

Mainly About People

The Rev. Richard L. Roberts, formerly rector of St. Augustine's, Oakley, has taken up duties as Organising Secretary of the Home Mission Fund (Brisbane).

The Rev. Canon Philip Boulsover of St. Luke's, Wandal (Rockhampton), has resigned, having accepted appointment to St. Luke's Canberra (Canberra-Goulburn).

The Rev. C. Mackay, Vicar of Christ Church, Whittlesea (Melbourne), has announced his resignation from the parish as from July 16.

The Right Rev. S. J. Matthews, Bishop of Carpentaria, has been made an officer of the Order of the British Empire in the Queen's Birthday honours.

The Rev. John R. Neal, Executive Secretary of the Australian Council of Churches since 1963, will leave Australia in August to study for a doctorate of theology at Harvard Divinity School, U.S.A.

The Rev. Canon Lau Teik Oon, chairman of the Board of Chinese Work of the diocese of Singapore and Malaya, is at present studying at Ridley College, Melbourne.

The Right Rev. Theodore McCrea, assistant bishop of Dallas, Texas, will visit the diocese of North Queensland in August.

The Rev. Gordon F. Guy of Charters Towers, has been appointed rector of Holy Trinity, Mackay (North Queensland).

The Rev. Norman Gray has been appointed rector of St. Paul's, Charters Towers (North Queensland).

The Rev. Gordon King has been appointed rector of St. Ambrose's, North Mackay (North Queensland).

The Rev. William J. Lawton, rector of St. Jude's, Dural (Sydney), and a former lecturer at Moore College, is going out under the aegis of the Bush Church Aid Society to Mullewa (North-West Australia).

The Rev. K. Good, curate of St. Peter's, Murrumbidgee (Melbourne), will leave on 1st November to take up an appointment in the diocese of Wangaratta.

The Rev. H. Dineen, of St. Alban's, North Melbourne, will leave on 3rd September to take up an appointment in the diocese of Brisbane.

The Rev. John Taylor was commissioned to the Parish of St. Jude's, Carlton (Melbourne), on 20th June last.

The Rev. A. L. Rivett, formerly vicar of St. Paul's, Gisborne (Melbourne), was inducted to St. Mark's, Spotswood, on 4th July.

Mr B. M. Schleicher, M.A., Dip. Ed., the son of a former principal of Moore College (1891-1897), retired recently as Rector's warden of St. James', Hazelbrook, N.S.W., having served in that capacity for 47 years.

The Rev. M. R. Hazell, rector of Charlton (St. Arnaud), has been appointed vicar of St. Alban's, West Coburg (Melbourne), from 14th September.

The Rt. Rev. I. R. H. Gnana-dason, of the diocese of Kanyakumari, South India, is to be the Moorehouse Lecturer, 1967. They will be given in the Chapter House of St. Paul's Cathedral, Melbourne, from Friday 21st July to July 28 at 8 p.m. each evening.

The Rev. Arthur H. Horrex, curate of St. Thomas', Rozelle, (Sydney), will be inducted as rector of St. Mary's, Balmain, on June 29.

The Rev. George Robinson, of St. Paul's, Oatley (Sydney), has been appointed rector of St. Stephen's, Willoughby.

The Rev. William J. Owens, of Roseville N.S.W., died on 18th June, aged 89. Mr Owens was rector of West Manly from 1934 to 1950 and was founder and secretary of the Sydney Association of Retired Clergy until 1958. He was always very active on their behalf. He leaves a wife and two children.

The Rev. Allan H. Funnell, rector of St. Philip's, Eastwood (Sydney), has been elected to a canonry of St. Andrew's Cathedral, Sydney.

Overseas

The Rev. T. S. Joseph was consecrated as assistant bishop of the diocese of Madhya, Kerala, in the church of South India, on St. John the Baptist's day, June 24th. The consecrating bishop was Bishop Leslie Newbigin, the deputy moderator.

Mr Joseph is a graduate of the University of Madras and was a post graduate student of Moore College, Sydney, in 1953. He asks for the prayers of his friends in Australia.

The Ven. Martin Gloster Sullivan, Archdeacon of London and a New Zealander, has been appointed Dean of St. Paul's Cathedral, London. He served most of his ministry in N.Z. and resigned the deanery of Christchurch in 1961 to take up the benefice of St. Mary, Bryanston Square, London. He succeeded the present Archbishop of Perth as Archdeacon of London in 1963. His wife is the daughter of a former vicar of St. Matthew's, Auckland, where the Dean-elect served his first curacy.

The Rev. John van Emmerik and Miss Helen Davis, C.M.S. missionaries in Kenya and originally from St. James' New Town (Tasmania), were married in Kisumu, Kenya, on June 9 last.

The Rev. Ian Reid, for the past 20 years minister of the Old Kirk, Edinburgh, has been elected new leader of the Iona Community in northwest Scotland. He succeeds the Very Rev. Lord MacLeod, of Fuinary, who founded the community on Iona Island in 1938. Now 71, Lord MacLeod announced his resignation as from next September, though he will continue as a member.

Dr. R. W. Matthews, who retired last month after serving 33 years as Dean of St. Paul's, has accepted an invitation from the Bishop of London, Dr. M. Stopford, to become Dean Emeritus of the Cathedral.

LAYMAN'S LOOK

—at inner-city churches

Anyone familiar with the changes which have taken place in the inner-city areas during the past couple of generations must have realised that the winds of change have not spared the old churches in suburbs like Redfern, Brunswick, Waterloo and Surry Hills. The changes have profoundly affected the population patterns and in most cases have left only a handful of Anglican parishioners.

Churches which had sizable congregations and parochial roles a few years ago and were centres of vigorous activity now stand as mournful witnesses to population shifts and material decay.

Even if many thousands of dollars were spent on these buildings the areas in which they stand would still remain a problem nearly as pressing as that

which the dioceses face in the expanding new areas on the city's periphery.

But does not a faithful stewardship of today's resources call for the intelligent disposal of some of these inner-city mausoleums and the re-deployment of our resources in the same areas? This would not be a withdrawal from a needy field—rather the reverse.

As things are at present nothing could be more withdrawn from the real human needs of those areas than crumbling Gothic arches and grimy stained glass windows.

Enthusiasm needed

The entry of the Church Army into this field in recent years has brought a little relief on the manpower front and the work of these devoted men must have earned the respect of many. But whoever has to grapple with the street-level and front-door problems of these difficult areas certainly won't be helped by having to shore up the old dingy buildings and stop the rain coming through the roofs of ancient church halls.

Let us hope that in all the enthusiasm and effort being put into the last needs at the city's periphery, the crying needs and great potential assets near the centre won't be overlooked.

MIXED MARRIAGE RULES RELAXED

LONDON—A member of another Church who wishes to marry a Roman Catholic but cannot agree to all the children being brought up in the Roman faith can apply to Rome for a relaxation of the rules.

Also a Roman Catholic whose marriage is solemnised before a non-Roman authority is no longer excommunicated, as a result of the Vatican Instruction on Mixed Marriages issued in March 1966.

Two innovations

These are two of the facts brought out in the pamphlet "Mixed Marriages between Anglicans and Roman Catholics," published here May 26 by S.P.C.K. It was written by John G. Williams at the request of the Archbishop of Canterbury's Commission on Roman Catholic Relations.

Roman authorities still attempt to extract binding promises that children of a mixed marriage shall be brought up in the Roman faith, the pamphlet notes. In the past, if the Anglican partner had conscientious objections, this nearly always meant the marriage could not take place in a Roman church and the Roman partner married elsewhere was automatically excommunicated. Today this is no longer so, says the pamphlet.—E.P.S., Geneva.

NEW GREEK ARCHBISHOP ENTHRONED

ATHENS.—Archbishop Heironomos (Cotsonis), 61, former chaplain to the King of Greece, Professor of Church Law and Pastoralia at the University of Salonica, and a member of the Central Committee of the World Council of Churches, was consecrated Archbishop of Athens and All Greece in an impressive cathedral ceremony on May 14.

Scholarly

The ceremony was attended by King Constantine and the Royal Family, as well as by many dignitaries in Church and state.

He was enthroned as Primate of the Orthodox Church of Greece on May 17. The Ecumenical Patriarchate was represented at the ceremony.

The new Archbishop Hieronymos (Jerome) was a chaplain to the late King Paul from 1949 and he has been in charge of the religious instruction of the

THE AUSTRALIAN CHURCH RECORD

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BIBLE & IRON CURTAIN

POLAND has just celebrated its 150th anniversary of the Bible Society. A conference of European Bible Societies took place in Warsaw and an edition of 50,000 Polish New Testaments, printed in London, was distributed among the churches.

A full Bible in a revised form is now in preparation. Scripture colportage in some areas of Poland is planned, with official permission.

Twenty thousand Hungarian Bibles were printed in HUNGARY last year.

In CZECHOSLOVAKIA also an edition of 20,000 Bibles was completed in 1966, but so great is the demand that a further 20,000 are to be printed. A new translation of the New Testament was also published.

EAST GERMANY is receiving approximately 30,000 Bibles and 60,000 New Testaments a year. Religious bookshops are still permitted to function, and Scripture distribution is carried on through these as well as through the churches themselves.

In RUSSIA Bibles are so scarce that they cost as much as 50 roubles on the black-market. Though there has not been an edition of the Scriptures published in Russia since 1955, a printing of 20,000 has now been authorised, and publication was expected early this year.

A recent London printing list showed 20,000 Croatian Gospels, 20,000 Serbian Gospels and 5,000 Serbian Testaments and Psalms. Bibles are also being printed in large numbers for Rumania. The 1967 Budget provides for an expenditure of over \$200,000 on Scriptures for countries behind the Iron Curtain.

This Scripture publication program for Eastern Europe is making heavy demands upon Bible Society resources. The budget is strained to the utmost and stronger support from Australia and elsewhere is needed. It is a cause for thanksgiving that a new "mission field" is opening in these countries for the unique work of the Bible Societies.

THE BAPTIST THEOLOGICAL COLLEGE OF N.S.W.

(Board of Post Graduate Studies)

invites you to attend the

THIRD ANNUAL LECTURE

at the College, 78 Herring Road, EASTWOOD,

on Thursday, July 6, 1967, at 8 p.m.

Speaker: Rev. K. Runia, Th.D. vice-principal, Reformed Theological, GEELONG, VIC.

LECTURE TITLE: "Situation Ethics."

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-EIGHTH YEAR OF PUBLICATION

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AUSTRALIA'S OLDEST ANGLICAN CHURCH



St. Matthew's, Windsor, N.S.W., a Maquarie church, erected in 1817, celebrates its sequicentenary this year. It is the oldest Anglican church in Australia. The rector is the Rev. Harold Rawson.

AUSTRALIAN PRINCIPAL ABROAD

HEAD Deaconess and Principal of Deaconess House, Sydney, Mary Andrews, left Sydney on June 9, for extensive overseas engagements.

Chief among these were the Women's Ecumenical Conference at Taize, France, where she represented Australian Church Women, and the World Consultation for Christian Educators in London on July 24.

She writes: I have had very rich experiences of Christian fellowship on my journey. In Manila I was given a reception at which the Supreme Bishop of the Independent Church, the Bishop of the Episcopal Church, the acting Dean of St. Andrew's Seminary, clergy and notable church leaders were present. This was quite a surprise.

Imagine too the joy it was to hear Professor Gaye Fernandez from the University of the Philippines tell the assembled company of her experiences while at Deaconess House and of the reality of life in Christ there. She now has an I.Y.F. meeting in her home.

I preached in the Independent Church pro-cathedral at 7.30 a.m. After that I addressed a large congregation at St. Stephen's Chinese Church and a couple of other meetings in the afternoon.

On the Saturday I spoke at the chapel service of the Far Eastern Broadcasting Station and had a radio interview after breakfast.

RADIO TALK

I enjoyed the visit to Tokyo and San Francisco where I was given a warm welcome by my former Chinese colleague, Dr Theodore Yeh, his wife and some very keen Episcopalians whose prayer meeting I was

asked to address. What a meeting. I do not think I have met with an Episcopalian group of people who have been so aflame for God before.

Canada appeared somewhat like Australia but some are keen there too.

In Geneva I visited the W.C.C. headquarters and met old and new friends. The trip to Taize was through most beautiful country. Taize is indeed impossible to describe. There is certainly a mighty work of the Spirit going on there among the 70 brothers representing 20 denominations.

HUNDREDS

The simplicity of the services, which are held three times each day, the magnificent singing of the psalms and hymns, the reading of God's Word and the time of profound silent meditation at each of these services leaves one amazed, inspired and challenged.

The very large church is nearly always packed for the services — people representing many countries, young and old, priests and nuns by the hundreds — flock to Taize.

As a Dominican father said before I left Sydney — all roads led to Taize, a village many miles from other towns. Why? What is drawing these people — not idle curiosity — but I believe, the Spirit of God, who is speaking through His Word and simplicity of worship to the needs of people today through this Protestant community.

Yesterday I went back to Geneva. Now I am at another

Frank Speaking in Brisbane

IN his synod charge in St. John's Cathedral, Brisbane, the Archbishop of Brisbane made frank allusions to two issues which are at present causing considerable division in Australia. These were to the war in Vietnam and the experimental use of A Modern Liturgy.

Archbishop Strong referred to the conversations in London of Prime Minister Wilson and Mr Kosygin.

Mr Wilson had persuaded the U.S. to prolong cessation of bombing and fighting during the Vietnamese New Year period and Mr Kosygin had tried to influence Hanoi to accept the initiative. Unfortunately their efforts failed when it was found that the North Vietnamese had used the truce period for a more massive southward movement of troops and supplies than in any previous truce.

The Archbishop said that he realised that we are committed as a nation in this conflict and that we must stand united in our support of Australia's fighting forces who are representing our nation. As Churchmen and Christians, we must constantly bear them up in prayer.

MODERN LITURGY

The Archbishop regarded as unfortunate the emergence of a controversial and divisive spirit concerning the use of A Modern Liturgy. He said that though some might not like it and he

thought that he would be amongst that number, it was an important attempt to do what the Church has always done in a manner suitable to this age and a predictable future.

He said that at General Synod, no one — not even the members of the commission who have since criticised it somewhat drastically — spoke against it then, or apparently at the meeting of the commission when it was decided to send it on to General Synod.

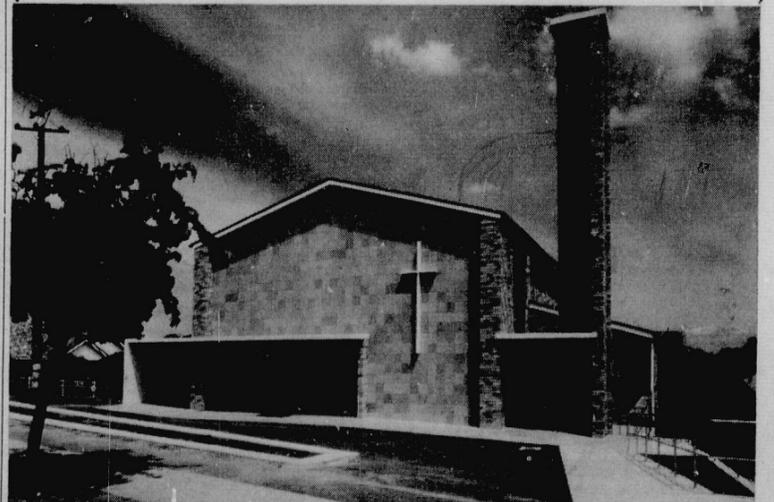
He felt that it is only right that it should be given a fair trial, though no diocese or parish is compelled to do so.

GRAHAM CRUSADE

A motion in support of the Crusade was put forward by Mr J. G. Thurgood and seconded by the Rev. John Greenwood. It read: "That this synod views with pleasurable anticipation the 1967-68 Graham Crusade and recommends that all parishioners and Anglicans in the diocese take an active part in the preparation, the Crusade itself and the follow-up campaign so that

(Continued on Page 3.)

TELEVISED SERVICE FROM QUEENSLAND CHURCH



On Sunday, 23rd July, divine service on national television in N.S.W. and Victoria will come from St. Stephen's Coorparoo (Brisbane). The Church was dedicated in 1958 during the rectorship of the Rev. Jim Payne, now Dean of Perth. It was consecrated in October, 1958, by Bishop F. O. Hulme-Moir, then Bishop of Nelson, N.Z. The present rector is the Rev. John Greenwood, a former Organising Missioner of the Bush Church Aid Society.

DROWNING OUR SORROWS

EVERY post-war move to bring about "liquor reform" in Australia has increased drinking outlets and facilities, and has resulted in vastly increased sales and profits for the liquor interests. The result? Australians are heavier drinkers than ever before and the attendant social evils pose a national problem.

Mr Alan J. Dalziel, General Secretary of the N.S.W. Temperance Alliance and a former private secretary to the Right Hon. H. V. Evatt, helps us look at this problem. Every Anglican and every Anglican Church in N.S.W. should back the Alliance in its work. Every church in our land must develop a conscience about the temperance cause.

One of the favourite euphemisms of the liquor lobby and its political collaborators in the phrase "civilised drinking."

Every time the Liquor Act is amended, the reference is to "Liquor Reform." This misnomer is used to justify the provision of further facilities and increased outlets for the sale and consumption of alcoholic beverages.

All the major amendments to the liquor laws in Australia over the past 25 years have been heavily in favour of that powerful economic and financial complex—the liquor traffic.

ENLIGHTENMENT

Royal Commissions are appointed from time to time and their purpose is to examine what can be done to bring our country's drinking habits into line with more "enlightened" countries. Invariably, the findings of these commissions come down heavily in favour of increased availability of alcoholic liquor.

Yet alcoholism—the sickness or disease that flows from the use of beverage alcohol—is increasing every year. The Christian Science Monitor conducted a survey of drinking in the U.S.A. In a series of 15 articles, which covered drinking and its effects in the home, on the highway, in the universities, professions and industry, the paper found that alcoholism was now recognised by the U.S. Federal Health Service as the nation's fourth greatest health problem.

It had reached epidemic proportions. There are 6 million alcoholics in the U.S.A. today. It is the only disease in modern society which, along with addiction to other drugs, is self-inflicted.

Yet, while society seeks to curb and prevent the use of other narcotics, beverage alcohol is promoted by vast advertising campaigns. People, especially young people, are encouraged to use it. It is put forward as a necessary adjunct to gracious social living and to daily life.

In N.S.W. last year, it was only the strenuous campaign led by the N.S.W. Temperance Alliance that caused the State Government to drop plans for the opening of hotels on Sundays and the establishment of roadside drinking taverns.

People were sufficiently stirred to make their protests to their local M.L.A.s and the Alliance's weekly Sunday program from Station 2CH hammered away for more than nine months to mobilise public opinion in effective protest.

In 1890, the Russian writer and philosopher, Leo Tolstoy, wrote an essay titled, "Why Do Men Stupefy Themselves?" In it, he dealt with the stupefying and degrading effects of alcohol, tobacco and drugs on the individual and their deleterious impact on society. This was under the regime of the Czars. Yet Communist Russia, under the commissars, finds that with all its planning for a human society, freed from these degrading forces, the theory has gone wrong in practice. Reports from Communist capitals such as Moscow and Prague reveal that drunkenness with associated hoodlannism and violence among young people are major social problems confronting the authorities.

Then we turn to societies like our own and the U.S.A. They are faced with the same havoc among young people brought up to believe that strong drink can be used in moderation.

WARNINGS

In recent times, the Rev. Ted Noffs, speaking out of his experience of a ministry at King's Cross, has condemned the way in which alcoholic liquor has been promoted and put within the reach of the younger generation.

Mr Noffs wastes no words in marking the hotel open till 10 o'clock at night as one of the major causes contributing to youthful excesses and acts of physical violence.

The Chief Justice of N.S.W., Sir Leslie Herron, said from the Bench of the Criminal Court, in summing-up in a murder trial: "Pretty well every case that comes before the Criminal Courts has a background involving the taking of alcoholic liquor. In young persons, it is to be deplored, in my opinion."

And in the toll of the road the Minister for Transport, the Hon. Milton Morris, M.L.A., has pointed out that in this age of speed and split-second timing, it is highly dangerous to drive with even a low alcoholic content in the blood.

Over one-third of those killed on our highways have lost their lives through drinking and driving.

TOTAL ABSTINENCE

As Lieut.-Commissioner A. Bramwell Cook, M.D., F.R.C.S., Territorial Commander of the Salvation Army, has frequently stressed—no person who is a total abstainer from the use of alcoholic liquor has ever become an alcoholic or a chronic drunkard.

In Australia today we have 330,000 alcoholics. We lose

about 1,500,000 man-days in industry through impaired efficiency and absenteeism.

Australians spend just over 2 million dollars a day on beer, wine and spirits. We have been called a "booze society."

Dr Bramwell Cook warns that this is a growing evil and that it is a moral problem as well as one of great social and economic consequence.

ENEMY WITHIN

Twenty-five years ago when the armed might of the Japanese Imperial forces had reached our shores, in the darkest days of national emergency with the enemy without poised for invasion, "The Sydney Morning Herald" wrote in an editorial (3/3/42), headed "Abuse of Liquor in Wartime," that: "Excessive indulgence of liquor in Australia, under war conditions, is becoming a public scandal."

The editorial went on to call for Federal intervention by the War Cabinet to exercise its emergency powers "to check abuses which threaten to sap the morale of the nation and the efficiency of its Armed Forces."

That same enemy is still at work today. Under the cloak of legislative respectability and social acceptance it still defiles individual and national character.

Last April by Act of the U.S. Congress and proclamation of the President of the U.S.A., Lyndon B. Johnson, a whole week was set aside to be observed as Youth Temperance Education Week. But for youth to be led along the right lines it will be necessary for many of the older generation to set a much better example in their personal conduct.

Even among Church people there has been a weakening in temperance witness. The body is the temple of the Holy Spirit, and alcohol, in large or small doses, will never dignify that temple.

From Temperance Sunday, September, 1967, the Alliance proposes to launch a campaign seeking to win people to pledge themselves to total abstinence as a way of life.

It will also aim to get them working for the restoration of the democratic principle of Local Option to the Liquor Act and the introduction of blood tests in cases where alcoholic liquor is suspected as a contributing cause of fatal or serious accidents on the highway.

The Alliance will re-alert all people of goodwill to the possibilities of further attempts being made to introduce Sunday hotel trading and establish roadside drinking taverns.

EDITORIAL

CHURCH UNION — A CRITICAL APPRAISAL

"Until now, the ecumenical movement in the Christian Churches has had things all its own way. Its opponents have been made to appear reactionary or bigoted—if not actually sinful. After all, the ecumenicals are in favour of reuniting the Christian Churches in one church, so far as that is possible. Their opponents must be, by definition, in favour of disunity and disruption. And what could be worse than that?"

The writer is John Douglas Pringle, editor of one of Australia's largest daily newspapers. It is quite refreshing to find that evangelicals are not alone in their concern about dangerous trends in the movements for church union.

Unity among Christians should concern us all and this paper has always welcomed signs of increased understanding and co-operation among denominations. It is good that we can work, talk and pray together, but it may indeed be inviting disaster to try to bring denominations into a single organisation. We do not believe that this is the mind of our Lord or of the New Testament. Never does the New Testament talk of Christian unity in terms of organisational structure.

The Church of South India is a comparatively recent example of reunion. One Anglo-Catholic diocese refused to join and it is recognised as part of the Anglican Communion which the Church of South India isn't. More recently, a group of evangelical Christians contracted out of the Church of South India but was refused Anglican recognition or a bishop. These Anglicans had to seek elsewhere for a bishop.

Similarly, the Church of England in South Africa has received short shrift at the hands of the Archbishop of Canterbury and Lambeth, despite the fact that its bishops' orders are undeniably valid.

It is clear that evangelicals are regarded in high places as expendable where their Anglo-Catholic brethren are not. Little wonder that we place no great store by reunion schemes.

Modern schemes of reunion have in all instances that we are aware of meant that important biblical doctrines have been compromised to some degree. The United Church of Canada provides a striking example of such compromise. Presbyterians who went into this union in 1925 gave up the reformed standard of faith as set out in the Westminster Confession of Faith. More recently, in 1958, the United Presbyterian Church in the U.S.A. merged with the United Presbyterian Church of North America. Now in May, 1967, this church gave up the Westminster Confession and evangelicals within these churches are irreparably compromised.

One example of the change involved in this recent decision is a question put to candidates for ordination. Previously it read: "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" This question now reads: "Do you accept the Scriptures of the Old and New Testaments to be the unique and authoritative witness to Jesus Christ in the Church catholic, and by the Holy Spirit God's word to you?"

This latter wording grievously damages the sole authority of the Bible for Christian faith and practice. We would have none of it. A denomination which is unsure as to the authority of God's Word is unable to make a clear and uncompromising proclamation of the Gospel of Christ which we have from that Word.

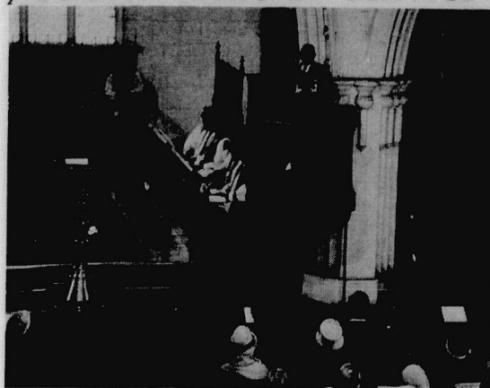
Denominations stand or fall by their doctrine of the Bible. Article VI gives us of the Church of England a doctrine of the Bible which is the only safeguard of all other truth.

Despite the fact that the United Church of Canada is the largest Protestant denomination in Canada, statistics show that it is far from making the impact upon the Canadian community that might be expected the supposed witness of its very unity. It is reported from Geneva that in 1966 its membership dropped, as did its ordination candidates (540 to 422), its Sunday school membership and its Christian education classes. We are the largest denomination in Australia. If we had the statistic, we would probably not show up any more favourably.

It is a matter of history, as Mr Pringle's articles point out, that when the Church was most determined to preserve the facade of visible unity, it carried out its campaigns of extermination against the Albigenes, the Waldensians, the Lollards, the Huguenots and the Protestants of the Netherlands.

The spiritual unity of all believing Christians is an ultimate concern and we must pray and work for it. The visible, organisational unity of denominations, if it is ever to come, will come as a result of this spiritual unity.

SOUTH AFRICAN SERVICE



Mr D. Gordon Mills, whose grandfather was a foundation member of Holy Trinity Church, Cape Town, giving a brief address at the last service held in the historic old building. The sermon was preached by Bishop Stephen Bradley, seen seated at the Holy Table. The old church, which has witnessed to the Protestant and Reformed Character of the Church of England for the past 120 years, has had to be demolished as its fabric was beyond economic repair. A new Holy Trinity Church is to be built in due course on another site.

NEW YOUTH CAMP

"Orana" is an Aboriginal name for "welcome." Hence, "Camp Orana" is an appropriate name for the Bundanoon (N.S.W.) Christian Youth Camp officially opened on July 1 by Archdeacon Pitt.

"Camp Orana" is in a lovely bush setting, only one-third of a mile from Bundanoon Railway Station on the Main Southern Line, and by sealed road it is 100 miles from Sydney and 11 miles from Moss Vale. Motor roads lead to beautiful lookouts and bush trails which fan out on the western side of the Bundanoon gullies.

Set in nine acres of bushland surrounded by tall timbers, the camp buildings form a quadrangle and are designed to take a maximum of 60 young people. Hot and cold water is laid on, also a septic system and electricity.

"Camp Orana" is interdenominational in its control and its intended use. It is a non-profit-making venture and has been built to assist young people to know Him "Whom to know is life eternal."

God and the Sergeant

At the annual meeting of the Christian Police Association in London recently, Sir John Williams, an ex-chief constable, said: "Fifty-seven years ago I joined the Force, fearing God and the sergeant. I left in 1955, just fearing God; by the grace of God they had never had any tabs on me."

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Write or telephone CHRISTIAN YOUTH TOURS, Box 262, P.O., Marrickville, N.S.W. Sydney: 78-1407 or 560-8283.

MELBOURNE AND PERTH AID

The Diocese of Melbourne has forwarded over \$6,200 to the Projects and Priorities Committee (formerly M.R.I.) of the Missionary and Ecumenical Council in support of two projects, one in the Diocese of Morogoro, Tanzania, and another at the Newton Theological College, Dogura.

The M.R.I. Liaison Officer for the Diocese of Melbourne, the

Ven. R. W. Dann, explained that \$1,200 of the amount being forwarded, came from the cancellation of the annual Synod Garden Party.

CONSECRATIONS IN PORTUGAL & SPAIN

Eleven bishops, including the Primus of Scotland, two English bishops and the Archbishop of Cape Town, assisted at the consecration of Dr Daniel de Pina Cabral as Bishop Suffragan of Lebombo in St. Paul's, Lisbon, early in June.

Bishop Cabral's first episcopal engagement was to assist in the consecration of the Rev. Santos Molina as Bishop of the Spanish Reformed Church. The service was held in the Cathedral of Christ the Redeemer in Madrid. The Bishop of Winchester and other bishops who had assisted at Lisbon took part in the laying on of hands.

The Director of the Projects and Priorities Committee, Bishop G. T. Sambell, said that cash and promises to the order of some \$13,000 have been received at the present date and drew attention to the brochure My World and My Parish being circulated in all parishes, which sets out in summary form a number of projects from areas of Australia's missionary concern and several projects of an ecumenical nature.

The Diocese of Perth has given \$3,000 for projects in Africa, Malaysia and the Pacific and \$500 toward the proposed Diocese of Northern Territory.

BOYS' BRIGADE ON PARADE



A scene from the Annual Church Parade of the Sydenham-Bankstown Battalion of The Boys' Brigade held at St. Mark's, Yagoona, N.S.W. Part of the parade is shown being inspected by the parade C.O., Mr L. Wallace, the State secretary, Mr W. J. Lake, and the Rev. P. Oliver, the Battalion president and minister of St. Mark's.

95th Anniversary

St. Barnabas', Balwyn (Melbourne), celebrated its 95th anniversary on Sunday, June 11, when the Archbishop of Melbourne preached.

Frank speaking in Brisbane

(Continued from Page 1.)

we may assist in encouraging a Christian commitment by many peripheral church members." There was a lively debate and finally, the Registrar, Mr Roland St. John introduced a compromise amendment, saying that Anglicans on the whole showed little activity in the field of evangelism.

In a review of the past 20 years in the diocese, the Registrar drew attention to many areas of great encouragement, giving statistics to support his statements. Probably his most forthright utterance concerned problems of theological training. He commented on the decline in the numbers training at St. Francis' Theological College over the past four years and suggested that clergy were trained in compartments.

Our present system in Australia hardens the arteries of the trainees and he appealed for bigger and better theological colleges. He suggested that such colleges should be broader in outlook. His figures showed that there were 35 students at St.

Francis' in 1957 and 31 in 1967. The largest number was 53 in 1961.

Among other things, his report showed that the government had provided for a chaplain's stipend, a residence and an Anglican chapel at Goodna Psychiatric Hospital.

Canon G. A. Lupton moved a motion on the re-marriage of divorced people in the church which occasioned considerable debate.

The Archbishop had also dealt with the question at length in his charge. Finally, the following resolution was adopted: "This synod, having in mind the great social changes which have taken place in recent years, and in particular those consequent upon certain clauses of the Matrimonial Causes Act of the Commonwealth of Australia, respectfully requests the Archbishop to consult with the bishops of the province (or of the Church of England in Australia) to examine afresh grounds upon which the Church can regard marriages which have broken down as being null and void in the eyes of the Church."

PLATFORM

(23) THE GREATEST SERMON

If you were asked "what was the greatest sermon ever preached?" would your answer be the Sermon on the Mount or Peter's sermon on the day of Pentecost? Judging from frequent references to it in secular as well as theological writers, the Sermon on the Mount would be the answer.

Some say that if we had nothing else but this sermon we would have all that we need for man's spiritual, moral and ethical development. This ignores our Lord's teaching about the Kingdom of Heaven which led up to it. It simply cannot be taken alone.

John the Baptist's preaching had the keynote, "The Kingdom of Heaven is at hand. Repent." Our Lord's first proclamation was identical. The first lengthy discourse of our Lord is in John chapter three. There He tells Nicodemus that unless he is born again he cannot see and cannot enter the Kingdom of Heaven.

The Sermon on the Mount is the manifesto of this Kingdom which our Lord came to proclaim. It sets forth the type of life which should be the mark of the citizens of this Kingdom. But without the experience of the new birth, conversion, its standards are impossible of achievement.

In the sermon we have the Lord's Prayer which is a prayer for the coming of this Kingdom. In the four gospels we have 29 parables of our Lord. No less than 17 of these directly concern the Kingdom. To widen our view, a study of the gospels and the whole New Testament make it clear that the kingdom or rule of God is the basic idea around which all scripture revolves. Similarly, it is fundamental to the Old Testament.

To isolate the Sermon on the Mount and attempt to live by it alone is as futile as determining to go to London but having no way of getting there. Multitudes of people do just that. They try to live like the sons of God without having been born again into the family or kingdom of God. Our Lord makes it clear that there is just no other way. "You must be born again." "No man comes to the Father but by Me."

But once we have been born again by the work of the Holy Spirit in our hearts, the Sermon on the Mount comes alive. It is a very humbling experience for the Christian to read it. We should read it on our knees, often.

Damage in Holy Land

A commission set up to assess war damage to the holy places in and near Jerusalem said that it seemed to be "very light." The report noted that these were only "first findings."

In regard to the Church of the Nativity in Bethlehem, which is considered the oldest Christian church still in use, "no substantial damage" was reported.

This church, which is shared by Roman Catholic, Greek Orthodox and Armenian Apostolic Christians, was hit by one Israeli shell. A fire started on the roof, but was quickly extinguished by a group of Greek Orthodox monks, led by Bishop Pella Clavius.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Matriculation. Under a Council appointed by Synod. Founded 1895.

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The school curriculum comprises thorough religious teaching in accordance with principles of the Church of England, with a sound, general education under a thoroughly competent staff.

For full information, apply to the Headmistress of the school desired.

Notes and Comments

BISHOPS AND PREBYTERIANS

The General Assembly of the Presbyterian Church of Australia meets in September. Reunion negotiations with the possibility of Anglican participation will come up for much discussion. It may be a straw in the wind that the N.S.W. Assembly in May refused to alter its previous stand against bishops in the current union proposals by 79 to 78 votes.

It was said that bishops were not wanted, that the office was an anachronism and took the Church back to the clerical bureaucracy of the Middle Ages. These are pretty strong words in view of Anglican proposals to sit in on the union discussions between Presbyterians, Methodists and Congregationalists.

The life that moves the world

By A. J. Gordon

David Brainerd did his greatest work by prayer. He was in the depths of the forest alone, unable to speak the language of the American Indians, but he spent whole days in prayer.

What was he praying for? He knew that he could not reach these savages; he did not understand their language. If he wanted to speak at all he must find somebody that could vaguely interpret his thought. Therefore he knew that anything he might do must be absolutely dependent upon the power of God.

So he spent whole days praying simply that the power of the Holy Ghost might come upon him so unmistakably—that these people should not be able to stand before him.

What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do; yet scores were converted through that sermon.

We cannot account for it, only that it was the tremendous power of God behind him. After he was dead, William Carey read his life and went to India; Robert McCheyne read his diary and went to the Jews; Henry Martyn read his journal and went to India.

The hidden life, in communion with God in trying to reach the source of power, is the life that moves the world.

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MORE BACKING FOR GRAHAM

Bendigo Synod recently decided to support the 1968 Graham Crusade. Bishop Richards said: "Let us remember that whether it is Billy Graham, Bryan Green or Ron Richards, they are the agents of God. If the approach doesn't appeal to us, this doesn't mean that the Lord is not using him."

We hope that many other dioceses will follow the lead given by Bendigo, Sydney, Brisbane, Melbourne and Armidale and be realistic in their attitude to this great evangelistic outreach.

LONG SERVICE LEAVE

It looks as though the General Synod canon providing for three months' long service leave for clergy after 15 years' service will be adopted generally in Australia.

Brisbane became the first metropolitan see to adopt it and Melbourne and Sydney will probably do so later this year. A similar scheme is already smoothly working in the Presbyterian Church and diocesan authorities might well profit by their experience with the mechanics of the scheme.

CONSERVATIVE DEAN

Several radical and outspoken churchmen were suggestions for the post of Dean of St. Paul's but Prime Minister Wilson has given it to the former Archdeacon of London, the Ven. Martin Sullivan. A moderate man, Dean Sullivan is no friend of some of the controversial "South bank theology" men and is reported to have said that "the ordinary man in the pew reminds me of someone who has been in the ring with Cassius Clay for 10 rounds. He's been faced with new theology, new morality, church reunion, liturgical reform. I think the church is in danger of leaving him in the lurch."

THE BISHOP AND THE POPE

Bishop Pike, former Bishop of California, was always in the news before his retirement and it was hoped his successor might walk more warily. This has vanished with successor Bishop Myers equally in the news. In a recent address the bishop has suggested that all Christians should accept the Pope as their spiritual leader. "We need the Pope," he said, "because in this perilous age we need one symbolically potent bishop to give expression to the Word of the Lord for our day." One of the leading San Francisco Presbyterian leaders has replied that this is difficult since "in a large segment of the Christian Church we look upon Jesus Christ as the Chief Pastor."

THE PRACTICE AND POWER OF PRAYER

THE Rev. Alan Stibbs, Vice-Principal of Oak Hill Theological College, London, gives us a brief and helpful study on prayer based on the epistle of James, chapter 5 and verses 13-18. Open your own Bible at this passage as you read the article.

In every experience of life the Christian should in his spirit spontaneously express himself towards God in prayer.

James 5. 13-18 indicates in practical terms something of what it means to "pray without ceasing," and "in everything by prayer and supplication with thanksgiving" to let our requests be made known unto God (see 1 Thessalonians 5. 17; Philippians 4. 6). It is such activity which should constantly distinguish a Christian from others in his reaction to the changing circumstances of life.

Prayer in every experience of life

"Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise." Such words frankly recognise that life has its "ups and downs" — times both of hardship and of merriment.

Naturally we tend to get unduly depressed in times of difficulty, and unduly elated in times of prosperity. The Christian possesses the secret of meeting both experiences sensibly and successfully.

He should know, as St. Paul puts it, both "how to be abased" and "how to abound" (see Philippians 4. 12). For every experience, painful or pleasant, should be met by responsive action towards God in prayer and praise, in trust and thanksgiving, in supplication and in song. So instead of fear and pride, alarm and conceit, panic and wild excess, the Christian's life should be dominated by peace and joy.

Prayer and sickness

Special attention is then given to the spiritual need of the Christian when he is sick. For sickness may seriously interfere with the normal outgoing of his prayer and his praise to God.

Because of his sickness he cannot join with the congregation in worship. Because of it he may be quite unable to give himself to prayer in any sustained and satisfying way. Yet for these very reasons he needs all the more the help of the prayer of fellow Christians. So, says James, let him send for them to him that they may pray in his presence and with explicit reference to him and his need.

Here then is an important ministry. The sick who cannot stir themselves to prayer and praise need to be visited by fellow-Christians who will pray with and for them. The Venerable Bede thought that "the elders of the church" meant Christians of age and experience. Certainly verse 16 indicates that this is a ministry in which all Christians can engage, and not a ministry reserved for the clergy only (cf. 1 John 5. 16).

Prayer and sin

Prayer cannot thus be successfully offered unless the necessity of dealing with sin is recognised. What is for the sick person more important than physical healing is forgiveness and realised peace with God.

This is the more true if, as may be the case, his sickness is in some measure a consequence of his sin. Also, the Christians who are not ill, and who wish to pray for the one who is, cannot effectively approach God in prevailing intercession unless they, too, are freshly cleansed

from things that defile (see Psalm 66. 18).

Nor can some sins be forgiven and forgotten unless, in addition, confession and possible restitution are made to the people against whom offences have been committed. Here all alike, whether physically ill or well, need at times the help of one another's prayer. "Therefore," writes James, "confess your sins to one another and pray for one another, that you may be healed."

Prayer that works

"The prayer of a righteous man has great power in its effects." If prayer is to be made it is obviously desirable that it should be effectively made. This can be done only by those who fulfil the necessary conditions.

The man who would pray successfully must enjoy acceptance in God's sight as righteous through faith in Christ crucified and exalted; and his prayer must be energised by the indwelling Spirit. Prayer thus offered has great power.

The wording of verse 14 does seem, so many think, to encourage the expectation of miraculous healing. Yet Christian experience shows that healing of this kind is exceptional rather than normal.

The Magnificat and Nunc Dimittis are set to chants which are particularly suited for congregational singing. The hymns are both very stimulating in their own ways.

This Festival is aimed at demonstrating the complementary roles of the choir and congregation and is particularly important for this reason.

A probable answer to the problem this raises may be provided in verse 16 by the description (in the Greek) of the prayer that works as energised. There are occasions when the Spirit gives such an urge and an assurance to pray that those who pray know that God intends to work, and to work miraculously.

Elijah provided an illustration of this. He could not cause drought or rain just when he liked, by simply giving himself to prayer. He had to wait before God for the Spirit of God to come upon him. But when God's will so ordained, and God's time came, then such prayer could be offered; indeed, God looked for it to be made.

May we, like Elijah, so stand before the Lord (see 1 Kings 17. 1), that if and when He will, He may use us too as such "energised" intercessors.

RSCM festival

Each year the RSCM conducts a Choirs Festival in St. Andrew's Cathedral. The Festival this year is to be held on Saturday July 15.

The Guest Conductor is to be Mr Peter Chapman of the Canterbury Fellowship, Melbourne. Parish choirs have already begun preparations. The music for the Festival Evensong will include the Versicles and Responses according to the suggested revision (Australian), Psalm 84 according to the Revised Psalter, the Tallis anthem "If ye love me" and the Wood anthem "O Thou, the central orb." The two hymns are to a tune by Vaughan Williams ("The Call") and one by Nicholson ("Crucifier").

The final rehearsals will commence at 3 p.m. on the day of the Festival, and the Service will commence at 6.30 p.m. Canon D. W. B. Robinson will be the preacher.

A special feature of this year's service is to be the Congregational Practice at 6 p.m. This is to cater for choir members who cannot attend the required in the Festival in some way, would nevertheless like to share in the Festival in some way. Non-choir members will also be most welcome to join the congregation.

The Magnificat and Nunc Dimittis are set to chants which are particularly suited for congregational singing. The hymns are both very stimulating in their own ways.

This Festival is aimed at demonstrating the complementary roles of the choir and congregation and is particularly important for this reason.

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Letters to the Editor

Liquor problem needs facing

The N.S.W. Temperance Alliance which conducts deputation work in many churches and associated organisations is anxious to see the question of Temperance and Christian citizenship more widely discussed in parishes of the Church of England.

Our film, "Verdict at 1.32," a scientific (16mm) documentary dealing with the effect of beverage alcohol on the brain and nervous system has been screened in many churches, at Parliament House by chaplains at service establishments and in High schools. It has proved most effective in the way in which it deals with the problem of drinking and driving.

This year the Alliance is preparing a special campaign on the issues of Local Option, blood estimation legislation in cases where alcoholic liquor is suspected of being a contributing cause to road accidents, and in the Christian challenge of a sober society.

We believe, and the evidence in our possession is irrefutable, that we are well on the way to becoming a "booze society." Total abstinence is a matter for personal decision. However, unless we who are active in membership of the Church of Jesus Christ become fully and factually informed on what is happening in our society today we cannot hope to tell the truth that makes men free.

Our patron is the Right Rev. F. O. Hulme-Moir.

—A. J. Dalziel, Gen. Secretary.

Disappointed subscriber

I have subscribed to A.C.R. for some 12 years, keeping every issue and binding them into a valuable reference library. I frequently use these for reference, refreshment and inspiration.

It was an unfortunate mistake when, after some 75 years of publication the manifesto of your paper, "For Church of England People — Catholic, Apostolic, Protestant and Reformed," moved from page one to page two. However, I feel it a genuine indictment when in March, 1965, this vital and guiding statement slipped into obscurity on the final page in the final column.

The clarion call of A.C.R. has been muffled into a gasping conformity. There is no apostolic strength here.—Robert W. Guthrie, Normanhurst, N.S.W.

An answer for Scripture classes

Your correspondent "Frustrated Rector" must be facing an overwhelming task in his secondary school Scripture teaching. Although I haven't had the problem of coping with classes of 120 pupils, or halls with 500, I have felt to some degree the same frustration of teaching in a far from ideal situation.

May I commend to "Frustrated Rector" a new approach to Scripture teaching, which has for me at least lifted the burden and made Scripture teaching worthwhile and satisfying? Dalrymple's Bookstore is roneoing Scripture Lessons which I have edited for High school, on foolscap sheets. These are meant to be placed on each pupil's desk, or shared one between two.

On each sheet is a passage of Scripture (R.S.V.), some comments and about ten questions based on the Bible passage. When each pupil can look on a sheet, the teacher may get the pupils

to read through the passage before them (in class or quietly) and then tell the class to answer the questions in their Scripture Books. Near the end of the lesson the teacher discusses the answers with the class.

Books may be marked in class or collected from time to time and marked by lay helpers. A larger class than usual can be supervised by this method, and problems of disinterest and discipline can be largely overcome. 60 lesson sheets (cost 60c) could be shared by a class of up to 120, and used again in a second similar period. Further, it is easier to enlist layfolk to supervise such lessons, although it is better, of course, that they be given smaller classes. I hope that this approach may be of some help.

—(Rev.) John Lance, Putney, N.S.W.

The Lord's Own service

I disagree with your article on the Lord's Own Service, because Holy Communion is the most important way of worshipping God, more important than Morning Prayer because our Lord commanded us to continue a perpetual memory of that His precious death until His coming again.

The Evangelicals of the Anglican Church in Australia state that our Lord is not present in the Holy Eucharist. This is wrong; our Lord is present in

the Eucharist. Other Anglicans, High Church and Broad and Middle Church, believe that our Lord is present. Martin Luther said that our Lord is present and many Christian Churches believe this.

Evangelicals or Low Churchmen say that our Lord is not present in the Eucharist. Then the Eucharist means nothing to people receiving Holy Communion at the altar rail. Anglicans who believe that our Lord is present in the Eucharist and who, going to the altar rail to receive Communion or the Blessed Sacrament are enriched by His presence in the Eucharist and our Lord commanded us to receive Communion as much as possible.

This is why many Anglican Churches celebrate the Eucharist early every Sunday morning and at the main service called Holy Communion, Sung Eucharist and Solemn Eucharist because it is the most important service. Holy Baptism, Morning and Evening Prayer or any other way of worship are the Lord's service and He is present in all services.

Whether it may be a Solemn Eucharist, Matins or Evensong in a Cathedral or a simple Eucharist or Matins or Evensong in a church or chapel our Lord is present in it. The Low Church which says that Holy Communion or the Holy Eucharist are not the Lord's own services had better go and read the Bible about the Lord's Supper.—H. Prott, Thomastown, Vic.

JOINT COMMISSION FOR INNER CITY

ALL denominations involved in the "inner city area" of Sydney will be asked to appoint representatives on a Joint Commission.

This was the outcome of a Consultation held at the Wesley Centre on 15th and 16th June, to which delegates and observers had been invited from all denominations. Anglican delegates were Archdeacon Goodwin, the Revs. F. Cultriss, C. H. Sherlock and A. Donahoo. The Commission would be advisory, and would collect information to give clearer insights into the church's task. It could also seek to bring a Christian perspective to the decision-making of local government, town planners, architects and housing authorities.

Delegates heard a town planner and a sociologist speak of factors affecting the church's role in the inner city.

On the one hand were the physical facts: a greater Roman Catholic and Greek Orthodox percentage than average; fewer young people; over 30 per cent of people born overseas; and nearly 50 per cent having lived less than 7 years in the area. Re-development of run-down housing into multi-story flats also brought problems.

On the other hand was the sociological fact — the church has come to represent a middle-

to-upper class outlook, set of values and way of thinking, quite foreign to the majority of people in the inner city.

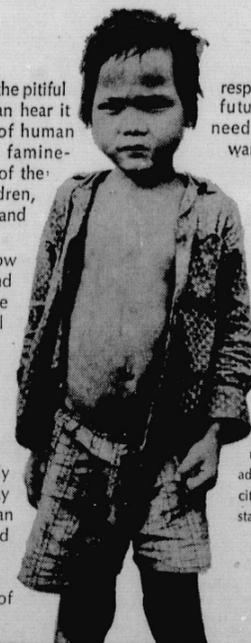
Arising from these addresses came discussion — ministry in this situation required a particular calling and special training. Did it also require the appointment, or actual ordination, of men from the area itself without formal theological education? Did the traditional minister become here principally a teacher and trainer of those who in fact could communicate the Gospel more effectively?

Special training

The physical situation forced the churches to recognise the need for working together — the separate and almost competitive existence of denominations discredits as well as hinders the witness of the church. Should denominations pool resources, plan siting co-operatively and use one another's facilities?

From Melbourne was heard an account of the co-operative parish at Collingwood, where a united Anglican, Methodist and Presbyterian work is administered by a Parish Council of six from each body. The staff comprises two Anglican, two Presbyterian and one Methodist clergy, with a Deaconess and a Secretary. Congregations hold their own morning Services, but unite for evening Service, and work together with community groups in community activities.

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Director,
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511 Kent Street,
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Applications, with copies of references, should be addressed to the Director of Christian Education, Box 71, P.O., Newcastle, N.S.W., by Monday, 7th August, 1967.

UNITED PROTESTANT ASSOCIATION.

Christian lady sought to take charge of Girls Home, South Grafton. Apply with qualifications, Room 23, 280 Pitt Street, Sydney. Phone 26-5883.

UNITED PROTESTANT ASSOCIATION.

Applications are sought from active Christian men, to take over as Manager of North Coast Area (South Grafton). Cottage provided. Apply with qualifications, Room 23, 280 Pitt Street, Sydney. Phone 26-5887.

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SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

WANTED 100 more students to enrol in C. of E. Bible College. Full Bible course lectures in Sydney or by correspondence anywhere. Full details from Registrar, P.O. Box 41, Roseville, N.S.W.

WANTED URGENTLY. Four copies of "Perfect Freedom" (L.V.F.) by T. G. Hammond. Phone S.M.B.C., 747-4760

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MOTHERS' UNION

Sydney's Chapter House was filled for the annual meeting of the Mothers' Union on June 30. The Archbishop of Sydney presided and the Headmistress of St. Catherine's Waverley, Miss Faith Patterson, was the special speaker.

Miss Patterson drew attention to the boundless opportunities facing young people today in a land which offers a great sense of freedom and a future in which they will follow the career of their own choosing.

Young people today, she said, live in a world different even from that of 10 years ago. Maturity in young people will come from a firm foundation, an awareness of the needs of others around them and an awareness too of those around us, particularly our Asian neighbours.

She said that the basic responsibility for sex education should be that of the parent, supplemented by the school. Full Christian training of young people should be shared equally by the home, the school and the church.

General Robert E. Lee: The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

"Decision"

APPEALS

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NELSON'S NEW CATHEDRAL OPENED

The new Christ Church Cathedral on Church Hill, overlooking the city of Nelson, N.Z., was dedicated on Sunday, May 28.

The service was attended by the Primate, the Most Rev. N. A. Lesser, five other N.Z. bishops, Bishop Hulme Moir of Sydney and by the Governor-General, Sir Bernard Fergusson.

Built on a site chosen in 1842 by the Right Rev. G. A. Selwyn, N.Z.'s first bishop, the new cathedral is the fifth church to be built on the site. The final stage of its completion began with Bishop Hulme Moir's coming to the diocese in 1954, and it has cost £138,500 to complete.

QUESTION THE PREACHER

At the century old church at Jamberoo, N.S.W., the Rev. Wesley Girvan has begun a series of sermons in which the congregation asks questions and share in the discussion that follows. First in the series was "After Death—What?" on June 18 last.

THEY SAY

I am not sure whether this happened in Tasmania or not, but this youngster's description of her tonsillectomy is worth reporting. "When I went into the big room there two lady angels, all dressed in white. Then two men angels came in. One of the men angels looked down my throat and said: 'Lord! Look at this child's tonsils.' And the Lord looked and said, 'I'll take them out at once!'"

Bishop Davies of Tasmania.

★ ★ ★

The weakness of our present practice of indiscriminate baptism should alone make us halt and take stock. If Confirmation had any true significance to the majority of our candidates, our Churches should be full to overflowing several times each Sunday. All parish clergy realise so much is wrong, but we are hamstrung by traditions which have little relevance to a contemporary situation.

Rev. Ralph De Voil, Editor, Brisbane Church Chronicle.

★ ★ ★

The secret of the kindness of St. Barnabas lies in the fact that he was a man "full of faith and of the Holy Ghost." As a result, we are told that "much people was added unto the Lord." More and more we need to strive in humility and prayer ourselves to be full of faith and of the Holy Ghost.

The Primate, the Archbishop of Brisbane.

★ ★ ★

Whilst successive bishops have urged action, the diocese seems to have done nothing, which leads me to wonder whether our coat of arms should be changed to a bishop rampant between two synodsmen dormant on a field of "as you were."

Bishop Ian Shevill of North Queensland.

Dear Editor, In Brisbane it is quite hard to teach em

That Beauchamp really is "Beecham"; So in paying respect To our new Dean elect, Is it Mus-camp, Mus-champ, or just "Meecham"?

Yours faithfully, "ENQUIRER," (It is pronounced "Mus-camp"—Editor.) Brisbane Church Chronicle.

★ ★ ★

For those who wish to know something of the future of the City of Jerusalem (still partly controlled by a U.N. mandate) see the words of our Lord in Luke 21 verse 24, words which seem to be finding fulfillment today. Remember that the Bible is a better commentary on the principles which govern world affairs than any newspaper and magazine articles and comments.

Canon Basil Williams, Wollongong, N.S.W.

★ ★ ★

The division of the calendar twelve months into the church's seasons is at the same time a help and a potential danger. It becomes a danger when we tend to put the Christian message into watertight seasonal compartments and forget that, to those who love the Lord Jesus every day is a day of remembrance of Calvary.

—Rev. Bert Smith, rector of Lawson, N.S.W.

★ ★ ★

For us as Evangelicals certain truths are, and must always be, of vital importance — the centrality of the Cross and resurrection of Christ, the authority of the Scriptures, the universal priesthood of all believers, the individual's access to God through Jesus Christ alone, and the responsibility of every Christian to witness.

—Rev. Bryan Hall, St Alban's Highgate, Perth, W.A.

★ ★ ★

"This Congress could only have taken place because of the faithful ministry over the years by men and women of an older generation who steadfastly proclaimed the Gospel message when to be labelled 'evangelical' was a stigma."

—Rev. George Bottomley, Vicar of Cheltenham, England, commenting on Keele Congress.

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Books

GRACE IN THE EVERYDAY, by Stanley B. Sudbury, Arthur James Limited, Eng. Price 15/-; pp. 160.

Doctor Sudbury is the Secretary of the Methodist Conference in South Africa, but much of his early experience was amongst the diamond diggers of the Western Transvaal.

The book is an interesting one containing a very good attempt, not only to explore the meaning of grace, but to apply that meaning in the world today. It contains many worthwhile comments, such as:—

"The need of man can only be met by the Grace of God. Man's need is the problem: God's Grace is the solution." (Page 15).

"Man is like a pygmy set between the giants of international economies and world political programs." (Page 23).

"Despite all modern explanations, sin refuses to be dismissed and remains like some hydra-headed monster, capable of growing new heads as quickly as the old ones are decapitated." (Page 26).

"God is a Righteous God, and nothing in His Universe which is unrighteous can ultimately be tolerated or accepted." (Page 27).

—Rev. Bert Smith, rector of Lawson, N.S.W.

Mr Leaney mentions tentatively the suggestion that both II Peter and Jude are by the same author, the latter being an "urgent note" (p. 84) sent off pending the completion of the longer treatise (II Peter).

In a short excursus on "The Christian Hope," the author states "...we can no longer believe in a literal return of Jesus as Lord, whether 'in the clouds of heaven' or in any other way" (p.140); and again—"Much of what used to be called 'the Christian hope,' then, dissolves in the 'acids of modernity'" (p.141).

He rightly emphasises the present reality of the Kingdom of God, but it seems to this reviewer that this view of the Kingdom of God in no way negates "the Christian Hope" which has been an integral part of the faith of the Church since New Testament times.

The New Testament does not present us with an "either/or" choice, but a "both/and" doctrine of the Kingdom of God.

Despite these criticisms, the general reader should find much helpful material in this brief volume.

—B.R.H.

JOHN OLLEY, by J. W. Clapham and Neville J. Taylor, Pickering and Inglis, London, 1966, pp.139.

Missionary biographies generally make stimulating reading and this one is no exception. John Olley was a pioneer missionary in the Chad, where he served for more than 30 years with the Assemblies of Christian Brethren.

Almost half the book is devoted to the devils ways by which God eventually led him into his life's work. Missionary candidates who read this story will be heartened and instructed!

Olley was a typical pioneer — versatile, persevering, uncompromising and utterly dedicated. Two who knew him tell the story of his labours; the translation of the New Testament for the Mbaï and Kim people; Africans and Europeans (even the trader seeking snakeskins for aeroplane upholstery) led to Christ; countless journeys by diverse means of transport—all finally crowned by the opening of Chad to the free preaching of the Gospel. The book has a link with C. T. Studd and Fred Arnot (who had been influenced by Livingstone and Moffatt). Olley died suddenly in Sydney in 1956.

There are some minor typographical errors in the book —

the comma after Ali on p. 67 should be a full-stop; a dash has been omitted after Lamko on p. 88 line 25; "Lillian" Trotter in the index should be "Lilias" and is apt to treat theories as facts.

No reference is made to the works of other scholars, such as, for example, Dr Selwyn's monumental commentary on I Peter. But perhaps this is not altogether surprising, in view of the limitation on space in this series of commentaries.

A list of books available for further study would have been useful, and need not have occupied much more space than the "Note about Books" on the final page of the volume.

The author follows the prevailing fashion in regard to these three New Testament letters, regarding them all as pseudonymous, though he does admit the possibility that I Peter could be a genuine writing of the Apostle's.

He assumes that Jude is pseudonymous, and on the basis of that assumption, together with the assumption that Jude is prior to II Peter, asserts also the pseudonymity of this latter Epistle.

Mr Leaney mentions tentatively the suggestion that both II Peter and Jude are by the same author, the latter being an "urgent note" (p. 84) sent off pending the completion of the longer treatise (II Peter).

In a short excursus on "The Christian Hope," the author states "...we can no longer believe in a literal return of Jesus as Lord, whether 'in the clouds of heaven' or in any other way" (p.140); and again—"Much of what used to be called 'the Christian hope,' then, dissolves in the 'acids of modernity'" (p.141).

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Books

DEFEAT OF THE BIRD GOD, by C. Peter Wagner, Zondervan (U.S.A.), 1967, p.p. 256, U.S. price \$4.95.

From South America comes yet another missionary saga. C. Peter Wagner, Assistant Director of the Andes Evangelical Mission (formerly the B.I.M.), tells the story of the evangelisation of the Ayore "Indians" of Bolivia. The main characters are Bill Pencille and his wife, Harriet, of the South America Indian Mission, who eventually make their home among the jungle nomads (as recently as the 1950s!) to win them for Christ.

For the primitive Ayore, life is ruled by Asona, the bird-god, who, in the form of the night-hawk, returns to the forest every year to punish the Ayores for their primeval ill-treatment of her, when as a beautiful young bride she aroused the jealousy of her mother-in-law.

The book traces the outreach of the gospel to these forest-dwellers, culminating in the defeat of the bird-god by "Dupade," the God who has revealed Himself in Jesus Christ. Perhaps the most unforgettable feature of this absorbing tale is the

How important would Bonhoeffer have been as a theologian, if it had not been his fate to be imprisoned as a conspirator and hanged within a few days of the end of the war?

The most moving of his writings are his "Cost of Discipleship" and "Letters and Papers from Prison." The former, with "Life Together," was a product of his experiment in community living in 1937-38, and might well have found its way into many hands.

The prison writings naturally have a poignant appeal, and, in such a context, the famous "religionless Christianity" idea, whatever Bonhoeffer may have meant by it, was bound to set many hares running. But, beyond this, is Bonhoeffer really a theologian of stature? Would he have become famous apart from his final experience of courage and Christian testimony?

The reviewer is not convinced, from reading this book, that the answer is yes. Bonhoeffer no doubt has a place in that peculiar world of intellectual activity which is German theology, where everyone produces, in some shape or form, his own "Dogmatik." But the terms of reference of that world do not always impress the outsider as very intelligible or relevant.

Much of the pursuit of Bonhoeffer may be only due to a desire to be "with it." Still, no one really interested in Bonhoeffer should miss this book, and, in his involvement with the forces planning Hitler's downfall, the impact of these powerful influences on his Christian life and thinking is traced in his own writings.

—A.D.D.

THE FORM OF CHRIST IN THE WORLD, by John A. Phillips, London, Collins, 1967. pp. 303, \$4.60.

The sub-title is "A Study of Bonhoeffer's Christology," but the blurb says: "The first comprehensive study of Bonhoeffer's life and thought to appear in English." Either way, the book (which is a Glasgow Ph. D. thesis) fulfils expectation, so long as the reader is prepared to grapple with the ways of German theological thinkers.

The young American author puts Bonhoeffer into his historical and theological setting very well, and, probably rightly, sees his Christology as the key to his thought. Bonhoeffer is seen among his mentors and (later) his colleagues in Berlin, in the Evangelical Church struggle (after Hitler's rise to power), and in his involvement with the forces planning Hitler's downfall.

The impact of these powerful influences on his Christian life and thinking is traced in his own writings.

—A.D.D.

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Mainly About People

The Rev. G. T. Morphett, formerly chaplain of the Missions to Seamen, Victoria Docks, London, has been appointed to a similar position in Brisbane.

Mr and Mrs Wilfred Harris have left Sydney for their first tour of service at C.M.S., Oenpelli, N.T.

Mr Stan and Dr Glennys Kerr left on June 25 to return to Dodoma, Tanzania where Mr Kerr will resume work in the diocesan pharmacy and Dr Kerr will engage in limited medical practice.

The Hon. D. A. Dunstan, Q.C., the new premier of South Australia, is an old boy of St. Peter's College and a synod representative for the parish of Maylands.

The Rev. Gordon Coad, Rector of Wallsend (Newcastle) has been appointed priest-in-charge of Charlestown.

Two sons of the Bishop of St. Arnaud are in the news. Mr Michael Winter has taken up a position in Hong Kong as Crown Counsel and Mr David Winter is training at the House of the Epiphany, Stanmore, N.S.W. for missionary service in New Guinea as a teacher.

The Rev. Maurice E. Whitehouse was ordained priest recently by the Bishop of St. Arnaud and will serve under the Ven. Hugh Girvan at St. Margaret's, Mildura.

Miss Barbara Young left Sydney on July 2 to resume nursing for C.M.S. in Tanzania.

The Rev. C. F. Sexton, vicar of Christ Church, Berwick (Melbourne), has been appointed vicar of Holy Advent, Malvern.

The Rev. Colin D. Scheumack, rector of Kyabram (Bendigo) has been appointed Archdeacon of Bendigo.

The Ven. Ernest Robinson, rector of Port Pirie (Willochra), has been appointed registrar of the diocese.

The Rev. E. A. Bailey, formerly rector of Cardiff (Newcastle), has been inducted as rector of Wallsend.

The Rev. John Ross, rector of St. Luke's, Liverpool (Sydney), has been appointed State President for the N.S.W. Christian Endeavour Union.

Mr and Mrs David Cohen and family have returned for furlough after three years' service with the Bible Society in Reunion. Mr Cohen comes from St. Clement's, Mosman (Sydney), and Mrs Cohen is a daughter of the Rev. R. A. and Mrs Hickin.

The Rev. F. James, vicar of Wedderburn (St. Arnaud), has been appointed vicar of Christ Church, Whittlesea (Melbourne).

The Rev. Rex P. Upton has taken up duties as Missions to Seamen chaplain at Buenos Aires, Argentina.

Among the Queen's Birthday honours list were the following: The Rev. Canon Philip St. John Wilson, O.B.E., former headmaster of Brighton Grammar School, Melbourne; and two laymen from St. Stephen's, Gradenvale, Victoria, Sir John Stoughton Bloomfield, former Minister for Education, Knight Bachelor, and Mr Justice Percy Ernest Joske, C.M.G.

The Rev. K. B. Jago, Director of Christian Education (Melbourne) has been appointed Director of the General Board of Religious Education. Mr Jago is a graduate in arts and edu-



Rev. K. B. JAGO.

cation and has served as a master at Trinity Grammar School, Summer Hill, and at the Armadale School. He will take up duty early in 1968.

The Right Rev. Donald B. Blackwood, Bishop of Gippsland from 1942 to 1954, died in Tasmania on June 25. The bishop was an evangelical and had a life-long interest in the work of C.M.S. and was very active in Australian C.E.M.S. circles. He had recently celebrated the 60th anniversary of his ordination.

The King's School PARRAMATTA

An examination for the award of two "Violet Maccausch Scholarships" will be held on 29th and 30th September, 1967. All candidates must be under 14 years of age on 1st February, 1968. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards. Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after his first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 8th September, 1967.

LAYMAN'S LOOK

—at the Humanist view of sex.

Many readers of the daily Press have commented on a report of Alex Carey's views on sexual morality expressed to a meeting of Young Humanists, and described in a Press article. Those familiar with Alex Carey's advocacy of an "enlightened view of sex" will be aware that he advances his ideas against a description of the Christian view of sexual morality which is in fact a complete travesty.

Here, as in so many other attacks upon the Christian Faith, one is faced with the unhappy spectacle of earnest men, often of considerable academic standing, making the incredible blunder of failing to acquaint themselves properly with the facts before attacking—an intellectual misdemeanour which Alex Carey would no doubt deplore in any other field of inquiry.

Two University broadsheets have since the above date come into my hands. One, entitled "Babel," is a rather informal "Journal" of the Sydney University Arts Society. It contains a long article rehashing Alex Carey's views, and repeating the same tired old clichés. It has a bravely radical flavour, and its author must be very young to be so completely sure of herself.

The other, a single duplicated foolscap sheet entitled "Logia," is published by the Sydney University Evangelical Union and signed by its authors, C.G.C.-B.N.L. The bulk of this broadsheet is devoted to clarifying some of the misunderstandings concerning Christian sexual ethics which Alex Carey's writings and statements have exploited.

It points out in effect that

these so-called enlightened views fail to take into account the real needs of people who by a selfish or thoughtless use of sex exploit others...

"The key to Carey's attitude lies in his use of the term 'gratification,' when he states that this is the principal end of sexual behaviour. It is worthwhile pausing to reflect on the implications of this term. Carey would have us believe that the sex drive is like the hunger drive and should be sated in a similar fashion: You eat until you feel satisfied, except where rules of tables manners make this awkward. But there are two important points of disanalogy here; the hunger drive is unconnected with any long-run personality factors, and food itself is not another person and thus intrinsically deserving of respect."

The writers of this broadsheet are to be commended for a restrained and reasoned answer to some of the nonsense which has been put out by people whom we can describe only as blind leaders of the blind. It is to be hoped that C.G.C.-B.N.L. will follow up their first number with others.

THE AUSTRALIAN CHURCH RECORD

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

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C.M.S. MEETING POINT

St. Luke's Vermont (Melbourne) was the venue for a "C.M.S. Meeting Point" recently when the Rev. Ken Perry, Victorian General Secretary for C.M.S., spoke on the situation in C.M.S. fields today.

The service was arranged by the vicar, the Rev. Colin Cohn, and "Meeting Point" is to be held in other strategic centres of the diocese.

WHO HELD FIRST N.Z. SERVICE?

A university lecturer, Dr John Dunmore, has challenged the generally accepted belief that the first Christian service in New Zealand was held by the Rev. Samuel Marsden in 1814 and that the first Mass was said by Bishop Pompallier in 1838.

Dr Dunmore, who is a lecturer in French at Massey Uni-

versity and the author of "French Explorers in the Pacific," suggests that the first Christian service was a Mass offered by a French Dominican priest at Doubtless Bay, on the north-eastern coast of the North Auckland peninsula, on Christmas Day, 1769.

The priest was Father Antoine de Villefeix, chaplain to the vessel Saint Jean Baptiste, captained by the French navigator Jean de Surville. The ship visited New Zealand about the same time as Captain Cook's first visit.

Dr Dunmore admits he has been unable to unearth any evidence to show that Father de Villefeix said Mass in New Zealand, either on board ship or on land, but he asks, "Can you imagine a priest not saying Mass on Christmas Day?"

Two other missionaries, Thomas Kendall and William Hall, have been credited with holding divine service aboard the brig Active (the ship on which Marsden arrived in New Zealand from New South Wales) on June 12, 1814—six months before Marsden's Christmas service.

Church and People, N.Z.

MAKING GOOD SOAP

William Colgate grew up in a large and very poor family. When he was 16 his father told him he was old enough to leave home and earn his own living. He gathered his clothes in a bundle and set off for New York to find a job.

On the way William met a kind old neighbour, an earnest Christian, who asked the young man how he was going to earn his living. "I think I'll try to get a job in a soap factory because I know how soap is made," he replied. "We always make our own at home." The old man said that his seemed a fine idea.

"Just be sure you start right," he added, "and you'll get along fine."

"How do you mean, 'start right'?" asked William. The old man said, "Someone will be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Give your heart to Christ, be a good man, and give the Lord a tenth of all you earn. Make good soap, give good measure, and I'm sure you'll prosper."

William Colgate took the old man's advice. He first accepted Christ as his Saviour and then, starting with the very first dollar he earned, gave one tenth of all he had made to the Lord. His honesty and industry, coupled

with the Lord's blessing, led eventually to the point where he became owner of the business he had entered first as a labourer.

As soon as Colgate became head of the company he instructed his accountant to put one-tenth of every dollar that came into the factory into a fund for the Lord's work. As long as William Colgate lived he continued to prosper and soon two-tenths went into the Lord's fund, then three, then four and finally five. For many years one half of his income was used for Christian work and during his lifetime William Colgate gave millions of dollars to the cause of Christ.

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THE AUSTRALIAN CHURCH RECORD

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

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SPACE SCIENTIST SPEAKS ABOUT HIS CHRISTIAN FAITH

CURRENTLY visiting Australia as a lecturer to the Physics Department of the University College, Townsville, Queensland, is Professor R. L. Boyd, B.Sc., Ph.D., F.I.E.E., a scientist who has been working on Britain's space research program.

Professor Boyd is also a Christian and while in Australia has been giving a series of addresses for the Inter-Varsity Fellowship.

Speaking to an audience of over 250 people in Sydney University on the topic, "Christian Faith in a Mechanistic Universe," Professor Boyd said that from any viewpoint Christ was a tremendous phenomenon in history and we must reckon with Him.

"For my own part," he went on, "I can see no other implication in this tremendous phenomenon of history than that of Paul — 'God was in Christ reconciling the world unto Himself.'"

Dr Boyd, who is Professor of Physics at University College, London, and Professor of Astronomy in the Royal Institution, said that there are three kinds of knowledge — logical, experimental and personal — and with each kind there is a faith-like presupposition at the base of the structure.

"A great many people 'look into' the startling fact of Christ, but it is all too easy to find an 'ad hoc' hypothesis to account for each fact of this phenomenon. However, if we would do justice to Him we must face six important issues concerning His Person:—

ISSUES

(1) When we come to the writings of those close to Him, or close to those who were near Him, we cannot but be startled by the impact He made on friends and enemies alike. We are struck with the note of authority with which He spoke. He spoke as One Who thought of the Truth as His special possession.

(2) We must face the implications of the content of what He said. It was something new, a "new morality" in a real and vital sense. Christ transferred the measurement of man's moral condition from the act performed to the attitude of his heart and mind.

(3) The "strange claim of Christ to be the sole exponent of what He taught" must be reckoned with. He set the target and Himself as the great exponent of it.

(4) The claim that was implicit (and once or twice explicit) in His acceptance of the title of Messiah, on which charge He was condemned to death. "To any devout Jew, and Jesus of Nazareth was a devout Jew, that

claim was a claim to Divinity."

(5) The claim to a vicarious death — "for others." In His teaching about His death He saw it as on behalf of others. This was expressed forcibly in His words, "This is My Blood given for you."

(6) His prediction of the outcome of His death as resurrection and the establishment of the Church became true. "Whatever was it that transformed those 11 cowardly men, locked in terror in the upper room, so that they went out into the city, proclaiming that the rulers were murderers of God's Messiah?"

Professor Boyd summed up by saying that just as scientists and others must seek to do justice to all the facts before them so too we must do justice to the many facts of the great fact of Christ.

"We are addressed by Christ when we come to read the Gospels and we must make up our minds whether or not we accept Him as what He claims to be and do." The speaker concluded, "Because this is the most important thing in life, because it is the beginning of life, we pray you, therefore, be reconciled to God."

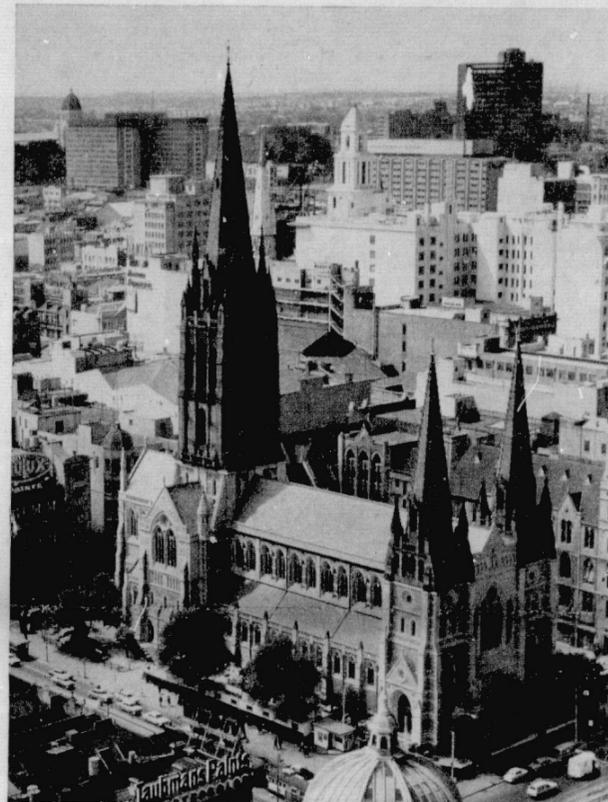
Professor Boyd has had a distinguished career in scientific work.

He was in the Admiralty from 1943-46, then at University College successively as Research Assistant, I.C.I. Research Fellow, Lecturer, Reader and Professor. His publications include: "The Upper Atmosphere" (jointly with Professor Sir Harrie Massey), 1958; "Space Research by Rocket and Satellite," 1960; papers in scientific journals on electrical discharges, collision processes in gases and space research topics.

Professor Boyd is Head of the recently established Mullard Space Science Laboratory of the Department of Physics of the University College, London. The Laboratory is at Holmbury, St. Mary, near Dorking, and is engaged in a wide range of experiments employing spacecraft.

Since 1959, when the Royal Society created the British National Committee on Space Research, Professor Boyd has been intimately associated with the Committee's Chairman, Sir Harrie Massey, on the British E.S.R.O. and E.L.D.O. contributions. In this connection he will be coming directly from a satellite launching to fulfil his proposed Australian program

RESTORATION AT ST. PAUL'S



This work, which commenced in August, 1963, is in its closing stages and should be finished by the end of July this year.

Final costs will be in the region of \$420,000, of which \$360,000 has been found by public subscription. A public appeal was launched in 1962 under the magnificent chairmanship of Sir Frank Selleck, who had been Lord Mayor of Melbourne in 1956, the year of the Olympic Games.

There was widespread recognition in the community that the cathedral belonged to the city of Melbourne and, indeed, the State of Victoria, as well as to the Anglican Church in particular.

More than 30 per cent of the exterior stone proved to be in some way defective and this has now been replaced. The sandstone which was used having been imported from Guiting, near Bath, in Somerset. The entire exterior has been cleaned and the building completely roofed.

It is expected that a service of thanksgiving for the restoration will be held toward the end of September.

SHIRE RATES TO BUILD CHURCH

In a new mission district covering 3000 miles square in the diocese of Bunbury, W.A. the shire council has established what is probably a precedent for modern times in paying for the building of a church out of rates.

The new district comprises Ravensthorpe, Hopetoun, Bremer Bay, Jerramungup, Gairdner River, Boxwood Hills.

A rectory is being built by the diocese at Jerramungup. The

shire council held a referendum in which ratepayers agreed to finance a community church to be used by four denominations. Work begins on the church this month.

The Rev. Brian Newing has been appointed to the district and will take up residence as soon as the rectory is completed. Mr A. R. Archer of Ravenssthorpe is to be made a perpetual deacon in order to assist with the work in that area of the district.

Plans for the new church have been agreed to by the heads of the four denominations, including the Right Rev. R. G. Hawkins, Bishop of Bunbury.

Archdeacon Frederick Hart has played a leading part in the plans and negotiations.

Perth Parish and Graham crusade

St. Alban's Highgate, Perth, will soon be forming prayer cells for the coming Billy Graham crusade which will be held in Perth next April.

The rector, the Rev. Bryan F. Hall, has invited Dean Payne to preach at the patronal festival on June 22 in order to tell the people something of the Berlin World Congress on Evangelism.

The parish has close links with the work of C.M.S., particularly in Tanzania.