

Mainly About People

JEAN REES HERE FOR CONVENTIONS

Mrs Jean Rees, widow of Tom Rees, the distinguished English evangelist, is visiting Australia and New Zealand as the overseas speaker for the Christian Women's Conventions International in February and March.

In the English village of Pad-dock Wood where she lives Jean is busy as what she terms "a spiritual midwife" to the many people who are being converted as a result of a lively church and witnessing Christians.

Mrs Rees has a son and a daughter and five grandchildren and tries to keep Monday afternoons free for her oil painting group, and usually manages a round of golf a week.

As an author Mrs Rees is well known, perhaps her best known book being "Danger, Saints at Work" which has recently been updated as "Danger, Saints Still at Work." Her biography of her husband "His Name was Tom" is on sale now in Australia.



MRS JEAN REES

MORPETH BOOKS TO UNIVERSITY

St John's College, Morpeth has decided to place certain books from its collection on permanent loan with the library of the University of Newcastle. Some 1200 items have already been sent to the University library.

This is the first part of the perpetual loan and it includes over 100 pre-1800 items, among which are leather-bound and parchment editions of the Fathers mostly seventeenth and eighteenth century, sermons of Jeremy Taylor, Lancelot Andrews, etc. a 1743 edition of Newton's Principia and many other rare and valuable works.

These books form the largest and most valuable addition yet made to the University Library collections and in their original bindings are a most handsome enrichment of the University Library shelves.

Many of the books were part of Bishop's Tyrrell's library. It is hoped that a complete listing of the books will be published in the near future, including a list of those books known to have been in Bishop Tyrrell's library.

The location of these books in the University Library where a considerable proportion of them will be on permanent exhibition in the Library's Special Collections Room is indicative of the growing co-operation between the University and other tertiary institutions in this region.

white unit with \$100 (1st) and \$50 (2nd) prizes and a colour print and colour slide unit with \$50 prize each. There is also a black and white photo-journalists section open to all working photo-journalists of Australian newspapers and magazines with prizes of \$100 (1st) and \$50 (2nd).

All entries will be displayed in Sydney during May, which will coincide with the Home Mission Society's 117th anniversary.

Entries close on April 16 and entry forms are available from the Home Mission Society, 4th floor, 387 Kent St, Sydney, telephone 290 1011.

Meet the marriage guidance expert

All interested in marriage counselling will have the opportunity to meet a man highly skilled in this field in a special seminar to be held in Sydney this month.

He is Dr H. Zerof, Assistant Professor at the College of Human Development and Learning at the University of North Carolina.

A seminar entitled "The minister's role in marriage counselling" will be held in the nicely appointed conference room at Callan Park Hospital, Balmain Road, Rozelle, on Wednesday, March 21, 3 to 5 pm. Ample parking is available in the hospital car park. The seminar is open to ministers, deaconesses, parish sisters, Church Army officers and other interested people.

Canon W. K. Deasey, Director of Chaplains, is in charge of the arrangements.

Closed by protest

Following protests by Christian young people in Denmark and the publication of a British report on pornography that reflects unfavourably on the Scandinavian country, Copenhagen police closed most of the city's live sex shows.

Sydney hobbyists won't be saps

When Sydney Anglicans met at West Lindfield parish hall late last year and decided to form the Sydney Anglican Philatelists' Society, they had second thoughts when they found the initials read SAPS.

So they founded Sydney Anglican Stamp Society (SASS) instead.

Some 20 ministers and people turned up at West Lindfield and

the society has been launched with the following officers: President, Rev Norman Gelding; Treasurer, Rev Colin Campbell. The Archbishop of Sydney has consented to be patron of the society. It has arranged an exchange day on Saturday, March 10, from 10 am to 4 pm, at Christ Church hall, Lavender Bay. All who are interested in stamps are invited to come and go as they please at any time. Membership is \$1 yearly and is open to all Anglicans.

The Australian Church Record

No 1533

First published 1880

Registered for posting as a newspaper—Category A

March 22, 1973

Young people appeal to nation's leaders

Over 2000 converge on Canberra and Parliament House

Months of preparation and a week of concentrated outreach climaxed in KAIROS 73 held in Canberra over the weekend of March 2-4. Over 600 young people from Sydney, 450 from Melbourne, 60 from Brisbane, four from Tasmania, and three from South Australia, were joined by 1,000 from Canberra and nearby country areas, to demonstrate their love for Jesus Christ.

The demonstration took the form of rock concerts on Friday night and Sunday afternoon, a procession of witness to Parliament House Saturday morning, which was then surrounded by kneeling, praying young people. A worship service, known as a Jesus Celebration, was held on the lawn in front of Parliament House Sunday morning. The speakers included Bishop C. A. Warren of Canberra and John Smith of the God's Squad, Melbourne.

Co-ordinating chairman David Claydon was assisted by John Hirt of the House of the New World, Sydney, Mal Garvin of Teen Crusaders, and a team of local organisers including Jim McLennan and Brian Harris.

Musicians came from throughout Australia to participate in the various concerts, as well as the many coffee houses conducted on Saturday night.

The word "Kairos" comes from the Greek, meaning a "time of special significance." In the wording of the manifesto, read before Parliament House, it was stated "the only way of dealing with the root cause of society's problems, is personal submission to the authority of God through the person and work of His son, Jesus Christ."

The following manifesto was read in front of Parliament House on the Saturday by Jim McLennan of Canberra:

"We are standing here today, before Australia's Parliament House, as representatives of Christian youth across our Nation. We are here at this time because it's a significant time, what the Greeks of old would have called 'Kairos.'

"It is significant because we, the Australian people, have a new Government. It is significant because we, the Australian people, have a dream. A dream of peace in Asia and social security at home. It is significant because we, the representatives of an enormous number of Australian youth are no longer

hesitant to declare to you that Jesus is real in our lives.

"So we are here to make it known that we share the concern of this and every Government, for a better quality of life, both for the voting majority and for oppressed minorities.

"But we know from our own lives that no amount of legislation will liberate man from those basic desires that make legislation necessary, such as apathy, hate, lies, greed or lust for power. Legislating for the symptoms of the ills of our society is not sufficient. It should go hand in hand with treating the root cause of those ills.

"Therefore we declare to you



(Left to right) John Hirt (House of the New World, Sydney), the Right Rev C. A. Warren (Bishop of Canberra and Goulburn) and David Claydon (co-ordinating chairman of KAIROS 73) seen in front of Parliament House, Canberra. Bishop Warren gave a brief message and the benediction during the Sunday Morning Jesus Celebration service. (Worldwide photos.)

our conviction that, the only workable life-style for mankind, the only way of dealing with this root cause of society's problems, is personal submission to the authority of God through the person and work of His son, Jesus Christ.

"We declare this, not as idealists, but in the overwhelming evidence of history, which has

shown the enormous impact of godly men in high positions. "We know that God's love has brought a revolution in our lives and we want to express that love to you, the parliamentarians and leaders, to all who govern, that in your life, and in the life of thousands of Australians, there will be a revolution for Jesus."

Dean of Sydney dies

Very Rev Archibald Wentworth Morton, M.A., Dip.Ed., D. Phil. (Oxon), died suddenly after a heart attack at the age of 61.

He took ill at home after a meeting of standing committee and was taken to the Royal Prince Alfred Hospital where he died at 1 am on Tuesday, February 27. He leaves a wife, Helen, and a son.



Dean Morton

John's, Darlinghurst, in 1956, and he became Dean of Sydney in 1967.

He was essentially a humble and warm-hearted man but few got close enough to him to appreciate his friendly, sympathetic qualities. He was the soul of Christian courtesy and gentleness and behind his mild manner lay the deep convictions of one who loved God's Word above all things.

He never wavered in his Protestant and evangelical sympathies and he was ever a champion of Reformation truth.

A very large congregation filled St Andrew's Cathedral for the funeral service and Archbishop Loane preached. The service at the crematorium was taken by two close friends, Revs Eric Mortley and Bernard Judd.

Archie Morton was a New Zealander and completed his MA and Dip Ed at the Auckland University College before he came to Moore College in Sydney in 1938. He was ordained that year and for five years was a member of the college staff.

He served overseas as chaplain in the RAAF, 1943-46, and then went to Wycliffe Hall (1947) and St Catherine's College, Oxford (1947-49), where he did his doctorate.

He held four parishes in Sydney before his appointment to St

Stephen Freshwater to DCE

Rev Stephen Freshwater, a chaplain to the Archbishop of Brisbane since 1968, has been appointed Organising Secretary of the Department of Christian Education, Brisbane.

Since he came to the diocese of Brisbane from England in 1961, his main interest has been in the field of education. He has also become thoroughly familiar with the various fields of mass communication.

Development authorities say they agree such community services are desirable but this location is unsuitable, facing the square. These moves are in line with the policy of the CADC of saving historic and architectural merit, and protecting many residential buildings from being demolished for purely commercial development.

Warren Gotley to top Sydney post

Mr Warren G. S. Gotley, 34 (pictured), formerly Assistant Secretary, has been appointed Secretary of the diocese of Sydney, succeeding the late Wilfred Hutchison.

Mr Gotley is a qualified accountant and has been at Church House for the past six years. Before that he worked in the diocesan Youth Department for three years. He is married and has four



small children from one to seven years old. Apart from his work he is actively associated with St George's, Engadine and until recently he was also a member of a trio who filled many engagements in churches in the St George district.

A mission in the Peakhurst parish in the early 1950s taken by Rev Rudolph Dillon challenged Warren Gotley and he dates his conversion to Christ from that time.

He was employed at the Water Board for 10 years and during that time he played a prominent part in the witness of its Christian Fellowship. He joined Owen Shelley's beach mission team at South West Rocks and enjoyed the work of Sunday School teaching and later of Superintendent at Peakhurst.

At Engadine he has been a member of the parish council and church committee and has also been parish treasurer. But he admits that pressure of work and late nights at Church House have obliged him to cease holding office.

His years at Church House

have made him thoroughly familiar with all aspects of the work of synod, Standing Committee and the diocesan secretariat.

Adelaide City Council stops church plans

Plans for the redevelopment of two small church properties in Adelaide have been halted on the recommendation of the City of Adelaide Development Committee (CADC).

One property is the familiar old stone cottage at 2 King William Road opposite St. Peter's Cathedral. The CADC said that the property was historically too valuable to lose.

Plans for pulling down a shop and dwelling adjoining St Luke's Whitmore Square and attached to St. Luke's Mission have also been rejected.

Moore College

Photo-quest to document poverty

In an effort to stir the public conscience and bring greater awareness of the plight of the thousands of socially deprived people in Australia today, Sydney's Home Mission Society has launched a major Photo-Quest called "The Deprived."

"The Deprived" quest will document the great suffering of the thousands of needy the Home Mission Society and other charitable organisations help each year.

Subjects could include the homeless, neglected, lonely, poor, drug dependent, alcoholic, un-

married mother and baby, low-income family, prisoner and family, pensioner, neglected child, aged, sick.

Open to all amateur and professional photographers in Australia, the Quest carries a total of \$400 prize money donated by Permewan Stores, Ingleburn Hardware, and an anonymous donor.

A special Good Sam Award, like an Academy Award, will also be presented to all winners at a "Sights and Sounds of the Seventies" presentation at the Sydney Town Hall on Friday, May 4.

The public section of the Quest will include a black and

Sydney teachers attend services

One of two special dedication services for Sydney's teachers was held at St. Mark's, South Hurstville, on March 6.

More than 300 teachers from the St George district attended. Education leaders in the State and heads of the Department of Education also attended.

The northern districts service was held at Epping Congregational Church on the same day.

Acting Secretary of the Council for Christian Education in Schools, Rev. Bern Stevens, said the services were an opportunity for commitment to teaching in the fellowship of Christian worship.

"It is important for teachers to

give an outward expression of their sense of dedication to teaching, especially teachers who are committed to the Christian way," he said.

Mutual support was crucial as teachers faced the task of educating the young, Mr Stevens said.

Primate supports Islanders

Dr Frank Woods, Archbishop of Melbourne and Primate, has spoken in support of the Torres Strait islanders being allowed to decide their own future.

He supported the Bishop of Carpentaria and the Archbishop of Brisbane in their stand on this issue. Both these bishops oppose the plan of the Federal Government to give these islands to Papua New Guinea when that country is given independence from Australia.

The islands at present belong to Queensland and Dr Arnott has said that the islanders feel they are Australians and Queenslanders and that they want to remain this way. He has written to the Prime Minister to this effect.

Rebellion

So far, the Vatican has been unable to quell a rebellion by the Ukrainian hierarchy. It may lead to the first major Roman Catholic split in modern times.

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Church Record

MARCH 22, 1973

Are we helpless in the face of corruption?

When Mr Meagher, Chief Secretary of Victoria, ordered the police swoop on pornography being sold in Melbourne, decent citizens heaved a sigh of relief. Even the Australian sales agents for the overseas publishers of this salacious material even went so far as to admit on television that the Government ought to take steps to change a state of things which had already gone too far.

Certain types of people, including some politicians and members of "civil liberties" movements, might regret that in Australia we still have Governments who will take a stand on issues which affect public morality. These people speak much about being "mature and adult" but their pre-occupation with preserving the right of all to corrupt and be corrupted is quite juvenile and irresponsible.

The Queensland Government also numbers among its leaders men of principle and that section of the entertainment industry which makes money from nudity and obscenity has had to write that State off as a dead loss.

In New South Wales, the Government is a rather unhappy mixture of men of principle and men who pander to the gambling and liquor interests. If it is the gambling mecca of the country, it has also had some Chief Secretaries who have not submitted to some of the worst demands of the entrepreneurs of the stage.

Mr Jim Cameron, M.L.A. for Northcott in N.S.W., is an outspoken critic of Governments who see bread and butter issues as being the only major ones. He has said that governments have a moral and ethical responsibility and that its genuine concern for the welfare of its citizens will be judged by these rather than by the bread and butter issues.

But Mr Cameron is a realist and knows that these issues do not always win votes. So hard-headed politicians, and Australia has lots of these, avoid matters of principle and even rationalise it by saying that these are not the concerns of governments.

Mr R. B. Prowse, Chief Censor of the Commonwealth Film Censorship Board, is reported in the press on February 24 as saying: "We don't try to lead. We're trying to follow. But don't expect me to be able to define exactly what it is we're following."

This may be Mr Prowse's or his board's view at the moment, but it is a very dangerous view, totally irresponsible to Australian society, whose interests the board is designed to protect.

On the question of bad language, Mr Prowse in the article quoted above says "They're only words."

A columnist in the "Sun-Herald" (February 25) said about a recent film released by the censor: "Any film featuring Marlon Brando should be worth seeing. But dirt for dirt's sake—or rather for box-office sake—is becoming rather boring. The novelty of stage and screen nudity, simulated sex, perversion and four-letter words is wearing off."

But there are vast numbers of Christians in our community who do not subscribe to the view that the language is "just words." Dr Eric Treacy, Bishop of Wakefield, in his March newsletter, expresses our feelings rather better than Mr Prowse: "Even if the name of Christ means little to some dramatists or performers, it is a word of the deepest and most sacred significance to millions of people. It is a deliberate act of blasphemy introduced into entertainment."

"The use of the name of Christ as an expletive is as a sword piercing the heart. That the holy name of the Saviour may be thus used is a shocking comment on the standards of broadcasting," the Bishop comments.

If, because of the pressures from certain authors and scriptwriters, the mass media give ground to "evil communications which corrupt good manners," Christian action is called for.

The individual must continue to pray and witness for the conversion of the ungodly, who have brainwashed our society in a few short years to accept obscenities and blasphemies.

Christians must also write to those who take a stand for principle and encourage them. They must write not judgmentally, but expressing their own feelings of hurt to those who fail to support high principle. They should also speak out at every opportunity in thankfulness about all who take a stand for better things.

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THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 150, Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people—Catholic, Apostolic, Protestant and Reformed. Issued fortnightly on alternate Thursdays. Subscription \$4 per year, posted. Printed by John Fairfax and Sons Ltd., Broadway, Sydney for the Church Record Ltd., Sydney.

DIVINE

This is a summary of an address given by Rev Lance Shilton, rector of Holy Trinity, North Terrace, Adelaide.

One of the things which I purchased while in Rome some years ago was a copy of Michelangelo's famous painting of the Last Judgment. The original engaged his time and skill for eight years, and was unveiled on Christmas Day, 1541, for the amazement of Rome and of the world.

In the centre of the picture Christ is represented as rising from the Judgment Seat. The figure is massive and muscular, and is in the act of striding forward in the attitude of one about to execute the sentence of doom. The strong right arm is uplifted to smite. The face wears a resolute, threatening look. The mother of Jesus, a solemn, wondering figure, seeks shelter by His side. The multitude before Him turns in awe and terror from His face. They are filled with the profoundest anxiety and alarm; their eyes stand out with strained, agitated feeling; their wild gesticulations betray the uttermost terror, and their quivering lips seem to utter the cry, "Hide us from the face of Him that sitteth on the throne, and from the Lamb."

Other painters had depicted a Christ of gentleness and peace, of beauty and charm, of spirituality and loveliness. Michelangelo worshipped the other side of greatness—strength, authority and power. He lived in a time of outrage. He hated the follies and crimes of his generation. To him, the Christ the world needed was a mighty, strong character who would call thunder and lightning to His aid; whose wrath would kindle and burn against the lusts and passions and inhumanities that cursed and blighted the earth.

Modern man does not like to think of God in terms of wrath, anger and judgment. He tries to remake God to conform to his own wishful thinking, and make himself comfortable in his sins. This modern "God" has the attributes of love, mercy and forgiveness without justice.

The first question we may ask is this: When will this judgment by Christ take place?

(1) Judgment has commenced already in the past. A true interpretation of history will reveal that God's judgments have always been in the earth. Noah obeyed God and built an ark to escape the judgment of God through the Flood; Lot fled from the wickedness of Sodom and Gomorrah before they were destroyed by fire.

In Christ's earthly ministry it is recorded that the people were astonished at His doctrine. The utterances of the patriarchs, the prophets and the psalmists were eclipsed by the sayings of the Man of Nazareth, and there were elements of severity at which even the disciples wondered.

But that is not the purpose of God. Christ was manifested to destroy the works of the Devil. He is the Lamb of God who takes away the sins of the world. Pardoned sin He puts away for ever by His Cross. Unpardoned sin He puts away by His judgment. His handwriting is upon the walls of the universe. He must reign till he has put all enemies under His feet.

We need to warn our contemporaries that this world is already condemned and will pass away.

Rever also II Peter 3:3. Unrepentant and unaltered evil has no place in the final kingdom of God.

Justice demands judgment. Good and evil are not to grapple for ever for a mastery that is eternally deferred. Justice is impossible without judgment. Law cannot exist without a penalty.

Reason approves judgment. There will be a time when the Hitlers, the Eichmanns and the

Stalins will be brought to an accounting. There will be a reckoning for thousands of evil men who have lived and practised their evil upon others without seeming to pay a penalty in their life.

Scripture teaches judgment. Hundreds of passages could be cited to point to a time of judgment yet to come, in which every man who has ever lived will be involved, and none will escape. Just to quote two passages. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27) and "We must all appear before the judgment seat of Christ" (Rom. 14:10).

Four judgments are mentioned in the New Testament. Contrary to popular opinion, the Bible does not teach a general judgment in which all men appear before God at the same time.

Sin judged

First there is the judgment of sin which took place at the Cross. The judgment for sin that I deserved is already passed. Christ took my judgment on the Cross. Every demand of the law has been met. The law had said "The wages of sin is death" (Rom. 6:23), and "The soul that sinneth, it shall die" (Ezek. 18:4). I deserved judgment and hell, but Christ took that judgment and hell for me. How wonderful is the love of God in Christ, that He should take our sin upon Himself. I am not saved through any merit of my own, but through the merits of Christ.

Second, there is a judgment of the believer. This is not a judgment in the sense of condemnation, but evaluation. "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10).

Billy Graham said in his book, "World Aflame," "Any work done by a follower of Christ to the glory of God is 'gold, silver and precious stones.' But if any follower of Christ works with any self-interest of personal ambition involved, it will be 'wood, hay and stubble,' and will be burned. This is not a question of salvation, but of 'works' after salvation."

Third, there is a judgment of the nations living on the earth at the time of His appearing. "And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:32).

Fourth, there will be a judgment of the dead, both great and small, at the Great White Throne (Rev. 20:11-13). Here is the judgment towards which every person outside Christ is headed. The date has already been set by God. All races and nationalities, both past and present, will be there. We may break and make appointments in this life, but this one appointment will be kept.

"Nothing could be clearer in the Word of God than the insistence that God is holy and hates sin, that He cannot and will not come to terms with it, that His wrath rests upon it and that one day His judgment will fall upon it, to the eternal ruin of impenitent unbelievers.

Listen to the Scriptures: 'Unless you repent you shall all likewise perish.' 'The wages of sin is death.' 'They who do such things shall not inherit the Kingdom of God.' Yet on all hands inside the Church as well as out-

side, we hear the Devil's whisper, 'You shall not surely die.' Still today the devil seeks to make sin attractive. His whole business is to make God's permitted things seem tame and His prohibited things seem pleasant." (J. R. W. Stott.)

God's dealing with us is not humanism, but judgment. The Bible teaches nothing about the modern theories of humanists that we are getting better and better, and that provided people receive enough education and are provided with the right environment, they will get better and better.

God's dealing with us is not universalism, but judgment. The idea that eventually everyone will be saved because Christ died for all, then all are automatically saved, implies that personal belief now is not necessary, and that in any case there will be a second chance after death. But

the Bible states clearly "that whosoever believeth in Christ should not perish but have eternal life" (John 3:16). The emphasis in the Scriptures is upon "now." Now is the day of salvation. Now is the accepted time.

God's dealing with us is not escapism, but judgment. None of us can run away from the issue of judgment, for we shall all appear before the judgment seat of Christ.

"How shall we escape if we neglect so great salvation?"

Too sure?
Anglican Dean E. L. King, of Capetown, South Africa, issued a strong denunciation of the Jesus movement, claiming converts were too sure about salvation and heaven while lacking in social concern.

Central Coast Christian Convention
GREEN POINT BAPTIST CHURCH
(Kinumber Road, Green Point, N.S.W.)
Easter, 1973
Friday, April 20 — Sunday, April 22
SPEAKER: Rev. G. Paxton, Principal, Queensland Bible Institute.

WHAT HAPPENS WHEN

MUMMY GOES INTO HOSPITAL

Rob, Rick and Sandra knew that when Mummy was rushed into hospital there was nobody to look after them, and they were frightened. Mummy would be in hospital for three months, and their father had left home a long time ago.

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C. R. JAMES,
Chief Executive Officer.

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JUDGMENT

What has judgment to do with a God of love? Read what Lance Shilton has to say on this tormenting question.

From page two

away, and that if a man's peace is not in Christ, now, and his hope in eternity, he stands exposed to unimaginable loss.

(3) Judgment will be concluded in the future. "After death, the judgment," the Scriptures remind us. God will take the initiative. When the provision of Christ is resisted, when evil is persistently and obstinately rebellion against God, there is no alternative but the judgment.

Modern sceptics and scoffers will laugh at the idea of a coming judgment. They laughed at Noah's prediction of the Flood. They laughed at Jeremiah when he predicted the destruction of Jerusalem. They laughed at Lot when he warned the men of Sodom that God was going to ruin fire and brimstone. They laughed at Amos when he warned Israel of coming judgment. But all these judgments came true.

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Billy Graham said in his book, "World Aflame," "Any work done by a follower of Christ to the glory of God is 'gold, silver and precious stones.' But if any follower of Christ works with any self-interest of personal ambition involved, it will be 'wood, hay and stubble,' and will be burned. This is not a question of salvation, but of 'works' after salvation."

Third, there is a judgment of the nations living on the earth at the time of His appearing. "And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:32).

Fourth, there will be a judgment of the dead, both great and small, at the Great White Throne (Rev. 20:11-13). Here is the judgment towards which every person outside Christ is headed. The date has already been set by God. All races and nationalities, both past and present, will be there. We may break and make appointments in this life, but this one appointment will be kept.

"Nothing could be clearer in the Word of God than the insistence that God is holy and hates sin, that He cannot and will not come to terms with it, that His wrath rests upon it and that one day His judgment will fall upon it, to the eternal ruin of impenitent unbelievers.

Listen to the Scriptures: 'Unless you repent you shall all likewise perish.' 'The wages of sin is death.' 'They who do such things shall not inherit the Kingdom of God.' Yet on all hands inside the Church as well as out-

side, we hear the Devil's whisper, 'You shall not surely die.' Still today the devil seeks to make sin attractive. His whole business is to make God's permitted things seem tame and His prohibited things seem pleasant." (J. R. W. Stott.)

God's dealing with us is not humanism, but judgment. The Bible teaches nothing about the modern theories of humanists that we are getting better and better, and that provided people receive enough education and are provided with the right environment, they will get better and better.

God's dealing with us is not universalism, but judgment. The idea that eventually everyone will be saved because Christ died for all, then all are automatically saved, implies that personal belief now is not necessary, and that in any case there will be a second chance after death. But

the Bible states clearly "that whosoever believeth in Christ should not perish but have eternal life" (John 3:16). The emphasis in the Scriptures is upon "now." Now is the day of salvation. Now is the accepted time.

God's dealing with us is not escapism, but judgment. None of us can run away from the issue of judgment, for we shall all appear before the judgment seat of Christ.

"How shall we escape if we neglect so great salvation?"

Too sure?
Anglican Dean E. L. King, of Capetown, South Africa, issued a strong denunciation of the Jesus movement, claiming converts were too sure about salvation and heaven while lacking in social concern.

Central Coast Christian Convention
GREEN POINT BAPTIST CHURCH
(Kinumber Road, Green Point, N.S.W.)
Easter, 1973
Friday, April 20 — Sunday, April 22
SPEAKER: Rev. G. Paxton, Principal, Queensland Bible Institute.

WHAT HAPPENS WHEN

MUMMY GOES INTO HOSPITAL

Rob, Rick and Sandra knew that when Mummy was rushed into hospital there was nobody to look after them, and they were frightened. Mummy would be in hospital for three months, and their father had left home a long time ago.

The Church of England Homes, recognising the need for short-term care for children in just this kind of situation, has a Temporary Care Centre where they stay for a week, or a month, or longer. They can go to school, and have friends in, and be looked after just like at home.

It's all part of the community service provided by the Church of England Homes at Carlingford. Drop a line to the Director, the Reverend Fred Rice, and stand with us in the continuing responsibility of looking after two hundred children in special need.

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C. R. JAMES,
Chief Executive Officer.

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Notes and Comments

Open church buildings must close

Time was when the majority of Anglican church buildings prided themselves on always being kept open, at least during daylight hours, for those who wished to enter. It seems that that day has passed.

Insurers of such buildings, including the Church of England's own company, look with jaundiced eye on claims made for thefts from buildings left open and unattended.

Vandalism and thefts from our buildings are rapidly increasing and there is a need for complete security that has not existed for over a thousand years in Western countries.

Nothing is sacrosanct. Nearly \$40,000 worth of church plate was stolen from Canterbury Cathedral in 1968.

POLICY PAYS OFF

Years ago a few farsighted people anticipating Sydney's rapid growth and the rise of new universities, established a New Colleges' Council and brought it under the control of the Sydney synod.

At that time, the only Angli-

can University college in NSW was St Paul's College, University of Sydney. It has been something of a self-perpetuating body and the Church of England has no voice whatever in its appointments, management or control. While other denominational colleges are responsible to denominational bodies, St Paul's is not.

The men who founded the New Colleges' Council and really set it on its feet, especially Professor L. Lyons, hoped to see that university colleges in the future would be Church of England in a more responsible way and that their influence and example would be as far as practicable, profoundly Christian.

New College at the University of NSW under the founding mastership of Rev Noel Pollard

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on Tuesday 3rd April, 1973 before 8 p.m.

Write this date in your diary NOW

Drop the creeds

Anglicans in England, Canada, New Zealand and elsewhere were given a foretaste of what they might expect in future organic unions when Rev Bruce Kenrick, a Methodist minister, preached in Canterbury Cathedral last month.

He made a plea that churches should discard its historic creeds and accept only the belief of early Christians that "Jesus is Lord." Mr Kenrick is director of the Centre for International

The Victory way

Some receive Christ as a Sinner and thus find pardon, but do not get beyond that, and so their lives are daily failures. Others receive Him as their risen Saviour also, and thus enter into an experience of victory over sin. But we must also take Him as our Deliverer from the power of sin, the Keeper of our souls. Thus shall we achieve daily victory over sin. — R. A. Torrey.

● Faith is the root of all blessings. Believe, and you shall be saved; believe, and you must needs be satisfied; believe, and you cannot but be comforted and happy. — Jeremy Taylor.

Studies at Notting Hill and the founder and president until recently of Shelter.

He argued that such an abandonment of the creeds would enable the church to become much more politically active, by attracting many people at present outside it into its ranks.

Mr Kenrick told the Canterbury congregation that they represented the 20 per cent of the population who attended church regularly. The unity they sought included the additional 65 per cent of the nation who rarely attended church but who did believe in Christ.

The facts are that in every unity plan at present being canvassed, including the plan in

The plethora of crosses

Many of our readers would have found themselves in strong agreement with the sentiments expressed in our letters last issue by Mr H. Alexander Brown.

He, who for so many years has been such a doughty warrior for Christ and has in the work of the CSSM and the Scripture Union, led so many souls to

Australia which does not include the Church of England, the position of the Christians creeds has already been weakened, as has the authority of the Holy Scriptures.

This trend to blur the lines between truth and error which is safeguarded by the creeds and the Bible, is well and truly abroad in our denomination too. The recent Eucharistic Congress in Melbourne with its widely publicised symbol of the chalice and the wafer, with all its erroneous and superstitious connotations, was scarcely the place for Anglicans to be, yet some of our bishops openly encouraged it.

Love is a false thing where truth is ignored.

Christ, expressed considerable confusion about the way we are working to death the use of the cross as a symbol.

There are so many rationalisations for its use today that it is rare for any exceptions to be taken to it as an article of adornment, carved, moulded and printed symbol. Indeed, its very absence is likely to provoke hysteria.

The cross was central in New Testament preaching but apart from its association with the saving death of Christ on Calvary, it has no place.

We are witnesses of a strange phenomenon today. The more pagan people become, the more popular the cross becomes as an ornament or charm. Some might add that the more prolific the ornament, the scarcer the personal devotion to the Christ who died for sinners.

The proposal to establish a new Anglican province of South Australia has been taken a step further.

The Bishop of Adelaide, Dr Thomas Reed, has advised his Standing Committee that Judge Bleby was preparing the necessary motions and petitions for presentation to General Synod for the formation of the province.

General Synod meets in Sydney in May next.

MINE AWAY

I heard once of a simple Christian who made no pretence at being a preacher, but who was asked to take a service in the absence of the regular preacher.

Entering the pulpit, he said, "If I were a real preacher I might find one text sufficient; but seeing I am not used to this business, I will have to take three texts."

Reading his first: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. IV, 6), he said, "That's my cares away."

Then turning to his third text, "Then we which are alive and remain shall be caught up

together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. IV, 17).

He looked again at his audience, and said with a happy smile, "That's myself away."

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Use of films declines

Christian film distributors in Australia report a heavy fall in demand for good gospel films for church use.

Even the very best films produced by the Graham Crusade organisation or the Moody Institute of Science which always bear a clear biblical message with a challenge in it, are not being hired as much as they or similar films were two years ago.

Have our senses been too blunted by constant exposure to television or do we believe that the straight biblical and gospel approach is no longer appropriate?

Some years ago, the Conference of British Missionary Societies gave up making films and changed to audio-visuals and CMS in Australia, which got its films from the UK, has followed this policy.

The ABM and the Bible Society in Australia still make and use films with much success and the most recent ABM film won wide acclaim for its excellence. But neither ABM nor the Bible Society can put the large number of living agents into the home churches that CMS can.

Perhaps ministers are now turning to the living voice only and are refusing to face the great possibilities for ministry which good Christian films offer.

New SA province ordinance

The proposal to establish a new Anglican province of South Australia has been taken a step further.

The Bishop of Adelaide, Dr Thomas Reed, has advised his Standing Committee that Judge Bleby was preparing the necessary motions and petitions for presentation to General Synod for the formation of the province.

General Synod meets in Sydney in May next.

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Arabs cry out for the truth

SIR — The suggestion that the Israeli Knesset may enact legislation to ban the work of 1,000 or more missionaries active in Israel (Aust. February 17, 1973) spotlights a subject which gains little publicity through our media.

In my personal experience over a period of some thirty years Christian evangelists have, in the belief that it is their God given right to bring Jews to Christ, preached the gospel and used the prophecies therein to prove the Jews' right to Palestine and at the same time to denigrate the Arab.

David Ben Gurion recently welcomed a conference of evangelists in Jerusalem. Israeli writers have themselves suggested that their people should show a more liberal attitude to Christianity in view of the large numbers of tourists who add to Israel's revenue.

SYDNEY EXECUTIVE APPOINTMENT

Mr David Woodrow, formerly secretary of a Sydney merchant bank and an experienced administrative, accounting and finance executive, has been appointed to the new post of Financial Administrator of the diocese of Sydney.

Mr Woodrow is married and his son and daughter are both university graduates. He is an active member of St Peter's, East Lindfield, and is on the parish council there.

He has taken over supervision and control of the diocesan Accounts Department. With the new Diocesan Secretary, Mr Warren Gotley, he will work in close consultation with Bishop Jack Dain, who has been appoint-

Bishop Winter retires

The Bishop of St Arnaud, Right Rev Allen E. Winter, has announced that he will retire from the see on 31st August next. He has held the see since 1951.

The bishop was born at Frankston in Victoria in 1903

ed chairman of the Diocesan Secretariat.

Kabbi Meir Kahane, an advocate of violence against Arab terrorists, speaks of "soul snatching" but is a great deal more honest than so many of his co-religionists and our journalists when he also readily admits that the Arabs are second class citizens of Israel and "equal rights" for them a fiction ("Times," London, January 12, 1973) in Israel.

The possible restriction would affect those of missionary zeal such as Herbert Armstrong of "Plain Truth" fame whose pro-Israel articles and gratitude to Israel for permission to participate in the diggings around the Holy City are recorded in his costly publications.

Prime Minister Golda Meir's visit to the Pope received due headlines but our correspondents were unable to relate the visit to others in 1917 and at the turn of the century by Zionists seeking approval for the Jewish state. Then, as now, the church was more concerned with its own rights in the land than those of the majority of its citizens — the Moslem Arabs.

Today both Christian Arabs, and there were some 100,000 in Mandated Palestine, as well as their Moslem brothers, cry out for the truth. Perhaps now is our moment of truth — the time to bring together in understanding not only the Christians of the world but the people of the book — Jew, Arab and Christian.

John McFeat,
Turner, A.C.T.

A very healthy 56-year old

SIR — In your leading article on February 8, you referred to "the agonies of publishing a religious newspaper" and you and all members of the "Record"

Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

staff must be congratulated on the splendid and healthy survival of your paper.

May I bring to the attention of your readers the fact that there is a monthly "Christian Family Magazine," published by the Mothers' Union in Australia, which has survived for fifty-six years so far (always with a voluntary editorial staff) and which continues to flourish and pay its way a \$1 per annum, post free. "Mia-Mia" (being the Aboriginal word for "Home") is the name of our publication and the circulation is Australia-wide.

I see the "Record" was first published in 1880, and its pages (over almost 100 years) must provide valuable material for Australian historians. Does "Mia-Mia," formerly "Mothers in Australia and New Zealand," come second in seniority to the Church Record, which surely ranks as the oldest Anglican publication continuing to circulate throughout Australia?

(Mrs) M. Hawken,
Editor, "Mia-Mia,"
Cremorne, NSW.

"Looking into the parish"

SIR — A number of Sydney churchmen, finding themselves unable to agree with some aspects of "Looking into the Parish," (the report of the Parochial Ministry and Organisation Commission which came before

the last session of the Sydney Synod, are meeting regularly to consider and study various matters of concern.

Other Sydney churchmen, both clerical and lay, who share this concern, are invited to write to me with the aim of sharing viewpoints and discussing issues.

(Rev) A. M. Kimmorley,
P.O. Box 61,
North Ryde, NSW, 2113.

Of private interpretation

SIR — Private interpretation (in the ordinary sense) is essential to individual thinking, which is the only kind of thinking. Authoritarianism in thinking, and appeals to mass or group thinking, are to be deprecated. Straight thinking for the purpose of arriving at truth and solving problems is the duty of every individual.

Respect for authority, the presumption in favour of those who have won intellectual reputation,

W. A. Dowe,
Lakemba, NSW.

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Classified advertisements may be left at the office or phoned to 61 2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum of 50 words.

Positions Vacant

ORGANIST—2 manual pipe organ, St Phillip's Church, Auburn, 649 7228.

A Trained Pre-school Kindergarten Teacher is needed for a pre-school to open around May 73 at St Luke's Warilla in the parish of Shellharbour. The person applying must be a convinced Christian in good standing with her local church. Inquiries to the Rev. J. Innesides, 12 Towse St, Shellharbour, Tel. Wollongong 95 1420.

HOUSE PARENTS are required by a well-known charitable organisation (Aid Retarded Persons N.S.W.)—Wollongong branch for a hostel to be established in the near future at Corrimal, to care for such people as attend our training centre at North Wollongong.

Applicants must be between the age of 30 and 50 years and have had some experience in hostel work, although this is not essential. This is very exacting work, but most rewarding.

Excellent conditions would apply, with board and lodging free, both husband and wife. It is anticipated that a very reasonable salary would be paid the house, mother, but the husband would work in a normal job with his board and lodging free in return for some caretaker duties and general help given his wife.

Applications may be made in the first instance to Box 181, Wollongong, in writing, giving details of available information, and other knowledge of the positions may be obtained by phoning Wollongong 2 1783.

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COORPAROO: St. Stephen's, Brisbane. Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Morning Prayer (Holy Communion 1st Sunday). 7 p.m. Evening Prayer.

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Moore College, which is situated adjacent to the University of Sydney, will have some accommodation available this academic year, for university students. Full particulars may be obtained from the Bursar, Moore College, Newtown. (519 6460).

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Beginning two years ago they have gradually raised their sights until now they are ordering 500 New Testaments and 100 copies of the Psalms every month. Anyone who comes to their door is given a New Testament or Psalms, along with the street people and those who take lifts in the family car.

They supply the bookrack at their church — St John's Roman Catholic — as well as many other churches and organisations in their area. Local schools are a

Claydon to Anzea conference

A private gift has enabled Mr David Claydon, the General Secretary of the Scripture Union in Australia, to attend the Anzea Regional Conference of the S.U. to be held in Taiwan next month.

The Conference is held once each five years. Other Australians attending will be Mr Alan Kerr of Melbourne and Mr Bill Andersen and Dr Paul White of Sydney.

Mr Claydon will fly to Darwin on April 4 and then to Alice Springs for SU work. Then he will visit South-East Asia for a short time before going on to Taiwan.

Co-chairmen of the Conference will be Professor Khoo Oon Teik of Singapore and Mr Alan Kerr.

Men without fire

There are men as wise as owls without any fire in their souls. Enthusiasm means "in God," and I cannot understand how any man can realise his standing before God, and not be on fire every day of the year. Any man who goes into business and does not throw his heart into it does not succeed. Why should we not go into the Lord's work as earnestly as into any worldly task? — D. L. Moody.

particular concern, and they aim to reach all the students, teachers and staff members.

They leave copies at banks, supermarkets, restaurants, and medical centres. They don't forget jails and even bars. They send copies to friends and relatives on any occasion: a new house, a new baby, graduations, birthdays, deaths. They also seize any holiday as an opportunity.

It all began when a Contra Costa student handed Virginia Leonard a copy of 'Good News for Modern Man' and asked, 'Have you read this translation?' She didn't quite know how to respond.

"I was almost scared of it," she tells. "But I took it and read it, and read it again, and I thought, 'This is good. It's really something. It speaks to the heart.'"

CHURCH'S GREATEST DANGER

"The greatest danger facing the Church today is that the child of God by faith in Jesus Christ, the evangelical believer, will be so beguiled when Satan disguises himself as an angel of light that he will be tempted to lay down his arms and sign a treaty of peace."

Dr G. Aiken Taylor in The Presbyterian Journal came to this conclusion after perusing a collection of "outstanding sermons and addresses" at the close of the 1972 academic year. The greatest danger facing the Church in his view is not the relaxing grasp on the authority of the Bible, nor the loss of biblical mission, nor the pre-

occupation with social action at the expense of the Gospel.

It is rather that concerned Christians put their armour down prematurely and no longer sense the need to engage in the battle against the evil one. He found that while many sermons radiate a form of evangelical zeal, on second examination they reveal the old liberal shibboleths.

None of the outstanding sermons, he found, were based on the Word of Scripture. (RES. N.E.)

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The emphasis of the proposed appointment will be on social work to complement the present pastoral and youth ministries. Experience and/or qualifications in social work preferred.

Enquiries, in strictest confidence, to
The Hon. Secretary,
Mt. Druitt Welfare and Youth Service,
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BIBLE CROSSWORD No. 66

We will give a book for the nearest correct entries to Bible Crossword No 66, which should reach the office not later than April 2. All answers come from the Revised Standard Version of the Bible.

ACROSS

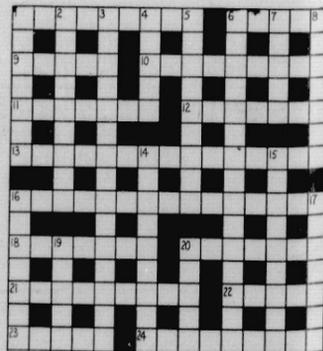
1. that you may know that the Son of man has — on earth to forgive sins (9) Mt 9:6
6. Lazarus, full of sores, who desired to — with what fell from the rich man's table (2,3) Lk 16:21
9. but whoever would be — among you must be your servant (5) Mk 10:43
10. I — spent and crushed; I groan because of the tumult of my heart (2,7) Ps 38:8
11. — Thy commandments, which I love, and I will meditate on Thy statutes (1,6) Ps 119:48
12. An evildoer listens to wicked lips; and a liar gives — — mischievous tongue (4,2,1) Pro 17:4
13. The good man out of — brings forth good, and the evil man out of his evil treasure brings forth evil (3,4,8) Mt 12:35
16. Det not yours be the — — with braiding of hair, decoration of gold, and wearing of robes (7,8) 1 Pe 3:3
18. I am the God of Abraham, and the God of —, and the God of Jacob (2,5) Mt 22:32
20. He who — — good

2. See how great He is! Abraham the patriarch gave — — of the spoils (3,1,5) Heb 7:4
22. Turn back, my daughters, go your way, for I — — old to have a husband (2,3) Tu 1:12
23. These seven are the eyes of the Lord, which — through the whole earth (5) Zec 4:10
24. I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a — gospel (9) Gal 1:6

DOWN

1. men gnawed their tongues in — and cursed the God of heaven for their pain and sores, and did not repent (7) Rev 16:10
2. Now there was much grass in the place; so — — down, in number about five thousand (3,3,3) Jn 6:10

3. husbands, live considerately with your wives, bestowing honour — — weaker sex (2,3,5,2,3) 1 Pe 3:7
4. and have put on the new nature, which is being renewed in knowledge after the — of its creator (5) Col 3:10
5. I am no longer worthy to be called your son; treat me as one of — — servants (4,5) Lk 15:19
6. Enter — — — for the gate is wide and the way is easy, that leads to destruction (2,3,6,4) Mt 7:13
7. If any one would be —, he must be last of all and servant of all (5) Mk 9:35
8. not as unwise men but as wise, making the most of the time, because the — — evil (4,3) Eph 5:16
14. So the king and all the people of Israel — the house of the Lord (9) 1 Ki 8:63
17. For lack of wood the



15. So Moses rose with his servant Joshua, and Moses went — — mountain of God (2,4,3) Ex 24:13
16. Because they forsook the Lord their God who brought their fathers out of the land of Egypt, and laid hold — — gods (2,5) 1 Ki 9:9
17. For lack of wood the

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Books
Changing standards

CHANGING COMMUNITY STANDARDS by J. H. Court, (Lutheran Publishing House), Adelaide, 1972 52 pages 90c.

Dr J. H. Court needs no introduction to those Christians concerned about the contemporary decline in moral standards in Australia. This second edition of his book deserves a wide readership and it is to be hoped that Christians will promote it in their parishes and work-situations.

Dr Court disposes of some of the current myths about the harmlessness of pornographic material and the so-called evils of censorship and with adequate documentation he advances urgent reasons for Christians to

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

EPHESIANS New Testament Commentary by William Hendriksen. Banner of Truth Trust, 1972. 290 pages. UK£1.50. Hendriksen's N.T. commentaries were first published in the U.S. in 1967 and this takes the U.K. publication of them as far as he has gone — seven volumes. Hendriksen's genius is for crystal clear elucidation of the text. He always goes right to the heart of any difficulty and avoids none. He draws on the work of other scholars and exegetes but sets out his own opinion. For example, in 4:11 on "pastors and teachers" he shows that these gifts do not refer to separate offices. He designates them in the local congregation as "teaching elders" who must be pastors because they teach. Hard to imagine a finer expository commentary and its price is inconsiderable.

STUDYING GOD'S WORD ed. John B. Job. Inter-Varsity Press, 1972. Paperback. 110 pages. UK50p. This will prove to be a first-class study book for older young people or adults who want to approach frankly and honestly some of the questions posed by Christian acceptance of the Bible as the only authority in matters of faith and practice. Each of the 10 chapters is by a different author and yet the book has a true unity because the men and women who write them are moved by the one Spirit in the common service of Christ. They make the Bible seem to be what it is — the living truth of God for today.

BEYOND GUILT by Edward V. Stein. Fortress Press, Pocket Counsel Books, 1972. 58 pages. \$US1.50. This book will open the doors to a new understanding of guilt and its associated problems that will help the good pastor in the pulpit and in his teaching and in his personal counselling. Some people never seem to be able to have what Christians call "assurance of sins forgiven" because what they talk about as their guilt is something quite different. Such a person can only receive spiritual help and the pastor help with his frustration when he begins to understand some of the implications of guilt dealt with in this slim but practical volume.

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B. L. Smith.

BIBLE TODAY

MARKET UNLIMITED, by Neville Cryer. (Hodder and Stoughton), 1972. 125 pages \$1.30.

The book, subtitled "The Bible in the World Today" tells the always thrilling story of Bible translation, Bible distribution and the power of scriptures in the lives of people in every continent.

It is a book worth reading for its up-to-date stories of the power of the scriptures to grip men and women of many cultures, and its stories of the desire and demand for the Bible.

It is also valuable, especially in its chapter "Through Closed Doors" in the way it indicates what the Bible Societies are able to do and unable to do in communist countries; and it brings us the challenge of taking up new ways of disseminating God's word not only in the far corners of the earth, but in our own particular corner.

Francis Foulkes

Baptism: A Lutheran view

INFANT BAPTISM AND ADULT CONVERSION. O. Halesby. Augsburg Publishing House, 1972. 108 pages, Paperback.

The author is a Lutheran. This is a translation of a book written in 1924.

The verses about baptism in the New Testament have had a great deal of new light thrown on their meaning in the last 50 years, so the arguments which the author draws from these verses are no longer tenable. But the author is not intending to draw out the biblical doctrine of baptism so much as to reinforce the Lutheran doctrine of baptism, namely that baptism brings the blessing of salvation simply by being performed. The author asserts that Jesus, instituting baptism, "has once for all ordained . . . what the saving effect of baptism shall be and that the gift of salvation shall accompany the act as it is administered" (p.19). This saving effect is eternal life, given to all who are baptised through the rite itself. "Baptism

is the means whereby the little one is regenerated" (p.60). This gift is permanent, in the same way as Roman Catholic theologians teach that the character of baptism is indelible. "The real gift of baptism is . . . the transfer to the individual of the full salvation which is in Christ, and God never takes back this transference of power" (p.96).

The problem of this Lutheran doctrine is that it is hard to reconcile with the scriptures; for example with St. Paul's statement that Christ did not send him to baptise, which is difficult to believe if baptism is the means of receiving eternal life.

But more specifically it runs counter to the repeated statements in the New Testament that regeneration comes about through the Word. It is the Word that begets us again into living hope.

Moreover, an ex opere operato doctrine cannot avoid making man his own saviour. Baptism transfers the power of God's life to the infant; and though he may turn away from God "the grace of baptism has not turned away from him." The sinner may shut out the effects of this power, "but it continues nevertheless to

work upon his heart." However, the sinner may repent. "He now chooses to allow these powers of salvation to gain inherent access to his soul and body again" (p.97ff). This full-fledged synergism finds no foothold in holy scripture. Luther himself was no synergist.

The truth is that it is impossible to reconcile any salvation which is necessarily mediated through external rites with the sovereignty of God who works His sovereign Will through His Word and Spirit, which we all know from experience blows where it will and not necessarily where we will.

D. B. Knox

CHRISTIAN PHILOSOPHER

IN THE TWILIGHT OF WESTERN THOUGHT, by H. Dooyeweerd. Craig Press, 1972. 195 pages. \$2.50.

Here is a paperback which gives the uninitiated access to the conceptual world of an influential Christian philosopher.

Dooyeweerd unmasks the pretended neutrality of non-theistic systems of thought. Kant is singled out for particular criticism.

Dooyeweerd is seeking to bring a truly Christian perspective into every discipline, though many readers will find his method of argument difficult to follow. Nevertheless, the effort will be found rewarding.

P. W. Barnett.

Only truth

Charles Finney, the great evangelist, once said: "That and that only which saves from sin is true; all else is false and ruinous."

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The Australian Church Record

No. 1534

First published 1880

Registered for posting as a newspaper—Category A

April 5, 1973

World leaders call to bold new efforts to proclaim Jesus Christ

LAUSANNE, Switzerland. — Admitting "the brokenness of our world and man's inability to put it together," organisers of the 1974 International Congress on World Evangelisation have released the official Congress Call and declared their purpose to relate biblical truth to crucial issues facing Christians everywhere. The Congress will be held in Lausanne, Switzerland, July 16-25, 1974.

One hundred and forty-two church leaders of a great variety of traditions and from every corner of the globe, are signatories to the Call and have declared their support for the Congress. They include: Mr J. T. Ayerinde of Nigeria, Dr F. F. Bruce of England, Dr Benjamin Chew of Singapore, Bishop Dietzfelbinger of Germany, The Very Rev. James Dunlop of Ireland, Dr Billy Graham of U.S.A., Dr Hyung Chik Han of Korea, Dr Josp Horak of Yugoslavia, Archbishop Marcus Loane of Australia, the Rev Doan Van Mieng, of South Vietnam, Dr Benjamin Moraes of Brazil, Archbishop Festo Olang of Kenya, and the Rev. Dr L. Ben Watt of India.

The declaration of purpose of the Congress, reads: "New winds of spiritual awakening and evangelistic advance are blowing in many parts of the world. Vast numbers of people have been prepared by God's Spirit to respond to the Good News of Christ.

New methods and modern tools of communication are available to the Church in our age.

We are persuaded that God has brought us to one of history's great moments that the hour has come for Christians everywhere to consider afresh the meaning of "mission," "evangelism," "salvation," and "conversion" and to unite in bold new efforts to proclaim Jesus Christ, to make disciples of all nations, and to welcome them into the fellowship of His Church.

By God's grace we will not miss this moment! We must seize the opportunity! We therefore believe that God has led us to call together from every part of the world some 3,000 evangelical leaders committed to the biblical message of

our Lord Jesus Christ, in an International Congress on World Evangelisation to be held July 16-25, 1974, in Lausanne, Switzerland.

We are conscious of the brokenness of the world, of man's inability to put it together and of our own frequent failure to be God's healing instruments.

Yet we are convinced of the power of God to change men and nations.

So we declare our desire to be faithful to the Gospel of Jesus Christ and to historic evangelical theology revealed in the Scriptures, confessed by the Church through the centuries, reaffirmed at Berlin in 1966 and by evangelistic Congress which followed at Singapore, Bogota, Amsterdam and elsewhere.

From Churches in many cultures, races and nations we will meet together: Men and women, old and young, ministers and laymen with the common goal of carrying out our Lord's Great Commission.

We purpose: To proclaim the Biblical basis of evangelism in a day of theological confusion; To examine our message and methods by this standard; To relate Biblical truth to crucial issues facing Christians everywhere;

To share and strengthen our unity and love in Christ; To identify those who are as yet unreached or alienated from the Gospel;

To learn from each other the patterns of evangelism the Holy Spirit is using today in our churches, fellowships, and missionary societies;

To awaken our Christian consciences to the implications of expressing Christ's love in attitude and action to men of every class and colour;

To encourage co-operative strategies towards reaching all men for Christ;

To pray together for world evangelisation in this century asking that the Congress may contribute significantly to this end.

To be God's people, available for all His purposes in the world. So we call all Christians.

To pray earnestly for the Holy Spirit to move upon the Congress and to arouse all believers to a new obedience to Christ in world evangelism which will prepare the way for our Lord's triumphant return.

Among the 142 world Christian leaders who signed the Congress Call were the Bishop of Norwich (Dr M. A. P. Wood), Rev Dr John Stott, the Archbishop of Sydney, Bishop Jack Dain (Melbourne), Rev Dr Leon Morris (Sydney), Rev Gordon Powell (Melbourne), Archbishop Festo Olang of Kenya and Bishop Goodwin Hudson (London).

Commission supports non-aggression treaty

The International Affairs Commission of General Synod believes that the best relationship between Australia, New Guinea and Indonesia would be a mutual non-aggression treaty where all three agreed to respect one another's boundaries and agreed not to interfere in one another's internal affairs.

Under the treaty Australia and Indonesia would guarantee Papua New Guinea against aggression by any other power.

This was stated in the report of the Commission, a national body comprising university experts in international affairs as well as leading bishops, released this month. It will come before General Synod in May.

The Commission also recommended that, on the question of the border between Australia and Papua New Guinea, the Torres Straits islands should be declared Australian enclaves within New Guinea's territorial waters.

"This would preserve the unity of the Torres Straits Islanders and their church life, and at the same time properly concede Papua New Guinea's right to the

seabed and its potential resources," the report states. The Commission also repeated its request to the Federal Government to consider increasing aid to developing countries in the Asian region.

The report states: "It seems unlikely that Australia will have any significant military commitments in the East Asian region in the next five to seven years.

"This means that, while defence expenditure should be maintained at acceptable levels, the Australian Government could achieve significantly higher levels of aid to underdeveloped countries.

"More and more Australian companies, and companies based in Australia, are operating within the countries of the region, and their economic in-

fluence in the communities concerned is likewise increasing.

"The Commission calls for company policies which, while concerned with profit, are also adjusted to the interests of the communities concerned, and to the national aspirations of newly independent countries."

On the issue of Christian Idealism in war, the Commission emphasised the need both for individual Christians and the corporate bodies within the Church to be sure of the facts upon which any statement on moral grounds is based.

Members of the Commission are Bishop Cecil Warren of Canberra (chairman), Bishop Frank Hulme-Moir, Archdeacon Donald Cameron, Dr T. H. Rigby, Professor J. D. B. Miller, Dr C. A. Price, Mr J. E. Patrick and Mr J. G. Denton.

New Director of Church Information

Rev Alan C. Nichols (pictured), who has been Church Information Officer since 1970 with Sydney's Department of Church Information and Public Relations, has been appointed Director of Church Information from 26 March.

Before entering Moore College, Mr Nichols was a journalist with "The Sun." Ordained in 1961, he was rector of Greenacre and Wentworthville before taking up his present appointment.

In the three years he has been with the department, he has greatly expanded its publishing and information activities.



Rev Alan Nichols

STOTT TAPES IN CANBERRA

At St Luke's, Deakin, Lent will be marked by two special teaching series. At 5 pm on Sundays from 11th March to 15th April the sermon at Evensong will be replaced by a series of six taped addresses by the Rev Dr J. R. W. Stott, Rector of All Souls', Langham Place, London, and Honorary Chaplain to the Queen.

This series covers the central portion of the Apostles' Creed, from "He descended into hell" to "the Holy Ghost." The first section of the Creed was covered in five tapes late in 1972, and the final section will be covered in a further series of six later this year.

During Lent also the normal midweek Bible studies will be suspended, and a series of meetings will be held in St Luke's Hall at 8 pm on Tuesdays from March 13 to April 17. The speaker at these will be the Rev Harry Bates, BSc, formerly head teacher of general studies, Canberra Technical College, and his

WARDENS SAY—GO OVERSEAS

The churchwardens at Holy Trinity, North Terrace, Adelaide, have been urging their rector, Rev Lance Shilton, to go overseas. After some years of hesitation, he has decided to heed their advice.

Mr Shilton, who has been at Trinity since 1957, writes in "Trinity Times":

"The Wardens have been urging for two or three years now that I should go overseas. They believe that this would be of great benefit to the Church. I must admit that previous overseas tours have been helpful, not only to me personally, but have eventually provided a great stimulus to the work here in this Church. It is necessary to be inspired from outside one's own environment.

At present I am making arrangements to take six weeks long service leave, and an additional six weeks overseas in investigating matters associated with the Jesus Movement, the permissive society, and effective outreach through mass communications.

I am hoping that my wife will accompany me for part of the time. I expect that the time away will be between the end of April and the end of July.

I am hoping that the overseas tour will include the United States, Great Britain, and the Continent.

Research student to university chaplain

When Rev Dr Anthony A. Doran was ordained deacon by the Bishop of Armidale and appointed chaplain to the University of New England on March 1, it was a high point in a brilliant career at the same university.

Tony Doran was an undergraduate student in the faculty of science at New England not so many years ago. He also became very active in the affairs of the Evangelical Union and later its president.

After graduation he was awarded a post-graduate research scholarship and went on to complete his doctorate of philosophy in physics.

He trained for the ministry at Moore College and was its senior student in 1972. He won the coveted academic distinction of the London BD with first-class honours.

The School of Prayer is being held each Sunday at 10 am and individuals and families were asked to register for the school beforehand so that duplicated notes could be made available.

On the first two Sundays, Rev Hugh Prentice's subjects were: "Praying for others" and "The power of united prayer." On 1st and 8th April, Mr Bill Mager, State Secretary of the Scripture Union has as his topics: "Hindrances to effective prayer" and "The Bible and praying in the name of Christ."

The rector, Rev Ted Watkins will take the final topic at the school on 15th April: "The need for faith and perseverance."

Speaker back from Keswick in Japan

Canon Herbert M. Arrowsmith arrived back in Sydney on Friday, March 9, after speaking engagements at the three Keswick Conventions in Japan during February and March.

Attendances at the three Keswicks were the largest in their history, Canon Arrowsmith told the Record. "There was a great sense of the need for further evangelism in Japan. One million

were Christian but that left 104 million who were non-Christian," he said.

Canon Arrowsmith and Dr Alan Redpath were the overseas speakers at the conventions held in Osaka, Tokyo and Sapporo in the northernmost island of Hokkaido where there was deep snow at the time.

Up to 100 people at the conventions dedicated their lives to the work of evangelism in Japan. The evangelism of Japan was the leading theme of each convention.

March About People

Archdeacon Clive A. Goodwin has resigned the archdeaconry of Sydney but retained his rectorship of St Philip's, Church Hill, and the executive position he holds on various diocesan boards. The duties of the archdeaconry will be taken over by Archdeacon E. Donald Cameron.

Rev Alfred J. Gerlach, rector of St Matthew's, Kilgiver (Brisbane) since 1963, has been appointed vicar of St Augustine's, Palmwoods, from February 18.

Rev Leonard H. Jeffery, formerly curate of St Augustine's, Shepparton (Wangarratta), has been appointed rector of Holy Trinity, Yackandandah, from March 1.

The following were ordained in Holy Trinity Cathedral, Wangarratta, on February 24 by the Bishop of Wangarratta: Deacon Mr Stuart Matthew Weatherley (Shepparton), (priests) Revs David Maxwell Holloway (Wodonga), David Stanley Nichols (Shepparton).

Rev Lewis Nyman, Australian Army chaplain since 1966 and formerly of the diocese of Newcastle, has been appointed rector of Swan Hill (St Arnaud).

Rev Clive E. K. Beatty, rector of St Mark's, Red Cliffs (St Arnaud), since 1969, has been appointed a canon of Christ Church Cathedral, St Arnaud.

Rev Norman C. Kenyon, in charge of Elizabeth (Adelaide) since 1966, has been appointed rector of Holy Trinity, Orange (Bathurst).

Rev Graham H. Cooling, rector of St Paul's, Port Adelaide, since 1968, has been appointed chaplain to the RAN.



Dr S. B. Babbage, Master of New College University of NSW.

The Bishop of the Murray has appointed the first three canons in the diocese. They are Rev Irvine J. Scott, rector of St John's Murray Bridge and Registrar of the diocese since 1970; Rev John R. Bieby, rector of St Thomas' Bathannah since 1970 and Rev George E. Cameron, rector of St Stephen's, Williams since 1969.

Rev John R. Seddon, rector of St John's, Ashfield (Sydney) since 1966, has been appointed rector of St Luke's, Mosman from April next.

Rev J. M. C. Love has been appointed curate of St Paul's, Carlingford (Sydney).

Mr G. K. Clifton was ordained deacon at St Andrew's Cathedral, Sydney on February 18 and is curate at St Paul's, Gympie.

Rev Burne W. Brooker, vicar of St Christopher's, East Bentleigh (Melbourne) since 1965, has been appointed vicar of St David's, Moorabbin from May 2.

Rev John S. Beverstock, rector of New Norfolk (Tasmania) has been appointed to Melbourne Chaplaincy Department to serve at Lakeside Psychiatric Hospital, Ballarat from April 2.

Rev Robert J. Wheeler, vicar of All Saints', Mitchell (Brisbane) since 1971, has been appointed in charge of St Silas', North Geelong with St Michael's and All Angels', Norland (Melbourne) from June 18.

KELHAM TO BE SOLD

The Society of the Sacred Mission which has been associated with the property at Kelham for over 70 years, has decided to sell the whole property and buy a smaller one elsewhere.

This official announcement was made by the Society on 1st March and has arisen from the projected closure of its theological college.

The main buildings at Kelham, comprising the celebrated house by Gilbert Scott, the new wing and the Great Chapel,

together with the part of the estate which includes the gardens and sports field, are to be disposed of. The Chapter of the Society specify that the property should be sold, if possible, to a Christian organisation or charitable trust. Any requests for negotiations from such organisations would be considered with special sympathy.

An announcement from Kelham explains that, at the Provincial Chapter at Christmas the brethren had continued their discussions on the future of the Society in England.

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Dr Carl Henry visits Brisbane to Perth

In the last two weeks of March, Dr Carl F. H. Henry, one of the leaders of world evangelical opinion, visited the cities of Brisbane, Sydney, Canberra, Melbourne, Adelaide and Perth.

Dr Henry is an American and is editor-at-large of "Christianity Today," the world's largest and most influential Christian newspaper. He has held professorship in both philosophy and theology but he is primarily devoted to the field of literature. He is the author of a number of substantial works which take a world view of evangelical responsibility and he has won many awards for books, articles in the field of journalism. He was chairman of the Berlin World Congress on Evangelism in 1966.

He visited Australia to talk to top church leaders about "Key 73" a great interdenominational evangelistic thrust in North America.

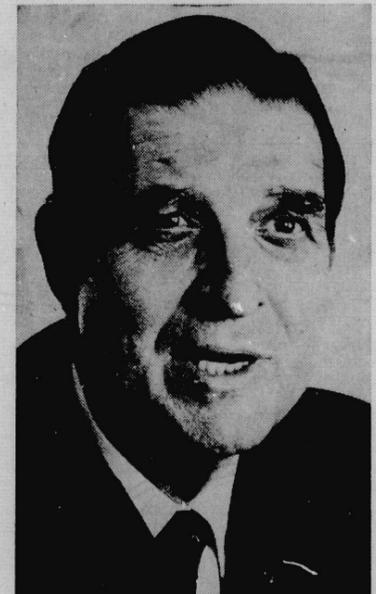
He spoke at luncheons in each of the capital cities on his itinerary to the elected denominational leaders and directors of evangelism. In Sydney on March 21 he addressed the State Evangelical Alliance.

He left Australia on March 31 after his meetings in Perth and flew on to New Zealand.

Australian Methodists and Baptists are already committed to extensive programs of evangelism in 1975 and the hope is that other denominations might agree

to do some things together and other things apart but simultaneously in 1975 so that Australia might experience something of

the blessings accompanying evangelism aimed at reaching people for commitment to Jesus Christ as Lord and Saviour.



Dr Carl Henry in Sydney.

PECUSA TO RATIONALISE THEOLOGICAL EDUCATION

ROCHESTER, N.Y. — The Board for Theological Education (BTE) of the Protestant Episcopal Church in the U.S.A. has announced its intention to recommend to the General Convention of the Church, meeting in Louisville, Ky., next September-October, the consolidation of the resources for

theological education of the Church into four centres of theological education at sites throughout the country, and the general church program that provision be made in budget for financial support for the seminaries of the Church.

The suggested sites for the four centres include Berkeley, Calif; Chicago, Ill; Alexandria, Va, and the North-east (Episcopal seminaries in New York City, Boston and Philadelphia

are already involved in a consulting arrangement). No existing seminaries of the church were specifically designated to house these centres, according to the Rt Rev Ned Cole, Bishop of Central New York and chairman of the Board for Theological Education. The BTE recommendation comes as the result of several years of increasing sentiment throughout the Protestant Episcopal Church that the existence of 11 independent seminaries is neither economically feasible nor educationally desirable.