

Religion in South Africa

The South African Government has recently released a report on the religion of the population of South Africa based on the 1960 census. 43 per cent of the white population belonged to the large Dutch Reformed Church, compared with 42 per cent in 1951. It also has 29.2 per cent of the coloureds (26.4 per cent) and 4.8 per cent of the Bantus (3.5 per cent). White Anglicans are now 12.5 per cent (15.8 per cent), Coloureds 17.3

per cent (20.8 per cent) and Bantus 6.9 per cent (6.8 per cent). The two smaller Reformed Churches show an all-round decline as do the Presbyterians. The Methodists and Roman Catholics show significant gains. 32 per cent of all Bantus belong to no Christian Church. 12.1 per cent of all Bantus are Methodists and next are Anglicans and Roman Catholics with 6.9 per cent each. 5 per cent are Lutheran and next is the Dutch Reformed Church with 4.8 per cent.

Vote on women clergy

A poll taken to determine rank-and-file reactions to the ordination of women as clergy in the Church of England has found a majority of those responding in favour of such a step.

The magazine "Home Words," syndicated for use in parishes throughout Britain, asked two questions: (a) Should there be women clergy? and (b) Would you object if your next curate or incumbent were a woman?

The voting was as follows: In favour of the ordination of women, 1,152; against, 1,025.

No need to search for a conference & camp site

A year ago, the Burmese Government ordered all foreign missionaries who had gone to Burma after 1948 to get out of the country.

Canon Paton said a Baptist leader told him the nationalisation of Church institutions had been a "liberation" rather than a disaster for his denomination. "It has forced us to consider afresh what should be the work and witness of the laity as a whole," the Baptist leader told the canon.

—"World Vision."

'We really mean this'

The Vicar of St. Mary, Ware, Herts., has produced two versions of the Holy Communion service. One interesting feature is the introduction of "We really mean this" in place of "Amen." — C.E.N.

LAYMAN'S LOOK

— at the Graham Crusade 1968

The planned visit to Australia next year of the Billy Graham team has already touched off some interesting reactions. Of special significance have been the intention of the Archbishop of Melbourne to support the Crusade, and the debate, more recently, in the Brisbane Synod on a motion to encourage Brisbane Anglicans to be involved.

Neither diocese expressed wholehearted approval of Billy Graham's methods or message, but there seems to be fairly general recognition now — as there was not ten years ago, that amid all the excitement and mass movement of a jumbo-sized evangelistic meeting, there can be a worthwhile core of solid and lasting conversions, a significant number of which find their way into active church work, both lay and ordained.

In a recent radio interview a well-known clergyman, himself

by no means conservative or hum-drum in his own methods, seemed sorely puzzled that there should seem to be any need to import from abroad an evangelist "To do what surely is being done all the time in our own churches."

This and many other questions might well be asked and the answers might not be very convincing. But the fact remains that in every century that I have been able to read about, there have been monuments of the Spirit of God that have defied logical analysis.

The way the Wind of God blows is beyond both our control and our comprehension. The question is whether we are prepared to hoist our sails to that wind.

I recently witnessed the spectacle of an elderly gentleman really "blowing his top" about Billy Graham. He had never attended one of his meetings, but "knew all about it," thought "Billy Graham was a menace and should be run out of town on a rail." It seems that as a young man he had attended a meeting of the Chapman Alexander Mission in the Sydney Town Hall. He had "gone there with a couple of his cronies, all half shot, to raise hell and have a good time." The memory of that hilarious night somehow or other was fresh and gay, but now he hated the name of Billy Graham and all that he stood for.

Just how much of the opposition to the Graham Crusade is based on uneasiness at the ghosts that continue to walk we will never know, but we can be thankful that for one reason or another thousands of churches lend their support to another effort to awaken people in this lucky country to their spiritual needs and the claims of God.

"Breath of fresh air"

"We are already getting applications from students converted through the Graham crusade," says the Rev. Maurice Wood, Principal of Oak Hill College, according to a crusade news release.

"We expect that many of our students will be converts from his crusades during the next ten years. In a day when applications for the ministry are dwindling, these crusades are like a breath of fresh air to our theological colleges."

It may well prove to be the case that the outstanding long-term effect of Billy Graham's crusades in this country will be a massive recruitment to the ministry of the Church of England.

THE AUSTRALIAN CHURCH RECORD

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

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Robert E. G. Moon

By the sudden death of Robert E. G. Moon on June 14 last, at his home at Strathfield, N.S.W., Sydney has lost one of its well-known and accomplished organists and choirmasters.

Bob Moon first played for a church service when he was fourteen years of age. The occasion was before the then State Governor — Sir Harry Rawson — at All Saints' Church, Woolahra in 1906. Robert Moon's father (also Robert) was organist and choirmaster at the time and a sudden illness prevented him from playing.

When the Moon family moved from Mosman to Ryde in 1911, young Robert, whilst still in his teens, was soon appointed organist at the historic Saint Anne's, Ryde, by the then rector — the Rev. J. H. Mullens.

Following his marriage in 1918 and the making of his home at Strathfield, he played at the Strathfield-Homebush Congregational Church. Subsequently he served at All Saints', Petersham; St. Stephen's, Willoughby; St. John's, Darlinghurst and finally quite near to his home at St. Thomas', Enfield.

Since his retirement in 1965, he has been a relieving organist in a number of churches and on the Sunday prior to his death was playing at the Double Bay Presbyterian Church.

It surely must be a unique record in Sydney church musical circles, for Robert Moon had played a church organ continuously for 56 years, and his father before him for 44 years, thus making a family record for a total of 100 years.

Much sympathy is expressed to Mrs Moon and family of Strathfield and to his brothers — Trevor and Spencer (both actively associated with Saint Anne's, Ryde) and to his only sister — Mrs Vera Hill, of Gladesville.

Charles Haddon Spurgeon: There are some sciences that may be learned by the head, but the science of Christ crucified can only be learned by the heart. —"Decision"

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION

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IMPRESSIONS FROM THE SKIES

WRITING from "Somewhere between New York and Bogota, Brazil" aboard a Lufthansa flight early in August, Head Deaconess Mary Andrews, Principal of Deaconess House, Sydney, gives further impressions of her three months' world tour.

Added to the experience of seeing many parts of England under the most beautiful conditions, was the opportunity to attend a Mothers' Union Speakers' Conference held at St. Hild's College in Durham. (There is no "a" in the name.)

Here I met leaders in Mothers' Union work in the British Isles. By the end of the Conference in which the Bishop of Jarrow, the Bishop of Durham, a leading sociologist, a deaconess who is a youth adviser and others took part, I felt that a basic need was for a few lectures in communications!

However, the Bishop of Durham did keep us enthralled with his description of the plans for Lambeth 1968. He is the planning committee.

One morning I visited Durham Cathedral and Cranmer House, where last year they started an experiment in training men and women together. According to the two lecturers I spoke to it is working well in spite of several objections among the students. They have a woman on the staff too. It was good to meet there two Moore College men who seem to be enjoying life in Durham.

ANGLO-SAXON CHURCH

The rector of Chester-le-Street, the Rev. A. Spurr, who was once C.M.S. Mission Secretary in China, took me home for the weekend. It was a joy to worship in a 700 A.D. church which is really alive. Chester-le-Street dates back to 783 A.D. St. Cuthbert's coffin was kept there before being taken to Durham for burial. It is built on a Roman camp.

I met Deaconess Daphne Percy in Newcastle and she took me to her beautiful family home in Leabury, Northumberland. The greatest thrill of all was to visit Lindisfarne, so closely associated with the ministry of St. Aidan and St. Cuthbert.

KESWICK CONVENTION

The Principal of St. Michael's, Oxford, had a houseparty at the Keswick Convention and I was invited to attend the last couple of days. Here I met Major Batt, chairman of the South American Missionary Society, and also the Pakistani pastor under whom Deaconess Joan Thompson has been working. He introduced me to the Korean worker who has been living with Joan in Hyderabad.

I stayed in a guest house overlooking St. John's Church where Keswick Conventions first began. Canon and Mrs Mohan were staying next door. To see the narrow streets of Keswick thronged with people—many of them carrying Bibles and hymn books was an interesting sight.

The main streets leading to the Convention site had stalls and exhibitions representing many missionary societies and different phases of the church's work. Outside many houses were the banners of the organisations whose members were occupying them.

As far as the meetings were concerned I felt that somehow

DEPUTATION SEMINAR

The Evangelical Missionary Alliance, incorporating the Missionary Fellowship of New South Wales, is sponsoring a Deputation Seminar on Saturday, September 9.

The Seminar will be held at the Baptist Church, Albany Road, Stanmore, and will be conducted in association with the Stanmore Baptist Annual Missionary Convention. Speakers will include Mr Leonard Buck of Melbourne, Rev. Egeron Long and Rev. A. Deane.

Mr Long and Mr Deane will address the Seminar on the subject: "What Church and Missionary College should hear from a Deputationist."

The program includes a Forum on questions Missionary Societies should be asking themselves. The Seminar will conclude with a demonstrated lecture by Mr Clifford Warne, Director of the Church of England Television Society.

The Seminar will begin at 1.30 p.m. and finish at 6.30 p.m. Church workers interested in the promotion of missionary work are invited to be present. Afternoon Tea will be provided by the ladies of the Stanmore Baptist Church. Those wishing to do so, are invited to stay and attend the Saturday night missionary meeting in the Church.

For further details ring the Evangelical Missionary Alliance office, 61-6546.



NEW CATHEDRAL AT NELSON

Two views of the new Christ Church Cathedral, Nelson, New Zealand, dedicated in May of this year.

Keswick had lost, to some degree, enthusiasm and zeal that I imagine once characterised it. It seemed to have every sign of English reserve, both in speech and action.

The response at the missionary meeting was small—no wonder training colleges have been closing down and recruitment is a real problem, if so few young people respond to the missionary challenge.

For over an hour before the Holy Communion on the final night of the Convention, people queued in streets leading to the Convention tent. The tent was packed and the service conducted by Canon Cragg was carried out very quietly and reverently and was a real inspiration.

(At this point our plane is flying over Cuba. The plane is not very full so I have three seats to myself and can move about. The service is good except for note-paper.)

From St. Michael's, Oxford, where I spent the weekend and incidentally heard the most challenging sermon of the whole tour, at St. Ebbe's, I was driven by Prebendary Jordan, Principal of the London College of Divinity to St. Peter's Hall where I was billeted for the Consultation on Theological Education.

Prebendary Jordan knew Archdeacon T. C. Hammond well, taught our chaplain, the Rev. Stanley Giltrap, at school, and knew Dr Alan Cole when he was a small boy. At the consultation I found a German professor and I were the only women among 48 men, representing 23 countries and many denominations. It was a very stimulating conference.

SOUTH AMERICA
I am now in the Hotel Bolivar. What an unexpected joy it was to find Joan Levett of C.M.S. She had arrived from Trujillo in the afternoon. She and another Presbyterian missionary saw me to my hotel where I spent about five hours in a beautiful suite of rooms which must be used for royalty or presidents. However, I did not have to pay for it!

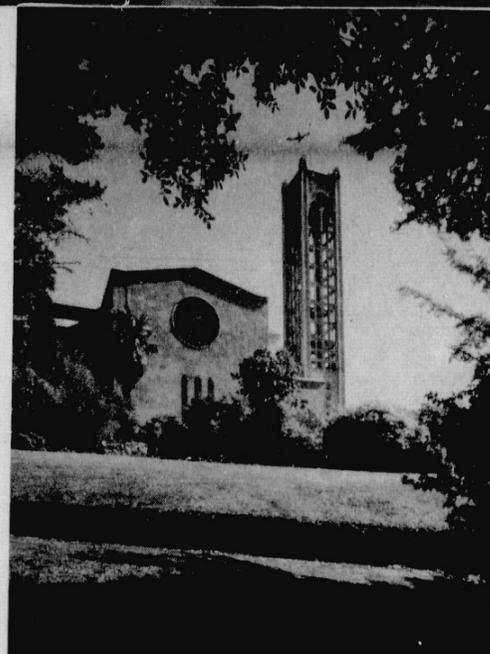
EPISCOPAL CHURCH
In New York I found myself in the luxurious guest apartments of the Presiding Bishop of the Protestant Episcopal Church. I was warmly welcomed and cared for and I was able to contact the heads of the departments in which I was interested at the Episcopal Centre.

Many changes are taking place in the Episcopal Church scene. The different ones I spoke to about women's work and training seemed very uncertain about the future.

SOUTH AMERICA
Yesterday I spent visiting the B.I.M. Mission House, the Language School, the market, the plaza and other parts of the busy, dusty town, where the people on the whole seem very friendly.

Sister McCaw and Sister Bishop are studying at the language school but are making contacts with the people, whom they are growing to like very much.

Yesterday there was a demonstration here against the guerrillas (communists) but business as usual today. 'Change and decay in all around I see' — How important it is to bring the message of the One who changes not to these people.



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FACING HARDSHIPS WITH GOD

THE Rev. Allan M. Blanch, B.D., Th.L., curate of Christ Church Gladesville, N.S.W., brings us help from God's Word to face real life situations which otherwise would prove too much for us.

James 1: 2-4—"Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing."

Have you ever prayed, "God, make me a strong and useful Christian"? Perhaps you attended a Christian service or meeting, you heard the Word of God read or preached, or heard mature Christians pray, and you went away with a prayer in your heart and on your lips, "God, make me a strong and useful Christian." Have you ever prayed in that way? If you haven't, you should have.

And what has happened since? The reality of your Christian faith has been tested. Have you found the pressure of temptation weaker? No, it's been stronger. Have you found it easier to witness to Jesus Christ? No, it has been as hard as ever.

Have you found that life has become a calm, uncomplicated business? No, it's been more complex and full of stress than ever before. In fact, trials have come as thick as insects in summer.

This text acknowledges in the first place,

1. The Reality of Trials.

James speaks of us meeting various trials and tests. You may have found that situations which were bad enough before have become worse since you became a Christian.

New circumstances have arisen to put the pressure on you — family difficulties, problems of finance, troubles at work, health problems. These are trials which are kaleidoscopic in their changing patterns, which vary in nature and intensity, but which never seem to let up. They are real trials.

What does it mean? Is Dame Fortune frowning on you? Did you break a mirror or walk under a ladder? Has Lady Luck turned her back on you? No! This is what it means: God is answering your prayers.

This leads us to the second point made by James:

2. The Reason for Trials.

"The testing of your faith," he says, "produces steadfastness." If a man is not a Christian, adversity comes with hard

and hurtful things but he sees only the hardness and the hurt.

Thank God Christians know that the providence of God orders our lives so that He leads us through trials into the steadfastness of a tried character. Christians see in adversity not only the hardness and the hurt but also God's design to lead them to maturity in Christ.

A well-tried mountaineer is one who for years has pitted himself against cliffs and crags and has grown strong in limb, firm in resolve, through the climbing. A seasoned warrior is one who has been through the bitterness of conflict and bloodshed and has emerged scarred but strong.

A mature Christian is one who has known the reality of spiritual conflict, who has not always been victorious, but who by God's grace has set his face into the teeth of the wind and grown strong in faith under pressure.

The Lord has told us that to those whom He has called, to those who love Him, all things work together with good purpose. All the temptations, frustrations, disappointments, illnesses, yes even the griefs, all lead on to good in His design. One part of that good is a tried character, the full effect of which is holiness and faithfulness in our service of the Lord Jesus.

Let us single out one particular way in which steadfastness has its full effect. If you suffer, you can sympathise with those who are suffering in a way which is quite impossible without personal experience of hardships. More than that, your hardships will gain you a hearing.

When people know that you have "been through the mill," as we say, they will listen more readily to what you say about God's Word and Christ's salvation. Your suffering, you see, shows them that your religion is not all theory, not merely something you read in a book, but it stands up to the tests and the shocks of life.

That is why St. Paul wrote, "Blessed be the God of all comfort, Who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are

comforted by God." (2 Corinthians 1:3, 4).

This is an age that tests the backbone of every Christian. We need a proven faith, and if you seek to obey Christ as Lord you may be sure that your faith will be weighed, tested and tried by adversity. What will your reaction be?

3. The Reaction to Trials.

Well, what is the wrong reaction? To be sorry for yourself! Be warned against self-pity. It will poison and erode your spirit with bitterness. Be warned against the phrase "if only," lest you should say wistfully "if only it had happened" or say defiantly "if only it had never happened." Do you think God made a mistake?

What is the right reaction? "Count it all joy." Rejoice because God loves you, because He turned your heart to love Him, because He controls all your circumstances and even the hairs of your head are numbered. Rejoice because you know the Lord will not allow anything to touch you which is not for your spiritual good and His glory, and because His grace is adequate for every need.

If you are sorry for yourself it is a clear sign that you love yourself far more than you love God.

If you love God you will thank Him for opening your eyes to see that He has a loving providence, a good plan, a perfect design to make you a strong, useful, mature Christian. What is your reaction to trials? Count it all joy, brethren, because finally there is

4. The Reward of Endurance.

"Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love Him" (James 1:12). We know that eternal life is not earned by our merit. We do not win salvation as a prize but receive it as a gift, undeservingly, from our Saviour Christ. We do not win the crown of life as a prize but receive it as a gift or reward, as a mark of divine favour and approval. It expresses in symbol what is expressed in the words "Well done, good and faithful servant."

BAPTISM RECOGNISED

(Utrecht, Holland).—The Roman Catholic and the Dutch Reformed churches in the Netherlands have agreed, after prolonged discussions, to recognise each other's baptismal ceremonies as valid.

In future, the two churches will exchange baptismal certificates on request in cases involving the question of whether a person is legitimately baptised.

Discussions on the question of Baptism began after controversy arose over the conversion of Princess Irene of Holland to Roman Catholicism. — E.P.S., Geneva.

To the man of James' day a crown was a familiar thing. It would be a garland of leaves, or occasionally a circlet of gold, and a crown meant above all that something was done.

The race had been trained for, entered and run, and now it was over; the poetry competition had been judged and was now ended; years of civil service had been completed. And as a mark of favour and approval the crown of leaves was given.

So too for the Christian the crown means that something is done—the struggle with self and sin is ended — and now? The crown of life! No dead, lifeless

crown of faded leaves or cold metal is this, but life eternal with Christ. No dullness, no illness, no depression, no loneliness, no want, no disappointment, but praise, pure love, holy joy with God.

Jesus said, "Be faithful unto death, and I will give you the crown of life" (Revelation 2:10). It is the nature of Christian faith that now we believe what we cannot see, but a day is coming soon when we will see what now we believe. When you meet various trials, brethren, count it all joy. Endure them. Be faithful unto death and Christ will give you the crown of life.

EDITORIAL

POST-ORDINATION TRAINING

Recently an English journal commented that one of the hidden tragedies of the "Honest to God" debate was that a great many ministers had no idea what it was all about. If this is true, it illustrates the importance that the pastor of the congregation should be able to come to grips with such new ideas.

Books and paperbacks abound to propagate new and radical ideas, and senior schoolchildren as well as students expect that their parish clergyman has thought seriously about science and the Christian Faith, or the question of the faith and determinism or situational ethics.

The Rev. William Still, of Aberdeen, writing of the task of the minister today, has said that he must be willing "to shut himself up for long, laborious hours in his study, whether he thinks himself cut out for that kind of thing or not, there to pore over the Word, and all the enlightening books on the Word he can procure from every quarter, not afraid to look Barth and Brunner in the face, and even Tillich and Bonhoeffer and the rest of the modern set, and learn to know what in them is food and what is offal. No man is going to make impact upon this deadly day who has not laid himself on the altar of that kind of sacrifice."

This is well said and needs to be reiterated in this day of superficial reading and ephemeral study. A man can still bury himself in a lexicon and arise in the presence of God.

There appears to be an important place for post-ordination training as an aid to the minister in his work and learning. Some denominations in this country have established such training for parish ministers so that they may better meet the demands of today. Few ministers today can undertake a solid reading program and some wonder where they should begin.

Evangelicals should give serious consideration to the whole concept of post-ordination training. At the present time, in the diocese of Sydney, there are a few varied schools or courses which are held from time to time. But there faces us a double need in such post-ordination training. The minister should be able to have access to a large library and to the guidance of a theological teacher. He also needs to share in forums on counselling and pastoral problems.

Often help in this area is more relevant after some years in parochial work than trying to cope with these during college training. It will be of special value if both Biblical and pastoral studies could overlap and be related to each other.

A month's course after seven years of pastoral work could revolutionise a man's whole ministry. The whole concept bristles with problems, but with understanding and vision none should be insuperable. It is amazing how in the past both parish and minister have come to a convenient arrangement for him to do a chaplaincy on a migrant ship, and parishes have coped for several months quite adequately.

The on-going education of the clergy in his own study and in some corporate activity is an important priority in current church affairs and should be faced by churchmen now.

NEW USE FOR GLEBE LANDS



A building application has been lodged with the Sydney City Council by the Board of the Church of England Retirement Villages for the first new buildings to be erected on the Edgecliff, N.S.W., Glebe, which is administered by the Glebe Administration Board of the diocese of Sydney.

The Board of the Retirement Villages has already made application to the Department of Social Services for approval of the proposals.

Approval is being sought for two types of accommodation to be erected in the Jersey Road section of the glebe for the use of retired people:—

1. An eight-story tower block

ONE CHURCH A MONTH.

(Grand Rapids, Michigan).—Speaking here to the annual Synod of the Christian Reformed Church, the Rev. Roger Greenway, professor at the Juan Calvino Seminary in Mexico City, said that if a missionary devotes his full time to direct evangelistic work in some parts of Mexico he could establish one new congregation a month. There are 'unparalleled opportunities' for the Gospel, he stated, especially among the Maya Indians, which are 'wide open' for Protestant missionary work.

(RES)

The name, "Macquarie Towers" was chosen to commemorate the significant place which Governor Lachlan Macquarie has in the establishment of N.S.W., and his important place in the development of church life in the colony.

● Illustration: Architect's impression of the proposed new Church of England Retirement project to be built at Edgecliff, N.S.W.



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Significant book by Archbishop

MAKERS OF OUR HERITAGE. A survey of four evangelical leaders, by Marcus L. Loane. Hodder & Stoughton. U.K. price 25/-, pp. 191.

Books

The publishing of a book written by the Archbishop of Sydney is a significant event and a review of former episcopates shows that this is a rare event.

This book is a biographical study of four undoubted leaders of the Evangelical movement. They are John Charles Ryle, Handley Carr Glynn Moule, Edmund Arbutnot Knox and Howard West Kilvinton Mowl.

Archbishop Loane has written previously on Ryle, Moule and Mowl but the chapters on Knox and Moule are fresh studies. The one on Howard Mowl is more of a contraction of the large volume written about him.

There is some new material in that study and the Archdeacon who resigned after the conference of archdeacons at 2 a.m. is identified!

John Charles Ryle was Bishop of Liverpool and died at the turn of this century. His influence is still significant as his commentaries on the Gospels, his book on Holiness and his "Knots Untied" have been reprinted and widely read. "Knots Untied" shows that in Ryle's skilful hands the Word of God was like a hammer.

There are those who still say that their convictions crystallised when they read Ryle's "Knots Untied." This biographical study shows the strength of his leadership. A man of strong Biblical convictions who faced the turbulence of the Ritualists on one hand and the excesses of holiness teaching or attacks on Biblical authority on the other with the same sure confidence.

ATTENTION

The responsibilities of Diocesan work were not to spoil his forceful proclamation of the Gospel and he took the new opportunities that came to him. His diocese prospered and far beyond its borders he was the great clear spokesman for Evangelical Truth.

Groups at Evening Prayer

A Winter "School of Mission" at St. Philip's, Caringbah, N.S.W., on six consecutive Sunday evenings included congregational discussion groups. A series of studies on the Acts of the Apostles (set lessons) under the title "The Church in Action" was conducted.

The Rector, the Rev. R. E. Lamb, preached an expository introduction to the topic of the night and this was followed by congregational discussion of set questions under lay leadership. The Wardens and Church Committees were the main discussion group leaders.

Between 60 and 100 people attended the School of Mission.

Handley Moule as a boy listened with rapt attention to the sermons of Ryle which set forth justification by faith with such emphasis and he was later to be Examining Chaplain to Ryle.

Moule's story is one of spiritual strength and beauty. The son of a vicarage, the principal of Ridley Hall and the saintly bishop of Durham (1901-20) are the elements of the biography. His greatness is shown, not in the business of a diocesan administrator and the judge of men, but as principal of a Theological College and a commentator of Holy Scripture. "He stood before men, Greek text in hand and held it up word by word as it were to explain and expound with charm and with insight." He stood as the sensitive and profound commentator on the writings of St. Paul.

The study on Knox is full of interest and it breaks much fresh ground. Knox was a contemporary of Moule. A man of proven intellectual brilliance, he left Oxford with a Triple First. Like Ryle he was to know personal sorrow of deep anguish. He was Bishop Suffragan of Coventry in 1894 and in 1903 Diocesan Bishop of Manchester.

AUTOCRATIC

Nevertheless the energetic efficient leadership in so many areas of diocesan life was memorable; and it was a leadership which was not to stop at bricks and mortar but to give a lead in real evangelistic outreach. The Bishop's Mission to Blackpool was proof of that.

The leadership of Knox was decisive in the defeat of the 1928 Prayer Book. It was all the more significant when it is recalled that it was the leadership of a man in his eighties.

Archbishop Mowl's leadership in the Diocese of Sydney is well known to us. He became a leader and spokesman for evangelicals far beyond his own diocese.

Robert Louis Stevenson: There is nothing but God's Grace. We walk upon it; we breathe it; we live and die by it; it makes the nails and axles of the universe. — "Decision"

He left England as a young man in 1913 for Canada having been made a Deacon by Bishop Knox. His qualities of character and immense capacities for work were to mark him out as an outstanding leader. His warm qualities of spiritual leadership were to win the hearts of his clergy and people. And that leadership was to come to an end in 1958.

Archbishop Mowl's study is naturally intertwined with the affairs of Sydney. But the book as a whole, has a real interest for Sydney Diocese. Archbishop Wright had been Knox's Archdeacon at Manchester and he was to do many things in Sydney which he had seen Knox do in Manchester. The policy of Wright on the chasuble illustrates this.

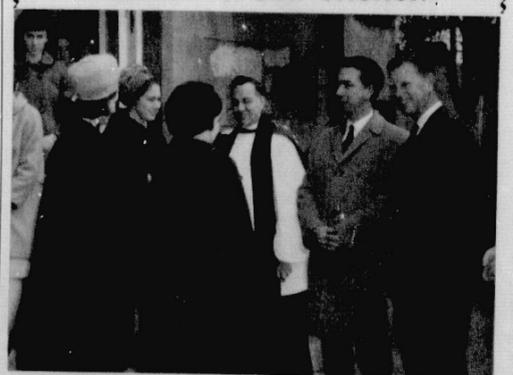
Likewise Archbishop Mowl was to maintain a correspondence with Bishop Knox and used to consult him. Archbishop Mowl was junior in years to Bishop Moule but there were real ties of friendship between them and Mowl's name was one submitted by Bishop Knox when Archbishop Wright died.

The book has a significant preface. It takes up the theme of these cross-currents which appear in the book. It deals with Evangelical Continuity. The author has important things to say about true biblical evangelism. He says the evangelical faith and continuity is marked by the authority which Christ gives to those who hear His word; by its scholarship where Faith and Reason are yoked together and by personal devotion.

The preface is as important as a statement of evangelical belief as any part of the book and it is expressed in words that are as direct and positive as any of Ryle's and in language that is as poetic and sensitive as Moule's.

● MORE REVIEWS ON PAGE 7

PREMIER AT S.A. CHURCH



● The Premier of South Australia, the Hon. D. A. Dunstan and Mrs Dunstan, attended Holy Trinity Church, Adelaide, recently when the Morning Prayer Service was recorded for broadcast throughout Australia by the A.B.C. Mr Dunstan, who is a member of the

Synod of the Diocese of Adelaide, read the Second Lesson. In the picture are the Premier (second from right) and Mrs Dunstan, their daughter Brown, and the Rector, the Rev. Lance Shilton and Mrs Shilton, and the People's Warden, Mr P. A. Smith.

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Notes and Comments

HUMANIST POLICY

Some weeks ago in London the British Humanist Association had a policy-making meeting at which it decided that its main attack on religion in Britain should be on the teaching of religion in the state-supported education system.

This is old hat in Australia where rationalists, secularists and humanists have been pressuring state departments of education for a number of years. Ministers of education have met deputations from these people and have no doubt solemnly listened to their views. They have a right to their views but we would be alarmed to feel that ministers would be influenced by them.

They do not represent the great body of Australians. They speak only for themselves and they would be the first to admit that their numbers are infinitesimally small compared with those who value the Christian faith.

There is a Christian humanism but an aggressively anti-religious humanism is seeking an attention it does not warrant. More and more of it is winning time on national radio and television and the A.B.C. has got to the stage where it allows human-

ists to proclaim their scepticism under the heading of religious programs. This is too much.

THE PRIMATE & GRAHAM

For a considerable time we have been urging the whole Australian Church and its leaders to get behind the 1968 Graham Crusade. One of our critics said that only Sydney or bishops from Sydney would support it. Then Archbishop Woods commended it. Then Bishop Richards of Bendigo and numbers of other diocesan bishops. Now we are glad to say that the Primate, the Archbishop of Brisbane has commended the Crusade and there will be Anglican representation on the Queensland Committee, namely, Archdeacon Brian Ward and the Rev. Bill Cater of South Brisbane.

Canon Frank Coaldrake said about Dr Graham that no other person sends so many missionaries to A.B.M. Writing to Melbourne's "See," he continued, "Our Church needs missionaries. Billy Graham calls them out and they're good."

Archbishop Strong reports that the Principal of St. John's Morpeth said that the College had never had so many ordinands as in the years which immediately followed the last Graham Crusade.

And so the volume of support mounts as we realise that we cannot dictate the way in which we would like the Holy Spirit to work in men's hearts. The Archbishop of Sydney has called the Church to pray regularly for the Crusade and all the preparations. Prayer for the Crusade

should be included in all our services.

We expect great things from God and we will pray and work accordingly.

BANKRUPT MODERNISM

Some time ago we referred to Modernism's bitter fruits in the falling off of candidates for the sacred ministry in churches which have been greatly influenced by modernism.

The 50th annual conference of the Modern Churchmen's Union held at Oxford recently produced some utterances which clearly demonstrate its complete bankruptcy. Canon Hugh Montefiore, Vicar of the University Church at Cambridge and, incidentally, a member of the Archbishop of Canterbury's recently appointed Commission on Doctrine, was the spokesman. He said:

"Men usually remain unmarried for three reasons: either because they cannot afford to marry or there are no girls to marry (neither of these factors need have deterred Jesus); or because it is inexpedient for them to marry in the light of their vocation (we have already ruled this out during the 'hidden years' of Jesus' Life); or because they are homosexual in nature, inasmuch as women hold no special attraction for them."

"This homosexual explanation is one which we must not ignore. According to the Gospels women were his friends but it is men whom he is said to have loved. Possibly the hearer may shrink from this idea in disgust."

Whatever Canon Montefiore meant by the term "homosexual,"

and he later disclaimed any moral judgment in the term, Christians everywhere have been disgusted by this contemptuous treatment of the person of the Eternal Son of God.

DIVINITY DENIED

World attention has focused on this part of Montefiore's statement. Later in his address he said: "To identify Jesus with God was to make him an idol." These are the lengths to which a Modernist theologian will go.

Not a shred of New Testament evidence is adduced. The Bible is quite irrelevant beside the enlightened intellect of the theologian. Authority has gone — indeed we might say that Christian sanity has fled.

While men like Montefiore sit on the councils of the Church, while men hold such opinions and give leadership in the move to corporate unity, evangelical Christians of all persuasion cannot work with them. We have another Lord whom they know not nor revere. We will hold fast to His Word only.

PRIMATE'S REBUKE

The Archbishop of Canterbury who opened this conference, said later: "There is no evidence whatever to support Canon Montefiore's reported ideas. Christians believe that Christ's jealousies with both men and women were those of a perfect man."

THEY SAY

It was sad and angering the other day to read that the Government of Australia rules out the possibility of Papua-New Guinea becoming a State of our Commonwealth. This may not be either the right or the only solution, but at least we should give the Papuans the chance to be one of us if they want to be.

—Bishop Bruce McCall of Wangaratta, Vic.

★ ★ ★

It is true that we might as well have a sign up over our Churches — "COME IN — WE DON'T GO OUT!"

—Rev. Reg. Hanlon, Chatswood, N.S.W.

★ ★ ★

The Ecumenical Movement has become part of an attempt by the Churches to escape from having to face up to reality.

—Canon John Collins in St. Paul's Cathedral, London.

★ ★ ★

"The Bishop of California, the Rt. Rev. C. Kilmer Myers, called on all Protestants to acclaim the Pope as the chief pastor of the Christian family." His proposal, contained in a sermon at Grace Cathedral, said that all Christians should acknowledge the Pope as 'the Holy Father and God of the universal church'.

"This monstrous suggestion is just another indication of the trend within so-called Protestant ranks. Let all Bible loving believers rise up and repudiate such a suggestion as not only violating conscience but blaspheming the name of God, in suggesting that the Pope be 'God of the universal Church.' God is not a man. Numbers xxiii, 19. —The Editor of The Bulwark, Scottish Reformation Society.

★ ★ ★

He is "the same yesterday, and today, and forever." His Word "endureth forever" too. And the human habit of treating Him and His laws as old-fashioned and outmoded hasn't changed either. It is almost as old as the hills. People put their family or business interests before God and His Church way back in Old Testament times. Sabbath observance was just as inconvenient for the Israelite farmer or merchant as for the Australians of today. Human nature hasn't changed, and neither has God. Have you ever realised that Jesus Christ did not make it easier for Jews of His time to get a divorce than it had been previously? He made it harder, because he refused to countenance it at all, and told them that while Moses had allowed it, he had done so only because of the hardness of their hearts.

—Canon Roderick Johnstone, Beecroft, N.S.W.

★ ★ ★

What priority do we give day by day to the learning, understanding of the teaching of Him who we believe to be "the way, the truth, the life."

If Christ is Central His authority is final.

—Bishop Ronald Richards, Bendigo, Vic.

Evaline A. Hines

There recently passed to higher service a gracious old lady, Miss Evelyn A. Hines, officially known as Parish Helper of St. John's Parramatta, N.S.W., for over 50 years.

Since her retirement five years ago, she spent the remaining years of her life at the Mowl Memorial Village, Castle Hill, peacefully and happily amongst many of her friends and acquaintances.

Her lifetime dedication and devotion to the Church and the community knew no bounds, and she ever stopped and stooped to help some one in need. God only knows to what extent His enabling power and grace favoured this humble disciple of His, and the ready response she made to all His calls and many challenges to succour and to save.

Ten years of two World Wars, peace time, early century poverty and depression years, in sickness and sorrow and in need — Miss Hines was to the fore on the home front, for Christ and His cause — and the city she loved and served so faithfully and effectually all her life.

Her love for all, especially children, never ceased and many a young heart has been won for the Lord and who are now parents and grandparents, enjoying the fruitfulness of the Christian life, and training and teaching over former years.

Miss Hines was also an authority on local, district and church historical events, and many students and leaders have gained valuable help through her long experience and knowledge of the past.

Miss Hines had served over the period of five rectors, The present Rector, the Rev. K. L. Loane, conducted the service and many tributes were fittingly paid to one whose unique contribution to the witness of the Gospel in the community is remembered with deep affection and regard by a wide circle of parishioners and other friends.

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Letters to the Editor

Communism and Vietnam

Enclosed is a copy of an extract of either a speech or writing of Lin Piao (am not sure of its origin). It was used and published by Dugal-Munro last year. Should you wish you could doubtless verify it with him.

This thinking of Lin Piao certainly takes the Vietnam struggle out of the realm of a purely Vietnam matter — the kind of drivel so many well-meaning, and unfortunately some highly placed, persons who give forth all too often in this and other countries. Freedom often breeds complacency and apathy, and the skilled planners and propagandists of the Reds are fully aware of this. They even succeed in taking in cleverly many of the Christian idealists.

D. B. Knox recently had a two-part talk (2CH, 9.15 p.m. Sunday) on "The Christian's Attitude to War" that I thought was worthy of study so I wrote for a copy.

The Bible tells us that David was "a man after the heart of God" — and yet David relied on God often to guide him in battle. The Bible also says that "God is the same yesterday, today and forever." I believe that God would not want us to be passive in this evil advance of cruel, atheistic Communism that counts human life as of very little value — merely something to be used as a means to an end.

Jesus Christ gave us a nobler concept of human life than that when he said we should become "sons of God and joint heirs with Christ" — if we accepted God's way of life through Christ.

I, like any other responsible person, hate war but I believe there can be times and situations when not to resist evil is very wrong.

My good friend D. C. Tilghman, of Berry, sends me a gift subscription to A.C.R. and I find this a stimulating paper.

—J. H. Waller, Summer Hill, N.S.W.

Just as Communism in China succeeded by capturing the countryside and then encircling the cities, so the global Communist movement will ultimately succeed first by capturing Asia, Africa and Latin America — thereby encircling North America and Western Europe — and then by finally and decisively defeating the United States and its Western Allies. Win Asia, Africa and Latin America through wars of national liberation, and the U.S. and its Western Allies will be encircled, will be overwhelmed.

And where is all this to begin? It has begun already, and the place in which it has begun is Vietnam.

—Lin Piao. — 1965. (Deputy Premier Communist China.)

'Churchman' policy

Following your kind reporting of my appointment as the new editor of "THE CHURCHMAN," together with a few of the reviewing changes I was hoping to make, I have received a letter from a clergyman in Australia, who seems both worried and perplexed. May I be allowed to clarify the policy I propose to follow?

The clergyman says he is miles from a good bookshop and he relies on reviews for ordering books. In this I feel sure he is typical of many, and not just in Australia. Economic trends have meant that even in densely populated England good

bookshops are getting fewer.

Serious works of theology and church history will continue to be central in our reviewing, because we believe these to be of basic importance in serious Christian thinking and as a basis for all sound pastoral work. We shall also try to review and evaluate in a non-technical way some of the more significant specialist works in theology. This much will be the heart of our review section as it has been for many years.

But as the volume of books coming off the press increases, so it is necessary to become more selective. We shall notice the less important works, but more briefly. This will enable us to have space to evaluate the more important ones and say why they are important. The first change I shall be making is this greater degree of selectivity.

The other change is to extend the range of subjects covered into social and cultural areas. It was this that seems to have disturbed my Australian correspondent, but let me at once assure all your readers that this means no capitulation to the old-fashioned liberal social gospel. Far from it.

It is in line with proper Reformed teaching which sees God as sovereign over all life, not just theology and ecclesiastical life. For example, the field of educating the young is of cardinal importance to any church, though the application of Christian principles will vary from country to country. Again, a whole science of religious sociology has grown up recently, and whilst we Evangelicals may not like some of its conclusions, the answer is to produce a more Evangelically oriented sociology, not just ignore it.

Or again, take cultural questions — Christian attitudes to music, literature and arts; we shall weaken our Evangelical impact if we ignore all this and leave it to other Christians. Finally, national and international affairs. We have no intention of taking a political line, but there are many political issues which have ethical and theological questions mixed up in them. In-

cluded the whole question of the national unit against large international blocs is very relevant just now to the Common Market debate, to the traditional Protestant trade lines within the Commonwealth and with northern Europe, and to the whole issue of the independence of a Protestant nation.

We cannot hope to cover all this exhaustively, but we do hope to widen our horizons a little without in any way departing from our Evangelical and Reformed faith, or losing the centrality of theology proper.

—Geravse E. Duffield, Editor, "The Churchman."

Strange binding words

Those who like to read meanings into strange happenings will be interested in the following discovery.

I have a copy of the Roman Catholic book, "The Key of Heaven, A Manual of Prayer For the Use of the Faithful," published in London about 50 years ago by Burns Oates and Washbourne Ltd., publishers to the Holy See.

This book is bound with padded covers which through age have come apart. I find to my astonishment that the enveloping padding is no other than pages with a printing of the 39 Articles!

Could the Nihil Obstat and Imprimatur therefore include the 39 Articles? Was the book-binder simply near-sighted, or a far-sighted forerunner of the ecumenical movement? Was he a practising Anglo-Catholic? Has he given like protection to other publications for the Holy See? The implications might be enormous!

—John L. M. Dooley, Brookvale, N.S.W.

Bishop Blackwood Memorial

The enthusiasm and inspiration by Bishop D. B. Blackwood for the missionary work of the Church will be remembered for many years to come by the Overseas Department of the Church of England in Tasmania.

As several donations had been received by the Department in appreciation of the life and work of Bishop Blackwood, it has been decided to build upon these donations and set them aside for missionary work as a practical reminder of the inspiration which his life and work provided.

Should sufficient donations be received, the money would most likely be invested and the interest used to further missionary endeavour at home and abroad. The nature of the memorial might be that of a "trust" or a "fund" depending on the amount received.

From his very earliest days in the ministry, Bishop Blackwood had shown his paramount purpose of "making Christ known" as widely as possible.

His particular interests lay in the work of the Church Missionary Society and the Church of England Men's Society, in whose councils he remained a vital force until the time of his death. His influence has been widely felt, not only in Tasmania and Gippsland but all over Australia and in her missionary fields overseas, through the clergy whom he trained and the laity whose faith he nurtured.

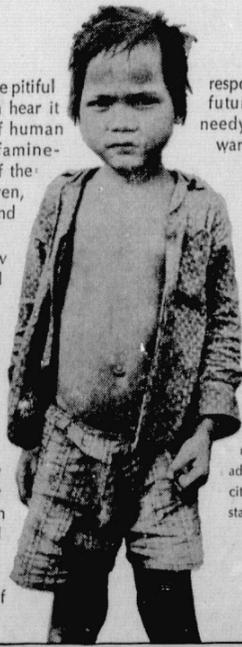
Any wishing to contribute to the "mark of appreciation and thanksgiving" for the life and witness of the late Bishop D. B. Blackwood as proposed by the Overseas Council may send their donations to me at:

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 —(Rev.) M. R. STANTON.

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WORLD VISION IN SAIGON

"The Bible promises there will come a day when men will turn their swords into plowshares," began Dr. Bob Pierce at the groundbreaking for the Saigon World Vision Christian Embassy.

"Today there is the greatest production and output of swords in history. The building for which we break ground today is for the production of plowshares—from whatever material we can obtain.

"From this site we shall plow—to sow medicines, relief supplies, literacy, schools, care for untended children, aid for the maimed and wounded."

Ground was first broken by Lieutenant General Nguyen Van Thieu, chief of state and front running candidate in the Vietnamese presidential race. Thieu said of the planned building,

"The administrative building and training centre to be erected on this site indicates that World Vision is here to stay—to stand with us for the needs of our people today and to build with us for the bright hope of tomorrow.

"It has been gratifying to me to learn that the work of World Vision is essentially a people-to-people program.

"This is true not only in the nature of their work here, but in the fact that they are a private voluntary agency and derive their support from many individuals and families in the United States and Canada and around the world.

"It is to me significant also that this agency has not just

come with its personnel to do its work all by itself . . . but that in this training centre it will seek to help young men and women of Vietnam to find a useful place of service for the country."

Special honoured guest for the occasion was United States Senator Frank Carlson of Kansas, who is a member of the board of directors of World Vision. Others participating in the groundbreaking ceremonies included Special Minister Trung Thai Ton, representing Prime Minister Ky, and Minister of Social Welfare Nguyen Xuan Phong.

Invocation was offered by the Rev. Doan van Mieng, president of the Evangelical Church of Vietnam, and the benediction by the Rev. Pierre Medard of the French Reformed Church.

The Christian Embassy is to serve not only as World Vision's administrative and relief goods distribution headquarters, but as a leadership training centre covering social work, literacy training, educational and para-medical training services.

—WORLD VISION.

Dominican says Church corrupt

A Dominican priest said yesterday that it was impossible for him in good conscience to remain a Roman Catholic minister "without publicly acknowledging and repudiating the corruption and misrepresentation of the Gospel within the Church."

Fr. Giles Hibbert, of Blackfriars Priory, Oxford, was supporting criticisms of the Roman Catholic Church made by Fr. Herbert McCabe, who was re-elected of his editorship of *New Blackfriars*, the Dominican journal, after describing the Church as "corrupt."

Fr. Hibbert said that corruption and misrepresentation had been made clear through Fr. McCabe's dismissal.

The reaction to Fr. McCabe's criticisms "more than confirmed" the original charges against the Church's ministry.

Although fellow priests have defended Fr. McCabe's right to express his views, Fr. Hibbert is the first to support him so strongly in public.

—London Daily Telegraph, 16/5/67.

SMALLEST PERCENTAGE.

Ethiopia, with 0.3 per cent, has the smallest R.C. population percentage of any African country. In South Africa it is 5.9 per cent; and in Rhodesia 7.4 per cent. The island of Reunion is 94.8 per cent R.C.; and the Seychelles Islands 90.5 per cent R.C.

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Books

GOD AND EVIL, by Dr William Fitch. William B. Eerdmans Publishing Company, Grand Rapids, Michigan; pp. 183; price \$2.65 U.S.

This book is the first in a series entitled "The Elmore Harris Series," and is published in co-operation with Toronto Bible College. There are no biographical details of the author on the back cover. The sub-title of the book—"Studies in the Mystery of Suffering and Pain"—is an accurate description of its contents; this very important subject is treated from a biblical, rather than from a philosophical, standpoint.

The author's position is thoroughly conservative; he finds from experience that the Bible is an authoritative book, "containing the whole counsel of God for man's salvation and deliverance from sin."

This little book should be of great value for anyone who needs a devotional and completely biblical treatment of the problems of evil, suffering, and pain.—B.R.H.

SHADOW OF THE ALMIGHTY, by Elizabeth Elliott, Hodder and Stoughton, London, 1967, pp. 256. Price 80c.

This is the paperback edition of the life of Jim Elliott, martyred missionary to the Auca Indians, which first appeared in 1959.

The handy pocket-book size will enhance the circulation which it so well deserves. Although the story may appear to labour somewhat in the early chapters, the reader is left with the unmistakable portrait of a young man possessed by a single purpose, to do the will of God.

An extract from his journal sums up his own experience of the making of a missionary—"So many missionaries, intent on doing something, forget that His main work is to make something of them, not just to do a work by their stiff and bungling fingers."—A.D.D.

CHRISTIAN THEOLOGY, by Jack Finegan, Hodder and Stoughton; 80 cents; pp. 176. ("Teach Yourself Books" series from The English Universities Press Ltd.)

This paperback reprint "reflects the increased concern of our time with Theology." The book has three sections—God, Christ and the Church. Dr Finegan gives many illustrations to explain the problems he treats

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Recently returned from overseas.

including some from his previous archaeological books.

He puts things well, e.g. page 73, "It was not that He (Jesus) was unable to sin, but that He was able not to sin." There is good sermon material here. The book would help many a Christian who wanted to know more of his faith, or "to give an answer of the hope that was in him." Not everybody would agree with Dr Finegan, e.g. in his universalism. The range of the book is wide, but the treatment of each topic is sound; altogether an excellent little book.—T.F.M.

ADVENTURES WITH GOD: Scientists Who Are Christians, by James C. Hefley, Zondervan (U.S.A.), 1967; pp. 124; U.S. Price \$2.50.

"Adventurers With God" is both an interesting and a very readable book about the relevance of genuine Christian faith in this present scientific and technological age. It is neither philosophic nor apologetic in the formal sense, but raises, out of real life situations, thought-provoking questions of basic significance in this whole area.

The author is not a scientist, but an American Baptist Pastor with a "Southern" flavour and a flair for biography who, in recent years, has given himself to free-lance writing and travelling on "an interviewing ministry, meeting with Christians in many professions and learning from them the secrets of their spiritual growth." This book is the outcome of his encounter with "fifteen doctors of science and medicine who have found life to be an Adventure With God."

His subjects are all men of notable achievement—many are leaders—in their own fields, ranging from medicine and surgery, genetics, geriatrics and psychiatry to electronics and space exploration. They each tell of the mutual interplay of their pursuits in science with their Christian faith and of the enrichment that this brings to their own lives in the service of God.

"Adventurers With God" in some ways raises more questions than it answers and, for this reason, is to be commended with confidence to all thoughtful people, both clerical and lay, to youth workers and parish groups of all kinds. It would serve well as a source-book for sermons and Bible-study discussions.

—A.D.D.

SEXUAL HAPPINESS IN MARRIAGE (A Christian View of Sex and Marriage) by Herbert J. Miles, Zondervan, Michigan, U.S.A., 1967; pp. 158; U.S.A. \$3.95.

This book contains helpful detailed information. Unlike many other books on this subject the detail is related to the whole in a way that ensures that the reader never loses sight of the overall purpose of God in creating male and female.

After asserting, in the preface, "Sex is not just a physical something. Sex is physical, but at the same time, it is a spiritual, emotional, mental, social something" the author deals with each of these aspects in the light of scripture and in the light of a research project with 151 couples.

Some may want to interpret the quoted Scripture differently, some will question the validity of the research project. The book is still valuable without these.

Contrary to the author's suggestion your reviewer thinks that clergy, unless specially trained, would best help by supplying a copy of the book rather than by giving the information directly.

—G.B.

THE CHRISTIAN LIFE AND SALVATION, by Donald G. Bloesch, Eerdmans, Grand Rapids, Michigan, U.S.A., 1967; pp. 164. Price \$3.50 (U.S.).

The pressures exerted by ecumenical dialogue and the so-called secular theology may evoke two kinds of response from conservatives—confrontation, with an uncompromising restatement of traditional positions, or rapprochement, which eases the pressure, whilst avoiding compromise. This book appears to be an example of the latter. The author's chief concern is with the problem of relating the Christian's response to God's free grace in salvation, to the realisation of that salvation, His

approach is generally Reformed, though he seeks to go beyond this in his appraisal of the Christian life.

After defining salvation, he proceeds to restate and apply to the contemporary situation the three tenses of salvation, past, present and future. This involves an examination of the historical ground of salvation in the death and resurrection of Jesus Christ, the interpretation of cross-bearing in present experience, and the consummation of it all.

On the way, the author acknowledges the clamour of the secular theologians by stressing the involvement of the saved with the agonies of the world about them, and the need for "social holiness."

For Roman Catholics he has some conciliatory comments on such matters as sacramental confession, the community life and the Lord's Supper as "a means whereby we are enabled to remain on the path to salvation." Whilst the book is valuable as a survey of the subject, it disappoints in that it fails to carry a conviction of the author's own answer to the main problem. This is because it is not argued or developed adequately.

A catalogue of various views followed by "Our position is . . ." is informative, but not convincing. For example, the statement "Even those in the nether world who finally repent and cast themselves on the mercy of Christ will finally be saved," or the concept of hell as a "sanitarium for sick souls" presided over by Jesus Christ, requires more than dogmatic assertion to gain wide acceptance.

Otherwise, apart from an unfortunate fault in style—the constant use of that overworked word "facet," and the frequent reminder that there are two poles of salvation, subjective and objective—the book fulfils a pioneering task in opening up this area of discussion.

CHRISTIANITY OR SUPERSTITION, by Paul Bauer (English Ed.), Marshall, Morgan and Scott; pp. 158. U.K. price 25/.

All who are engaged in the work of ministry have frequent reminders of the prevalence of superstition. It is a religion with many. Its influence may be noticed in the lives of many who profess to be Christians and many who profess a materialistic view of life.

This book indicates a situation in the author's home country, Germany, more alarming even than in our own. The author has attempted a survey of the most common forms and offers a Christian commentary. The English publishers have done us a service by making it available to speak to our situation.

Chapters deal with such things as charms and spells, clairvoyance, dreams, ghosts, faith healing, witchcraft, horoscopes, palmistry, Lourdes and Fatima. In such a complex and controversial area Dr Bauer exhibits close study of his subject over a lengthy period, and a balanced Christian discernment.

The book is a valuable reference, helpful in explaining the current forms of superstition and understanding it within a Christian context. Well worth a place on the Christian worker's library shelf.

—G.H.F.

Gospel and shepherding the flock he is excellent.

For any student, lay-reader or pastor who will make the effort to disentangle principle from its practice in a different age the book has value. I found the chapter on pastoral visiting helpful.—J.E.J.

LOLOWAL, by Ruth Godden. The Wentworth Press, 48 Cooper Street, Surry Hills, Price \$6.50.

It is not easy to classify this unusual book. Mission history? Biography? Poetry? It contains all these, yet it does not fall into the usual pattern of any of them.

Miss Godden, who was born after her father's martyrdom on the island of Aoba in the New Hebrides, set out 60 years afterwards to capture from correspondence, personal interviews, and a visit to the island, an authentic picture of her father's character and pioneering work in the Diocese of Melanesia.

What may seem an excessive reliance upon quotations from love-letters and love poems establishes in the end a clear delineation of a sensitive and dedicated man, called to missionary work which was cut short after a very few years; three months of supremely happy married life, terminated by the apparently meaningless tragedy.

Yet who can say that God's purpose was not achieved? His work abides, and has grown and borne fruit. Miss Godden seems to have inherited her father's facility for poetical expression and uses it to affirm even through suffering the fulfilment of God's purposes.—C.E.W.B.

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—G.H.F.

SHORT NOTICES

THE SECOND MRS WU by Agnes Sanford, Arthur James Ltd., England. Pp. 256. 21/-(U.K.)

This is an unexpected book from the pen of Agnes Sanford, well-known for her writings and ministry in spiritual healing. It is a missionary novel based on pre-Communist China and is full of insight into all the intricacies and involvements of personal and family relationships of the China of that time. It also reveals the clashes of Eastern and Western ideologies. One wonders if it is in any sense a small slice of personal autobiography as it is a very revealing book, especially to those already acquainted with mission field tensions.

—E.J.D.

MY HAND IN HIS by L. A. Walsh, Oliphants, London, 1967. Pp. 96. 70c.

This is the quiet story of a sensitive soul seeking a personal relationship with God. The route is devious and varied but at last she knows that His hand is upon her life and all is well.

—E.J.D.

DOES ANYONE HERE KNOW GOD? by Gladys Hunt, Zondervan, Grand Rapids, U.S.A., 1967. Pp. 224. \$4.95 (U.S.).

A most readable book, appealing particularly to women, as it deals with the spiritual search of such varied people as an American socialite, a well-known authoress, a New Guinea missionary, a famous opera singer, amongst others. Their testimonies are as varied as their backgrounds and it is difficult to put this book down. The style is spontaneous and challenging.

—E.J.D.

CHALLENGE TO PRAY, by Jean A. Rees, Oliphants, pp. 96, 85c.

A series of 32 devotional messages addressed to those who lead prayer groups. The authoress is the wife of evangelist Tom Rees and has had much experience in organising prayer meetings for the Graham Crusades. A reprint of passages from her earlier book, "God Wondered."

—G.H.F.

PERSONAL WITNESS, by Leith Samuel, Oliphants, pp. 94, 95c.

A valuable guide to personal witness especially for the new Christian. Useful for training in counselling "inquirers." Originally these chapters were published in the Life of Faith Bible School. The Rev. J. Stafford Wright helps with suggestions for further study after each chapter.

—G.H.F.

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SUGGESTIONS FOR HOBART CATHEDRAL

ST David's Cathedral, Hobart, is to celebrate its centenary in February 1968. The Rev. Alfred G. Reynolds, rector of St. George's, Battery Point has made some suggestions for changes in the Cathedral to overcome its feeling of remoteness.

Visitors to St. David's are struck by this air of remoteness, usually attributed to its very substantial rood screen.

In a recent issue of the Tasmanian Church News, Mr Reynolds wrote:

I would like to see a Holy Table of simple dignity set in a Sacred Square bounded on the north and south sides by the transept arches, eastward by the steps of the chancel, and westward by the first pillars of the nave.

This would necessitate a re-

arrangement of the furnishings. The pews now designated for Government House and Bishops-court should be moved back in line with the first pillars of the nave.

The pews displaced by this move should be re-arranged, with those of the transepts, to face inwards towards the Square.

The chancel stalls might be turned to face the Square westwards.

The rood screen should be moved to a situation near the west door and form a much desired narthex.

The result of such a change would be:

First, a greater awareness of Community in Worship—a more complete sharing of the Lord's Supper by priest and people.

Secondly, the removal of the rood screen would disclose the lovely chancel and enhance the whole Cathedral, giving it an extended and more lofty appearance.

Thirdly, the acoustics would be greatly improved so that the priest-celebrant would be better heard.

And further, the choir and organ would be unmutted and heard to greater advantage.

Last of all, a narthex at the west end of the nave would be a useful addition.

Should this idea take root and come to fruition, may I have the privilege of sharing in it by personal service?

And as such an undertaking would require money to meet inevitable costs, may I be among the first donors?

Mainly About People

The Rev. Barry Maxwell, curate of St. Paul's, Wairoonga, is to marry Miss Jeanine Lang, of Kirrawee, at St. Mark's, Sylvania, on Saturday, September 16.

The Ven. William L. Walsh, who has been acting rector of St. John's, Darlinghurst, for the past six months, will be instituted to the provisional district of St. John's, Padstow, on Tuesday, September 19.

The Rev. Peter Lomas has been appointed the first full-time chaplain to mental hospitals in the diocese of Perth.

The Ven. A. G. Costelloe, rector of Wynyard (Tasmania) since 1950, has been appointed rector of Ulverstone.

The Rev. J. Greenhalgh, honorary deacon at Wynyard since 1964, has been transferred to the parish of Penguin (Tasmania).

Miss Lorraine Davis, Th.L., a physiotherapist from St. Alban's, Perth, W.A., left Perth on September 8 to serve with C.M.S. in Tanzania.

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lage, and I often heard him say that he had never met with more Christian kindness in his life.

The next step was harder again: this was to resign from his last Committees—from the Presentation Board and from the Federal Treasurership of C.M.S. last year. The last decision was perhaps the hardest of his lifetime: it was to allow Mrs Short to enter Neringah in May, while in impaired health and in great weakness he went to Canberra to stay with his eldest daughter.

He had been a man of great physical strength and energy, a strong, masculine character, a man who found no work too hard to undertake. His War record, his Water Board career, his life-long work for the Church and his wonderful devotion at home, all helped to lift his life above the ordinary. He was so staunch and so loyal, so steadfast and so reliable, that he will be greatly missed by all who knew him.

He had such high standards and made such great demands on his own time and strength that he may not always have known how much he looked for in others; but he was a grand friend in all circumstances; a husband and father whose life had the ring of nobility; and a humble, steadfast servant of Christ the Lord who never faltered.

The wheels of life began to run slowly after May. When he entered hospital last Thursday, "his strong man" as Bunyan has it, "bowed within him." But he leant on the almighty arm of the Son of God and surely heard Him say: WELL DONE, THOU GOOD AND FAITHFUL SERVANT... ENTER THOU INTO THE JOY OF...

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The Right Rev. S. J. Matthews, Bishop of Carpentaria who is 67, has announced his retirement from the see, possibly at the end of 1967.

The Ven. Robert G. Porter, O.B.E., Archdeacon of Ballarat, is to become assistant bishop of Ballarat. He will be consecrated in St. Paul's Cathedral, Melbourne on September 21.

The Rev. H. G. Biggs, rector of Franklin (Tasmania) since 1964, has been appointed assistant at All Saints', Hobart.

ACTION BY PROTEST

IN recent weeks there has been a good deal of public discussion about the quality of some television programs. Undoubtedly there are some good productions which deserve praise but there are others which reveal an undue emphasis upon violence, cruelty and sex.

Citizens with a sense of responsibility often ask what can be done to check these undesirable programs.

The Australian Broadcasting Control Board has laid down certain TV program standards and these are available from the Board's Sydney office at 109 Pitt Street, Sydney. Sections 6 and 7 are particularly relevant.

The most effective action is for the individual to telephone the TV station immediately if he considers that a program calls for protest. We should express our commendation when this is deserved.

The fact remains that a dozen individual telephone calls have more influence upon Press, radio and TV managements than probably any other available action.

It is the opinion of individual listeners or readers which counts with station and newspaper managers. You must give "chapter and verse." Vague and general statements are useless.

In addition to communicating with the radio and TV stations, it should be remembered that the Australian Broadcasting Control Board does take notice of speci-

fic representations. The prompt action of the A.B.C. Board concerning "You Can't See Round Corners" is an evidence of this and the Board specifically referred to "the many representations already received from responsible viewers."

All this means that alert citizens can do a great deal by taking the trouble to make their voices heard.

The chaplains commenced the course in comparative comfort, sleeping on stretchers in proper tents, and eating prepared meals at a secondary school cadet camp. Here they were instructed on the organisation of the Army, the role of the Australian chaplain in peace and war, and took part in discussions on morale, morals and the religious side of a chaplain's work.

On the second week the chaplains slept on the ground in bush country under two-man "hutches" or "dongas," eating from 24-hour ration packs. Map-reading, route compass marching and jungle survival techniques were taught.

"They're enjoying it all right," an instructor commented, "I can't understand it." One chaplain said: "If we are sent to a war zone, this course should give us some idea of how to take care of ourselves."

In view of rapid army expansion, chaplaincy work ought to be of increasing prayerful concern to the Australian Church.

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Army chaplains' survival course

Jungle greens, boots and rain capes replaced clerical suits and collars, shoes and supplies for 26 clergymen earlier this month.

The clergymen were C.M.F. and A.R.A. Army chaplains participating in a 14-day training camp at Crows Nest on the brink of the bleak Toowoomba mountain range one hundred miles west of Brisbane.

The chaplains commenced the course in comparative comfort, sleeping on stretchers in proper tents, and eating prepared meals at a secondary school cadet camp. Here they were instructed on the organisation of the Army, the role of the Australian chaplain in peace and war, and took part in discussions on morale, morals and the religious side of a chaplain's work.

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THE AUSTRALIAN CHURCH RECORD

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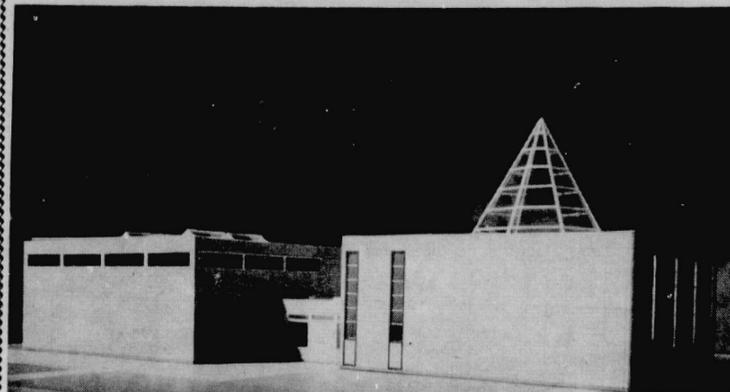
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BRITAIN'S FIRST METRIC BUILDING



The first permanent metric building in Britain is to be the new Anglican church of St. Francis, due to be built this year at Duston, Northants, in Britain. The structure will use a new metric system of industrialised building making use of prefabricated, standardised components in steel, concrete and wood, and is less expensive than traditional methods of building. A scale model of the new church, which is designed to seat 200-300 people is seen in this photo. The hall section is on the left.

RIDLEY STUDENTS AT HOLY TRINITY

ELEVEN theological students from Ridley College, including lecturer the Revd. John Williams, returned to Melbourne this week with a wider knowledge of the working of a busy city Church after a week's inservice training at Holy Trinity Church of England, Adelaide.

The students were billeted with parishioners, and they took part in the wide variety of normal activities at the Church. In addition, they had the opportunity of attending a series of lectures on different aspects of Church life.

The Bishop of Adelaide, the Rt. Rev. T. T. Reed, headed the list of Lecturers, who spoke to the students on different aspects of Church life.

Dr Reed spoke for an hour on "Marriage and Divorce" and answered questions for a further hour in a stimulating discussion.

Professor Malcolm Jeeves, Professor of Psychology at the University of Adelaide, gave an address on "The Biblical and Psychological Aspects of Conversion."

Mr John Court, Clinical Psychologist at the Royal Adelaide Hospital, and Lecturer at the University of Adelaide, spoke on "Personal Counselling."

The Rector, the Rev. Lance Shilton, who arranged the training week, gave lectures on "Guest Services," "Finance and Administration" and "Mass Media Communication." Other Clergy Staff members, the Rev. William Graham and the Rev. Charles Barton, spoke on "The Educational Program of the Church," "Youth Work," and "Pastoral Care."

Attendance at the Trinity Workers' Conference, a day-long session, enabled the students to gain an insight into the opportunities of working in a city Church.

The Rev. J. Graham Miller, Principal of the Bible Institute, Melbourne, gave the Bible Study and preached to 500 people at the evening Service on Sunday week on "The Scottish Reformation."

Theme of the Workers' Conference was "The Keele Consensus."

During the week in Adelaide the visiting students visited St. Barnabas' Theological College, Belair, and St. Michael's House, Crafer. They took part in religious instruction classes, and three of them spoke on their reasons for being at Ridley at a Service for Aged and Infirm on Thursday morning.

This is a monthly Service to which voluntary drivers bring between 90 and 100 people who could not otherwise attend Church. Some are in wheelchairs, others walk with sticks or canes.

Three of the visitors spoke. They were Canon Lau, Archdeacon elect of Singapore, studying at Ridley College, who was thankful to have had the chance of taking part in the varied outreach of the city Church.

Dr Hugh Williams, a civil engineer from Rhodesia, felt called to the ministry, but to escape it accepted a post in Pakistan. There he came in contact with the Pakistan Bible Institute and the Rev. Geoffrey Bingham. He realised afresh that he must study for the ministry and came to Australia.

Jim Holbeck had little contact with the Church from the ages of 14 to 22. His brother-in-law was called to the ministry and entered Ridley College. His witness and that of other members of the families touched his life, and he began studies at Ridley also.

All the students agreed that the insight into the life and outreach of a vital city Church had been invaluable preparation for their ministry, and recommended that this program should be repeated in future years.

Parishioners who gave hospitality thoroughly enjoyed the students' visit also.

One said, "It has not been all giving. We have received a great deal by having them in our homes."

S.A.M.S. MOVES FORWARD



Friday, September 1, was a historic occasion for the Australian Association of the South American Missionary Society.

The first full-time General Secretary, the Rev. V. W. Roberts, was commissioned by the Chairman of S.A.M.S., the Very Rev. Dr. A. W. Morton, Dean of Sydney, at St. Barnabas' Church, Roseville East.

The Preacher was the Rev. E. D. Cameron, Federal Secretary of the Church Mission-

CANADIAN CHURCH PERMITS REMARRIAGE OF DIVORCEES

THE Anglican Church of Canada has approved the remarriage of divorced persons and thus becomes the second member of the Anglican Communion to act in this way. The Episcopal Church in the USA has a marriage canon allowing the remarriage of divorcees administered at a diocesan level.

The Canadian canon provides for the remarriage of divorced persons while the other partner is still living unless there is some civil impediment.

The remarriage is subject to investigation and approval by a commission to be established in each of the Church's twenty-eight dioceses.

These commissions are to be set up by the diocesan bishop to review the circumstances surrounding the divorce and to ascertain whether the applicants have a true conception of Christian marriage.

A vote by Synod on August 23 overwhelmingly approved the canon.

Three bishops — the Right Rev. J. A. Watton of Timmins, the Right Rev. Eric Munn of Caledonia and the Right Rev. D. B. Marsh of the Arctic — opposed the canon.

Supporters claim the basic purpose of the canon, however, is not to make divorce easier, but to strengthen marriage and family life by making provision for preparation and support of those who are already married.

The section of the report dealing with the remarriage of divorced persons was reported by a theologian, the Rev. Dr. Charles Feilding, who acknowledged that the Church blesses only the Christian concept of marriage as indissoluble.

"But some marriages fall into sin. They die, or perhaps they were never Christian marriages to begin with, since the partners never intended to enter into a lifelong partnership," he told the delegates.

INDISSOLUBLE

Permission to marry according to the rites of the Canadian Church may be granted by the ecclesiastical matrimonial commission of the diocese concerned to the applicants "notwithstanding the marriage or marriages of either or both of them to another person or persons now living," if the commission is satisfied that:

- Any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto.
- The causes which led to the dissolution or termination were sufficiently grave to justify application.
- The applicant concerned tried in good faith before dissolution to effect reconciliation with the other party.
- If prior marriages of both applicants have been dissolved, there are grounds for special assurance of the probable stability of the intended marriage.
- If the applicants have committed adultery with each other, there is good reason for permitting the marriage other than an intention to enter into a mere pro forma marriage to legitimate a child or children.
- If a former wife of the male applicant is living, adequate provision has been made according to his means for the former wife, or there is good reason why the applicant should not be required to make that provision.
- Proper provision has been made for the care, maintenance, education and advancement of minor disabled

Continued Page 3

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