold; first, "in Christ," He has done the work of reconciliation, and then "in us" He has placed the word of reconciliation (see verse 19, R.V. margin); so that by our proclamation of what Christ has done, and by our beseeching of men, we are called to share in the completion of that activity of God by which men are brought to embrace the blessing of the Gospel.

Such is the amazing wonder of our Christian calling, not only ourselves to share in the benefit of Christ's work of reconciliation, but also ourselves to be used in persuading others to receive the grace of God.

(iii) The Consequent Ministry and Message of Reconciliation.

II Corinthians 5: 18-6: 2 reads:—
"And all things are of God, Who hath reconciled us to Himself by Jesus Christ,

and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, And in the day of salvation did I succour thee: behold, now is the accepted time; behold, now is the day of salvation.)"

There are, therefore, plainly committed by God unto us both "the ministry of reconciliation" and "the word of reconciliation." We have in the Gospel a divinely-appointed service to discharge and a message to proclaim. Just as God reconciled us to Himself "by Christ," so it is equally His purpose to entreat others "by us." We are called to be ambassadors for Christ.

Just as on our behalf Christ was made sin and died for us, so on His behalf we are to offer to men God's terms of peace, and to beseech them to close with the offer and to be reconciled to God.

Doctrine of the Cross

Further, such a ministry involves setting forth "the word of reconciliation"; it involves not only holding but preaching a doctrine of the reconciling work of God in Christ, that is, a doctrine of the Cross.

For it is the Christian ambassador's privilege and responsibility (verse 21) to set forth in explicit terms what is offered, on what ground, and by whose act. He must, therefore, proclaim the act of God by which He made the sinless Christ our substitute and sin-bearer, in order that in Him, and not in our own right, we might in God's sight be justified or become righteous.

It is the preacher's business thus, first, to help men to appreciate the meaning of what God has done for them in Christ, and then to urge them to appropriate the consequent benefit of present reconciliation.

Finally (chapter 6, verses 1 and 2) in such entreaty the preacher is to realize, on the one hand, that he is nothing less than a fellow-worker together with God, a sharer in the activity of the working of God for the salvation of men.

In such entreaty he needs also to realise, on the other hand, that there is always the danger lest those, who seem already to know the Gospel, should actually miss the present golden opportunity of God's day of grace.

So he is to urge men inside the Church as well as outside, as Paul here beseeches the Corinthian Christians (note the "you also"), on the one hand, not to receive the grace of God in vain (that is, not to make the divine provision of free salvation of no profit to themselves, compare Col. 2: 21; 5: 4), and, on the other hand, to remember the word of God which declares that "NOW is the day of salvation."

FAITH FOR THE FUTURE

Anyone who takes an interest in the news must agree that the world is in an insecure and chaotic state. International affairs stagger from one crisis to another; we look back on the cold war of the Stalinist era as a relatively stable period compared with our own.

In every country of the world, including Australia, there seem to be increasing signs of moral and spiritual decline. And in every Church the same miasma of uncertainty and relativism seems to spread and paralyse active effort for Christ and the cause of righteousness.

It does Christians good to bear in mind that all these things were clearly foretold by Jesus Christ and His apostles as the necessary prelude to His second coming, the final judgment and the establishment of the kingdom of God in its fullness. We have been warned that nation shall rise against nation, that nations will be filled with perplexity, that men's hearts will fail them for fear, that iniquity will abound, and that the love of many will wax cold.

Far from teaching that the world will gradually grow better and better, the Scriptures teach that the power of evil will increase until Christ comes. The evils and uncertainties of the present time are not something that show that Christianity has failed; they were clearly foretold in the word of God thousands of years ago. They therefore should not disturb the faith of a Christian.

It has of course, often happened in the past that spiritual and moral decline has gone so far that recovery seemed impossible, but that God in His Sovereignty has intervened and brought about a great revival. The Reformation era and the Evangelical revival of the eighteenth century are examples that spring readily to mind. Perhaps God will do the same thing again.

However, He may not, but that will only mean that Christ's second coming is about to take place. The Christian has no reason to fear this; it is something for him to look forward to. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

In the meantime, the Christian should be passing his time, not in speculation about whether Christ's coming is at hand or not (this is something he can never know until it takes place) or in eremitical withdrawal into holy huddles, but in acting as the salt of the earth, and so fulfilling the Lord Jesus Christ's description of the function of His disciples.

As salt preserves food from decay, so Christians must act as a moral antiseptic in the world, fearlessly and tirelessly proclaiming the Gospel of Christ and the moral standards required of men by God in our words and lives. We can only do this by being about that Gospel and those standards in our minds, and it is perhaps the most unfortunate feature of "religionless Christianity" that it encourages and makes a virtue of haziness and negativity in both Christian doctrine and Christian morals.

The only hope for the future, humanly speaking, lies in the Church of God and each member of it recovering a sense of his vocation as the salt of the earth and living up to it without losing his savour. Only if our Christianity is something distinctive and different, something that stands out from the average, can we be used of God to achieve the purpose for which He has placed us in the world.

More E. German Theologs

BERLIN. — Enrolment in East German Protestant theological schools continued its upward trend last year after a post-war low in 1961, according to the 1965 Statistical Year Book.

Students enrolled at Evangelical Faculties in 1964 was given as 624, up 32 in a year. Since 1958, when there were 751 Evangelical seminarians, their number had steadily decreased until a low of 494 was reached in 1961. In West Germany, some 3,500 Protestant youths are studying for the ministry.

EPS, Geneva.

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Canon Mohan Retires

The following announcement has been received from the Church Pastoral Aid Society:

"With profound thankfulness to God for an outstanding and lifelong ministry, the Committee of the Church Pastoral Aid Society announces the retirement on October 12 next, on attaining the age of 70, of the Rev. Canon T. G. Mohan, M.A., who has been the Secretary of the Society since 1942, having previously served as Assistant Secretary for 10 years.

"The Committee has pleasure in announcing also the appointment of the Rev. Timothy Dudley-Smith, M.A., at present an Assistant Secretary of the Society, as Secretary in succession to Canon Mohan."

Canon Mohan was appointed an Honorary Canon of St. Andrew's Cathedral, Sydney, by the late Archbishop Mowll.

S.A.M.S. PROGRESS

After a 12-week tour of the fields where the South American Missionary Society is at work, Canon H. Sutton, Secretary of S.A.M.S. (England), reports much progress.

Canon Sutton's tour (which ended last week) covered some 25,000 miles through Brazil, Paraguay, Argentina, Chile, Peru and Mexico, with three days' holiday visiting the World Fair in New York, before returning home.

He gave more than 30 addresses and lectures, took part in six important field conferences concerning the future policy of S.A.M.S., and visited each of the 100 missionaries on the staff.

In Paraguay the three Lengua Indians made Deacon last year, are soon to be ordained into the full ministry of the church. This will mean that for the first time ever the Holy Communion can be administered in the Paraguayan Chaco by national clergymen. Canon Sutton comments if it is true that the Pentecostals and others tend to ordain their national leaders too soon, it is equally true that the Anglican church has delayed too long.

For years now these three men, with others, have exercised a pastorate of a very high quality, both in preaching and in the oversight of the various churches in the Chaco. "It seems strange," says Canon Sutton, "that a live church should have to wait so long before it could receive the Holy Communion from the hands of their own people."

Relations With R.C.s

Commenting on opposition from the Church of Rome, Canon Sutton said it was most apparent in the smaller towns of Paraguay, where the traditional forms of Christianity are held to with a fanatical allegiance that often demonstrates against other forms of the Christian faith.

But recently both Pentecostals and Anglicans have been invited to join in dialogue with the Roman Catholic Church with surprising and satisfactory results. A paper read recently by a Pentecostal pastor at a Roman Catholic conference, received a standing ovation. The paper dealt with the needs of Latin America and the best way of meeting them.

An 11-day conference in the Argentine Chaco, presided over by Bishop Cyril Tucker, discussed a wide range of subjects, including the national ministry, the urgent spiritual needs of the Indian people, and the equally urgent physical needs of the people.

Apart from ignorance of the Gospel, the conference had to grapple with the social problems of the area, which threaten seriously to retard the work. Many of the Anglican Christians and non-Christians are suffering from acute malnutrition and from frustration, caused by an almost complete inability, on the part of those living in this area, to raise their own standards of living.

Urgent and immediate decisions were made to help in this direction, believing that God would provide the money necessary for major agricultural and social welfare projects which would prevent many of the church members, and others, dying of T.B. and other diseases, caused through under-nourishment.

The most outstanding and exciting decision made at this conference was to ordain, for the first time ever, Indian pastors from between the two rivers. This step has been taken after 60 years or more of witness in this area.

Wycliffe Building Dedicated in N.G.

Canon H. M. Arrowsmith, of Sydney, Commonwealth Secretary of the British and Foreign Bible Society, and the Rev. Leo Buckman, the Bible Society's representative in New Guinea, visited Ukarumpa to participate in the Dedication of the Publications Building of the New Guinea Branch of the Summer Institute of Linguistics recently.

A new era of increased co-operation between the British and Foreign Bible Society and Wycliffe Bible Translators/Summer Institute of Linguistics was inaugurated when Canon Arrowsmith visited the New Guinea Ukarumpa Base of Operations on July 27.

On hand to welcome him were over 100 members of W.B.T./S.I.L., gathered at the new Publications Building for its formal dedication.

Dr James Dean, Director of W.B.T./S.I.L. in New Guinea, explained the history of the printing department from a small grass hut in 1958 to the present large, steel-structured building.

The Rev. Leo Buckman, New Guinea B.F.B.S. representative, introduced Canon H. M. Arrowsmith, who expressed his joy at being included in the dedication of the impressive new building from which Scriptures were being produced for New Guineans.

He spoke from 1 Peter 1:13 on man's hope and God's grace, and painted a verbal picture of New Guineans' hands stretched out to God in hope and God's hand stretched down to them in grace.

Co-operation

The previous day, Canon Arrowsmith had seen the printed pages of literacy and Scripture being used in the Wantao language when he visited W.B.T./S.I.L. members Don and Launa Davis in their tribal allocation. Canon Arrowsmith completed his W.B.T./S.I.L. visit by speaking in an evening service concerning his travels in Russia, and told of the encouraging signs of Bible distribution in other hitherto closed countries.

He re-emphasised the desire of the B.F.B.S. to co-operate with W.B.T./S.I.L. in all of their Scripture translation efforts.

Aucas All Converted

(Chicago) — The entire tribe of about 100 Auca Indians in Ecuador who killed five American Protestant missionaries in 1956 has been converted to Christianity, the founder-director of the Wycliffe Bible Translators, Inc., reported here recently.

Dr William Cameron Townsend, whose organization has worked for years among wild Amazon tribes, said that many of the Aucans also are now active in preaching to other Indians.

Last month two children of one of the murdered missionaries were baptised by an Aucan preacher who was one of the eight persons responsible for the massacre.

Nine years ago the Christian world was saddened and the whole world was stirred by the news of the tragic deaths of five missionaries at the hands of native tribesmen to whom they had gone with the Gospel. The widow of Nate Saint, the pilot of the plane which took the missionaries into the locality where they were so soon to suffer martyrdom, came to this country with one of her children shortly after her husband's death.

The faith of those who had heard the call to evangelise among the tribes of Aucan Indians in Ecuador was shaken but not destroyed and it was not long before Rachel Saint, the sister of the pilot of the plane, was back again in an endeavour to make contact with these needy tribes.

Evangelists

Under the general direction of Dr W. C. Townsend the work of the Wycliffe Bible Translators has gone steadily forward among wild Amazon tribes for many years. The amazing story of the way the missionaries returned to work among the particular people where the missionaries had all been killed has been told in "The Dayuma Story."

Not long after the fresh campaign started, Dayuma, a girl

from the tribe responsible for the deaths came out from the forest and the missionaries established contact. Quickly, comparatively speaking, the language of Dayuma was reduced to writing and the Wycliffe Bible translators began as soon as possible to translate the Gospel of Mark into this hitherto unwritten tongue. Almost the whole of Mark is now available in the language of the tribe and among the tribesmen a considerable number have been brought to saving faith in the Lord Jesus Christ.

ACTIVELY PREACHING

Even more wonderful than the foregoing story, is the recent news that from this very tribe there are now those who themselves are engaged in preaching the Gospel. One of the native preachers was the minister by whom two of the children of Cate Saint were baptised in the Curaray River last month. This preacher was in fact one of the eight said to have been responsible for the massacre which took place in 1956.

Lutheran Rejects R.C. Merger

VIENNA. — Evangelical Bishop Gerhard May of Vienna has greeted with noticeable lack of warmth a proposal by the Roman Catholic Archbishop of Salzburg that an "Evangelical (Lutheran)-Catholic Patriarchate" be established through which the Lutheran Church would be accepted as a separate branch of the Roman Catholic Church.

He said his Church would not be interested in such an arrangement unless agreement was first reached on such basic issues as papal primacy and infallibility, the hierarchical structure of the Roman Catholic Church, and Catholic teaching on the Mass and on the Virgin Mary.

Archbishop Andreas Rohrer had advanced the idea in an article in the Catholic journal *Der Feuerreiter*. Noting there were precedents for such an agreement in the fact that individual patriarchates were founded to assist the reunion of several Oriental-rite Churches with Rome, he said there was no reason why something similar cannot be worked out for the Lutherans.

He added agreement would have to be reached on the "foundation of faith" before such a patriarchate could be set up, but once this was done it would be possible to envisage the administrative, ritual, and disciplinary tradition of Lutheranism accepted as a juridically established branch of Catholicism.

EPS, Geneva.

OFF THE RECORD

WHERE IS GOD?

The perplexity of small children in understanding the nature of God is highlighted in the story of the five-year-old watching TV films of the launching of America's Gemini astronauts. "Where will they go?" she asked her mother. "Oh, around the world," was the answer. The child pondered for a moment, then asked, "Will they go around God?"

FIFTY YEARS AGO

From "The Church Record," August 27, 1915: "The Bishop of Madras recently visited Dornakal, the principal place in the diocese of the same name, in the Nizam's Dominions, South India, and baptised by immersion 'forty-six new converts from two of the Hindu castes.' During his visit Bishop Whitehead celebrated the Holy Communion in the little mud church in the old mission compound, which is at present serving as pro-Cathedral of the diocese. He writes, 'I imagine that it has the distinction of being the cheapest pro-Cathedral in the world. The total cost was Rs 150 (£10).'"

LOT'S WIFE REMEMBERED
The children were ranged around their teacher, repeating the Bible verse they had learnt, "Remember Lot's wife." One small girl was having trouble remembering the words and as it came near her turn she was restless. However, not to be beaten she blurted out: "Lot's wife wishes to be remembered to you."

THE SIZE OF THINGS

A couple of facts gleaned during visits to our printers, John Fairfax and Sons Ltd., publishers of "The Sydney Morning Herald" and numerous other journals: The staff working at their Broadway building now numbers about 3,500—a population larger than the town of Scone. The electricity consumed there is more than that used by the entire city of Bathurst with its 20,000 inhabitants!

A LAST THOUGHT

"Great things are done when men and mountains meet; This is not done by jostling in the street." (William Blake.)

New United Church For Ecuador

QUITO, (Ecuador). — The United Evangelical Church of Ecuador officially came into being at a meeting of 70 delegates of 10 founder congregations at Caledon, 10 miles north of here.

The 10 congregations, which have a total of 300 communicant members, represented Churches formed by the Church of the Brethren Mission, the United Andean Indian Mission, and by a self-supporting congregation with no mission affiliation.

Thus, a communicant said, "the new Church is not merely a union of mission efforts, but represents the formation of a new United Church clearly Ecuadorian in leadership and structure, but anxious to maintain close ties with parent bodies in the U.S.A."

The constituting assembly elected as the Church's first president, the Rev. Gonzalo Carvajal, a recent graduate of the Presbyterian Theological Seminary of Campinas, Brazil.

Reformation and Renewal of the Church

is the theme of this year's

REFORMATION RALLY

to be held at

Moore College Dining Hall
Carillon Ave., Newtown

on

Friday, September 17, at 7.45 p.m.

Speakers: Canon A. W. Morton, M.A.,
D.Phil. Rev. J. R. Reid, B.A. Th.L.
Chairman: Mr Ian Harvey, B.A., LL.B.

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HISTORY Research scholar seeks information concerning Australian Churchman published 1880-1890. Write C/o Box 205, ACR.

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R.S.C.M. Honours Australians

The Royal School of Church Music has conferred the following awards on Australian church musicians:

Associate (A.R.S.C.M.) — Mr B. A. Naylor organist and choirmaster of St. George's Cathedral Perth;

Honorary Life Member — Mr Arthur Batson of Melbourne.

New R.C. Marriage Rules Disappoint

ROME.—Protestant leaders have expressed disappointment that new regulations for weddings announced by the Vatican do not go further.

The new rules will permit celebration of the nuptial mass at a marriage of a Roman Catholic to a non-Roman Catholic and also grant bishops permission to allow non-Roman clergymen to give a sermon, prayer or blessing in the home of one of the partners following the ceremony.

Protestant Churchmen pointed out, however, that Protestant clergy are still prohibited from taking any part in the actual marriage service and that nothing was said about modification of the requirement that children of such a union be raised in the Roman Catholic Church.

—EPS Geneva.

Books

Church Reunion

All in Each Place: Towards Reunion in England. Edited by J. I. Packer, Marcham Manor Press, 1965, pp 237. Eng. price 18/-.

Here are ten essays by (mostly younger) Evangelicals in the Church of England with relation to the current discussions with the Methodists. There are also some comments by three sympathetic Free Churchmen. Much of the discussion has to do with the place of episcopacy and credal formulae in the scheme, and with the method of "unification" proposed.

There is some clear thinking and some hard hitting in the essays, and the criticisms should be heeded by all concerned with these or similar proposals. The authors are, besides the editor, Canon James Atkinson, Alan Stibbs, P. S. Dawes, G. E. Duffield, R. T. Beckwith, R. E. Nixon, C. O. Buchanan, Michael Green and Colin Brown.

There are three presuppositions of the essays, according to the editor: that the quest for church union in England is right; that what is sought is organisational union under some sort of episcopal government; and that as in the rest of its life, so in effecting local unions, the church must testify to the gospel.

The reviewer continually wonders—not least in reading this book—whether the "quest for church union" should not itself be more rigorously questioned. Alan Stibbs admits that the unification of denominations "could be largely a secular rather than a spiritual achievement," "would not necessarily further true Christian unity, nor is it the distinctive Christian and biblical way to seek unity." He believes that the present type of scheme starts at the wrong end.

Canon Atkinson sees the advantage of reunion as mainly pragmatic. But reunion which is not a reformation in the truth is not worth having.

One wonders if our English friends are not too much under the dominance of the "national church" idea to see with full clarity the significance, or insignificance, of denominational relationships. Atkinson and Stibbs see the point much more clearly than Packer or Duffield.

Descriptive

CITIES OF THE NEW TESTAMENT by E. M. Blaiklock, London, Pickering and Inglis, 1965, pp 128. 15/- Eng. price.

Dr Blaiklock is Professor of Classics at Auckland University, and he is well known as a student of the historical background of the New Testament.

He is a master of descriptive prose, and he is at his best in works of this kind, in which he describes some 23 cities all of some importance in the New Testament. Their history, topography, political and social life are brought to life with wonderful verve. The author draws his information from classical literature, from the New Testament, from modern explorers and scholars like Sir William Ramsay, and from his own travels and observations.

His interesting cross-section of the New Testament will enlighten the understanding of many readers.

—D.W.B.R.

Fundamentals

ACCORDING TO THE SCRIPTURES by C. H. Dodd, London, Collins, Fontant Books, 1965, pp 165.

This is a reprint of Dodd's Stone lectures at Princeton already published in 1952. (The blurb omits to mention that Dodd was Norris-Hulse Professor of Divinity at Cambridge after leaving Manchester.)

Its sub-title is "The substructure of New Testament theology," and it is an important book which theological students now have no excuse for being without. It discusses the question, What scriptures in particular did the New Testament writers have in mind when they fashioned their theology in accordance therewith? Dodd then discusses "the fundamentals of Christian theology" which emerge on this basis. It is an original and stimulating study, and essential for anyone seeking to formulate a biblical theology.

—D.W.B.R.

A.C.C. Wants New Effort on Need

CHURCH RECORD —
The Executive of the Australian Council of Churches has called on Australian churches to renew their efforts to relieve human need and combat the economic and social ills of mankind.

Calling the churches to "a new commitment to our Christian ministry to people in need," the executive asked for greater sharing of resources "to meet the growing hunger and malnutrition of the world's peoples and to wage the war against the causes of poverty, disease and ignorance."

Government and United Nations agencies, mission boards, Inter-Church Aid and the Freedom from Hunger Campaign were listed as channels for increased aid.

Prot.-R.C. TV Move

Protestants and Roman Catholics in Adelaide, Australia, have formed a Christian Television Association to produce a weekly religious news program on the city's newly opened television channel.

Bp. Stanway Honours U.K. Evangelical

Canon A. T. Houghton, general secretary of the Bible Churchmen's Missionary Society, has been appointed by the Bishop of Central Tanganyika (the Right Rev. Alfred Stanway) to be the first foundation canon of the pro-cathedral of Holy Trinity in the new diocese of Morogoro, which is expected subject to the consent of the provincial synod to be formed later this year. Mr Houghton's appointment as canon is dated from Whit-Sunday, June 6.

The Bishop states that the honour has been conferred on Mr Houghton because of the close association of the Bible Churchmen's Missionary Society with the diocese of Central Tanganyika and with the particular area which is now to become the new diocese of Morogoro. Mr Houghton was a member of the party which went out to Tanganyika when this association was first planned.

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A.C.C. SEEKS VIETNAM AID

The Australian Council of Churches today urgently appealed to all Australians to support a voluntary relief program among some of the 400,000 refugees in Vietnam.

While noting "with gratification" Australian Government relief aid during the last two years, the Council declared that many Australians "seek the personal opportunity to assist in practical ways."

It announced that £3,000 contributed last month by the Council's Inter-Church Aid Division had already been used in emergency refugee situations in South Vietnam.

Australian voluntary aid is now urgently sought for some 15,000 tribal people, known as Montagnards, who are homeless as a result of war and beyond the reach of the normal government aid programmes.

The Council is asking the Australian people for finance for medical equipment and for volunteer medical personnel to serve in South Vietnam.

Through Australian Inter-Church Aid, the Council is seeking help from Australians as follows:

- Finance to purchase rice in Bangkok for distribution in Vietnam.
- Finance to purchase school kits in Hong Kong for Vietnamese refugee children.
- Gifts of midwifery kits, or funds to purchase these in Australia for dispatch to South Vietnam. At least 1,000 are needed immediately for midwives now functioning entirely without equipment in villages and towns.

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Jews Persecute Israeli Christian

HAIFA. — Extremist Orthodox Jewish students waged a persistent 10-day battle of persecution against a Jewish Baptist family here with little interference from police, the European Baptist Press Service reports.

Victims of the outrage were Peter Gutkind, 53, originally from Poland, and his family. Mr. Gutkind is a representative in Israel of the American Board of Missions to the Jews, which has headquarters in New York.

The harassments began on July 27 when the students surrounded the Gutkind's residence, yelling, making threatening gestures, and keeping the family awake all night. In the next ten days the Gutkind's sought peace in the homes of three different friends in Haifa, but each time the students learned of their whereabouts and followed them. At one point they broke into the house and bodily attacked Mr. Gutkind and his son.

The police, learning the Gutkind's were Christian Jews, refused to give them protection and advised them to leave Haifa. Meanwhile, through the efforts of Baptist friends, Haifa representatives of the Department of Religion were contacted. They in turn got in touch with Haifa police and action was finally taken some ten days later when six of the students were arrested and scheduled to stand trial on charges of assault.

Friends and supporters of Mr. Gutkind are busy helping him in preparation for trial of the arrested students. The case is considered to be a serious one because government officials and police, who were notified in advance, did not prevent the attacks.

C.M.S. at Waralah Festival

C.M.S. Aboriginal Handicrafts has been invited to participate officially in the Waralah Spring Festival in Sydney. A selection is being made of those bark paintings that best portray the mythology and tribal beliefs of the aborigines. There will also be a wide variety of handicrafts available. Festival Week begins on October 4. Civic dignitaries are expected to be among the visitors who will come to 511 Kent Street.

Westmeadows Anniversary

St. Paul's Church of England, Westmeadows, one of Melbourne's oldest churches and the original church in the Broadmeadows area, celebrated its 115th Anniversary on Sunday, August 29, 1965, with a Special Service at 3 p.m. The Preacher was the Reverend Dr L. L. Morris, Principal of Ridley College.

German Prots. and Anti-Semitism

COLOGNE.—Reflection of every anti-Semitic move and recognition of the heavy guilt which Christians bear in their relations with the Jews was urged in a statement received by a working party of the Twelfth German Evangelical Kirchentag here. More than 20,000 German laymen and clergy, joined by prominent Churchmen from abroad, attended the gathering.

Supporting the proposed Vatican statement on relations with the Jews, the Protestant assembly declared that we must "think, speak and act in (its) spirit."

"We want to reject every anti-Semitic move, we want to emphasise not evil charges against the Jews as decides, but our own guilt in the crucifixion of Christ."

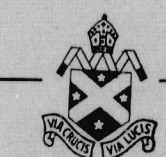
"We are committed to the realisation that Jews and Christians belong together in the election of God. We lament that this realisation has for a long time remained obscure in Christianity. This is the cause for a heavy guilt, through centuries, of Christendom vis-a-vis the Jews and whose effects lasted up to the atrocities of the Jewish persecutions in our century. The realisation of the guilt compels us to repentance and to acts of brotherly love and justice towards the Jews..."

"In our country where anti-Semitism, in which many Christians have participated, has led to such murderous results, Evangelical and Catholic Churches must with full determination make an end to the evil prejudices against the Jews and to the assertions of a collective guilt of the Jewish people in the crucifixion..."

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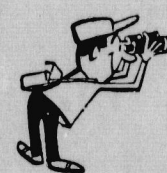
Sunday, September 12, is being widely observed as Temperance Sunday in Protestant churches in New South Wales.

Special features of that day will include a rally at the State Theatre, Market Street, Sydney, held by the Alliance in conjunction with the Central Methodist Mission. The speakers will be Dr John McGeorge, a well-known psychiatrist, on "Alcohol and Crime," and Dr F. S. Hansman, a medical authority on Blood Tests, on "Can We Deter Drinking Drivers?"

The meeting will be broadcast from Station 2CH, commencing at 3.15 p.m. At 2.30 p.m. from Station 2CH the President of the Alliance, the Rev. B. G. Judd, will broadcast a special temperance message.

On Thursday, September 16, in the Congress Hall, 140 Elizabeth Street, Sydney, the first of the annual O. A. Pigott Memorial lectures will be given by Lt. Commissioner (Dr) A. Bramwell Cook, M.D., F.R.A.C.S., M.R.C.P. Dr Cook's subject will be "The case for Total Abstinence." There will be a special musical program commencing at 7.45 p.m. This lecture series is to honour the memory of the late O. A. Pigott, for many years General Secretary of the Alliance.

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Mainly About People

Victoria

The death has occurred in Melbourne of the Rev. Murray Austin Scales, until his recent retirement vicar of St. George's, Flemington. Mr. Scales trained for the ministry at Moore College, Sydney, and was ordained deacon in Sydney diocese. In 1917 he went to Victoria and was ordained priest by the Bishop of Bendigo. After a period in country areas Mr. Scales went to Flemington in 1925 and served there for the next 40 years.

Recent Melbourne appointments have included: The Rev. R. P. Robins, at present curate of St. John's, Croydon, to become vicar of St. Mary's, East Preston; the Rev. B. W. Brooker, vicar of St. Peter's and St. Andrew's, Braybrook, to become vicar of St. Christopher's, East Bentleigh, and the Rev. D. A. Langford, vicar of St. Thomas, Winchelsea, to become vicar of Holy Trinity, Port Melbourne.

The Rev. G. B. Avery, at present curate of St. Oswald's, Glen Iris, (Melbourne), has resigned, to date from November 30, to take up missionary work in New Guinea.

The Reverend J. S. Murray, Chaplain to the Penal Welfare Division, has been appointed Curate of St. James', King Street, Sydney, as from 30th September, 1965.

On Wednesday, September 1, 1965, at 8.00 p.m., the Reverend K. N. Seymour will be inducted to the Parish of St. Matthew's, Prahran, by the Most Reverend F. Woods, Archbishop of Melbourne.

The Reverend J. B. Moroney, at present Vicar of Holy Trinity, Williamstown, has been appointed Vicar of St. Columba's Hawthorn.

YECL in E. Suburbs

The Young Evangelical Churchmen's League will hold a meeting designed for people in Sydney's eastern suburbs on Saturday, September 18, at St. Stephen's, Bellevue Hill.

At this meeting the Rev. Dudley Ford of Moore College will speak on "God's Frozen People."

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Canon G. A. Turner, rector of Trafalgar, and his wife, were recently involved in a car accident on the Prince's Highway. Canon Turner is due home shortly but Mrs. Turner will have to remain in hospital for an extended period.

The Rev. Graham Miller, Il.b., b.d., has been appointed Principal of the Melbourne Bible Institute. Mr. Miller is a New Zealand Presbyterian minister, and was a missionary in the New Hebrides from 1941 to 1947.

N.S.W.

The Rev. A. G. Griffiths, Curate at St. Barnabas', Punchbowl, has been appointed Rector of Holy Trinity, Erskineville.

The Right Rev. F. O. Hulme-Moir, Coadjutor Bishop and Dean of Sydney, has been appointed Liaison Bishop of the Church of England for the Ministries and Departments of the Armed Forces.

The Archbishop of Sydney and Primate of Australia visited the Diocese of Carpentaria recently to attend the centenary celebrations of Christian missionary work in Torres Strait islands, the golden jubilee services of Thursday Island cathedral, and to visit Mitchell River Mission for its diamond jubilee.

The Rev. S. W. Skillicorn and his family returned to Sydney from their second term of service with C.M.S. in Hyderabad, India, on September 7.

The Rev. R. F. Bosanquet, who has resigned from the headmastership of Illawarra Grammar School, Wollongong, from the end of 1965 will take up a position on the staff of Sydney Church of England Grammar School North Sydney.

The Rev. K. T. Percival, Curate-in-charge of the Provisional District of Old Guildford, has been appointed Curate-in-charge of the Provisional District of Girraween with Old Toongabbie.

The Rev. R. F. Gray, Rector of St. Mark's, West Wollongong from 1957 has accepted nomination to the parish of St. Alban's, Five Dock.

WAYSIDE CHAPEL AT COOK'S RIVER

Historic St. Peter's Cook's River (Sydney Diocese), which this year celebrates the 126th anniversary of its consecration, is probably the oldest building now standing in the St. Peter's-Sydenham-Tempe area. It was the first Sydney suburban church not to use convict labour in its erection.

For many years travellers on Prince's Highway have thought the old church was closed and abandoned, to judge from many comments made to the present rector, the Rev. A. F. Donohoo, when he came to the parish two years ago.

This impression resulted from the fact that the main doors (visible from the street) were always closed — even on Sundays. Only those who had been told realised that the entrance was at the far end out of sight of the road.

The doors that could be seen led only to a small, disused room behind the sanctuary.

At the annual vestry meeting in 1963 the Rector suggested that a Wayside Chapel (like that at St. George's, Glenmore Road) be set up in the neglected room.

Sacrificial Effort

Now, after two years of sacrificial effort and prayer the chapel has been created.

The walls have been sprayed with Marble-Text, a prayer rail and platform built in, three comfortable chairs and a table for literature added, the floor carpeted, and glass doors added to the front. There is also an

Earlwood Consecration

The Church of St. George, Earlwood which was dedicated by the late Archbishop Mowll on September 25, 1955, is to be consecrated by the Archbishop of Sydney on September 26 at 7.15 p.m.

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At "GILBULLA" - Church of England Conference Centre, Menangle

SATURDAY, 25th SEPTEMBER, 1965

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BACK FROM CHILE



Recently returned to Australia on sick leave is the Rev. Gregory Blaxland, who has been working with SAMS in Chile. This photo was taken prior to Mr. Blaxland's departure from Sydney in 1962, and shows him with his wife and son, Peter. The Rev. Alan Nichols interviews Mr. Blaxland in an article on page 8 of this issue.

Challenge to Country Party on legalised gambling

A move has been made by the Vicar of Wee Waa, Rev. M. B. Burrows, to discover if the new Liberal-Country Party Government intends to take any steps to deal with the problem of legalised gambling in N.S.W.

In a letter to the Member for Barwon, Mr. G. R. Crawford, Mr. Burrows asked four questions;

1. Does the new Government have any plans to curb legalised gambling in this State and, in particular, does it have any plans to deal with the poker machine problem?
2. Does the Country Party intend to continue its policy of opposition to poker machines, and its efforts to lighten their impact on the community?
3. In the light of your stated disapproval of poker machines, do you intend to make any move in Parliament to deal with the poker machine problem?
4. Do you think that legislation to abolish poker machines over, say, a five-year period, could be introduced in Parliament?

During the State election campaign in April this year, Mr. Burrows was chairman of the Wee Waa Anglican Vigilance Committee which endeavoured to make poker machines an election issue.

Opposed

At that time Mr. Crawford said, "I have much pleasure in informing your committee that I personally do not favour poker machines."

"The Country Party opposed the original Bill to licence poker machines and on each occasion when amendments have been before the House we have endeavoured to lighten their impact on the community."

"We have in the past supported moves to abolish the 2/ machines."

Mr. Burrows said that Mr. Crawford had told him in a

letter that over 10 per cent of the State's budget was raised from gambling and that from a total gambling revenue of £26-million last year, more than £16 million came from poker machines.

Mr. Crawford also said that he believed the State budget could be made less dependent on revenue from gambling.

"I am sure you would concede that unless and until we are the Government it would be idle to predict what can or cannot be done in this regard."

Mr. Burrows commented that Mr. Crawford's opinion was very encouraging, and that he hoped now to see some action to make the opinion fact.

Mr. Burrows said that the most disturbing thing about the recent Country Party attitude to poker machines was its diminishing opposition to them.

He said that the Party had

Continued on Page 3

POPE SAYS "NO CHANGE" IN MASS DOGMA

THE Pope has denounced teachings by some Roman Catholic theologians which question his Church's dogma of transubstantiation.

In an 8,000-word encyclical issued three days before the start of the final session of the Vatican Council the Pope has condemned theologians who "invent new dogmatic formulas" instead of defending and explaining those traditionally taught by the Roman Catholic Church.

The Pope said that his Church had always devoutly guarded as "a most precious

treasure the mystery of faith that is the ineffable gift of the Eucharist." He claimed that this was received from Christ at the Last Supper.

In a despatch from Vatican City the staff correspondent of "The Sydney Morning Herald" said that the encyclical is regarded as a warning to extremist Roman Catholic "ecumenists" who want unity with non-Roman Catholics at "any price" and are prepared to water down fundamental doctrine to this end.

Comment, p. 4.

A VOICE CRYING IN THE SUNDAY WILDERNESS?

PARRAMATTA, the great city 15 miles west of Sydney, is rapidly becoming a commercialised wilderness on Sundays. This is the view of the Sunday School Teachers' Association of the Rural Deanery of Parramatta.

The Association has been a voice crying in the growing wilderness since back in August, 1963, when it passed a resolution expressing "strong disapproval of Sunday organised and commercialised sport."

Since that date it has actively canvassed Members of Parliament, local Councillors, the Press and the Chief Secretary's Dept., but the growth in Parramatta's Sunday sporting activities has continued unabated.

A recent Report drawn up by the Association highlights some of the disturbing trends in the Parramatta situation:

- Total attendances during the 1964 football season at Cumberland Oval, Parramatta National Park, held on Sundays, ran to 80,000 with illegal pay-in charges of £14,000. The 1965 season to date has recorded over 60,000 attendances.

- Congested traffic and parking conditions around Sydney's sports grounds have caused leading sports bodies to consider more moves to suburban areas and places such as Parramatta. Parramatta Oval is being extended for this purpose.
- Sunday motor races are held for months on end at nearby Westmead Motor Speedway for several hours at a time. The noise can be heard over a mile away even with doors and windows shut tightly. Crowds of up to 15,000 of all ages, including many children, watch these events. Smashes and fatal accidents occur often and the noise disturbs not only ordinary citizens but particularly patients in nearby hospitals.
- A local firm recently offered 1,000 "free" tickets to men and boys to attend the Speedway. The tickets were given away when certain goods were purchased.

away when certain goods were purchased.

- Fights are the order of the day at many of the football matches. Police have to be in attendance and thus the force is depleted when it is needed for other work.
- Cycle racing in the Park area has resulted in normal traffic being diverted on Sundays. Areas of the Park are also being used for Sunday golf and bowling.
- On one recent Sunday 27,000 people attended double events—the Speedway and Oval running together. Protests by local citizens and by the Sunday School Teachers' Association fall on deaf ears.

Disturbances

Letters to the Parramatta City Council are not acted upon but simply noted as "Received" or "No further action." No action is taken by responsible Ministers of the Government.

The Association believes that with the modern short working week people have all the time needed on six nights of the week and Saturdays to enjoy their sporting activities without turning Sunday into a money-making day.

The Association believes that it represents the majority opinion in the Parramatta district, particularly as a great proportion of those attending the sporting functions come from outside the area.

"Teach-in" service

A new idea was introduced at the 7.15 evening service at St. David's, Forestville (Sydney), on Sunday, September 12.

After a shortened service of worship there was a brief address by the rector, the Rev. B. J. Bryant, followed by questions and discussion by the congregation.

The teachers point to a recent American comment on the sports scene in that country: "Big-time football has created a monster, and the monster is getting bigger and bigger."

The Association embraces the churches of St. John's, Parramatta; St. Paul's, Harris Park; All Saints', Parramatta; St. Mark's, Granville; St. Thomas', Auburn; St. Philip's, Auburn; St. Thomas', South Granville; St. Mary's, Guildford; St. Anne's, Merrylands; St. Barnabas', Fairfield; St. Luke's, Northmead; St. Barnabas', Westmead; St. James', Smithfield, and St. Matthew's, Merrylands West.

It is noteworthy that Australia's first Sunday school began at Parramatta. The witness has continued in the district ever since. The voice continues to cry in the wilderness.

PAKISTAN MOVES ON MISSIONS

RECENT overseas reports tell of a possible hardening in the attitude of Pakistan toward missionary work.

A report in a recent issue of IVF's magazine, "New Mandate," says that new missionaries have been refused entry to Pakistan in recent months.

Others on furlough have had their visa renewals delayed.

For the past 17 years Pakistan has followed an "open door" policy towards Christian missions. The magazine comments that the recent restrictions "may indicate a shift in the direction of more traditional Islamic interpretation of religious freedom."

Another report from Pakistan tells of a Government inquiry into the financial resources of Christian missionaries working principally among Harijans, "untouchables," members of the Hindu depressed classes.

It was stated in parliament recently that more than 2,700 Hindus in Pakistan, principally Harijans, were converted to Christianity during the past five years. Nearly 2,500 of these were in East Pakistan. No Muslims had been converted, according to the statement.