

Mainly About People

N.S.W.

In our last issue it was incorrectly stated that the Rev. C. K. Hammond was returning to Melbourne to take up hospital chaplaincy work. We regret this error. Mr Hammond is in fact to become Senior Chaplain and Director of the Chaplaincies Department in the diocese of Melbourne. We know that Mr Hammond leaves Sydney with a real sense of regret and has only accepted the new position after much prayerful consideration. He would value the prayers of A.C.R.'s readers as he takes up these new responsibilities.

The Rev. R. E. Lamb, at present curate-in-charge of St. Barnabas, Westmead, has accepted nomination as rector of St. Philip's, Caringbah (Sydney). He follows the Rev. J. Derrett, who has now become rector of St. Mark's, West Wollongong.

The Rev. R. C. Weir, rector of St. Matthew's, Manly (Sydney diocese) has accepted nomination to the parish of St. Alban's, Lindfield. It is expected that Mr Weir will take up his new work at the end of April.

Visiting Sydney at the present time is Dr H. R. Minn, from New Zealand. Mr Minn was formerly on the staff of Moore Theological College, Sydney, and while in Sydney is staying at the College. He is en route to England where he is going on sabbatical leave.

The Archbishop of Sydney and Primate of Australia, Dr H. R. Gough, is at present en route to attend a conference of Anglican leaders in Jerusalem, from April 21-24.

Attending this meeting of the Lambeth consultative body will be the primates of other Churches within the Anglican Communion. After the 1958 Lambeth conference, an arrangement was made for Anglican leaders to meet between these conferences which are held every nine or 10 years. Dr Gough, on medical advice, is travelling to Jerusalem by sea.

The Home of Peace Hospital, Sydney, has advised that Bishop M. L. Loane will dedicate the new buildings at Greenwich (see A.C.R., February 24) on March 26 and not the Archbishop of Sydney as previously reported.

Victoria

The Church Missionary Society recently announced the following new recruits for service on its various fields. Miss Lyla Wills (Roper River Mission School, North Australia), Miss Dorothy Coghlan (women's worker in the Diocese of Lahore), Miss Dorothy Charnock (teacher

at Numbulwar Mission School, N.T.), Miss Aileen Lawler (nursing sister at Umbakumba Mission, North Australia), Miss Joyce Walker (general hospital duties at Angurugu, North Australia), Miss Alison Starkey (nurse for Tanzania), and Miss Sandra Hall (Secretary-bookkeeper on the staff of C.M.S. Darwin office). Dr and Mrs J. Theodore Kitchen will serve at the "Jungle Doctor" Hospital at Mvumi, Tanzania. They expect to travel to Bombay in early April and while waiting for a ship to Dar-es-Salaam will visit Christian hospitals in South India. ("New Life").

Dr Leon Morris, principal of Ridley College, Melbourne, has consented to become president of the Inter-Varsity Fellowship in Australia for 1966.

A Valedictory Service for Sisters Anne Richards and May Stephenson, of the Church Missionary Society, was held on February 24, at St. James' Church of England, Ivanhoe. Both missionaries returned to the Iran field on February 27.

Recent Melbourne moves are: The Rev. W. W. Moriarty, vicar of St. Eanswythe's, Altona, has been appointed chaplain to the Sunbury Mental Hospital as from April 17.

The Rev. E. T. Withington, chaplain to the Royal Melbourne Hospital has been appointed vicar of Holy Trinity, Williams-town, as from March 11.

The Rev. D. Roberts, curate of St. Paul's, Ringwood, has been appointed vicar of St. Michael and All Angels, Broadmeadows, as from April 14.

The Rev. R. A. Southey, vicar of St. Peter's, Box Hill, has announced his resignation from the parish as from April 17.

The Rev. A. C. Abbottsmith at present curate to the parish of Christ Church, Gladstone, New South Wales, has been appointed to the parish of St. Thomas, Winchelsea, as from March 15.

The Rev. A. J. Gray at present vicar of St. Paul's, Kingsville, has been appointed to the parish of All Souls, Kallista, as from March 30.

The Rev. L. W. Greenhall at present curate to St. Thomas', Essendon, has been accepted by the Bush Church Aid Society and will continue his ministry in north-west Australia. Mr Greenhall will commence with the B.C.A. on April 18.

The Rev. Canon C. N. Thomas, at present vicar of St. Agnes', Glenhuntly, has been appointed to the parish of St. Peter's, Box Hill, as from May 16.

EXAMINATION RESULTS

MOORE Theological College, Sydney, has released the following results for Third Term examinations for the certificate in Theology (Th.C.) in the subject Doctrine II. Further results will be published in the next issue of ACR.

Distinction: B. Mrs. East Lindfield, N.S.W.; Chapman R. J. Mr. Bescroft, N.S.W.; Mendham P. M. Mr. Manly, N.S.W.
Credit: Harvey K. Miss, Hurstville, N.S.W.; Avery M. Mrs., Gymea Bay, N.S.W.; Bingham L. Mr., Figtree, N.S.W.; Welch L. S. Mr., Cheltenham, N.S.W.; Dodd, G. I. Mr., Jannali, N.S.W.; Prescott M. R. Miss, Avalon Beach, N.S.W.; Bowra K. Miss, Hurstville, N.S.W.; Kelly A. G. Mr., Sans Souci, N.S.W.; Coombes C. Mrs., Sorell, Tas.; Crocker J. Mr., Sydney, N.S.W.; Hughes L. M. Miss, Concord, N.S.W.; Morris L. Mrs., Como West, N.S.W.; Sheedy J. T. Mr., Seaton, Sh. Aust.; Eager M. Miss, Sh. Hurstville, N.S.W.; Harder J. Mr., Oakdale, N.S.W.; Dodds M. Mrs., Como, N.S.W.; Read P. Mrs., Mt. Pritchard, N.S.W.; Rooke S. Mrs., Como West, N.S.W.; Sanders G. J. Mr., Putney, N.S.W.; Fulford C. Mrs., Roseville.

Pass: Smyth L. R. Miss, Marrickville, N.S.W.; White J. K. Mrs., Wollongong, N.S.W.; Birkett N. Mr., Blakehurst, N.S.W.; Duval I. F. Mr., Fairfield West, N.S.W.; Hawke I. Mr., Nablac, N.S.W.; Johnston R. W. Mr., Loftus Heights, N.S.W.; Joyce K. Mr., Oatley, N.S.W.; Carroll O. Mrs., Panania, N.S.W.; Harper R. Mr., Port Kembla, N.S.W.; Smith R. N. Miss, Earlwood, N.S.W.; Ward E. Mrs., Roseville, N.S.W.
Pass: Bluet M. J. Miss, Milperra, N.S.W.; Pinson J. Mr., Canley Vale, N.S.W.; Taylor J. Mr., Caringbah, N.S.W.; Gatenby J. Mrs., Ryde, N.S.W.; Mathison R. Mr., Camp Hill, Old.; Schibrowski M. A. Mrs., Toowoomba, Old.; Carmichael D. Mrs., Bescroft, N.S.W.; Chapman D. N. Mrs., Bescroft, N.S.W.; Devine J. T. Mr., Lake Hills, N.S.W.; Smidlers V. J. Mr., Barrack Point, N.S.W.; Rodgers R. M. Mrs., East Hills, N.S.W.; Edean J. E. Mrs., Liverpool, N.S.W.; Gill J. Mrs., Blacktown, N.S.W.; Lynch M. Mrs., Roseville, N.S.W.; Whiting J. Mrs., Matraville, N.S.W.; Thomson S. Miss, Wollongong, N.S.W.; Walker R. J. Mrs., Regents Park, N.S.W.; John D. Mr., Panania, N.S.W.; Wilkins N. Mrs., East Hills, N.S.W.; Worthington R. S. Mr., Carlton, N.S.W.; Bate H. C. Mr., Blenheim, N.Z.; Beaumont M. E. Mrs., Ryde, N.S.W.; Cooke K. R. Mr., Panania, N.S.W.; Kynes C. W. Mr., Kallista, N.S.W.; Rainford J. M. Miss, Penrith, N.S.W.; Watson M. Mrs., East Hills, N.S.W.; Fox P. N. Mr., Croydon Park, N.S.W.; Orange G. Mr., Albion Park, N.S.W.

Melbourne ordinations

The Lenton Ordination Service was held in St. Paul's Cathedral, Melbourne, on Sunday morning, March 6. The Archbishop of Melbourne, The Most Rev. Frank Woods, ordained seven deacons as priests and eight men as deacons.

Those ordained priests were: The Rev. Shirley Anthony Bagster, St. James', Ivanhoe; the Rev. David Michael Dawkins, Th.L., St. Andrew's, Rosanna; the Rev. Arthur Gordon Marshall, Th.L., All Saints', Niddrie; the Rev. John Waldron Taylor, Th.L., Holy Trinity, Doncaster; the Rev. Lyall Alexander Turley, Th.L., Holy Trinity, Pascoe Vale; the Rev. Ramond Wilson, B.A., St. George's, West Footscray; the Rev. Stuart McLaren Young, Th.L., St. John's, East Malvern.

To be ordained deacons were: George Edward Charles, Th.L., St. John's, Bentleigh; Edward Gason, Th.L., St. David's, Moorabbin; Anthony John Kenny, Th.L., Church of Emmanuel, Oakleigh; Albert Bayne McPherson, B.A. (Hons.), Th.L., St. George's, Reservoir; James Minchin, B.A. (Hons.), Th.L., St. George's, Malvern; Albert Francis Sage, St. Barnabas', Balwyn; Michael Wentzell, B.A., B.Mus., Th.L., St. Faith's, Burwood; Thomas George Hedley Westwood, St. James', Dandenong.

Overseas

The death has occurred of noted Christian broadcaster, Dr M. R. DeHaan. Dr DeHaan was the teacher on the well-known Radio Bible Class programs originating at Grand Rapids, U.S.A., and heard on many Australian stations. From England has come news of the birth of a daughter (Sarah Anne) on January 23 for the Rev. Allan and Mrs. Laing, workers of the Sudan United Mission, who have been engaged in language studies in England with a view to service in Chad.

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MAR. 24: Mar. 17
APR. 7: Mar. 31
APR. 21: Apr. 14

CHURCH ARMY APPOINTMENTS

Bishop F. O. Hulme-Moir has been elected chairman of the Church Army Executive Board. He has taken the place of the Bishop of Newcastle who did not seek re-election at the last general meeting of the Society.

Bishop Housden is one of a number of Newcastle residents who have served on the Board of the Church Army for many years, but who agreed some time ago to withdraw from the Executive Board to enable Sydney residents to be appointed.

The Church Army now has its headquarters in Sydney. In addition to the Dean of Sydney, other recently appointed Board members are Archdeacon C. A. Goodwin, Archdeacon of Sydney; the Rev. N. J. Chynoweth, rector of St. Ann's Strathfield; the Rev. N. Fox, rector of Killara; the Rev. D. G. Livingston, rector of St. Ann's, Ryde (who is also Honorary Warden of the Training College); the Rev. K. Walker, rector of St. Andrew's, Wahroonga; Messrs. R. H. Boyd, C. K. Pearson, and E. Wiles-Smith, and Miss G. A. Walton.

Newcastle continues to be represented on the Board by the very Rev. J. N. Falkingham Dean of Newcastle.

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Choir festival

The English custom of country parishes commencing their harvest thanksgiving services on the Friday evening before the allotted Sunday has been introduced to Moss Vale.

Choirs from surrounding churches were invited to join St. John's choir this year on March 4. The service followed similar lines to a choirs' festival and could well be the forerunner of an annual event.

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"Tongues" spoken at Picton Convention

MANY visitors to this year's "Missionary Convention and Exhibition" organised by St Mark's, Picton (Sydney), were surprised to find that while the "exhibition" part was in good evidence the "convention" part seemed to be lacking much of the time.

Instead they found themselves sitting under the ministry of a Pentecostalist teacher from the U.S.A., Mr David DuPlessis.

Typical of the program was the last Sunday evening of the convention, March 13, when a large number of men gathered in Picton's Agricultural Hall for a men's tea. The speaker was Mr DuPlessis and his address was singularly devoid of any reference whatever to missionary endeavour.

Instead, Mr. DuPlessis spoke only about the "Baptism of the Holy Spirit," putting forward views which were unmistakably Pentecostalist in nature.

At the main evening meeting which followed and which drew a much larger crowd — men, women and young people — there was at least one aspect of the program which had a bearing on the missionary task of the Church — the presentation of the film, "Tashi of Tibet." This excellent film was certainly a welcome part of the program, but alas it was, for some unexplained reason, cut off before the climax was reached — possibly to give more time to the speaker?

Mr DuPlessis again held the floor — this time for no less than an hour and a half.

Did he say anything about the work of missionaries in North India, working among the Tibetan refugees? No, instead, he again engaged in a full-scale exposition of Pentecostalist

teaching on the "Baptism of the Holy Spirit."

The speaker's constant repetition of the same material thoroughly exhausted his audience. What he said could have been said in 10 minutes. People shuffled, some dozed, children moved about and not a few — when the clock finally came around to 10 p.m., and he was still going, with no sign of concluding — rose and left the meeting.

Not only did Mr DuPlessis hold forth in strong terms on the need to have an experience of the "Baptism" — with speaking in tongues as a necessary evidence of such — but he also presented a view of water baptism which — in a meeting under Anglican sponsorship — virtually denied the validity of any form of baptism other than full immersion.

Speaking in tongues

Finally, at 10.15, Mr DuPlessis concluded with a call, much in the fashion of an appeal at an evangelistic rally, for those seeking the "Baptism" to come forward and wait for an after-meeting.

To the strains of "Revive thy work O Lord," the appeal was made, rather unsuccessfully at first, but after two stops and further exhortation some 15 or so people moved forward, some young, some old, men and women and two or three young girls.

The after-meeting went on for another half-hour or more and it was later reported that two or three of those present had "received the Baptism" and spoken in tongues. One elderly man nearly collapsed from exhaustion during his "receiving."

Not only on the night described above, but at other meetings similar addresses have been given and one American Pentecostalist has been camped on the site of the hall to "deal with" inquirers on a full-time basis.

● THE MODERN "TONGUES" MOVEMENT HAS NOT ONLY RESULTED IN THE MUSHROOM GROWTH OF NUMEROUS "PENTECOSTALIST" GROUPS WITH RAPIDLY GROWING MEMBERSHIPS, BUT HAS ALSO BEEN AFFECTING CHRISTIANS IN MANY OF THE OLDER ESTABLISHED DENOMINATIONS.

IS THE MOVEMENT TRULY OF GOD, OR IS IT A DELUSION?

PRIOR TO HIS RECENT DEATH, THE LATE REV. J. PEARSON HARRISON GAVE PERMISSION TO "THE AUSTRALIAN CHURCH RECORD" TO REPRINT EXTRACTS FROM HIS BOOK-LET "PRESENT DAY PENTECOSTALISM — IS IT OF GOD?" THE FIRST EXTRACT APPEARS ON PAGE 7 OF THIS ISSUE.

WOMEN MEET IN CHRISTIAN CONVENTION



A large number of women travelled to the National Fitness Camp, Narrabeen, N.S.W., recently for the Women's Christian Convention. This photo shows some of the women gathered together in the hall.

W.C.C. MOVES CLOSER TO ROME

RECENT events in various parts of the world have confirmed a major movement within the World Council of Churches and its associated national bodies towards closer co-operation with the Church of Rome.

In a far-reaching document just issued by a 14-member Joint Working Group set up by the World Council of Churches and the Roman Catholic Church it is suggested that "the possibilities of common witness should be explored both theologically and practically" in the field of missions.

The report issued by the group also gives "certain conclusions of a provisional nature" on common worship at ecumenical gatherings, urges provision for Roman Catholic "observers" or "permanent consultant-observers" at meetings of national councils of churches, and proposes establishment of a joint theological commission.

The report further calls for "friendly contacts" in the spheres of missions, church and society, the laity, the role of Christian women, social service programs, international affairs, Bible translation, and the standardisation of liturgical texts.

Commenting on the report the W.C.C. Central Committee noted that encounters in "ecumenical dialogue" should always take place "on an equal footing".

In another statement issued at the same time by the Central Committee reference was made to the Vatican Council which, the Committee claimed, "has opened many doors and has created in unexpected ways new fellowship between the Roman Catholic Churches and the member churches of the W.C.C."

Whist the Rome trend has been quickening in the upper levels of the ecumenical movement reports from all over the world indicate the same quickening in many other places.

Typical of these reports are the following:—

PRIEST JOINS S.C.M.

For the first time in its hundred year history the Student Christian Movement is to have a Roman Catholic priest, Father Lawrence Bright, on its staff. He is to become associate study secretary at the S.C.M. national headquarters in London.

Commenting on the move the S.C.M. general secretary, the Rev. David Edwards, said that the Movement's branches "are open to Roman Catholics as to everyone else."

Mr Edwards said that those associated with the S.C.M. were "delighted" that the appointment of Father Bright "has the full blessing of the Roman Catholic authorities".

ROME SUPPORTS CHURCH AND LIFE MOVEMENT

A significant "breakthrough" in interchurch relations has come in Australia where the Roman Catholic Bishop of Tasmania, Dr G. Young, has thrown his support behind the Church and Life Movement activities in that state.

Hailing the move the Anglican Bishop of Tasmania, Bishop R. E. Davies, said that the time had come for Christians to learn from each other and to "go to the Bible to see if there is any message there for us".

ROMAN CATHOLICS POSTER WINS ANGLICAN CONTEST

A competition held in Britain for a poster designed to seek recruits for the Anglican ministry has been won by a Roman Catholic design consultant, Mr Norman Clarke.

The design won for Mr Clarke an award of £200 Sterling.

A.C.C. HOPES FOR CO-OPERATION WITH ROME

At its final session in Melbourne the A.C.C. Annual Meeting expressed a hope for greater co-operation with the Church of Rome.

Claiming that the recent Vatican Council had been "a very great reforming council" the A.C.C.'s official observer, Canon Frank Cuttriss, said that "Ecumenical co-operation has been proceeding in Europe and America considerably beyond the stage we have so far reached in Australia".

DR RAMSEY TO PRAY WITH POPE

When the Archbishop of Canterbury, Dr Michael Ramsey, visits the Pope in Rome the two men will share in a fifteen-minute common act of worship in St Paul's Basilica.

CHURCH OF ROME JOINS C.T.A.

The Christian Television Association in West Australia has decided to accept the Church of Rome as a member-Church.

As a result of this action the Baptist Church in West Australia has, by a two-thirds majority vote, withdrawn from the C.T.A. in protest. In a Press statement following their withdrawal the Baptists said that "Strong convictions concerning their own position, rather than intolerance towards others, has dictated this decision".

U.S. THEOLOGICAL COLLEGE FORMS LINKS WITH ROMAN INSTITUTION

Union Theological Seminary and the Roman Catholic Fordham University in New York will launch a co-operative program in September designed to expand and strengthen graduate courses in theology.

The program initially calls for an exchange of professors, mutual acceptance of academic credit for courses taken in either institution, library borrowing privileges for doctoral students, and faculty aid to students preparing doctoral theses.

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A NEW SPIRITUAL REFORMATION NEEDED

Never before in our history have accepted moral standards, standards accepted for centuries, been so radically challenged. The difference now lies, not in the breaking of the moral code (there have been immoral ages before) but in the idea that it is right to do so.

Some of our popular moralists have presented their own facile solutions to the problems.

A popular columnist in several articles in the "Daily Mirror" informed us not to wait for religious revival before we tackle our moral problems, and later said that the solution to illegitimacy is to open Family Planning Clinics for the unmarried.

This commonly accepted view is in fact a delusion, one of many prevalent in this age of delusion.

We have acquired power without direction, knowledge without wisdom and sin without shame, and in all of this we are urged that we have reached maturity.

It must be realised that each immoral society carries within it

WRITTEN by Colin Connolly, M. Sc., the following article first appeared in "English Churchman". Although referring specifically to England there is much that is highly relevant to our own country. Reprinted by courtesy of English Churchman.

the seeds of its own judgment. Action produces reaction, sin produces judgment as inevitably as night follows day.

Nowhere in Scripture is this principle seen more clearly than in the book of Amos.

Territories

Amos prophesied in the day of Uzziah, King of Judah and Jeroboam II, King of Israel. The great Syrian and Assyrian Empires were in conflict and Israel, freed from foreign domination, had begun to appropriate new territories with great zest. Soon all the major trade routes were in her possession and her merchant class grew prosperous. Amos (iii, 15) refers to a smiting of the winter house and the summer house — huge palatial mansions which were built during this time of unparalleled prosperity. Yes, the rich were very rich.

They had forgotten that they had once suffered under the foreign domination of Syria and had been delivered.

It must not be forgotten that Israel was the chosen people of God. To Israel was revealed Jehovah — the One God. To Israel the prophets (God's messengers) were sent throughout their history. Through Israel God was continually working for the world's redemption, finally culminating in the sending of Jesus Christ, His Son. Israel was given a spiritual heritage unsurpassed in the history of the world and now material greatness also.

Nation after nation is roundly condemned while the Israelites smugly gloat. After all, what can you expect from Gentiles? They know no better.

However, the Israelites' self-satisfaction is not allowed to remain for long. Amos quickly turns on them and scathingly indicts them with these words from God (iii, 2) "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

God's judgment against the Gentile cities is relatively brief: God's judgment against Israel,

who was so privileged and whose responsibility was so great, is unsparing. Three questions arise from this situation: How could this situation have occurred? Whose responsibility was it? Are there parallels for today?

How could a nation so privileged spiritually have fallen to deserve so great a condemnation?

Israel had been continually reminded of her great responsibilities by the prophets; she had been continually chastened by famine, drought and scourges and yet God says, "yet have ye not returned unto Me" (iv, 6). God's people had become a burden to Him "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (ii, 13). Yes, the sin of His people weighed heavily upon the heart of God.

The breakdown in the morality of a nation is always preceded by a breakdown in its communion with God.

When morality is divorced from religion it becomes man centred and not God centred. This is precisely what had happened in Israel. In Amos v, 21-27 we read of the feast days, the solemn assemblies, the burnt offerings, which were all practised most assiduously and yet were completely divorced from justice and righteousness.

The people had substituted formalism and ritualism instead of the heart worship of Jehovah. God does not require empty ritual and sacrifice; He requires true, heart worship (Deuteronomy x, 12) "fear the Lord thy God, walk in all His ways, love Him, and serve the Lord thy God with all thy heart and with all thy soul."

The people had replaced true religion by false ritual and thus had concealed God from themselves. Religion was divorced from morality and thus had arisen injustice, greed and intemperance.

Formalism

What responsibility was it?

The responsibility certainly did not lie with God. Had He not continually reproved the people? Had He not continually reminded them, "Seek ye Me, and ye shall live" (v, 4).

No, the fault lay with this special people who were so privileged spiritually, and more specifically with their prophets who had allowed themselves to be intimidated and overcome by the situation in which they found themselves. "Ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophecy not" (ii, 12).

In a nation ravaged by immorality, injustice and cruelty, yet whose conscience was conveniently placated by formalism and ritual, it was unwise to prophesy judgment.

To prophesy judgment in a time of plenty would seem incongruous and ridiculous. The prophets, religious leaders of the people, therefore failed to speak at the critical time. They were guilty of the sins of omission, "the prudent shall keep silence in that time; for it is an evil time" (v, 13).

To compromise with falsehood is to aid and abet it; to keep silence in a time of evil is to condone the sin. The responsibility for Israel's situation must be placed at the door of Israel's church.

Are there parallels for today?

The words of Amos can be applied today in our country as never before in our history.

England has known over 100 years of national if not individual prosperity; England was endowed with purity of worship and order after the Reformation;

Continued, page 6.

EDITORIAL:

"TONGUES" AT PICTON

There would be few Anglican parishes in Australia which could match St Mark's, Picton, in zeal for the missionary cause. For nine years a central feature of Picton's missionary endeavour has been the organisation of the annual "Missionary Convention and Exhibition"—a program which has drawn total attendances of over 30,000 during this period.

It is important to note that this effort has always received the warm support of Christians of other denominations in the area. Ministers have encouraged their people to attend and whole bus loads of people from other churches have in fact done this, even helping in such facets of the program as catering.

It has, therefore, come as a great shock to many to find that this year's Convention served as a "platform" for the promulgation of Pentecostalist teaching.

Many Christians in the district, Anglicans and others, have been dismayed by what they have seen and heard. It is known that ministers of other denominations, who have, on the basis of Conventions of previous years, urged their people to attend have now regretted doing so. Many people have walked out of meetings when they have realised their true character.

It grieves us to have to write in this way about a parish which has always warmly supported ACR but the facts must be made known before more damage is done.

We do not doubt that there are those in the parish, including the rector, who sincerely believed that their "gift of tongues" is of the Holy Spirit. Nobody should object to these people teaching these things. Let them, if they wish, organise a Convention for this purpose, but definitely not under official Anglican sponsorship.

But, and this is the heart of the issue and the reason for this editorial, there can be no warrant whatever for using the Convention as a cover for what has proved to be nothing less than a Pentecostalist Teaching Mission.

Wherever the Pentecostalist movement has spread it has proved a divisive force. It solidly claims to be otherwise and seeks to extend the warm hand of fellowship to all but sooner or later those in the established churches who "receive" the "gift" find themselves in a position where they can do nothing else but join one of the Pentecostalist groups.

The very nature of the movement's teachings inevitably lead to this division, claiming as they do that one cannot truly have the Holy Spirit in one's life without having received the gift "with signs."

Unless there is a complete change of heart among the Picton Convention organisers this divisive force will surely work there, too. Will Christian ministers of other churches be so anxious to encourage their people to attend next year? Will established orthodox missionary societies be prepared to give tacit support to the Convention with their exhibits?

We fear that they will not and as a result what was once a great powerhouse of missionary support, in prayer, in giving and in interest, will have been effectively destroyed. Surely, in a day when it is so hard to develop genuine interest in the missionary cause, this will be a great victory for Satan.

We trust and pray that this will not be so and that next year's Convention will be free of the heavy overlay of Pentecostalist teaching so that once again it will become a real source of missionary outreach.

Drummoyne honours noted parishioner

MESSAGES from the Premier of New South Wales, the Archbishop of Sydney and the Mayor of Drummoyne were read at a service of thanksgiving held in St. Bede's Drummoyne on Thursday, March 3.

The Service was arranged by the parish council and the rector of St. Bede's, the Rev. Kenneth Roughley, in honour of a former parishioner, Mrs Ida Menzies, who had worshipped in and worked for St. Bede's for sixty-four years.

Mrs Menzies is now living at Newport Beach. Over 300 attended the service. Those present included the Mayor of Drummoyne, Alderman C. R. Haliday, and the Mayoress; Dr. Malcolm Mackay, M.P.; Mr Reginald Coady, M.L.A.; Mr R. E. Blackadder, Drummoyne Town Clerk, and Mrs Blackadder.

There were also present representatives from the headquarters of the Australian Red Cross Society, the Homes of Peace, the Sydney Diocesan Churchwomen's Association, the Victoria League, relatives and many friends of Mrs Menzies as well as parishioners.

Confidently

The sermon was preached by the rector, the Rev. Kenneth Roughley. The text was taken from Acts 13:36—"David... served his own generation by the will of God."

The rector said that although Mrs Menzies would be the first to admit her failures and shortcomings, those who know her could confidently apply this verse to her life.

"In these days of weak-kneed concession, ease and flabbiness, a life like that of Mrs Menzies brings a stern challenge to us all," Mr Roughley said.

Mrs Menzies was married in "old St. Bede's" in 1908. Her late husband, Dr. Guy Menzies, practised medicine in Drummoyne for over 50 years. Both Dr. Menzies and his father had been Church wardens at St. Bede's.

Over the past 64 years Mrs Menzies had taken an active part in the life of St. Bede's parish and been a regular worshipper at the church services.

As a trained nurse Mrs Menzies was given the responsibility of supervision of the Drummoyne National Emergency Station during World War II. She was president of the Drummoyne Branch of the Australian Red Cross Society for eleven years and is currently vice-president. She has received a bar to her long service medal.

Perhaps Mrs. Menzies' most outstanding work has been in her interest in and personal contacts with people in need. She has found her way into the homes and hearts of hundreds of residents of Drummoyne.

Mrs Menzies served on the Deacons Council and the Council of St. Catherine's School. She has been closely associated with the Homes of Peace since 1923 and in 1924 was responsible for the commencement of the Drummoyne Circle of the Home. She has been a member of the Board for 42 years and president for 11 years.

School religion "waste of time?"

Questioned by members of the Inter-Schools Christian Fellowship, 88% of a sample of students at a large Sydney High school reacted unfavourably towards the religious instruction period of the school week.

The survey, reported in the current issue of "Christian Youth" magazine under the heading, "Is Religious Instruction in the State Schools a 'Waste of Time'?" listed a wide range of reasons for discontent among students.

The school is located on Sydney's North Shore (the suburb is not specified in the published report) and Christian young people as well as non-Christians were included in those unhappy about "Scripture" classes.

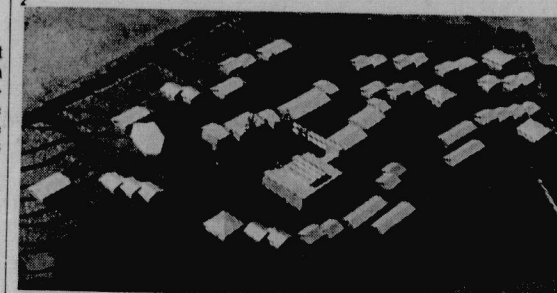
In its findings, the group commented: "Of the remaining 12 per cent, not one could be described as being really enthusiastic about 'Scripture'."

Among members of the I.S.C.F. group itself there was quite a bit of criticism of the lack of preparation and organisation of the Scripture lessons.

A typical comment from an I.S.C.F. member was: "The ministers are far too aloof and impractical. I feel they have not progressed with modern teaching methods. They lack enthusiasm and co-ordination, preparation is usually no good."

As well as listing a selection of typical comments taken from all levels of the school population, the report presented some positive suggestions to those concerned in the schools' religious instruction program.

NEW AGED VILLAGE PROJECT



A new project to accommodate aged persons is to be erected by the Church of England Homes for Aged Persons Board at Winston Hills, north-west of Parramatta.

The land for the project has been given by Mr Val Woodberry, who is well known in the district.

The Blacktown Municipal Council has given interim developmental approval for a village to be erected on a nine-acre site for the housing of 280 people.

This will bring the total number of persons to be cared for by the board to over 1,000.

Architects for the development are Geoffrey Twibill and Associates and it is expected that building of the first stage will commence within six months.

In making the announcement, Archdeacon C. A. Goodwin, chairman of the board, said that the project would cost \$14-million dollars and would benefit from the Federal Government subsidy under the provisions of the Aged Persons Homes Act.

A member of the Northern Ireland Government said in Belfast that his party welcomes Roman Catholic support. The statement by Development Minister William Craig is considered significant since Roman Catholics in the past have not been admitted to the Unionist party and there has never been a Roman Catholic in a Northern Ireland Cabinet.

Prayers of thanksgiving have been said in church services in many parts of South Africa for rain which has eased the country's worst drought of the century.

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OFF THE RECORD

FIFTY-FIFTY

"How many members in your church?" asked Rev. A. "Fifty," replied Rev. B, adding, "They are all active too — twenty-five working for me and twenty-five against."

FIFTY YEARS AGO

From "The Church Record," March 17, 1916: "The old English Sunday was for generations distinctive of the nation, and a great means of producing national strength and character, but for years past its observance has been weakened, and in Australia, perhaps as much as in any part of the Empire, its sanctions have been disregarded and its sanctity desecrated. This movement has been strengthened by the action of Governments... The present Chief Secretary of N.S.W. signalled his appointment by action of this character, referring to the law which he lawlessly suspended as 'obsolete'..."

CHANGE NEEDED?

A "printer's devil" got to work in several places in our February 24, issue and one glaring result appeared in the heading for our page two article, where "ITS" was set instead of the correct possessive "IT'S".

Wherever one goes this common error crops up — on hoardings, in literature, in letters. So many Australians seem to be unable to grasp the simple difference between "ITS" and "IT'S" that it might be best if the apostrophe was dropped altogether and "ITS" used for all cases.

TRUTH FROM THE PAST

"It may be in this land of ours in years to come gospel ministers will become scarce enough. If the popery which now abounds in the Church of England is to go on increasing the day may come when the voice of Christian ministry will be silenced by law, and persecution allowed to rage; for, be not deceived, Rome has not changed her views—You Protestants who are today flinging away your liberties as dirt cheap will rue the day in which you allowed the old chains to be fitted upon your wrists. Popery fettered and slew our sires, and yet we are making it the national religion." (C. H. Spurgeon in 1876.)

Good Friday witness

The annual Good Friday Procession and Open Air meeting will take place in Sydney again this year.

The procession will assemble in Hyde Park and move off on a short route to a point near Mark Foy's store where, at 4.55 p.m., the service will be held (for half an hour).

Bishop M. L. Loane will give the address at this service.

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The 10th ANNUAL MEETING of the SOUTH AMERICAN MISSIONARY SOCIETY (Australian Association)

will be held on Friday, 25th March, 1966
in the Bible House, Bathurst Street,
at 7.30 p.m.

CHAIRMAN: The Rev. Canon A. W. Morton.
GUEST SPEAKER: The Rt. Rev. M. L. Loane
(Recently returned from a tour of S. America)

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Books

Book of Daniel

NOTES ON SOME PROBLEMS IN THE BOOK OF DANIEL, by D. J. Wiseman. Tyndale Press, 79 pages.

At a time when even some conservatives are prepared to accept a 2nd century date for the Book of Daniel it is good to be reminded that scholarship has not produced any "assured results" as to the date.

Four papers are here presented in which experts in their respective fields discuss certain historical and linguistic aspects of the Book of Daniel.

The efforts of some critics to force Daniel to conform to the "Apocalyptic" class of late pre-Christian Jewish literature always seem to leave the somewhat significantly un-apocalyptic sections hanging out of the pigeon-hole.

In these papers some of these bulges are examined with extreme thoroughness.

The authors show laudable caution in their conclusions, but the suggestion is nevertheless present that the reason why aspects of the Book of Daniel appear too rigid to bend comfortably into a 2nd century pigeon-hole is that they bear a more archaic shape.

—G. GOLDSWORTHY

Also received:

DEPRESSION AND THE CHRISTIAN. By D. J. H. Sparkes. Falcon Booklets, 19 pages, Eng. price 1/- A valuable if short consideration of this not uncommon affliction of Christians.

STAR OVER BETHLEHEM. By Agatha Christie Mallowan. Collins, 79 pages, Aust. price \$1.75. Stories and poems centred on the theme of Christmas, by the famous detective story writer. Attractively illustrated.

THE EVANGELICAL MAGAZINE. Jan-Feb. 1966. The usual interesting collection of articles in this compact and valuable magazine. Includes Dr J. I. Packer on "The People Who Know Their God," Dr A. W. Tozer on "In Praise of Dogmatism" and the Rev. Paul Tucker on "Evangelical Unity."

DESIRE FOR GOD. By Olive Wyon. Fontana Books, 126 pages. A paperback book in which the authoress studies three spiritual "classics" — "Christian Perfection" by Francois Fenelon, "Christian Perfection" by John Wesley, and "The Spiritual Life" by Evelyn Underhill.

ISRAEL. Group Relations in a New Society. Alex Weingrod. Institute of Race Relations, London. 82 pages, Aust. price \$1.30. An interpretation and study of one of the major issues in Israeli social life—cultural diversity.

ST. MARK'S REVIEW. February 1966. Articles by Professor W.E.H. Stanner, "Australia and Racism," D. S. Kemsley, "Confirmation and Holy Communion," and K. R. Brewer.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst. MOSS VALE: Suttor Road, Moss Vale. NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Kelrawille. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

The Bible and evolution

CREATION AND EVOLUTION, by D. C. Spanner. Falcon Books, 61 pages, Eng. price 3/6.

Mention the word "evolution" in a church gathering and it is enough to turn the hair of some of those present grey overnight. Like most questions people tend to see the answer in terms of black and white — either you accept Genesis and reject Evolution or accept Evolution and reject Genesis.

Dr Spanner has made out quite a good case to show there may just be some in-between view. He accepts the Genesis record as it stands, although he sees in it possible metaphor, but also accepts the view of the majority of scientists concerning Evolution. The book is an attempt to show that the two are not necessarily in conflict.

By far the most valuable section is in the last few pages where the author comes to what is undoubtedly the crux of the question — man himself. It does seem to be within the realm of possibility that one could harmonise the statements of Scripture about the different works of creation with the theory of evolution, although many would dispute this, but when one comes to man himself the Scriptural statements certainly seem to indicate an event which will not fit into such theories.

Dr. Spanner makes out a surprisingly good case for his view that the creation of man as a unique being will fit into evolutionary theory and still do justice to the Genesis account. It left your reviewer rather unsatisfied but the attempt was surely worthwhile.

It seems, however, at least to your reviewer, that one must simply accept the Genesis story as it stands and keep an open mind as to whether or not any harmony with evolutionary theory is possible. That theory itself is still in a state of flux and subject to some quite telling attacks from time to time. It might yet go the way of other scientific theories which seemed once to be impregnable.

—R. B. ROOKE.

Treaty patterns

THE ANCIENT NEAR EASTERN TREATIES AND THE OLD TESTAMENT, by J. A. Thompson. Tyndale Press, 39 pages, U.K. price 2/-.

The publication of the Tyndale Lecture in Biblical Archaeology, 1963, provides us with a concise treatment of the comparative studies of treaty patterns in the ancient Near East.

The author demonstrates that the techniques of Form Criticism and Comparative Studies do not inevitably rest on the presuppositions of, nor proceed on the lines of, modern rationalistic criticism of the Bible.

We are reminded that the world of the biblical patriarchs was one of tremendous political activity with which the Bible characters were surely acquainted. Thus in a consideration of one area of literary activity, that

of treaty formulations, the parallels in Biblical covenant forms become readily perceptible.

Most important is the recognition that the concept of the covenant between God and Israel had a ready-made metaphor from the early 2nd millennium B.C. and need not be supposed a late monarchy idea.

—G. GOLDSWORTHY

Christian view

SEX AND SANITY, by S. Barton Babbage. Hodder and Stoughton, Aust. price 5/6.

The following review appeared in "The Christian" (England) and is by Canon Frank Colquhoun.

A book recently has been published in the "Christian Foundations" series of paperbacks bearing the significant title, "Sex and Sanity."

I say "significant" because it seems that all too seldom is this over-worked subject of sex dealt with in a healthy and reasonable manner.

The fact that we are living in a sex-ridden age no doubt accounts for the general confusion on the subject and the inability of so many people to think or speak or write about it in a balanced and objective manner. And admittedly Christians are often as mixed up as anyone else when it comes to this matter of sex.

It is, therefore, refreshing to find a book which offers a genuinely Christian view of sexual morality, which is written in simple terms that a non-expert can understand.

He begins his essay by sorting out the different ways in which people think about the human body.

He rightly rejects the ancient pagan view of the body as the prison or "tomb" of the soul—something, therefore, to be despised, detested and subdued—as also the modern naturalistic idea with its tendency to glorify the body and to treat sex as a source of uninhibited enjoyment.

The Bible, as he says, lends no support either to the defamations of the body or to its deification.

"The body, as part of God's creation, is 'good' and not 'nasty'; it is to be 'received' and not 'rejected'; it is to be held in honour and treated with respect.

"The body is emphatically not evil, although it can, unhappily, be prostituted in the service of evil and made the instrument of sin" (p. 16).

Divorce question

On this foundation, Dr Babbage proceeds to build up a firm structure of sexual behaviour.

Sexuality, he recognises, is part of man's natural inheritance; but he is not slow to point out that this element in human nature, like every other, has been affected by the Fall, with the result that sex has become a thing of perplexity and embarrassment — and all too often of degradation and shame.

"Christians believe that, to handle sex aright, we need the forgiving and enabling grace of God" (p.25).

There is an important chapter on the subject of divorce. Here Dr Babbage, after looking carefully at the teaching of the Bible

MIXED FEELINGS ON A CONVERSION TO ROME

News that a former Anglican curate is being ordained into the Roman Catholic priesthood is both welcome and unwelcome at the same time.

It is a sorry thing that someone who has come within the sound of clear Gospel teaching has yet been led into the errors and superstitions of Rome.

But, sad as we might be at this, we cannot help but be pleased that such a one has left the Church of England and joined the church of his choice.

If more of those who would turn the Church of England into a copy of Rome would only follow suit—as has happened in former times—it would be so much the better for the Church of England. Far too many Romanists are hidden under the cloak of Anglicanism and we would be better without them.

as a whole—Old Testament and New, our Lord's testimony and that of the early Church—concludes that it is high time that present policies in relation to divorce were subjected to fresh scrutiny.

"Does the Church," he asks, "by its practice, demonstrate its belief in the forgiveness of sins?"

"Or does the Church act as though divorce was the sin for which there is no forgiveness (Mark 3:29)? A casual observer might be pardoned for concluding that this latter is the case" (p.54).

Undoubtedly there are a good many Anglican evangelicals who are uneasy about the rigorous view adopted by their own Church.

Some at least share the opinion of the late Bishop C. M. Chavasse that the Eastern Church has rightly preserved down the ages the true Christian tradition.

According to this view, adultery is regarded as the "death" of the marriage, and in such cases divorce when it follows is not so much the dissolution of the partnership as the formal recognition that it already dead.

After dealing with the subjects of promiscuity and homosexuality Dr Babbage comes in his final chapter to the so-called New Morality. It is an important chapter and exposes a lot of loose thinking in current theology.

Dr Babbage strongly contends from the Scriptures that God's law and commandments are still in force; not, of course, as a way of salvation (for there is no salvation that way) but as a source of guidance "to believers in whose hearts the Spirit of God already flourishes and reigns" (Calvin).

He points out that law and love are not contradictory but complementary; for love, rightly understood, is the fulfilling of the law.

These quotations will indicate the sane, sober and Scriptural line followed in this admirable book.

It should prove of particular help to clergy and teachers and to those who work among young people. It will also help young people themselves and blow away some of the cobwebs from their minds.

THE OPERA HOUSE, THE DROUGHT AND LOTTERIES

The Roman Catholic Bishop who described the disastrous drought as a judgment from God on wickedness was surely right on the mark. There have been too many calls for rain without companion calls for repentance.

Those who look far enough will not find it hard to see the link between the drought and the falling standards in the community. It is bad enough when N.S.W. spends such huge sums on gambling but when its chief piece of public architecture — the Opera House — is erected mainly from lottery money there is clearly evident one great cause of the drought.

The cost itself — possibly 50 million dollars — is too much to pay even for such a beautiful and impressive building. Add to this extravagance the fact that much of the money comes from gambling and the whole project is a standing shame to those who initiated it.

It is not perhaps surprising that there should be such trouble as there now is between the Government and Mr Utzon. Such a project is surely doomed to experience trouble always.

Graham on TV

Sydney TV station Channel 10 will carry telecasts of Graham Crusade meetings in Colorado, U.S.A., during April and early May.

The programs will be:— April 18: "The Hope of the World."

April 25: "The Coming Storm." May 2: "Frustrations of Modern Youth."

All programs will be seen between 10 and 11 p.m.

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"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

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PORNOGRAPHY IN LITERATURE

For twenty-five years I have been a member of a well-known book club, which has, over the years, produced some fine work.

However, in the last couple of years, there has been an unnecessary emphasis on sex, and a recent issue described in some detail the brothers in a well known town.

I wrote to the firm, and pointed out that I was not renewing my subscription (with regret) as I considered it was quite possible to write interesting books without stressing men's physical appetites to the extent that had occurred in several recent publications of theirs.

By yesterday's mail I received an acrogramme from the firm in question, signed by the general manager. Inter alia he wrote:

"It is noted that you raise some objections to the contents. This matter, in actual

fact, has been taken up strongly with the board of selectors who have been told not to include this type of novel."

The firm, one of the largest book publishing houses in Britain, apparently considered my criticism valid. I replied to say I would renew, in view of the firm's assurance that no more books of the type to which I took exception would be included in their monthly choices.

The above information may be useful to others who feel as I do.

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

(It is encouraging to hear of the success of this action on the part of one of our readers. It highlights the fact that many firms—regrettably not all—do care when their customers are critical of their policies. If Christians took the time and trouble to write as Mr Tilghman did in such cases they would surely be doing more to fulfil their task as "salt of the earth" and "light of the world."—Ed.)

of those doing Christian work, has disappeared and in this connection we do not forget the murders in the Congo and the recent slaughter in the Sudan, as well as the murders in Nigeria and in other states.

Since the Ghana collapse, sanctions against Rhodesia have become a pathetic farce and more and more people in Britain itself are realising this. A recent heavy headline from London reads as follows:

"Sanctions against Rhodesia Look Plum Crazy Now."

Notwithstanding this Rhodesia and South Africa are still attacked, despite the fact that they are the only two settled, safe, secure and prosperous countries in Africa.

Let us hope and pray that the Christians and politicians in Australia will soon do their part in putting right the great wrongs and injustices which have been committed.

D. GORDON MILLS, Rondebosch, South Africa.

Food for India

Modern communications, radio and television have given us a real knowledge of the living standards of people in less favoured countries.

We in Australia know that in India thousands of children will die of starvation in 1966. Our country is giving assistance in various ways, but have the people of India real reason to be grateful?

They also have increased knowledge of the outside world. They know our living conditions. They know that we have chosen to spend a great deal of money fighting a war in Vietnam, excusing ourselves by saying that this action will decrease the possibility of an enemy attack on Australia in the distant future.

The Indian Government must wonder why gifts to provide food for starving people have not become allowable deductions from taxable income.

Last week I read of a special collection to help being made at a Church Harvest Festival meeting, but surely the need is so urgent that a united and continuous effort by the Christian Church is necessary and this can only be brought about by action being taken by Church leaders.

Perhaps action by individual Churches will hasten the realisation of this need.

E. V. PAINTER, St. Marys, N.S.W.

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Letters to the Editor

RHODESIA AND WORLD COMMUNION

The Rev. David M. Hewetson points up a fundamental question when he flatly rejects any suggestion that the stand taken by Rhodesia is against World Communism. His argument seems more than plausible when he says, "Surely it is Britain that is cheer leader in this opposition (to Rhodesia). America is backing her up, and all free peoples have joined in the protest."

Such a stand reveals a deplorable but perhaps understandable ignorance of the strategy and tactics of International Communism in the world today.

Should Mr Hewetson acquaint himself with either Mr Edward Griffin's "The Fearful Master", Phillipa Schuller's "Who Killed the Congo" or "The Puppeteers" by Ian Grieg and Harold Zoref, he must come to a different opinion as regards communism in Africa at least.

These books will answer many of the questions which perplex people in regard to the role in Africa of Britain and America. They reveal the depth of penetration in high places in the policy-making apparatus of Western Governments by the apologists for leftwing politics.

"The Puppeteers" also reveals how leading churchmen in England have been successfully used by the left-wing on front organisations seeking to destroy the influence of the white man in Africa.

What is most alarming—but something students of this problem cease now to wonder about—coming from men such as Rev. Hewetson and Rev. Gaden—both subscribers to your columns on 24/2/66—is the assertion by inference that there is no such thing as an International Communist conspiracy!

That there is has been proven beyond dispute and any argument not recognising the obvious must become completely abortive.

The very real danger in this type of thinking is that it will continuously justify the murdering, and the chaos reversion to barbarism. In fact Mr Hewetson does so on the grounds that pointing to such massacres, etc., ignore the "very real achievements" of the young African nations.

We must thank men like Albert Schweitzer for giving us a clear lead on our responsibilities on this matter.

Schweitzer

Chaplain Lawless and your other correspondent "No Longer Confused" also clearly pinpointed the realities which Schweitzer has pointed out, namely that the disparity between black and white, generally speaking, is so considerable in practically every respect that if black Africa is to be saved for Christ then it is the Christian missionary leaders (in co-operation with wise colonial administration affording the protective umbrella under which missionaries can operate) which have the greater responsibility.

This is not to write down the growing responsibilities of the emerging native Christians, but on the evidence it would be a blind and foolish man who would contend that these men are the major influence in Africa today.

In this respect it is one thing

to ask a senior college student would he like to go back under colonial rule, and another to ask the vast numbers of tribal peoples the same question, even those who have had the benefit of intimate contact with missionaries.

I recently heard a white lady missionary from the Congo testify to the confusion of the people in her area when "independence" was announced.

The same lady testified in no uncertain terms to the results of this premature "independence." Taking Schweitzer's measurement in time needed to achieve the necessary advancement this could be anything up to five hundred years.

Finally may I comment on Mr Hewetson having called in the Rev Ndabaningi Sithole to support his case. The Rev Sithole is quoted as saying, "The missionaries came in time and laid explosives under colonialism. The Bible is now doing what we could not do with our spears."

With the evidence of Rev Sithole's actions in this campaign I must confess I do not know sufficient of the contradictions which must operate in his mind.

I do know that the Rhodesian Government has irrefutable evidence of the Rev Sithole's part in the wave of terrorism unleashed by the professional thugs employed by himself and Mr okomo against those African natives who refused to co-operate with them.

Knowing something of the Communist mind in gaining adherents to their cause in Africa, it is more than apparent that the Rev Sithole's "faith" was too thin to withstand the temptation of luxury and finance afforded him in exchange for his co-operation in revolutionary activities. Similar tactics have been used successfully all over Africa.

We may well say of those poor misguided people, "God forgive them, they know not what they do." But what will we plead for ourselves before God, having denied our responsibilities and allowed such things to happen? Will it be sufficient to plead that we were against "colonial imperialism" and "capitalism?"

E. ROCK, Greensborough, Vic.

Strine in Prayer Book services?

Is it in line with Strine or is it a sort of effort towards modernity and up-to-date language that in Public Worship one frequently hears in the recital of prayers, God being addressed — "YOU" and "YOUR," replacing "THOU" and "THINE," known to many of us as the "Solemn Address?"

I venture to say that such a move towards what some apparently appreciate and define as being up-to-date is repugnant, irreverent, and devoid of the devotional and spiritual refinement of Prayer Book phraseology.

The Bishop of Ripon certainly had something when he said, as reported, he could not imagine anyone wanting to sing, "Rock of Ages split in two, let me hide myself in You," as a modern rendition of Toplady's universally loved hymn (written in 1775).

From such thoughts my mind veers towards the contemplation of an Australian Prayer Book, now desirable since the adoption of the Constitution. No doubt

there will be very many who share my wondering concern with me.
(Rev.) HUGH MARSHALL, Lawson, N.S.W.

Mr Willis and Sunday

I do not think that the Chief Secretary's reference to the Presbyterian Moderator's (Rt. Rev J. F. MacKay's) commendation of the proposed Re-examination of the 1781 Act is hardly fair, if he does not add the significant words that follow...

"We commend the proposed re-examination of the 1781 Act but emphasise that from the point of view of members of the Presbyterian Church, we oppose the making of legislative provision for commercial pursuits and commercial entertainment on Sunday afternoon."

Perhaps the full text of the Presbyterian Statement might be appended...

"A. The Presbyterian Church by confession and tradition adheres to the belief that Sunday is a day of sanctity and religious observance.

"B. The current exhortation of our General Assembly of Australia to those Church members involved in competitive sporting activities on Sunday, is to maintain their loyalties to the obligations of Christian witness and participation in Church activities on Sundays.

"C. Whilst allowing for the liberty of decision for members of the Church as indicated in B it is the obligation of the Presbyterian Church to oppose any legislative measures which would provide privileged opportunities for commercial and entertainment pursuits which would reduce Sunday basically to the same status as other days.

"In specific reference to the second paragraph of the Chief Secretary's letter, we commend the proposed re-examination of the 1781 Act but emphasise that from the point of view of members of the Presbyterian Church, we oppose the making of legislative provision for commercial pursuits and commercial entertainment on Sunday afternoons."

One other matter that gives me grave concern is the extraordinary powers of discrimination that are placed in the Minister's hands, rather than in the Legislature. This is a position that needs careful watching lest these very laws, enactments and special sporting fixtures "be fixed or unfixed" at the whim of a passing Minister.

At any rate, what has happened to the free gate?

(Rev) NEIL MACLEOD, Hurstville, N.S.W. St. Marys, N.S.W.

TO TAKE IT UPON HIMSELF

R. WARD POWERS

Foreword by D. B. KNOR

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ARTISTS AND ENTHUSIASTS please
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the Christian Year." Please ring Rev.
W. J. Haynes, 84-2937.

MEETINGS

ALL WIVES of retired clergy are
cordially invited to attend the Open
Day at the Sydney Clergy Wives' Con-
ference, to be held at Gibulla, Mon-
day, on 4 April 1966. Further inquiries:
Mrs E. Dwyer (hon. sec.)—71-9484
(Sydney).

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PERSIAN MOSLEMS COPY BIBLE SOCIETY

The first solid evidence that
Islam is making an all out
bid for converts has come to
the knowledge of the British
and Foreign Bible Society.

In doing so, the Persian
Moslems have, in fact, adopted
a technique which steals a leaf
from the book of Bible Society
practice. For they have started
to produce the Koran in sec-
tions in the same way that the
Bible Society has been publish-
ing individual Scriptures for
many decades and the style of
production is almost identical.

"Although we have been hear-
ing for years that Islam has been
proselytising in a big way," said
the Rev. James Roe, Secretary
for Asia, "This is the first time
we, at the Bible Society, have
any solid proof."

"The publications we have
seen have the text printed in the
usual Arabic form with a Per-
sian translation beneath. This is
highly unusual and in many
Moslem countries would be for-
bidden."

"Although the style of pro-
duction obviously follows that
used by the Bible Society, the
quality is far superior."

"At the same time, however,
the Koran booklets are more
expensive and sell at 6d each,
compared with only 3d for
individual books of the Bible
sold by the British and Foreign
Bible Society."

"Although there are only
3,000 Christians in Persia, the
B.F.B.S. circulation figure for
the country last year reached
43,000."

Following the suggestion of
the Archbishop a "new look"
Rally will be held on the
second Saturday after Easter,
1967, at "Gibulla."

GROUND — Major Victor
Pederson, the Salvation
Army's "flying parson" has
survived his fifth air crash.
Major Pederson's light aircraft
crashed into trees near Kath-
erine after an engine failure.
The Major is in Darwin Hos-
pital.

EXAMINATION RESULTS

MORE Theological College, Sydney, has re-
leased the following results for Third Term
examinations for the Certificate in Theology
(Th.C.) in the subject, Modern Church History.

HIGH DISTINCTION
Colless, Miss B. E., Grafton, N.S.W.;
Trotter, Mr D. T., Killara, N.S.W.;
Roberts, Mrs J. Nunawading, Vic.;
Harrison, Miss M., Mittagong, N.S.W.;
Martin, Miss M. P., Broadbeach, Qld.

DAVIS, Mr W., Eastwood, N.S.W.;
Jordan, Miss K. H., Brookvale, N.S.W.;
Moffat, Miss L., Kingsgrove, N.S.W.;
Lay, Miss P., Wahroonga, N.S.W.;
Harvey, Miss M., Eastwood, N.S.W.;
Johnston, Mr R. W., Loftus Heights,
N.S.W.; Phillips, Mr R. J., Warragul,
Vic.; Shaw, Mrs B., Green Valley,
N.S.W.; Mayne, Mr T. S., Dundas,
N.S.W.; Welch, Mr L. S., Cheltenham,
N.S.W.; Deck, Mrs L. M., Beecroft,
N.S.W.; Blackwell, Miss E. J., Coogee,
N.S.W.; Coombes, Mrs C., Sorell, Tas.;
Scarborough, Miss P., Merylands,
N.S.W.; Shaw, Mr J. D., Edgelycle,
N.S.W.; Robinson, Mrs E., Oatley,
N.S.W.; Tipper, Miss U. A., Green-
wich, N.S.W.; Woodward, Miss C.,
Dundas, N.S.W.; Barnett, Mr T., Drum-
moine, N.S.W.; Dell, Mrs A. J., Nun-
awading, Vic.; Vantil, Mr D., Welby,
N.S.W.

CREDIT
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Aston, Miss M. F., Chatswood, N.S.W.;
Gray, Mr D. M., Gymea Bay, N.S.W.;
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Joyce, Mr K., Oatley, N.S.W.; Morri-
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ton, Mr R. C., Restby, N.S.W.;
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Curd, Miss J., Adelaide, S.A.; Mat-
thews, Mrs F., Rooty Hill, N.S.W.;
Whiting, Mrs S. L., Molong, N.S.W.;
Unicom, Mrs, Rooty Hill, N.S.W.;
Borrell, Mrs V., Kingsgrove, N.S.W.;
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Purvis, Mr H. S. J., Regent's Park,
N.S.W.; Shane Miss B., Brisbane, Qld.;
Halliday, Mr D., Brooklyn Park, S.A.

**Today the only court of ap-
peal is the Standing Committee
and the Archbishop, who gave
permission for both acts.**

My son used his mother's
share of the £1,800 repaid by
Balgowah to build a house on
his return from the war. My
own share has dwindled to a few
pounds in the savings bank.

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

Famine Meal

Would Church groups and
congregations arrange a Famine
Meal (bread and water) on a
Sunday evening to be followed
by worship and intercession, for
the "Milk for India" Appeal of
the Australian Council of
Churches?

The Newcastle Congregational
Youth Fellowship recently orga-
nised a "Famine Feast" and the
offering at the meal amounted to
£103 which will provide 936lbs
of milk powder or 71,000 glasses
of milk for mothers and children
of unemployed and landless In-
dian families.

Please act now and organise a
Famine Meal for "Milk for
India." You can save lives.

ROBERT SPRACKETT,
N.S.W. Secretary for
Inter-Church Aid.

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WALK-OUT IN RHODESIAN CATHEDRAL SERVICE

MORE than thirty
members of the con-
gregation walked out of
a service in Salisbury
Cathedral, Rhodesia, on
a recent Sunday morn-
ing.

The people were protesting
over a sermon preached by the
new Superior of the Community
of the Resurrection, Mirfield,
Father Hugh Bishop, who attacked
the Smith regime.

Father Bishop referred to what
he described as "indiscriminate
beatings, torture and killing of
Africans" in Rhodesia.

Intimidated

In a comment after the service
the Dean of Salisbury, the Very
Rev. Samuel Woods, said he
thought the speaker's remarks
had been impolite and that his
action had certainly been "em-
barrassing."

Another viewpoint on the
Rhodesian situation comes from
a recent issue of the Free Pres-
byterian Magazine.

WORLD NEWS IN BRIEF

The Times says that Hong
Kong has distinguished itself in
recent years as one of the few
Asian territories with a falling
birthrate. In five years it has
dropped from 160 babies to
every 1,000 potential mothers to
130. The rate for the average
Chinese mother was about 2.2.

The first team of C.M.S. mis-
sionaries from Australia has
arrived in Latin America. Team-
members, the Rev. Norman Bis-
sett and his wife, Morna, and
their children; the Rev. Colin
Tunbridge and Miss Gaye W.
Howell and his wife.

A new interchurch monthly,
Sunday, is to appear in England
in May. Superseding "Church
Illustrated," the magazine
expects to sell half a million
copies of its first issue. Two girls
in bikinis are to appear as part
of the cover of the first issue.

Rabbi Jack Cohen, of the
Hebrew University in Jerusalem,
says that Jewish religion in
Israel has been unable to attract
the attention of Israeli students.
They are "indifferent" to reli-
gion and "expect nothing from
it," according to the Rabbi.

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or All Good Booksellers.

PRESENT DAY PENTECOSTALISM

— is it of God?

Amongst the many
perils which threat-
en the present time, the
most subtle is the Ton-
gues movement—known
as Pentecostalism.

One of the reasons why I am
attempting to expose the decep-
tion is because I recognise that
many of the choicest Christian
people are caught in the swirl,
and I would fain help them to
see the deception in which they
are engulfed.

There are several reasons why
so many really good and spiritual
people go over to this counter-
feit movement.

In the first place, the
churches, generally speaking,
are carnal, worldly and dead,
and the people who have a
hunger for deeper things get
dissatisfied with prevailing con-
ditions, and, mistaking noise
for power, join the Pente-
costal movement.

Again, many think that God
is too good and kind to allow
any of His people to be deceived,
and as much truth is preached
among these people, they
imagine, quite wrongly, that be-
cause they are right in some
things, that therefore they must
be right in all.

Thirdly, some people are very
ignorant of the Word of God
and the principles of exegesis
and interpretation, and thus they
succumb to false theories and
"go in" for the gift of tongues.

Physical sensations

One of the outstanding things
in the Tongues movement is the
physical sensation which accom-
panies the gift of tongues, and
indeed, is part and parcel of
most of their proceedings.

In stating these things, I am
not going by hearsay or exag-
gerated reports of people who
have no understanding. I am
drawing from the testimonies
of those who have been in the
movement for years, and are
now happily delivered from it.

Some, for no apparent reason,
will start laughing, and, under
the deception that they are ex-
periencing spiritual joy, they go
on laughing heartily for hours on
end, and finish up by being
physically exhausted.

Others entering into a counter-
feit experience of conviction of
sin will go on crying, and find
it impossible to stop themselves.
Others again lose consciousness,
and as some have told me, have
almost died under the strain.

They will bark like dogs, and
crow like roosters, and do other
extremely ridiculous and un-
seemly things, all under the de-
lusion that the Holy Spirit is
moving them.

Indeed, the leaders encourage
all those who would get the
"baptism," in order to speak in
tongues, "to let themselves go,"
"to allow their minds to become
a blank," and yield themselves
passively to supernatural power.
Great emphasis is laid upon the
necessity for the "outward mani-
festations" and "bodily thrills."

One wonders whether those
who are in charge of the meet-
ings where these things take
place are aware of the grave
danger which threatens those
who are encouraged in these
unscriptural proceedings.

The damage done to nerves,
and, indeed, to the mind, is
often beyond repair. The reac-
tions from the extreme excite-
ment which is produced in these
meetings are, more often than
not, productive of serious damage
to the persons concerned, and is
of life-long duration.

In these days of "soul force"
and Satanic activity, it is incum-
bent upon those who call them-
selves leaders in Christian circles
to know the difference between
soul and spirit, and also to be
cognisant of the conditions
which are required respectively
for the devil's working, and the
activity of the Holy Spirit.

To state it simply, the devil
always requires passivity, in
order to carry out his malicious
intentions, and the Holy Spirit
requires co-operation for the pro-
duction of His gracious opera-
tions.

Let it be observed that it is
not necessary for all the facul-
ties to be passive before the evil
powers begin their cursed opera-
tions. It is possible to be active
in thought but passive in imagin-
ation; passive in will, and
active in mental vision; passive
in memory and active in reflec-
tion; passive in reason and active
in natural affection.

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

How very different is the
co-operation which God requires
in order that we might come
into the rich blessing He desires
to bestow.

The man in the Synagogue
with a withered hand is to be
healed, and the Lord Jesus says,
"Rise up and stand forth in the
midst." There was no excite-
ment, no noise, no "working up
of the meeting into a passive
state. The man himself is not
allowed to become passive, he
is made to act. And he is not
healed apart from his co-opera-
tion. He not only exercises faith,
he acts, for the command is
"Stretch forth thy hand." And
he did so.

That is to say, he did not
become inert, or automatic, or
mechanical, or machine like. He
obediently responded to the Lord
and was healed.

Seeing then that the type was
fulfilled, and the Holy Spirit was
poured out, and the Church,
which is His Body, as a result
of the outpouring of the Spirit,
came into being; and seeing fur-
ther that these things cannot be
repeated, tarrying meetings are
no longer necessary. All those,
therefore, who are attending
tarrying meetings are living on
the wrong side of Pentecost.

We are not supposed to be
waiting for the fulfilment of
Pentecost, but we are to enter
into the blessing of it. With us
it is not "tarry" but "take."

In the next issue Mr Harri-
son looks at the fundamental
error of the Tongues move-
ment.

The Holy Spirit

Another illustration of co-
acting with God is found in
Romans 8: "If ye through the
Spirit do mortify the deeds of
the body ye shall live."

Here is a very definite work-
ing of the Holy Spirit in making
to die the activities of the fleshly
nature as they are manifested
through the bodily organs.

The word is quite simple and
perfectly clear. "If ye
through the spirit." You cannot
do it alone, the Holy Spirit will
not do it without you. There
must, therefore, be a definite co-
acting with the Holy Spirit in
His working, or "the doings of
the body," are not made to die.

Moreover, the form into which
the Holy Spirit casts the sen-
tence is of far-reaching signifi-
cance. "If ye . . . through the
Spirit." The activity begins with
us, and immediately the Holy
Spirit rises up and seconds our
efforts, and the deed is done. In
Pentecostal meetings the pro-
ceeding is the exact opposite of
this.

The "Tarrying Meetings" are
a prominent feature of Pente-
costalism.

These are based upon the
injunction, "Tarry ye in the city
of Jerusalem until ye be endued
with power from on high" (Luke
24:49).

The emphasis in the Greek
falls, not upon the word "tarry,"
but upon the word "ye." The
reference, therefore, is not to
Christians generally, but for
those only to whom our Lord
was speaking at the time. When
we understand the purpose of
the tarrying we shall see that it
was not intended to be repeated.

Everything copied?

Indeed, why should it be
thought that everything which
the apostles or prophets did is
to be copied by us? Is not such
a thing a sheer impossibility?

Noah built an ark! Judas went
and hanged himself! I hope none
of the Lord's people feel called
upon to copy these things!! How
can we tarry at Jerusalem?

The reason why the Lord told
the disciples to tarry at Jeru-
salem was in order that the Old
Testament type should be ful-
filled. A careful reading of
Leviticus 23 will make this
abundantly clear.

The feast of the wave loaves
took place exactly 50 days after
the feast of first fruits. The first
fruits was typical of the resur-
rection and the wave loaves of
Pentecost.

Hence our Lord tells the dis-
ciples that they are to wait until
the day of the feast of wave
loaves, because God had eter-
nally ordained that the Holy
Spirit should be poured out for
the purpose of forming the
Church in that day.

Seeing then that the type was
fulfilled, and the Holy Spirit was
poured out, and the Church,
which is His Body, as a result
of the outpouring of the Spirit,
came into being; and seeing fur-
ther that these things cannot be
repeated, tarrying meetings are
no longer necessary. All those,
therefore, who are attending
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into the blessing of it. With us
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error of the Tongues move-
ment.

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Mainly About People

N.S.W.



Mr Warwick H. Olson has been appointed an Officer of the Department of Information and Public Relations in Sydney diocese.

The extension of the Department's activities will enable greater assistance to be given to parishes and diocesan organisations in matters of publicity and public relations. An improvement in the news flow within the diocese and placement of feature material in press, radio and TV is intended.

Mr Olson, who is 29, has been in newspapers for fifteen years and for some years has been an advertising representative on national accounts for the Sydney "Daily Telegraph."

Mr Olson is well known in Anglican and interchurch circles. He is Sunday School Superintendent at Glenbrook, Parish Councillor, Parochial Nominator and Synod Representative for the same parish.

For some years he has been Secretary for Christian Endeavour Publications, and takes an active part in local government and political matters. He has been editor of "Southern Cross," the magazine of the diocese of Sydney, for eighteen months. Mr Olson is married with two children.

Mr R. B. Rooke, who has been editor of "The Australian Church Record" since 1961 and managing editor since 1963, has resigned from the paper's full-time staff. From next month Mr Rooke will, however, continue to assist in the production of A.C.R., combining this work with other activities in the Christian publishing field.

Mrs E. J. Radford (formerly Miss E. Jean Macdonald) and her husband are rejoicing in the birth of a daughter, Allison.

The Rev. David M. Hewetson has been appointed home education officer of the N.S.W. branch of C.M.S. Mr Hewetson served in the diocese of Central Tanganyika from 1961 and his present furlough has been extended for 12 months. In his capacity as education officer, Mr Hewetson will prepare programs to stimulate missionary education in parishes.

The Rev. B. K. Johnson, curate of St. John's, Dee Why (Sydney), has been appointed curate-in-charge of the new provisional district of Allambie Heights and Manly Vale.

The Rev. W. Howarth, curate-in-charge of Chester Hill, has accepted nomination as rector of St. James', Carlton (Sydney).

Bishop A. J. Dain, coadjutor bishop of Sydney, left Australia on March 14 for New Delhi where he will attend the quadrennial policy conference of the Bible and Medical Missionary Fellowship. Bishop Dain was general secretary of the Fellowship for 12 years prior to coming to Australia. He returns to Australia on March 29.

Victoria

Miss Rosemary Rodda, of the Summer Institute of Linguistics and Wycliffe Bible Translators, Palawan, the Philippines, will leave in May to visit America, where she will attend the S.I.L. School at Norman for three months. It is expected that she will come to Melbourne for furlough in November.

Mrs Lionel Bakewell, of C.M.S., sailed from Melbourne on March 8 on her return to Kenya, where she will rejoin her husband, Canon Bakewell, after extended furlough.

The international secretary of Scripture Union, **Mr Armin Hopper**, from Switzerland, arrived in Australia in mid-March. He will confer with S.U. Council members from all states at a conference at "Gilbulla" during the Easter period and will meet friends of the Movement at a meeting in the C.E.N.E.F. Auditorium on Saturday, April 2, at 8 p.m. He will preach at St. Paul's, Chatswood, at 11 a.m. on Sunday, April 3 and St. Michael's, Wollongong, at 7.15 p.m. on the same day.

Mr Hopper will also visit the following centres:—Perth, March 24-26; Adelaide, March 26-28; Melbourne, March 28-31; Sydney, March 31-April 12. He will then go on to New Zealand and Malaysia. Mr Hopper is a member of the French Reformed Church of Winterthur.

GRAHAM TO VISIT NZ IN SPITE OF REBUFF

Evangelist Billy Graham is to visit New Zealand in 1968 for one crusade. The visit will be linked to his Australian crusade meetings.

It is possible that Dr Graham will return there the following year for meetings in other centres.

The announcement, made by the assistant secretary of the N.Z. Council of Churches, the Rev. R. M. O'Grady, follows a decision of the council's executive not to sponsor officially a return visit by Dr Graham to New Zealand.

Anglicans and Methodists in the national body opposed a move to support such a visit.

Anglicans oppose

Commenting on the proposed visit, the N.Z. Christian newspaper, "Challenge," said that Dr Graham personally replied to the N.C.C. indicating his desire to work with the Churches of the N.C.C. and to include New Zealand in his 1968 schedule, in view of an official agreement to crusade in Australia that year.

The executive committee's meeting this week received Dr Graham's letter and although it could not officially sponsor the crusade the council has agreed to be the negotiating party between the Billy Graham Evangelistic Association and the supporting churches of the 1968 crusade city.

"Challenge" continues: "The council's decision comes against a background of uncertainty following its December announcement not officially to back a Graham crusade."

"With the widespread publicity given to the Methodist conference decision to withdraw support, and the Anglican disapproval of the council's official sponsorship, the N.C.C. was left with an awkward decision."

"All the other member Churches had indicated their willingness to go ahead, but at the turn of the New Year everyone wondered just who would be responsible for a return visit to New Zealand if there was one."

"Dr Graham has repeatedly said he would accept only an invitation from the whole Church of New Zealand (though the Australian invitation in no way comes from the Australian Council of Churches) yet the N.C.C. was not able to do this in view of the dissident voices."

"This week's developments now place the responsibility for officially organising the crusades on the regional committees that would probably be formed, dealing with the Evangelistic Association through the National Council of Churches."

INDIA APEAL

The widely publicized appeal for powdered milk organised by the Australian Council of Churches to help the people of India follows a grant by the Council of \$10,000 from its own funds for this purpose.

The grant comes from emergency reserve fund and follows an appeal by the World Council of Churches for three million dollars immediately for Indian famine relief.

The General Secretary of the Council the Rev. **Harvey L. Perkins**, said today that every parish and congregation of the Council's 11 Protestant and Orthodox member-churches was being asked to contribute to the appeal.

"Five Indian States have already been declared disaster areas by the Indian Government and there are many areas in other States which are in just as serious a condition," he said.

Catastrophe

"India is facing a catastrophe as serious as any in this century. A quarter of the population of 400 million is already short of food and 12 million people are facing imminent death through starvation."

"The lack of rainfall is more widespread than at any time during the last 100 years and no relief is in sight until November at the earliest."

He said that the churches' immediate concern would be the millions of unemployed landless families whose suffering was most acute.

The National Christian Council of India had arranged to double its food distribution through more than 3500 centres, including church schools, hostels, hospitals, institutions, clinics and "food for work" projects.

It was estimated that this action could provide employment and food for 700,000 people.

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HYMN WRITING CONTEST

A new hymn that will combine the challenge of missions, serve as the theme song for the World Congress on Evangelism and be added to the hymnody of the church, is the search of Dr Donald P. Hustad, chairman of the Congress Music Committee.

A hymn contest recently has been announced by Dr Hustad, organist for the Billy Graham Team, to assist in achieving his goal.

Already several hymns have been submitted to Hustad for consideration of the Executive and Music Committees of the Congress.

Deadline for the contest is April 15.

Hustad said the hymn should have the flavour of contemporary literature and must be strophic. It must possess a common meter for each stanza because it is to be sung by a congregation. However, he added the rhyme scheme did not have to be rigid.

In the current issue of



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SUTHERLAND CRUSADE DRAWS OVER 42,000

THE Sutherland Shire Youth Crusade drew to a close with a service on Sunday afternoon, March 27, after registering a total attendance of over 42,000 people.

More than 700 inquirers came forward in response to appeals at each meeting.

Held in the huge car-parking area of Miranda Fair, through the courtesy of Farmers Ltd., the crusade was noteworthy in that every one of the more than 50 churches and fellowships in the Shire co-operated.

In all some 2,000 people from the churches assisted in various ways—as ushers, chorus members, counsellors and in the many behind-the-scenes activities associated with the Crusade.

The meetings began on Sunday afternoon, March 6, with a march of some 400 young people from church organisations such as C.E.B.S., Boys' Brigade and G.F.S. An overflow crowd of more than 5,000 at the first meeting proved far more than could be seated and people spilled over into aisles and parking bays.

EVANGELIST

Crusade evangelist was **Mr Brian Willersdorf**, a young man who has been used of God in similar but smaller crusades in Geelong and Ballarat, Victoria, and in New Zealand.

He was assisted by a talented team of musicians and Christian workers, including **Mr Don Newman**, who was in charge of the musical side of the program and who did a magnificent job welding together the voices of 300

young people drawn from the Shire's churches.

Sponsors of the Crusade, the ministers of churches affiliated with the Sutherland Shire Fraternals, have expressed their delight with the results. Many have reported significant changes in their congregations.

Speaking on the Crusade Mr Willersdorf said:

"We, the team forming Youth Crusades, are only reaping where the Christian people of the Shire have ploughed and sown in the months and years gone by."

"It is exciting for me as an individual to find myself taking part in this movement, which is now by far the biggest and most

successful Australian-organised Crusade ever conducted.

"Night by night I see hundreds upon hundreds of young people who have been just waiting for someone to give them a lead in their spiritual battles and needs and to proclaim a firm basis on which to build a satisfying life."

"It is truly significant that this lead has now been given to them by the combined effort of the Protestant churches of the Shire, a living testimony to the basic unity which exists among Christians and which oversteps the narrower borders of denominationalism."

FAMILIES

"What, for them, is now so important is the manner in which, in an age when so many families have disintegrated, the adults once again face up to their responsibilities in family life, and in the community. In return, teenagers can contribute to community and family life their zest and enthusiasm and boundless store of adventurous energy, which when properly led and guided is a unique gift which youth alone can give."

At the meetings it was significant to observers how seriously the majority of the youthful audiences accept the whole program and acknowledged the sincerity of what was being done.

Meetings were quiet and orderly but bright and quick-moving, with music, laughter and wit as well as serious considerations to engage the attention.

A Methodist minister in Chester, England, has invited Communists to criticise his sermons. Each Sunday the Rev. David Bridges asks his congregation to remain after the service and say what they really think about his preaching. He introduced the practice because he thought clergymen were too reluctant to accept criticism and now has invited members of other denominations, Communists and others to attend.

\$800,000 CHURCH HOSPITAL AT GREENWICH



The new Greenwich Home of Peace Hospital, River Road, Greenwich, was dedicated by Bishop M. L. Loane, Commissary for the Archbishop, and opened by the Minister for Health in N.S.W., the Hon A. H. Jago, M.L.A., on Saturday, March 26.

The hospital has been constructed at a cost of \$800,000 (including equipment) for the Church of England; which has contributed over \$100,000 towards the cost, the balance being provided by the Hospitals Commission of New South Wales.

This public hospital will be responsible for the medical care and nursing of those suffering from advanced stages of cancer, heart disease, strokes and various other forms of advanced chronic illness suffered by patients of all ages.

The Greenwich Home of Peace Hospital is the third unit administered by the Home of Peace Hospital Board. The original Home of Peace

Hospital "Eversleigh" was opened at Petersham in 1907.

Eversleigh has grown to a 100-bed hospital, and in 1954 a property "Neringah" at Wahroonga was acquired, and a second Home of Peace Hospital was developed to 100 beds.

The Home of Peace Hospital Board has plans for further development at Mona Vale where 3 acres of excellent land have been excised.

The main building is of three floors. There are 15 six bed wards and 10 single bed wards. Beneath the western end of this building are two additional floors for hospital maintenance and domestic staff.

A modern kitchen, nursing staff dining room and patients' social room with chapel are spacious, well-lighted and interesting features of the new building.

A two-storey nurses home has accommodation for twenty sisters and nurses with a separate apartment for the matron.

Mr John Coleman has been appointed Administration Officer, and Miss N. Reid, Matron, of the Greenwich hospital.

SUNDAY SCHOOLS IN RC CHURCHES!

LAY teachers are being used in many Australian Roman Catholic parishes to instruct children attending "Sunday schools" each week.

Recent years have seen an upsurge in the use of the old-established Protestant institution of the Sunday school by many Roman Catholic parishes.

With school accommodation problems forcing more and more Roman Catholic students into State schools, Roman Catholic authorities fear that these children will not be receiving sufficient instruction in their Church's teachings.

Normal procedure in these parishes is for the children to attend early Mass and then stay on for "Sunday school" in the form of instruction classes conducted by priests, nuns and lay teachers.

The classes are proving so successful in many areas that it has been necessary to use lay teachers to cope with the numbers. Transport is also provided to bring children otherwise unable to attend.

The rise of the "Sunday school" movement within the Roman Catholic Church highlights the major reason for Rome's insistence on operating a separate educational system—to maintain its hold on the minds of the children of its adherents.

Roy Hession visit off

The Rev. Geoffrey Fletcher, rector of St. Mark's Northbridge (Sydney), has advised us that Mr Roy Hession has been forced to cancel a proposed visit to Australia and New Zealand.

As reported in our issue of March 24, Mr Hession, well known as the author of "Calvary Road," was scheduled to visit Australia during most of April.

It is understood that certain developments had eventuated while Mr Hession was in India, necessitating an earlier return to England than originally planned.

Pentecostalist speaker active among Churches

THE Rev. David Du Plessis, whose addresses at Picton, N.S.W., were the subject of comment in the last issue of ACR, has since addressed meetings in N.S.W. and Victoria aimed at reaching people in orthodox Protestant denominations.

Mr Du Plessis, who comes from Oakland, California, is on a world tour and has been described as a "roving ambassador for the charismatic renewal of all churches."

In Melbourne on Friday, March 25, Mr Du Plessis addressed an all-day meeting arranged for ministers of all denominations, with their wives, in the Assembly Hall, Collins Street.

It was reported by "The Age" that the meeting had been organised by the chairman of the Inter-Church Council of Men's Societies, Mr John Bishop, who sent out 1,000 invitations.

Back in Sydney on Saturday, March 26, Mr Du Plessis addressed a meeting on the subject "Charismatic Revival in the Churches." Public announcements of the meeting did not reveal that it was sponsored by the Full Gospel Businessmen's Association. It was held in Chapter House, St. Andrew's Cathedral.

Mr Du Plessis' last meeting in Australia was at the Assemblies of God, Petersham, where he spoke on Sunday, March 27.

In its public announcement of this meeting in "The Sydney Morning Herald" the Church said that Mr Du Plessis had "created most remarkable interest in the Glossolalia and the Pentecostal Revival among Church Councils in each State."

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