

## Mainly About People

Rev Allen W. Quee, General Secretary for CMS in South Australia since 1965, has been appointed rector of St Bedes Beverly Hills (Sydney).

Rev Charles J. Letts, curate of St Lukes Liverpool (Sydney) since 1970, has resigned.

Right Rev Cecil A. Warren was installed as Bishop of Can-

berra-Goulburn in St Saviours Cathedral, Goulburn, on Monday, January 1.

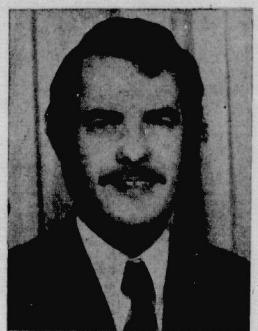
Mr Wilfred L. J. Hutchison, Secretary of the diocese of Sydney, resumed duties on February 1 after illness.

Rev Clive A. Way, rector of Holy Trinity Erskineville (Sydney) since 1968, has been appointed full-time chaplain to the Home of Peace.

Rev Graham Mitchell, Methodist minister at Narrabeen, NSW, has been appointed principal of the Bethshan Holiness Mission, Wyee, NSW, from January 29.

Rev Victor Goldney, aged 81, of Hawthorn, South Australia, one of the State's best known Methodist ministers and widely known in interdenominational Christian work, died in January. He was a founding member of the council of the Adelaide Bible Institute and its chairman for ten years and was also chairman of the SA Keswick Convention.

Mr David Claydon, formerly NSW General Secretary of the Scripture Union, took up office as Federal Secretary of the Scripture Union on February 1.



Mr Gary Althorp, NSW Youth Organiser for the Bible Society.

## First full-time chaplain for Home of Peace

For the first time in its history the Home of Peace Hospital in Sydney appointed a full-time chaplain to give spiritual advice and comfort at Eversleigh, Nerinagh and Greenwich Hospitals. He will also attend patients at Braeside Hospital.

Rev Clive Way, previously part-time chaplain to Eversleigh Hospital and rector of the parish of Holy Trinity, Erskineville, has undertaken this interesting and challenging responsibility. He commenced duties on January 1 this year.

Mr Way has been widely known for his ability as a singer and reached the grand finals of "Showcase 70," a well-known and highly competitive exhibition of Australian talent.

He brings with him a warm concern for the needs of patients who at this time in their lives require spiritual strength and comfort, and to many of whom only the important matters count.

The hospital board feels that the ministry to which Mr Way has been commissioned, is so urgently needed, that the hospital's own funds must be channelled to meet the considerable additional financial involvement.

Mr Way will be available to outline the work and needs of the Home of Peace Hospital on two Sundays each month and is warmly recommended that parishes take the opportunity of inviting him to preach at a service which could be dedicated to the work and progress of the Home of Peace Hospital and its major Christian witness in the community.

## Liturgical reform in Tasmania

Since Dean John Falkingham, secretary of General Synod's Liturgical Commission, addressed Tasmanian clergy last May, the diocese has determined to involve itself in liturgical reform.

The Bishop was asked to appoint a Diocesan Liturgical Committee which would consist of archdeaconry sub-committees of three members with power to co-opt.

The Bishop has appointed the following groups for each archdeaconry:

HOBART: Revs C. D. Holmes, R. M. Potter, O. S. Heyward.  
LAUNCESTON: Revs J. A. Senior, H. H. Girvan, W. M. Harris.

DARWIN: Revs D. G. Johnson, W. R. Paton, M. R. Little.

The purpose of the sub-committees is to help promote liturgical study and experimentation at parish level within the respective archdeaconries.

The purpose of the Diocesan Committee is to collate reports and to establish a more effective liaison with the Liturgical Commission appointed by General Synod.

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## Rest of the news

A letter to the editor of Melbourne's "Age" says that "it is very hard for people to understand what their churches are up to." The writer is a Roman Catholic who is identifying with the problems that members of other denominations are experiencing.

She writes:

"I, too, cannot understand the gap between the Gospel as preached by the church and the sad reality of the life of the church.

We Catholics are currently in the process of spending a few million dollars on the construction of a new super building of church offices, etc., and on a Eucharistic Congress.

It is to me a most glaring example of social injustice, of a cold heart, of pomp and triumphalism, belonging — if anywhere at all — to the darkest of ages. It is an old story of putting appearances before ideals, of bricks and mortar before people. It destroys my faith in church leadership.

According to reports in Canberra, Adelaide and Melbourne newspapers, Rev Andrew Patterson, chaplain at Adelaide's Flinders University for Methodists, Presbyterians and Congregationalists, sees nothing wrong in using four-letter words in the university and in his home "to effect stress and emphasis." He says that neither his wife nor the students object.

The Methodist Church in Tasmania has had a committee to investigate the cost of

funerals. The committee included ministers, a funeral director, a barrister and a solicitor. It suggested that costs could be cut by using station wagons instead of hearses, eliminating the use of matching expensive cars and a possibility that coffins used in the case of cremations could be reused.

Following cyclone damage in North Queensland, the diocese reports that speedy help came from many country parishes including Mackay and Cairns in the diocese, \$1000 from the Archbishop of Sydney, \$500 from the Archbishop of Perth and other amounts from as far away as Rabaul and Carpentaria. The diocesan authorities were able to make money available to the local Red Cross to alleviate personal suffering.

Preaching recently in St Paul's Cathedral, Melbourne, Dean Thomas said that "People spend too much time seeking material status symbols. Christianity has its status symbols too, but they are very different. They are the Cross, the Basin, and the Towel and Tears. The only advertisement for Christianity is a Christian — he can fill others with a desire to share his status before God, and have his same joy of living.

## BEAUTY IN STONE



Holy Trinity Cathedral, Wangaratta, begun in 1909 and completed in 1965, is probably the finest Gothic type provincial cathedral in Australia.

## Presbyterian table in Anglican church

A highly unusual service took place at Baan Baa, in the Narrabri (Armidale diocese) parish on December 19, when a Communion table was received and dedicated by the Presbyterian minister (Rev. N. S. Wilce) at a service in the Anglican Church.

The table was in memory of Mrs Lesley Margaret Michell, and was given by her sister, Mrs Avis Whan, of Baan Baa.

Mrs Michell was Presbyterian, but her husband is an Anglican. The Presbyterians have no church at Baan Baa and use the Anglican church for worship. The position is reversed at Maules Creek, where the Anglicans worship in the Presbyterian Church.

Mr Wilce, who is Presbyterian minister at Narrabri, in receiving and dedicating the table, said "This is a unique and historic occasion — to my knowledge the first time a Presbyterian Communion table has been placed in an Anglican church and dedicated." He thanked the Anglican authorities for allowing the table to be placed in their church.

## Cathedral holds intensive weekly Bible studies

Weekly lunch hour Bible studies every Thursday and Friday are a feature of St Andrew's Church Cathedral ministry to people working in the heart of Sydney during the current six months.

To promote an informal atmosphere, the upper and lower Chapter House is being used and people are bringing their lunch to eat while coffee is provided.

The Bible-teaching ministry is being shared by John Reid, Brian Telfer, John Chapman, Alan Nichols and David Hewetson, all of whom are experienced expositors of God's word.

The Thursday studies begin at 12.10 pm and the first series by Brian Telfer is entitled, "Faith at Work — studies in James" and ends on March 9.

Alan Nichols then takes up "The Death and Resurrection of

Jesus" until April 13. John Chapman follows with studies on Romans 1 to 8 until June 1. Alan Nichols has the final Thursday sessions on the Sermon on the Mount, ending on July 13.

The Friday studies begin each week at 1.10 pm. John Chapman opens with Romans 9 to 16 which ends on March 10. Alan Nichols takes up "The Death and Resurrection of Jesus," ending on April 14.

David Hewetson follows with "Final Instructions — 1 and 2 Timothy," which ends on June 2. The final series by Archdeacon John Reid covers Genesis 1 to 11 and ends on July 14.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

## N.S.W. C.C.E.S. appoints officer

The NSW Council for Christian Education in Schools has appointed Rev Bernard H. Stevens as full-time Liaison and Research Officer to formulate proposals in religious education in schools.

Until he took up the appointment, he was a minister of the Methodist Church and a secondary school teacher at Watlie Park in Victoria.

This appointment is for 12 months and has been made possible by special financial support received from among the council's membership, which includes the major Protestant denominations and all Anglican dioceses in the State.

Mr Stevens' academic qualifications are a BA degree (Sydney), during which he undertook a major sequence in education, and a post-graduate B. Litt (in Education — New England). For two years he has been a member of the Australian College of Education.

From his wide experience of the education systems of both NSW and Victoria, Mr Stevens will bring to the task extensive knowledge as a basis for the work he began for the council on February 7.

As a result of his efforts, in developing the needed resources for the council's consultation with other churches and educational authorities, it is hoped to submit proposals on religious education to the NSW Department of Education and the State Government by the end of 1972.

## DEATH OF BISHOP MOYES

Right Rev John Stoward Moyes, 88, Bishop of Armidale from 1929 to 1964, died in Hornsby District Hospital, on 29 January.

He was born in Adelaide in 1884 and was educated at St Peter's College and the University of Adelaide. He was ordained in Adelaide and was a chaplain with the 1st AIF. He held three parishes, being rector of St Bartholomew's Norwood and Archdeacon of Adelaide when he was elected to Armidale.

In 1954 he became the first Freeman of the city of Armidale and in 1960 the first Deputy Chancellor of the University of New England. He was awarded the CMG in 1962.

Bishop Moyes had far-ranging interests and will be remembered as a distinguished preacher, a missionary, a fearless leader on social issues and one who had a great love for all things Australian. In his generation, he played a very considerable part in the life of the Australian Church.

# THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION

No. 1507—February 24, 1972

Registered for posting as a newspaper — Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 15 cents

## Bishop Dain meets with Graham team in USA

## Congresses have helped increase world impact of gospel of Christ

Bishop A. Jack Dain, an assistant bishop of Sydney, left on 19th November for a trip which took him round the world. He returned to Sydney on 17th January and in an interview for the Church Record early in February, he spoke of the time he spent in the USA.

gism in Japan, Hong Kong, Ceylon, India, Pakistan and Thailand all happened as a direct result.

The second and even more remarkable result in some degree, has been the fact that in Singapore every second day, the afternoon was left clear so that people working in similar fields could meet together.

The theologians met together and all the folk engaged in literature met together. Out of those consultations have come some very significant developments.

A big conference on literature in Singapore 18 months ago has led to a great deal of co-ordinated evangelical strategy in the field of Christian literature. But I think of even greater significance has been the area of theological development.

First of all, what we call TAP (Theological Assistance Program) and then TAFTE (The Association for Theological Extension). This latter is the program through which theological colleges can reach out and by their staff going out one night a week into big cities within a 20-50 mile radius, they are quadrupling the number of people they are touching.

In the Bible Medical and Missionary Fellowship we have already seconded five of our finest missionaries to do nothing else but this work.

Now these are things which flow from a congress on evangelism and it's good to realise that it's not just the addresses that are given, it's not even the warm, spiritual atmosphere that you enjoy. It is the little seed that is sown and the workings of the Holy Spirit in joining people together that I think are really significant.

Now we met recently on this

trip to discuss whether in fact it might be God's time.

Dr Graham had gathered together a representative group of people not officially related to this work but just people who are in the life of the church.

All I think I could and should say is that whereas two years ago we were deeply concerned that we should not stop what was a movement of the Spirit that was already going on in wider circles, I think that now we all felt that the time may well be ripe in two or three years.

Because listening to people from all round the world, one of the tragedies that seemed to come through was the fact that at the present time there is an appalling vacuum in spiritual leadership.

(Continued page 2)



Bishop Jack Dain seated at his desk after the interview.

## News in brief

An American Indian has been elected a bishop in the Episcopal Church, reportedly for the first time. Suffragan of the South Dakota diocese is the Reverend Harold S. Jones, 61, of Good Shepherd Mission, Fort Defiance, Arizona.

Fearing that its passage would turn California into a Sodom and Gomorrah, the state's assembly rejected a bill that would have

legalised all sexual conduct between consenting adults.

There are 242,000 Anglican children of school age in the diocese according to Sydney's Board of Education. 950 lay teachers plus clergy, deaconesses and parish sisters are attempting to provide religious instruction for this number but the board wants to train at least 700 more lay teachers.

## Declining strength of church institutions

The capture of the Jesus movement by the established Churches and a strengthening of local ecumenism at the expense of national interest are two main examples of declining strength of church institutions in American church life.

This was the view of Dr Robert J. Marshall, president of the Lutheran Church in America when he met with staff of the Australian Council of Churches in Sydney earlier this month.

Dr Marshall said that although the Jesus movement was Christianity "on their own terms" for youth, it followed a fairly traditional pattern and could be characterised as the

latest wave of American revivalism. He believed that, like previous revival movements, it would eventually be taken over by the Churches.

"There seems to be a close connection between the Jesus movement and the developments in other youth movements. There is a similarity to the occult movement, a similarity with the

drug scene in the use of language and it is enthusiastic, ad hoc, and charismatic," said Dr Marshall.

Dr Marshall said that, to some extent, the Jesus movement was a reaction to the social action emphasis among young people, produced by the economic slowdown in American society and the withdrawal from Vietnam.

"But we also believe that an American 'generation' now only lasts for about four years, and each new generation rebels against the previous youth generation," he added as a significant reason for the development of the Jesus movement.

Discussing — ecumenical co-operation in America, Dr Marshall said that people were more interested in ecumenism at a local level than ever before, but that this did not carry through to the national level.

The Lutheran Church in America is a member both of the National Council of Churches in the USA and of the World Council of Churches.

Dr Marshall said that a recent survey had shown that the "trust level" of the American people in national organisations had dropped significantly. The survey included attitudes to large companies, labour unions, Government bodies and the churches. While the churches had improved their position relatively, they had still suffered a loss.

"What is eating away at both the ecumenical organisations and the denominational churches is a disaffection with institutions. Organisations serving a single purpose are more vital and more likely to command support than our comprehensive organisations.

"Twenty years ago, the greatest single force in Protestantism in America was the National Council of Churches, but now the strength is not in inter-church co-operation, but in the non-denominational movements."

## WCC LEADERS VISIT AUSTRALIA

Thirty executive and staff members of the World Council of Churches visited Australia this month to attend the 1972 general meeting of the Australian Council of Churches.

Their Australian visit followed a meeting of the 19-member Executive Committee of the World Council in Auckland, New Zealand.

Among the visitors to Australia were three of the six presidents of the WCC, Mrs Kiyoko Takedo Cho (Japan), Rev Dr Ernest A. Payne (UK), and Bishop Alphaeus Zulu (South Africa).

Other executive members include Dr M. M. Thomas (India), Metropolitan Nikodim (Russian Orthodox Church of USSR), Earl of March (UK), and General T. B. Simatupang.

The executive committee is responsible for implementing policy decided by the central committee of the world church body. Its members are appointed

from among the official delegates of member Churches to the five yearly assemblies.

There are more than 250 member Churches of the council, including five Churches in Australia.

The delegation also included the general secretary of the WCC, Dr Eugene Carson Blake, the director of the Commission

on World Mission and Evangelism, Dr Philip Potter and a number of other senior staff members.

Most members of the delegation visited Sydney and Melbourne between February 14 and 21.

They participated in the 25th general meeting of the Australian Council of Churches, held at the University of Sydney, and in a number of public meetings and church services in both capital cities.



Five members of the World Council of Churches Executive Committee who were among those who visited Australia. (Left to right): Bishop Alphaeus Zulu (Anglican—South Africa), The Right Hon the Earl of March (Anglican—U.K.), Mrs Janet Wesonga (Anglican—Uganda), Rev Dr Eugene Carson Blake, General Secretary (Presbyterian—U.S.A.), and Dr M. M. Thomas, chairman of the Central Committee (Mar Thoma Syrian Church, India).

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# Threats to the institution

When Stephen Neill wrote "Anglicanism" (1965 ed.) it did not appear to him then that the continuance of the Church of England as an institution was under any great threat. He was able to speak warmly of its improved and improving organisation, administration, liturgies and growing spirit of world Anglican unity. But many would question his prognosis barely seven years later.

Some of the things he commends in 1965 could be taken up by proponents of an opposite view today. For example, he sees hope for the Church of England as an institution in heightened desire for unity with other Christian institutions. In this he would be supported by Archbishop Ramsey who has stated his desire to see organic unity with Rome, another and a larger institution.

Others see in the various moves for organic unity an unfounded hope that larger institutions will be more apt to survive the emerging threat against institutional Christianity.

Some see modern radical theologians like Bishop J. A. T. Robinson striving to ensure the survival of the institutional church by means of conforming to what twentieth century man will buy at the expense of biblical truth. Earlier liberal theologians like Harnack were vehemently opposed by church officials because the truth as liberals saw it had to be maintained

even at the expense of the institution.

Trends in Roman Catholicism since Vatican II have been seen as stemming from the conscious or even unconscious drive to enable the church as an institution to prevail over the challenges met in today's society. The growing distaste for celibacy is but one sign of this.

Harold O. J. Brown in "The Protest of a Troubled Protestant" points out that Bishop James Pike, former Bishop of California whose rejection of basic Christian truths led to his resignation, was never subjected to the same kind of official church disapproval that Billy Graham constantly meets.

Pike threatened only truth. Graham threatens an institution which therefore brings all its defences to bear against him.

The Word of God, which alone is truth, must prevail, whether within or outside the institution. Christians will have no great fears when the church as an institution is attacked.

Where it is valiant for truth, the instrument of the Holy Spirit and the vehicle of Christ's love for our world, it is worth defending and preserving.

Wherein it fails to be any or all of these, it is not worth the effort to defend or preserve.

All the signs indicate that we are about to see a decline in world movements for organic unity among the denominations. There may be many reasons for this, but one of them clearly is that a growing minority can see that fellowship and love flourish where truth is shared, not compromised.

Some of the threat to our institutional life springs from the spirit of unbelief which underlies much of the modern view of man. But we Christians must bear the blame for some of it since we have worked harder to preserve the institution than we have to obey Christ's express command follow his steps.

## LET'S THINK ABOUT -- HUMILITY

"Be clothed with humility" — I Peter 5:5

The Bible speaks of those whose garments of self-righteousness are like filthy rags (Isiah 64-4).

God speaks also of the garments of salvation which He will give to all those who will discard their rags of self-righteousness, trust Christ as Saviour and accept the garment of salvation (Isiah 61-10).

There is another garment we are told to wear.

**The garment of humility.** Some people wear special clothes to identify their positions. A king has kingly robes — a convict wears gaudy clothes. One of the identifying marks of a Christian is humility.

There is nothing spectacular about humility. It is considered a weak quality by the world but it is precious to God.

Sometimes one meets a humble Christian, but more often this garment is left hanging in the wardrobe.

**By Kenneth B. Roughley**

There are certain marks of humility: Here are two: **Willing to be a servant of all.** We are reminded that Jesus did not come to be ministered unto

**What the Church is not here for**

The Church is not in the world to convince men of its relevance to contemporary life. Rather it is here to convict men of sin through the preaching of the Gospel.

Nor is the Church in the world to win men's allegiance to an organisation. It exists for the purpose of winning men to faith in God's Son, the Lord Jesus Christ.

L. Nelson Bell in Christianity Today.

## Protection for today

We all realise that it is a pretty dangerous world today. Whenever you put your nose outside the door, you run risks . . .

Are accidents inevitable, then? I think not. I believe we can be safely guided and protected as we go about our daily business, or venture out into the world.

For the Christian, generally speaking, the safest protection is doing God's will. How many of us have run risks by being outside that Will? So the first step is to commit our way to the Lord. For His scrutiny and guidance, and to do what we feel is right for us, each day and each part of the day.

Before you start up your car engine, a brief prayer for God's blessing and protection is, I believe, a very valuable exercise. We should move into the world

with the fragrance of Christ upon us.

This is not only protection for ourselves, but a channel of healing for others.

Near a certain town in America there were two or three large institutions for the mentally sick. The atmosphere of that town was heavy and sad.

**By Margaret**

A deeply spiritual woman visited the town to address some meetings. Some time later she met someone who lived there.

"Do you know," this person said, "ever since you visited us the atmosphere of our town has changed. The heavy feeling has lifted, it is a much happier place now."

"And why not?" was the Christian's comment. "This is what Christians ought to be in the world, a sweetening, healing influence."

As we rub shoulders with the world, something should rub off us on to them. As you sit in the wave of love and prayer into the faces around you.

Clamp down firmly on critical or unkind thoughts. Remember the list of good things which St Paul told us to think about!

## Bibles for French Navy

When two ships of the French Navy visited Sydney recently Rev Alan Scott presented copies of *Bonnes Nouvelles Aujourd'hui*, the French equivalent of *Good News for Modern Man*, and other Scriptures for use in the ships' library on behalf of the Bible Society in Australia.

The Commander of the Porte Helicopteres "Jeanne d'Arc," Captain de Castelbajac, in acknowledging the gift wrote: "We thank you very much for the books delivered on board of my vessel. In accordance with your wishes, the books have been added to the ship's library, where everyone who wishes has access to them."

With all my gratitude, dear Reverend Sir, I remain with esteemed and respectful greetings."

**Bp. Dain meets Graham team**

(From page one)

Now no one would for one moment assume that any person or movement can fill that. Only the Holy Spirit can. But there seems to have been a very serious loss of confidence in ecumenical leadership in the last year or two and particularly over the last six months.

It's had a very serious effect on missionary giving in the larger churches in the US. The race grants, the Angela Davis case, the appointment of the Buddhist. This kind of thing seems to have really shattered confidence and I think there are growing indications that it may be God's time in two or three years for a significant gathering.

The only other thing I would wish to say is that it will not, I believe, just be a congress on evangelism. It will be on mission and world evangelisation.

In other words, it will embrace the total commission — "Make disciples of all nations, baptising them and teaching them." And I think it will have much more place for smaller workshops and dialogue meetings for theologians and people concerned with communicating the gospel and for those that are concerned with mission today in the world in which we live."

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## CHARISMATIC MOVEMENT—TRUE OR FALSE?

By Rev Dudley T. Foord, M.Sc., B.D., Th.Schol., Dean of Students, Moore Theological College, Sydney.

**1. A Brief Review of the Contemporary Charismatic Movement.**

Just prior to his death Karl Barth was asked what the new emphasis on theology would be during the seventies. He replied without hesitation, "The Holy Spirit." [1]

After a period in the early twentieth century in which the Fatherhood of God was given prominence, as typified by Harnack, there followed in the middle third of the century the Christological revolution of Neo-Reformation theology in which the person of Christ was given the central place by Barth.

The last third of the century has seen the dramatic introduction during the last decade of the new "secular theology." However, running parallel to these movements has been the phenomenal growth of the worldwide Pentecostal churches, and there is now a growing ground swell of voice and literature urging the church to see in the person and work of the Holy Spirit the proper focus for the new age. [2]

Modern pentecostalism burst upon the scene at the dawn of the twentieth century in America. [3] and in the 70 years has spread across the globe as the most flourishing branch of Christianity and is now "the evangelical majority in almost a dozen countries." [4]

A no lesser person than Dr Henry Pitt Van Dusen, President emeritus of Union Theological Seminary, has described pentecostalism as "the Third Force in Christendom" [5] ranging it alongside Roman Catholicism and historic Protestantism. Van Dusen has even prophesied: "When historians of the future come to assess the most significant development in Christendom in the first half of the twentieth century, they will fasten on the ecumenical movement . . . but next to this they will decide that by all odds the most important fact in the Christian history of our times was a New Reformation, the third major type branch of Christendom" [6]—Pentecostalism.

Bishop Leslie Newbiggen in his Kerr lectures on the nature of the church, is concerned that the Catholic and Protestant understandings of the church are, or tend to be somewhat static and deficient. He is persuaded that there is a dynamic dimension to the understanding of the church called for by the New Testament, and offered, he suggests, in Pentecostalism.

However, by and large, the orthodox denominations rejected the Pentecostal movement, but the 1960s witnessed a new development: "Neopentecostalism or the Charismatic movement," when the distinctive beliefs and practices of the Pentecostals burst their banks and spread and rooted themselves in the other "mainline" denominations. [7]

The prominent Episcopalian rector from Seattle, America, has commented: "The last 10 years have been a decade of testimony, as the word of the baptism in the Holy Spirit has penetrated the 'old-time' churches. Today thousands of ministers and priests of the older denominations have received the Holy Spirit as on the Day of Pentecost, as have millions of lay people." [8]

On the British scene the charismatic movement has now reached large proportions. One non-pentecostal observer said: "Whatever view one holds of the Neo-pentecostal advance, this is unquestionably the most important single development in British church life since the war." [9]

The Presbyterian theologian, I. R. Williams, in seeking to appraise the theological implications of the movement indicates that much of the writings on the work of the Holy Spirit of modern theologians such as Barth, Brunner, Bultmann and Tillich have foreshadowed what is taking place today. [10]

The penetration of Pentecostal teaching and experience into the Roman Catholic Church [11] has been hailed by some Catholics as a movement of "spiritual revitalisation. Charismatic renewal runs at the heart of the renewal of the church." [12]

In the last year or two these self-same movements have sprung up and are flourishing in Australia. In Sydney's Anglican

Why this upsurge of charismatic life today? Some would advance the following causes:

(a) Because of the deadness of the established main-line denominations with the accent on their institutional life.

(b) Because of the secularity of the day and the denial of the supernatural. God may be giving His gifts to the church afresh, thus rebuking the spirit of the age.

(c) Because of the emphasis on "reality through experience" and the bizarre.

This shows up in the world in drug taking, seances and psychodelic interest. The charismatic gifts, especially tongues, offer a spiritual experience confirming the activity of the supernatural in a world which debunks the supernatural.

(d) Because of the loneliness, frustration and tension of today's society. Tongues speaking acts as a catharsis.

Important as these suggestions may be, our studies must proceed at a deeper level. Here is a movement distinguished by its emphasis on the Holy Spirit and by its insistence on a unique encounter with, and a constant sensibility to, this Spirit.

That the charismatic movement must be uncritically approved or embraced because it is

of growing world-wide significance need not, of course, follow.

The test of anything naming itself Christian is not its success or its power, though these make the appraisal more imperative. The test is truth.

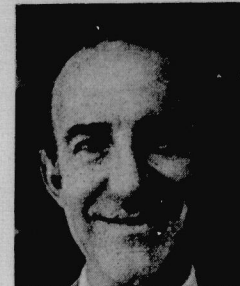
Is the charismatic teaching in conformity with the New Testament? Our duty is to assess the movement in the light of the New Testament witness.

**3. Some Attitudes to the Charismatic Movement.**

Till recently the attitude of christian orthodoxy to the Pentecostals was typified by the famous rebuke by Bishop Butler to John Wesley: "Sir, the pretending to extraordinary revelations and gifts of the Holy Spirit is a horrid thing — a very horrid thing."

This classic view has been expounded by B. B. Warfield in his book "Miracles — Yesterday and Today — Real and Counterfeit." His thesis is that some of the charismatic gifts were temporary whilst others were permanent.

The temporary ones were of the miraculous character: "They were part of the credentials of the Apostles as the authoritative agents of God in founding the church. Their function thus confirmed them to distinctively the



Rev. Dudley Foord.

Apostolic Church, and they passed away with it." [14]

Their function was to assist the church in its period of immaturity before the full revelation of the writing of the New Testament. Dr Leon Morris espouses this view: "they are rather to be seen as a gift to the church in the time of its infancy, a kind of birthday present." [15]

Professor H. Thielicke takes a strong line: "I would relegate these phenomena to the realm of spiritual pathology." [16]. This general view is shared by the reformed theologian A. A. Hoekema. His judgment is that "it cannot be proved with finality that the miraculous gifts of the Spirit are still in the church today." [17]

This position, we observe, seems a somewhat arbitrary one and require a rigorous evaluation. At the best it is an argument from silence.

Another group of writers [18] and scholars takes the stance that the charismatic gifts are le-

(Continued page 6)

## bradly morgan has just had a shock



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## Notes and Comments

### Long on words short on deeds

A pity that the 1972 study program on "Action for World Development" had to be launched on the discordant note that "The Christian church has been long on words and short on deeds."

These words opened the main address given by Mr Vaughan Hinton, at the launching service. The service from Australia Square, Sydney, was televised over the national network on Sunday February 6.

They might with truth be applied to lots of institutions — the League of Nations, the UN, and lots of other combinations of mankind through the ages.

The very persistence of the Christian church after nearly 2000 years of conflict leads thoughtful men to other conclusions despite its many failures. In any case, the playing up of neurotic guilt feelings by such a sweeping statement does disservice to any good cause.

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## YOUTH OVERDONE — UNEMPLOYMENT — NON-PEOPLE

### Persons or people

"This omnibus is licensed to seat 43 persons" may be acceptable jargon for meeting some legal requirement of the Motor Traffic Act but it is high time we got persons out of our denominations and replaced them with people.

Much more frequently than in the past, we are putting out advertisements and handbills for camps, conventions and church functions in which "persons" is obviously seized upon as a handy verbal device to get rid of the need for talking about "people."

Is it that "persons" is a legal term, a choice bit of officialese, more pompous, a little more obscure or is it just more impressive than "people."

Communication is the "in" thing today but is it getting across when masses of people prefer "utilisation" for "use," "transportation" for "transport" or even "persons" for "people." The Bible uses "persons" some 26 times. "People" is used over 800 times.

Try substituting "persons" for "people" in some of the best known Bible texts. You won't like it.

## Unemployment

If there are only 120,000 registered unemployed in Australia, there may be nearly as many again who are unemployed but not registered as such. Whatever the true figure is, it is far too high and it reflects a measure of hardship and strain imposed generally on those people who are least equipped to bear it.

It does little credit to parties in opposition in States and Commonwealth to make political capital out of suffering by emotion-charged statements that a particular political party is to blame.

The recession came late to Australia and its effects are much less here than in many other countries. It also seems likely that we will recover from it more quickly than most.

But the kind of society we have created in "The lucky country" is the kind we have planned and worked for and it is decidedly unchristian of us to refuse to acknowledge that we earn some of its bitter rewards.

The Bible has much to say about capital and labour, employer and employee, honest toil and fair rewards for toil. It places a premium on the workman's contentment but our society has shifted the balance to a spurious pleasure derived from the largest possible reward for work done. Being "content" rarely is considered worth recognition.

American columnist Art Buchwald has added a new "Buchwald's Law" to Parkinson's Law as a commentary on modern society. It goes: "As the economy gets better, everything else gets worse."

To put it in Christian terms, when unregenerate man becomes the end of his own existence, he will never know the peace and content that are the marks of the born again children of God.

### Wanted: Schools of Prayer

Both teaching and training in prayer are urgent needs in our congregations today. The season of Lent may well provide the opportunity.

"If we can't do anything else, we can pray" is a counsel of despair frequently heard.

Prayer takes both time and quietness, commodities that are all too rare amid the pace and tension which mark the lives of so many of us. It is not easy to practise the presence of God and to be daily renewed by his Holy Spirit.

The Saviour took time off from his ministry, from deeds of healing and acts of kindness and mercy to spend time with God. The modern craze for mystic cults is itself a reaction against man's absorption with the secular world and his divorce from the supernatural.

Prayer alone can satisfy some of the deepest needs of a Christian's heart.

But it is a rare thing for a Christian to enter into an enriching prayer experience except by example, teaching and training. As we train men so carefully for evangelism, do we train them to replenish their expendable resources by regular and frequent prayer?

## The accent on youth some misgivings

As long as most readers can remember, there has been an emphasis, certainly in our denomination in Australia, on the vital importance of our ministry to youth.

In innumerable instances, it provided some sort of escape for adult members of congregation. The implication was, and often still is, that young people need the challenge of the gospel more than adults.

It seemed to contain some kind of warning to ministers not to disturb the comfort of adult members who had managed for a long time to avoid looking at the superficiality of their own commitment to Christ. "We are nice and cosy as we are but we need a minister who will look after the young people," the reasoning still goes.

The effect of this reasoning

often is that nominators to parishes who are often in middle age or older, set their sights on a "young man" who will, because he is young, appeal to youth.

Ministers past 40 find themselves viewed as in a decline.

Today there are special reasons why the accent is on youth. Just half of Australia's population is under thirty years of age, so we have more young people and they must be taken into account and given responsibilities that they have not been given before. And most of them respond to this splendidly, often by their devotion, enthusiasm, knowledge of the Scriptures, put the oldies to shame.

But being a late teenager does not often bring either maturity or wisdom, whatever else it might bring. A good deal of time and effort in congregations in put into "holding the young people."

Parish churches and cathedrals are turning themselves inside out in order to accommodate themselves to the dubious desires of youth. And they are "packing them in" and congratulating themselves on the results of their efforts. What the older members of congregations think and feel about it all is of no moment. Ironically, they may even have brought it upon themselves.

The Bible does not say a great deal about youth and what it does say about obedience and authority makes little impact on many of them. Our Lord did not seem to have a special ministry for one age group at all.

The "generation gap" certainly exists but it is not a godly thing and the Christian's ministry should be to break it down, not build it up.

The man who has the greatest appeal to youth today is undoubtedly Billy Graham and he's long past 50. His youth meetings all over the world are packed and he offers them Jesus Christ and they respond in thousands.

Perhaps we have bent over backwards in the move to accommodate the gospel to the tastes of youth and to talk their

language. We may need to stand erect and look at where it's taking us.

Is there really something of lasting value in their current tastes for music, liturgy, and worship? Does the Book of Common Prayer present insurmountable difficulties to this generation while their fathers were able to master them without any great effort?

Self-discipline and the ability to endure hardness are the biblical marks of Christians. This present generation of young people may well turn out to have been among the most pampered and pandered to in the history of the Christian church.

We do not include among these, the young people everywhere whose love of Christ is deep and real and who are serving him whatever the cost.

### Bp Frank Houghton dies

Bishop Frank Houghton, a former missionary and bishop in Western China and who was a close friend of Howard Mowl when he was Bishop of Western China, died in England early this month, aged 77.

He served with the CIM in China from 1920 and became Bishop of Eastern Szechwan in 1937. He became general-director of CIM in 1940 and he organised the redeployment of CIM personnel when the communists thrust all missionaries out of China. The CIM became the Overseas Missionary Fellowship.

From 1953 to his retirement in 1963, he held two English parishes. The Bishop was one of three children of the family of Rev Thomas Houghton who served with CIM. One is Canon A. T. Houghton of the Bible Churchman's Missionary Society.

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## LETTERS

### Don't be hoodwinked

In your issue of Jan 27, I read the account of the findings of the Anglican Roman Catholic Commission, under the head—Agreed Statement on Eucharistic Doctrine.

In Section 3, sub-section 10, I read these words — "Through prayer of thanksgiving, a word of faith, addressed to the Father, the bread and wine become the body and blood of Christ, by the action of the Holy Spirit, so that, in the communion we eat the flesh of Christ, and drink His blood."

In these words, I maintain that we have the Roman Catholic doctrine of transubstantiation.

Is this correct or not? Of course it is correct. So I do hope that no true evangelical believer will be hoodwinked by this Section of the agreement of the Commission.

H. G. Smith,  
Eden, NSW.

### Jumble of specious speculations

You published the Agreed Statement on eucharistic doctrine on 27/2/72, but your editorial comment looks like sitting on the fence.

The Agreed Statement looks to me like a jumble of specious

religious speculations which add up to unmitigated drivel. It contains so many statements which contravene the Bible that it is hard to know where to start picking them out.

The Agreed Statement seems to imply that the whole C of E accepts the real presence without question, but I know of no definition of it.

I only know that Burnet states that 283 people were burnt in the reign of Mary I, and that the usual charge was that they denied the real presence.

I suspect the real presence is blasphemy against the Holy Ghost, and that it would be recognised as such if only they who say they believe in it would define it.

H. L. Cherry,  
Warrandyte, Vic.

### Agreed Statement Fact and Fancy

The Agreed Statement on eucharistic doctrine only confuses the issue and mists over facts and beliefs which should be crystal clear.

Until each denomination RC or C of E knows exactly where it stands and what it believes, they cannot even revise their own prayer books, let alone agree with each other.

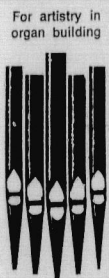
There has always been a minority in the C of E which has craved return to Rome, to be with the big one. Now is the time for them to do this if they are satisfied that the RC doctrine of the Mass is the same as theirs.

Let the remainder of the C of E, frankly discuss the meaning of John ch 6, and if we are compelled to reject any hint of mystery or transubstantiation in the celebration of the Lord's supper, let us say so. And rather look for union with other denominations who accept the complete authority of the scriptures and reject any tradition contrary to or unconfirmed by the Bible.

J. R. Browning,  
Uralla, NSW.

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Letters to the editor should not exceed 300 words.

### Covenant theory of baptism attacked

In his charge to 1971 Synod, the Archbishop of Sydney took the view that baptism has replaced circumcision as the sign and seal of a covenant transaction with God. May I make the following comments.

In the Prayer Book service there is not so much as a hint that baptism is to be understood in the light of the Old Testament practice of circumcising infants. The service is rich in its use of Old Testament images, but only those are used which the New Testament writers found applicable to baptism.

What is plainly found in the service is the requirement of a profession of faith on the part of the person baptised (by proxy in the case of infants), and on this basis the baptised is declared regenerate.

Now to turn to the New Testament. Surely, if baptism had replaced circumcision as the sign of the covenant, would not Paul have used this argument to silence those who were clamouring for his gentle converts to be circumcised? Paul's epistle to the Galatians provided him with ample opportunity to expound the whole theory put forward in the synod charge!

We cannot rush uncommitted people into a "credible profession of faith." We can do no more than foster the relationship they have begun with their Church, which if it finally bears fruit will enable them to teach their child what a solemn vow has been made in his name.

I believe that the covenant theory as an explanation of baptism is (a) contrary to scripture, (b) not in the Prayer Book, (c) productive of tremendous strain

upon clergy and others and (d) perpetuates a judaistic outlook in our diocese. We need to look at the service as it is, and if it is untenable, alter or abolish it.

(Rev.) Geoff Croft,  
Baulkham Hills, NSW.

### Refusing baptism

The question that Mr Calder raises (A.C.R., 27.1.72), concerning the bad effect on the Church's outreach, of refusing baptism is not the real issue at stake.

The basic issue is whether our baptismal practices have scriptural warrant and so glorify God.

The baptism of a believer's child can be justified from covenant principles. However, how anyone can justify the baptizing of children of parents who are not within a covenant relationship with God amazes me. Certainly there is no scriptural warrant for the baptism of children of non-Christian parents.

Indiscriminate baptism has the following bad effects.

1. Fosters the superstitious belief among the unchurched that there is some mystical quality in baptism that somehow makes the child "Christian." 2. Drives considerable numbers of young Anglicans into Baptist beliefs. 3. Brings discredit to God and the Church. 4. Forces perjury on the part of those who make the promises during the service.

A suggested remedy is—

1. Periodic sermons by the rector on Bible teaching concerning infant baptism. 2. The parents wishing baptism for the child, if not already church attenders, be requested to attend church regularly as a prior requirement. 3. After, say 3 months, the parents should be interviewed by the rector and a senior layman to check that the parents are aware of the meaning and benefits of baptism. Baptism should then proceed.

Such a scheme avoids outright refusal. If the parents are willing to attend weekly for three months, then the probability that they are genuine is high. Those that do not proceed, do so of their own choice.

We are not called to judge our ministry by the effect we

have on people, but rather whether our ministry is in accord with the Bible. If some are offended then we are sorry as Jesus was when many stopped following Him. However, would we change the Bible message to accommodate these people?

D. J. Palmer,  
Lane Cove, NSW.

### Super Sunday Schools

A Baptist Sunday School in Akron, Ohio, with an average weekly attendance of 5,801 is the largest in the USA.

Second largest was in Dallas, with average attendance of 5,520 out of an enrolment of 9,449. A Sunday School in Lynchburg, Virginia, jumped from 3,387 to 4,858 in the past twelve months.

### Two separate religions

"Historic Christianity and either the old or the new liberal theology are two separate religions with nothing in common except certain terms which they use with totally different meanings."

(Francis A. Schaeffer)

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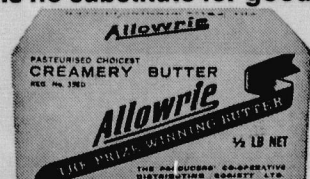
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### Difficulty keeps US strong

(Henry Van Dyke quoted in Christianity Today).

No doubt a world in which matter never got out of place and became dirt, in which iron had no flaws and wood no crack, in which gardens had no weeds, and food grew already cooked, in which clothes never wore out and washing was as easy as the soap makers' advertisements describe it, in which rules had no exceptions and things never went wrong, would be a much easier place to live in. But for purposes of training and development it would be worth nothing at all.

It is the resistance that puts us on our mettle: it is the conquest of the reluctant stuff that educates the worker. I wish you enough difficulties to keep you well and make you strong and skilful!



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## CHARISMATIC GIFTS—TRUE OR FALSE?

gitimate for the church today. Their position states that the New Testament nowhere teaches that the gifts were given solely to authenticate the apostles, or that they were to cease after the apostolic age.

G. W. Bromley writes: "Scripture does not explicitly restrict these gifts to the apostles or their day, and hence, we have no ground on which to limit the sovereign disposing of the Spirit... Though we may not command or claim the charismata, or any specific charisma, the Spirit's donation may still be looked for as and when he himself decides." [19]

Professor K. Runia, reviewing the "Gifts of the Spirit" reaches for himself a new conclusion: "Our personal conviction is that the Pentecostals are essentially right when they say that the smata are still present." [20]

There is no doubt that the Pentecostals are moving the historic churches to re-examine their position on this matter and to arrive at a new understanding and appreciation of the charism of the Spirit.

Donald Bloesch in his recent book, "The Reform of the Church," has commented: "The older Protestant orthodoxy held that the extraordinary charisms disappeared with the apostolic age, but this view is now being seriously questioned." [21]

To many Christians today, it seems that we have reached an impasse resulting in a good deal of confusion.

The distinguished president-emeritus of Princeton Seminary, Dr. J. A. Mackay, once said: "If it is a choice between the unchurch life of the Pentecostals and the aesthetic death of the older churches, then I for one choose unchurch life." [22]. The full force of the charismatic challenge must not be side-stepped.

Dr W. Hollenweger has recently published a 10-volume Handbook on Pentecostalism. [23]

In a letter to the author he said: "The result of the investigation is: its strength does not lie in theology nor in doctrine, but in the attempt to create congregations which are open to spontaneous contributions, and who take seriously in worship the non-literary 'oral' man, i.e. the majority of our population. This is a serious challenge to the traditional churches."

4. Some Questions to be Faced. The sober reformed scholar, H. Berkhof, believes that "the Pentecostal movement is God's judgment upon a church which lost its inner growth and its outward extension, its character as a vertical as well as a horizontal movement. We have to rediscover the meaning of the variety of the spiritual gifts." [24]

It is not without significance that that Annual School of Theology in Sydney for his next conference has chosen as its subject for study — the charismatic gifts. A committee of investigation was also set up recently by the Sydney Diocesan Synod. The following questions need to be faced frankly and carefully researched.

(a) **Spiritual Gifts.** Of particular concern is the need to thoroughly investigate and elucidate the charismata enumerated in the New Testament. As Dr H. P. Van Dusen writes, "the institutional aspect will find adequate guardians in the Church, whose every instinct is for their preservation... The great need of the Church is for precisely those gifts which can come to it only through the Holy Spirit in its creative and prophetic freedom." [25]

Are the "gifts" in evidence today, to be equated with the gifts seen in the NT church?

(b) **Baptism in the Spirit.** Is there a "second work of grace"? Can NT warrant be elucidated for a "second blessing"? There is, therefore, the need to clarify the Pentecostal teaching about baptism in the spirit. J. G. Dunn, in his study "Baptism in the Spirit" has concluded the "New Testament evidence has shown that the Pentecostals were wholly justified" [26] in at least their

emphasis on the experience of the Spirit.

(c) **Exegesis of Biblical Texts.** It will be of fundamental importance to come to grips with the exegesis of basic passages of the NT which bear on the subject, eg. 1. Cor. 12-14. Furthermore, how is Paul to be compared with other NT writers, especially the Acts passages? (Chps. 2, 8, 19.)

(d) **Charismatic Movement.** A precise awareness of the teachings of the Pentecostals would be essential, coupled with substantial dialogue with Pentecostal leaders and involvement in their meetings, seminars and conferences.

(e) **Significance for the Church Today.** Perhaps the "non-Pentecostal" churches have to hear in the charismatic movement God summoning them not to quench the Spirit and earnestly to desire the spiritual gifts. What have we done with 1. Cor 12-14? Where have we shown the world around us that our members serve one another in such a way that we grow up in every way into Christ to mature manhood? We are not to copy the situation in Corinth. We have to interpret the charismata in the light of Paul's teaching into the patterns and needs of the life of today.

In order to achieve this we have a long way of common thinking and praying before us. On that way we must be willing to learn as much as we can from the charismatic movement. In our congregational life we must start with the strong conviction that every one who loves Christ has to make a specific contribution to the growth of our common life.

We agree with the Pentecostals that much church life today is lifeless, characterised by insipid worship and lacking deep fellowship and inspired evangelistic outreach, but one seriously questions the Pentecostals' advocacy that the answer to this dilemma is on their terms.

Christians and Christian congregations are suffering from a debilitating inadequate diet of the knowledge of God. Serious exposition of Scripture with a soul-searching application is absent from most pulpits today. A sober, patient study of these five areas is urgently needed and will do much to clarify issues.

REFERENCES:  
1. Reported in Christianity Today Vol XVI No 3, Nov 5, 1971.  
2. Bloesch-Hoel — The Pentecostal Movement (E. T. London, Allen and Unwin, 1964) p 51-94.

## BIBLE CROSSWORD No. 48

We will give a book for the two nearest entries to Bible Crossword No 48, which should reach this office no later than March 6th. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- or else believe me for the sake of the works — (10) Jn 14:11.
  - By faith — offered to God a more acceptable sacrifice than Cain (4) Heb 11:4.
  - To him be glory for ever. — appeal to you therefore, brethren (4, 1) Rom 11:36.
  - you have despised me, and have taken the wife of — the Hittite to be your wife (5) 2 Sam 12:10.
  - if any one forces you to go one mile, go with him — miles (3) Mt 5:41.
  - if any one is in Christ, he — the old has passed away, behold, the new has come (2, 1, 3, 8) 2 Co 5:17.
  - I know him, for — from him, and he sent me (1, 4) Jn 7:29.
  - for the high official is watched by a higher, and there are — ones over them (3, 6) Ecc 5:8.
  - and upon the earth distress of — perplexity at the roaring of the sea (7, 2) Lk 21:25.
  - you were bought with a price. So glorify your body (3, 2) 1 Co 6:20.
  - will appear a second time, not to deal with sin but to save those who are — for him (7, 7) Heb 9:28.
  - Thomas answered him, "My Lord and my —!" (3) Jn 20:28.
  - So Joshua burned Ai, and made it for — — heap of ruins, as it is to this day (4, 1) Jos 8:28.
  - we have our hope set on the living God, who is the Saviour of all men, especially of — who believe (5) 1 Ti 4:10.
  - What does it profit, my brethren, if a man — he has faith but has not works? (4) Jas 2:14.
  - if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of — (10) Gal 6:1.

### DOWN

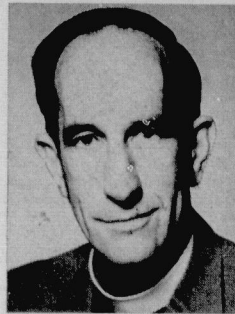
- and these many other — which they observe, the washing of cups and pots (10) Mk 7:4.
- fool who keeps silent is considered wise (4, 1) Pro 17:28.
- Let your light so — — that they may see your good works and give glory to your Father (5, 6, 3) Mt 5:16.
- And Jesus uttered a — — and breathed his last (4, 3) Mk 15:37.
- for I — you to Christ to present you as a pure bride to her one husband (9) 2 Co 11:2.
- What is sweeter than honey? What is stronger than a —? (4) Ju 14:18.
- Do not love the world or — — world (3, 6, 2, 3) 1 Jn 2:15.
- When — — you with no purse or bag or sandals, did you lack anything? (1, 4) Lk 22:35.
- And why do you — the commandment of God for the sake of your tradition? (10) Mt 15:3.
- which — appear beautiful, but within they are full of dead men's bones and all uncleanness (9) Mt 23:27.
- I will — my riddle to the music of the lyre (5) Ps 49:4.
- take and prepare a — — and two milch cows upon which there has never come a yoke, and yoke the cows to the cart (3, 4) 1 Sa 6:7.
- Those whom —, I reprove and chasten; so be zealous and repent (1, 4) Rev 3:19.
- To the king of —, immortal, invisible, the only God, be honour and glory for ever (4) 1 Ti 1:17.

**Solution to No. 47.**

ACROSS: 1. BAPTISM, 2. SPIRIT, 3. GIFT, 4. CHARISMA, 5. GIFT, 6. SPIRIT, 7. BAPTISM, 8. GIFT, 9. CHARISMA, 10. SPIRIT, 11. BAPTISM, 12. GIFT, 13. CHARISMA, 14. SPIRIT, 15. BAPTISM, 16. GIFT, 17. CHARISMA, 18. SPIRIT, 19. BAPTISM, 20. GIFT, 21. CHARISMA, 22. SPIRIT, 23. BAPTISM, 24. GIFT, 25. CHARISMA, 26. SPIRIT, 27. BAPTISM, 28. GIFT, 29. CHARISMA, 30. SPIRIT, 31. BAPTISM, 32. GIFT, 33. CHARISMA, 34. SPIRIT, 35. BAPTISM, 36. GIFT, 37. CHARISMA, 38. SPIRIT, 39. BAPTISM, 40. GIFT, 41. CHARISMA, 42. SPIRIT, 43. BAPTISM, 44. GIFT, 45. CHARISMA, 46. SPIRIT, 47. BAPTISM, 48. GIFT, 49. CHARISMA, 50. SPIRIT, 51. BAPTISM, 52. GIFT, 53. CHARISMA, 54. SPIRIT, 55. BAPTISM, 56. GIFT, 57. CHARISMA, 58. SPIRIT, 59. BAPTISM, 60. GIFT, 61. CHARISMA, 62. SPIRIT, 63. BAPTISM, 64. GIFT, 65. CHARISMA, 66. SPIRIT, 67. BAPTISM, 68. GIFT, 69. CHARISMA, 70. SPIRIT, 71. BAPTISM, 72. GIFT, 73. CHARISMA, 74. SPIRIT, 75. BAPTISM, 76. GIFT, 77. CHARISMA, 78. SPIRIT, 79. BAPTISM, 80. GIFT, 81. CHARISMA, 82. 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# Mainly About People



Ven. David Chambers, Archdeacon of Brighton, Victoria.

Sir Campbell S. Beattie, a chaplain at the Repatriation Hospital, Concord (Sydney) since 1968 and who lives at Wentworth Falls, has been appointed rural dean of the Blue Mountains.

Rev Trevor Middleton, curate of St Georges Enghien (Sydney) since 1969, has been appointed in charge of Oak Flats.

Rev Donald K. Wilson, curate of St Johns Darlinghurst (Sydney) since 1970, has been appointed curate of St Georges Enghien.

Rev David L. J. Pearce, precursor of St Davids Cathedral, Hobart, since 1963, has been appointed curate of Bellevue.

Right Rev T. E. Jones, MBE, former Bishop of Willochra and former Organising Missioner of the Bush Church Aid Society, has been made a Life Member of the BCA. He now lives in retirement at Pympton, in Adelaide.

Rev Charles K. Warren, appointed rector of Swansea (Tasmania) only a few months ago and former rector of Penzance, died in January.

The Bishop of Tasmania will ordain the following in St John's Barmahdale at 8 p.m. on Thursday, February 24: Bruce Cliff (Bruthen); (priests) Revs R. J. Collins (Traralgon) and T. G. Philpott (Bairnsdale).

Rev Frederick Wandmaker, rector of Omeo (Gippsland) since 1969, has been appointed rural dean of Bairnsdale.

Rev Frederick C. Oakley, formerly of the diocese of Wangaratta, has been licensed as assistant at Moe (Gippsland).

Rev Warren J. Arkell, director of All Saints Belmont (Newcastle) since 1964, has been appointed NSW Director of Austcare.

Sister Eris Campbell of the Church Army, has been appointed to St Andrews, Riverwood (Sydney), from 1 February.

Rev William J. Studds, rector of St Pauls, Culcairn, with Henry (Riverina) since 1969, has resigned and is teaching in Sydney where he has authority to officiate.

Rev Stuart E. C. Good, formerly rector of Mandurah (Perth) has been appointed rector of St Marks Bussacandean.

Rev Ralph W. Holden, rector of Milton (Willochra) has resigned the rural deanery of Yoketown and has been succeeded by Rev John S. Morley, rector of Kadina since 1968.

Rev Warwick T. Letchford, rector of Portville (Tasmania) since 1970, has been appointed rector of Morlake (Ballarat) from 27 January.

Archdeacon and Mrs R. D. Dauntman-Fear, of Tumby Bay, SA, left Australia on 17 December and will live on Jersey Channel Islands, where the Archdeacon expects to continue his ministry.

The Bishop of Adelaide ordained the following in St Peters Cathedral on 2 February: (priests) Revs Francis F. Boune (Hawthorn), Kenneth W. Dixon (Unley), Peter R. Lord (Craighall), Russell J. Simmonds (Brighton); deacons Messrs Philip G. Carter (Prospect) and Brian Twibie (SSM).

Rev Roderick P. Opie has been appointed curate of Christ Church North Adelaide from 1 Feb.

Rev Allen Hudson, curate of Edwards-town-Acote Park (Adelaide) since 1969, has been appointed curate of St Wilfrids Tea Tree Gully from 1 Feb.

Rev David P. Gentle, curate of Callide Valley (Rockhampton) since 1970, has been appointed curate of Gladstone from 1 Feb.

Rev Ross D. Cameron, curate of St Matthews Park Avenue (Rockhampton) since 1970, has been appointed to the Western Rural Deanery, living at Bardsdale from 1 Feb.

Rev Bruce W. Worthington, curate of St Lukes Wandall (Rockhampton) since 1970, has been appointed curate of St Matthews Park Avenue from 1 Feb.

# SU OPENS SPECIALIST LIBRARY IN HOBART

A specialist Christian education library is being established in Hobart. Called the Reid Memorial Library, it will be located in Scripture Union House at 121 Bathurst St, Hobart.

The previous Reid Library, which was established late in the nineteenth century, has been placed in the library of the University of Tasmania on loan. The new library, which was to

begin lending by mid-February, will be a free lending library. Books will be available anywhere in the State for one month at a time.

Religious education, youth work, christian adult education and Sunday School teaching are the particular areas in which specialist books will be carried. Many of the text books required for diploma courses will be stocked. The library will commence with about 500 volumes, and these will be constantly added to.

# THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

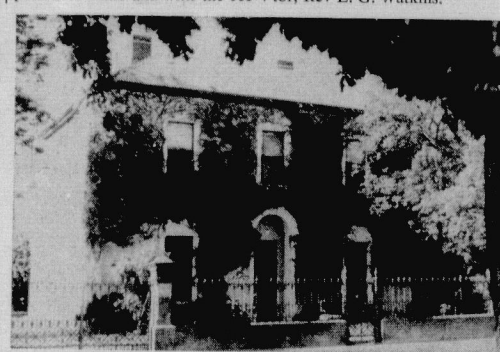
# Norwood rectory centenary

On Sunday, April 16 next, St Bartholomew's Norwood in the diocese of Adelaide will celebrate the centenary of their fine old two-storey rectory. The Premier of South Australia, Mr Don Dunstan, will take part.

St Bart's was originally part of the parish of St John's Adelaide but the new manor house as it was then known, was built during the ministry of Rev W. W. Ewbank, the first incumbent of the separate parish.

Following rectors up to 1929 were Canon (later Archdeacon) W. B. Andrews (1874-1914), Rev H. J. Price (1914-1921) and Canon J. S. Moyes who remained until 1929 when he became Bishop of Armidale.

As part of the centenary celebrations, the original opening of the rectory will be re-enacted in period costume and with the rector and family arriving in a horse-drawn vehicle. That part will be played by the present rector, Rev E. G. Watkins.



# Former Dean of Armidale dies in UK

Rev M. Kenneth Jones, a former Dean of Armidale and senior chaplain of the 8th Division, 2nd A.I.F., died at Hindhead, Surrey, on 31 January.

He was 76 years old and is survived by his wife Margaret, son Dick, who is Registrar of the diocese of Armidale, and married daughter Myfanwy of Oxfordshire.

Kenneth Jones was born in Wales and trained at the London College of Divinity and the University of Durham. He was attracted to Australia in 1920 like so many others, by Rev George Chambers who had founded Trinity Grammar School, Sydney, in 1917. He returned to England for training and came back to Trinity Grammar in 1927. He was successively rector of Austimber, headmaster of the Cathedral School and Precinct and rector of St Andrew's Roseville 1938-49.

He was a prisoner of war in Changi and was awarded the M.B.E. in 1947.

He became Dean of Armidale in May 1949 and played a prominent part in diocesan and civic affairs. He returned to England in 1960 and became vicar of Bentley in the diocese of St Edmundsbury and Ipswich until his retirement in 1966.

# 5000 TO DISCUSS FAITH "CHRIST CARES" CAMPAIGN

Christ Cares '72 Campaign being run by the diocese of Sydney, will bring over 5000 people who are not regular church-goers into private homes to discuss Christianity.

The first stage of the Christ Cares campaign, held in Lent 1971, reached more than 4,500 people in 316 meetings in homes.

Rev John Chapman, Director of the Department of Evangelism, has conducted training classes for 100 extra dialogue leaders for the campaign.

A new feature will be special dialogue coffee mornings and afternoons for women, and led by women.

Forty-five parishes are participating in the campaign, which starts March 13 and extends past Easter.

Six dinners for young people will also be held as part of the Christ Cares campaign.

Six hundred selected young men and women have been invited to the dinners, at which Archbishop Marcus Loane will speak about Christian vocation and the Christian Ministry.

# Brisbane school for linguists

A ten-week course for 45 people learning the secrets of foreign languages ended in Brisbane on 10 February. It was run by the Summer Institute of Linguistics in association with Wycliffe Bible Translators.

Church people from many denominations in Australia and New Zealand attended the Institute at Emmanuel College, University of Queensland.

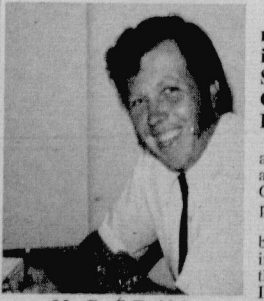
A staff of 18 showed how people going to mission fields or foreign aid programs can break into the language of the people with whom they work, without the aid of interpreters.

After the course, many involved will go to Papua New Guinea and other fields and may be engaged in producing local grammars and dictionaries. Bible translation is a prime objective of the SIL.

Faith, it is said, is not an irrational event, not a matter of feeling or mystical experience alone; Christian faith is a responsible, meaningful faith that deals in sober truth (Acts 26:25).

G. C. Berkouwer

# New Youth Department officer Director of Parish Services



Mr Geoff Dethlefs

Sydney's Youth Department has created a new position — Director of Parish Services, and appointed Mr Geoffrey Dethlefs, B.A., Dip. Ed. to the post.

Geoff Dethlefs was a secondary schoolteacher for six years and is a parishioner of St Paul's Castle Hill. He took up his appointment on January 24.

His special responsibility will be leadership training which he intends to carry out regionally throughout the Sydney diocese. Invitations have already gone out to ministers for applicants for the first seven courses. They will come from youth fellowships, CEBS, GFS and similar organisations.

The needs in each area will first be assessed and the course will be run to meet these needs.

Mr Dethlefs is confident that the training will benefit youth organisations at present and also that it will make an impact on the whole future leadership of the church and its congregations. Regional courses are to be offered at Penrith, Blacktown, Caringbah, Manly, Chatswood and at Gerroa for the South Coast and Tablelands.

# THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION  
No. 1508—March 9, 1972  
Registered for posting as a newspaper — Category A.  
Printed by John Fairfax and Sons Ltd., Broadway, Sydney.  
Price 15 cents

# Scripture Union welcomes new Federal Secretary and State Chairman

Church and State leaders hear how State, national and world-wide SU work proves power of God's Word.

At a luncheon in the Wesley Centre, Sydney, on Wednesday, February 16, a representative gathering of leaders of denominations and state dignitaries gathered to welcome into office the new Federal Secretary, Mr David Claydon, and the new State Chairman of the Scripture Union, Professor Keith Watson, of the Department of Civil Engineering of the University of NSW.

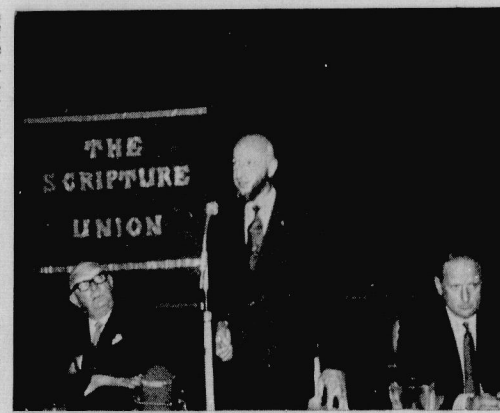
The Archbishop of Sydney, Dr Marcus Loane, welcomed the guests and introduced the new SU officers. Mr Claydon had been the NSW Secretary for many years and Professor Watson has succeeded Bishop Jack Dain as chairman of the NSW State Council.

Among the guests were the

Chief Justice of NSW, Sir Leslie Herron, the Chief Secretary of NSW, Hon Eric Willis, MLA, the Minister for Transport (and an SU member) Hon Milton Morris, MLA, the Commissioner of Police, Mr Norman Allan, Mr W. Langshaw, Director of Child Welfare and Mr Harold Knight, Deputy Governor of the Reserve Bank of Australia who is a member of the Scripture Union Federal Council.

Other guests representing the denominations were Rev Edgar Bennett, president of the Methodist Conference, Rev Colin Dyster, Presbyterian Moderator, Mr G. Firth, president of the Congregational Union, Mr J. Hamer, president-elect of the Baptist Union and Colonel Richard Holz, Chief Secretary of the Salvation Army.

Archbishop Loane introduced the new NSW State Secretary, Mr Norman Bennett, and Mr Claydon, both of whom spoke briefly. He then introduced Professor Watson who gave the



Professor Keith Watson gives his address. Sir Leslie Herron, on his right and Hon. Milton Morris on his left.

main address.

Professor Watson said that one of the most difficult challenges facing established institutions and societies today, particularly those with a distinct Christian emphasis, is to maintain the basic truth for which they stand and, at the same time, to present this in a context which is relevant to the needs and aspirations of contemporary society. In a recent book on evangelism in England the editors made this comment:

"The overwhelming impression of the picture we as Christians present to a non-Christian society is of a self-adoring, self-sufficient, introspective circle with some esoteric interest."

If such words are applicable to the Australian scene (and many believe they are) then it is apparent that those who see in the person of Jesus the true answer

to the meaning and purpose of life must cease from being an introspective circle and must become a community of people deeply involved in what could be termed frontier activity.

Working at the "frontier" can take many forms and can be set in numerous physical situations, where people work and live and play; however, in each case there should be the essential component of knowing people as real persons, thereby introducing a new depth and understanding into interpersonal relationships.

The Scripture Union Movement is deeply involved in frontier activity in many facets of its work including the Inter-School Christian Fellowship in schools with its allied camping program and the Children's Special Service Mission activities on the beaches along the NSW coast each summer.

At the centre of Scripture Union work is the belief that the Bible has a vital message for contemporary man and the movement has been increasingly

disturbed that ground is being lost rather than gained in encouraging everyone to look inside the cover of a Bible.

In an attempt to change this pattern, particularly with those who work in an industrial environment Scripture Union announces the introduction of a new broadsheet called "Today." This has been written in a readable style with interesting articles and will be distributed free through factories and industry. The aim is to provide a point of contact which, it is hoped, will develop into real interest in the Bible and its relevance to present day living.

# No assistant bishop for Canb.-Goulb.

Bishop Warren, of Canberra-Goulburn, has said that he does not intend for some time to appoint an assistant bishop for his diocese.

Bishop Warren was assistant bishop when he was elected to succeed Bishop Clements. Since taking up his appointment in January, he says that a number of people have asked him about his intentions concerning an assistant bishop.

He has issued a statement saying that for the present and possibly for some years, he intends to function without an assistant bishop. First, he says that "it is important to establish policies and ways of working which I have thought through and believe in before sharing the exercise of them with another bishop."

Further, Bishop Warren hopes that the whole Church in Australia may give some thought to the place and role of assistant bishops before he makes an appointment.

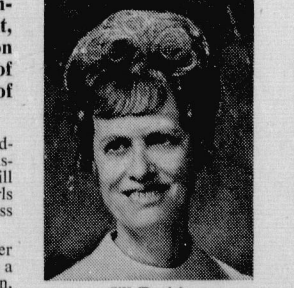
Meanwhile, he will have some help with confirmations from Bishop Clements.

# JILL RENICH IN 5 STATES

Mrs Jill Renich, of "Winning Women" in Detroit, USA, arrived in Sydney on March 1 to begin a series of conventions in five States of the Commonwealth.

Her itinerary takes her to Sydney, Adelaide, Melbourne, Tasmania and Perth where she will address women and business girls at conventions and a Business Girls' Dinner.

As an author, lecturer, teacher and broadcaster, Jill has gained a deep understanding of women, her constant urgency being to get



Jill Renich

the Bible message to women everywhere.

She was at the Adelaide Convention at Port Elliott from March 3-5 and at Mount Gambier on March 4. She will be at Stanwell Tops in Sydney from March 10-12.

She will speak at the Business Girls' Dinner in Sydney on March 15 and will fly to Victoria the next day for the Central Convention at Belgrave Heights which will be held from March 17-19.

Tasmania has arranged meetings from March 20-22 and on March 23, Mrs Renich will fly to Perth for the weekend convention being held at Orange Grove from March 24-26, whence she will make her return journey to Detroit.

# Melbourne inner-city Further developments

Under the leadership of Rev Don Shepherd, a new team ministry for the western areas of Melbourne's inner city began when he was commissioned by the Archbishop of Melbourne at St Mary's North Melbourne on March 5.

The area includes the churches of St Mary's and St Alban's, North Melbourne, Holy Trinity, Kensington and St George's Flemington. The team ministry will be experimental for three years.

The move follows recommendations of a report on the future of the Inner City Ministry drawn up last year by a committee chaired by Archdeacon Stanley Moss. Parish boundaries were ignored and there will not be men in charge of each church. Thus, duplication of work will be avoided and staff will be able to concentrate on new ventures in ministry and making existing methods more effective.

One benefit will be that an overall view will be taken on property matters to avoid the present concentration by the laity on devoting so much energy to the maintenance of old and inadequate buildings which have become so costly to repair.

Disposal of old properties is nothing new to Melbourne's inner-city ministry. Some years ago St Luke's, North Fitzroy, was sold and now a new St Luke's Centre is nearing completion. It provides for worship, counselling and youth rooms, workshop and residential apart-

ments. A similar venture is planned for Kensington. Here, a joint Anglican-Methodist Sunday school has been functioning well for some years.

In Collingwood and North Richmond there has been a sharing of facilities between Anglicans, Methodists and Presbyterians as need arises. At North Richmond, new buildings are to be erected on the Methodist site. Meanwhile, Anglicans worship

in the Methodist House Church. Co-ordinated with the North Richmond development, there are plans to erect a multi-denominational centre on the St Philip's Collingwood site.

Archdeacon Moss views all these plans, not as a withdrawal from the inner-city, but as a redeployment of men and resources for more intensive and more appropriate forms of ministry.

However, this is still well below the requirements of the

# \$1,520,336 grant towards new Retirement Village

The proposed Church of England Retirement Village, Kilvinton, at Castle Hill, NSW, will receive the largest grant ever made under the Aged Persons' Homes Act. The Minister for Social Services, Mr W. C. Wentworth, has announced a grant of \$1,520,336 towards the total cost (\$2.2 million).

Mr Les Irwin, MP, representing the minister, handed a cheque for \$150,000 to Archdeacon C. A. Goodwin (Chairman and Director of the Retirement Villages) in the new rectory of St Philip's Church, York Street, Sydney, on February 17.

This is the first progress payment towards Stage 1 of the project, which will eventually house 474 people.

At the present time the Retirement Villages provide accommodation in self-contained units and hostels for 1,754 people. By February, 1973, it is hoped that 2,100 will be in residence.

general public. Last year, 12,000 inquiries for accommodation were made.

The new village is being named Kilvinton in honour of the founder of the scheme for retirement villages, Howard West Kilvington Mowll, Archbishop of Sydney 1933-58 and Primate of Australia.

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