

## Mainly About People

Rev. Charles R. Miles, vicar of St. James', Mount Eliza (Melbourne) since 1964, has resigned as from October 3 next.

Rev. Walford B. Andrews, chaplain at the Missions to Seamen, Bunbury, since 1967 left to return to England on June 15.

Rev. Arthur H. Horrex, rector of St. Mary's, Balmain (Sydney) since 1967, has been appointed rector of Wingecarribee.

Rev. Noel E. Hart, Home Mission Society (Sydney) representative on the South Coast since 1965, has resigned.

Rev. Christopher Cooper, rector of Magill (Adelaide), has resigned from June 30 and will be locum tenens of St. John's, Norton Summit.

Rev. Anthony J. Taylor, of St. James', Mile End (Adelaide), has been appointed chaplain to Woodlands Gleichen Church of England Girls' Grammar School as from May. He replaces Rev. Charles R. Wherrett who had been chaplain since 1960.

Rev. Philip C. Blake from England was inducted to St. George's, Marsfield (Sydney) on 13 June.

Archdeacon Frederick W. and Mrs. Guest of Perth are overseas until September. Archdeacon Guest will study geriatric homes while on leave.

Bishop Felix Arnott of Melbourne has been appointed a member of the Lambeth Committee on Relations with the Roman Catholic Church. He is the first Australian to be so appointed by the Archbishop of Canterbury.

Rev. R. G. Nelson from England was inducted as rector of St. Margaret's Margaret River (Bunbury) on May 20.

Rev. Kenneth Drayton, formerly of

the diocese of Armidale has been appointed rector of All Saints', Trayning (Perth).

Rev. Ronald Hobby, full-time chaplain with the Army, will resume parish work in the diocese of Perth in October next.

Rev. Gregory N. J. Harvey, curate of Christ Church, Claremont (Perth) was ordained priest in St. George's Cathedral on Trinity Sunday.

Ven. Douglas Blake, archdeacon of Geelong (Melbourne) and Vicar of St. John's, West Geelong since 1961, was awarded the O.B.E. in the Queen's Birthday honours list for services to migrant assimilation and community welfare.

Rev. Noel J. Pitcher, curate in charge of The Oaks (Sydney) since 1964, has been appointed curate in charge of St. John's, West Geelong since 1961.

Rev. Alfred W. Bailey, formerly Federal Secretary of the Church Army in Australia, has been appointed to the staff of St. Paul's, Manuka (Canberra-Goulburn), as from July.

Mrs. Ella Louise Jackson, of Chatswood, N.S.W., passed away recently, aged 89. She was a life-long parishioner of St. Paul's, Chatswood and leaves three daughters: Mrs. Molly Warren, Mrs. Helen Kerle and Mrs. Vera Loane.

Mr. Frederick Ernest Bedbrook is to be made dean by the Archbishop of Central Africa for the diocese of Melbourne on July 20, in the Cathedral of the Holy Cross, Lusaka.

Rev. Reginald S. Barker who has been with C.M.S. (Northern Territory) since 1964, has been appointed curate in charge of St. John's, Keiraville (Sydney) from May 22.

## Editor visits New Caledonia



The editor of the Church Record visited New Caledonia for two weeks in May. He stayed in Noumea, the capital of this French Pacific territory and at the invitation of the Bishop of Melanesia, ministered to the small group of Anglicans in that city.

Anglican services are rare in Noumea, the last being in August 1968. Services were held in the Protestant Temple by courtesy of Pastor J.P. Raison-Dadre of the Evangelical Church of New Caledonia.

Mr. Malcolm Watson, an economist with the South Pacific Commission and a former parishioner and synod representative for St. Paul's, West Oatley, N.S.W., acts as churchwarden in Noumea and is seen in the accompanying photographs.



Pictures show part of the congregation after a Communion Service in the Protestant Temple and a group of Melanesian children at the St. Louis Mission, some miles from Noumea.

## hot line

Round-up of church press comment

**THE METHODIST** (N.S.W.) carries a letter from a young man who stayed up late with his fiancée to watch a C.T.A. program, "Cornerhouse." It opened with "Waltzing Matilda" and evidently continued in that vein. In dismay he asks: "Why is the church through C.T.A. trying to compete with 'Sound of Music' and 'Bandstand'? He says: "We could see no point, aim or purpose about the whole performance." **Australian Presbyterian Life** carries an editorial headed "We Must Find Authority." We thought all the Reformed churches had one but it is not mentioned in this editorial.

**South India Churchman** tells of a new Kamma convert challenging the Bishop of Dornakal to give his testimony at a meeting for recent converts. The Bishop did so. **Adelaide Church Guardian**, which is greatly reduced in size but greatly improved in format with its new offset look, features the centenary of the beautiful St. Peter's Cathedral.

The Bishop of Newcastle in **Anglican Encounter** admits that not all Anglicans will go along with the statement of the Joint Study Group on sacrifice in the Eucharist. But strangely, he clings to the notion that "differences emphasised at the time of the Reformation were based upon exaggeration and misunderstanding of words." It seems strange to us that not a single modern historian of the Reformation period mentions this "misunderstanding of words." Professors Rupp, Atkinson and Dickens speak to the contrary. Lortz, from the Roman Catholic side, carefully refrains from this argument.

**Anglican Messenger** tells of a group of Christian people who have banded together in Perth to offer friendship to those who have just been released from prisons or reformatories. It is called Waminda Christian Service, "waminda" being Aboriginal for "friend." This is essential Christian service. The **Australian Baptist** reports that membership of the World Baptist Alliance is now 30,487,902, an increase of 670,000 over the previous year.

See gives details of a report presented to the Bendigo Diocesan Council by a professional organisation on direct giving in the diocese 1955-67. The peak year was 1965. Between 1964 and 1967, seven parishes showed increased direct giving, seven were static and 14 were declining. The report goes on to say that the only way to increase giving is to increase the number of active parishioners. That's better.

**The Willochran** features what may be the first Confirmation in Australia by a bishop of the Protestant Episcopal Church of the U.S.A. Bishop George Quarterman of North West Texas confirmed at St. Barnabas, Port Pirie, S.A. **Church News** (Tas.) reports that after success in Hobart, gambling interests are now moving to set up a gambling casino in Launceston. The Diocesan Council is strongly supporting moves against it. In the **Gippsland Church News**, Bishop Garnsey gives some pretty convincing reasons for opposing all forms of gambling.

**Canadian Churchman** carries some thousands of words on their church union project. One article is headed: "Union could mean schism."

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

## Moorebank foundation

ON Sunday, June 1st, over 250 people saw the foundation plaque for the new Church of St. Thomas, Moorebank, N.S.W., set by the Venerable E. A. Pitt.

The Deputy Mayor of Liverpool Alderman Gibbs, and church and civic dignitaries were present or sent greetings.

In his address the Archdeacon was led by the choir of St. Luke's Church, Liverpool, under the direction of their organist, Phil Jordan. The address was given by Archdeacon Pitt, who has been closely associated with the parish since its formation in 1965.

In his address the Archdeacon drew attention to the name, "The Church of St. Thomas, Moorebank." He said that it was appropriate that the church which was largely being made possible through the benefactions of Thomas Moore should bear a name that was similar to his. He went on to speak about a sentence engraved on the foundation plaque—"To give God worship and to receive his grace in Christ."

He said that the church had been conceived as a community project. In stage 2 a multi-purpose hall, kitchen and smaller meeting rooms will provide accommodation for numerous community groups along with the Church group. Then in stage 3 a top standard pre-school kindergarten will provide an essential service for the many young families moving into the "new" Moorebank.

Music would be a high priority with the new Church. It was hoped to provide a training not only for choristers (both children and adult) but also lessons in piano-forte and organ.

The Archdeacon emphasised, however, that this church will stand in the district as a living witness to the cross of Christ—the basis of worship, and the means of grace.

It is planned to open and dedicate the new church on the feast of St. Thomas, December 21st, 1969.

## "The Christian" closes

"THE CHRISTIAN," a leading British interdenominational newspaper, founded in 1859, announced in its May 30 issue that it ceased publication from that issue.

No previous hint had been given of a crisis and the "Church of England Newspaper" reports that Dr. Jim Douglas, its editor since 1965 and his staff of highly skilled journalists had been given no notice of the impending closure.

The paper was bought by the Billy Graham Evangelistic Association in 1962 from Marshall, Morgan and Scott. The association has been heavily subsidising for promoting the paper but its circulation was only 15,000 to 17,000. The association feels that the subsidy should be used more directly in evangelism.

"The Christian" was the largest and most skillfully produced of all the religious weeklies in Britain and made considerable use of illustration, art-work, youth supplements and colour. Dr. Jim Douglas, a Church of Scotland minister and a conservative evangelical, had had complete editorial freedom.

The closure announcement was under the signature of Bishop Goodwin Hudson, as chairman of the paper's board in London. After the announcement, the "Church of England Newspaper" offered a cash sum to take over the moribund assets of the paper but it was refused. C.E.N. professes to believe that the board may bring out an alternative publication to The Christian but this seems to be only conjecture.

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

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# THE AUSTRALIAN CHURCH RECORD

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

No. 1442 July 10, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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

Price 10 cents

## "Those... who bear the honoured name"

THE LONDON "CHURCH TIMES" devoted its whole editorial on June 13 to Evangelicals.

The "Church Times" is an independent weekly newspaper, long regarded as the organ of

Anglo-Catholic opinion. For this reason, its honest endeavour to be objective about Evangelicals in England is of interest to us in Australia. The complete editorial is:

"Those in the Church of England who bear the honoured name of Evangelicals represent and embody one of the two great traditions of Churchmanship which together have always found their home within the one Church of Latimer and Laud, Cranmer and Andrewes, Simeon and Pusey. As is the way of like-minded men of strong convictions, the Evangelicals have often tended to keep themselves to themselves with an apparent exclusiveness which, among other ill results, has led to widespread ignorance among their fellow-churchmen of what they really stand for and what are the particular causes which they have chiefly at heart."

"It is to help, in some small way, to dispel this general vagueness about the Evangelicals and their standpoint that we have published, in the past two weeks, extracts from the new book by a former editor of our contemporary, the Church of England Newspaper, which sets out to give an inside view of the whole subject with a success justly prized by our contributor this week, the Dean of King's College, Cambridge."

### TENSIONS

"The important question is: Are the Evangelicals now able and willing to share as fully as possible in the general life of the Church and to make their maximum contribution to its work and witness in the world? The answer to this question must

clearly depend on the force of those distinguishing marks of Evangelicalism to which both Mr King and Mr Edwards draw attention. Both find much to criticise. Mr King has described the esoteric tensions between various brands and rival institutions within the movement, the ivory-tower remoteness of its theology, the negative puritanism of its views on personal behaviour, the clinging to the concept of a 'monarchical ministry' to the neglect of lay participation. These are serious criticisms, all in part justified, but all with another side to the coin."

### FUNDAMENTALISM

"Mr Edwards' major criticism is levelled against Evangelical 'fundamentalism.' Insofar as the term means an obstinate persistent belief in the verbal inerrancy of Scripture, then its presence among some Evangelicals is a weakness which must impair the chances of their co-operation with the rest of the Church. But it is a very different matter if, as Mr Edwards seems almost to suggest, the term is held to signify a tenacious fidelity to the great articles of the Catholic faith denied by some radicals but asserted in the New Testament and the Creeds. In that sense 'fundamentalism' is strength, not weakness, and it is the rightful possession of the whole Church."

"But we would draw chief attention to the eloquent praise which Mr Edwards lavishes on the Evangelicals, near the end of his article, for their magnificent tenacity in standing for the things of the Spirit against the whole tenor of the age. Only in one respect may his long list

of virtues be queried. The 'burning and shining sense of mission,' once indeed the hallmark of Evangelicals, is not so prominent today; as Mr King sadly observed, little has been forthcoming from this quarter to have any effect upon missionary and evangelistic strategy in England."

"Many famous Evangelical parishes have congregations which put their neighbours to shame. All credit to them and to

## Victorian L.O.Y. differs

WRITING in "Magnet," organ of the Victorian C.M.S. League of Youth, Mr Dan Octigan gave reasons why he differed from the recent statement of the A.C.C. Joint Working Group on sacrifice in the eucharist.

He said: "The statement of the Joint Working Group informs us that 'Catholic (Roman) members of the group said that when they spoke of the Mass as a sacrifice they did not mean that the death of Christ for men's sins was not being repeated.'"

"In view of the foregoing prayers, it is obvious that the Roman Catholics offer a sacrifice in the first instance of bread and wine and then of Christ Himself. The sacrifice besides being one of praise and thanksgiving is also one of supplication—supplication for salvation. If Christ is being offered as the victim of a sacrifice for salvation it is difficult to reconcile the words of the Latin Rite with the statement of the Working Group, as destruction (i.e. death) as a pre-requisite for sacrifice."

"While I do not doubt the sincerity of the participants, I feel that under such circumstances, the term Eucharistic Sacrifice is being interpreted in two almost mutually exclusive terms. The resulting unity is of nothing more than words."

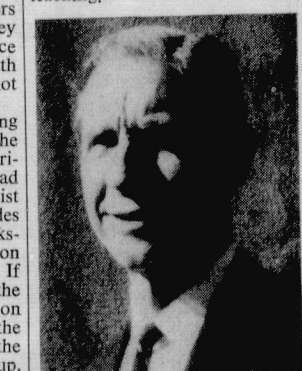
"Attempts at unity on these lines are doomed not only to failure but to a discrediting of our relative positions. Let us pray and work for unity but for true physical and spiritual unity based on scriptural truth alone."

### R.S.C.M. ANNIVERSARY

On July 3, 1929, the then Archbishop of Canterbury (Dr Lang) opened the School of Church Music's training centre, the College of St. Nicolas. Now known as the Royal School of Church Music, the association celebrated the 40th anniversary of the training centre at a party on July 5, at Buller's Wood, Chislehurst, Kent. The chairman of the R.S.C.M. council, the Bishop of Ely (Dr Edward Roberts), presided over the occasion, and the guests were welcomed by the Director of the R.S.C.M., Dr Gerald Knight.

## Val. Brown resigns

MR VAL. K. BROWN, general secretary of the Australian Council of Churches since 1967, has resigned from September 1 and will return to teaching.



Mr Val. Brown

A graduate in arts and commerce of Melbourne University, he was director of the General Board of Religious Education in Australia from 1953 to 1967 and rendered outstanding service in the field of Christian education.

Prior to his appointment to the G.B.R.E., Mr Brown was a master at Wesley College, Brighton Grammar, and then principal of Lady Northcote School for Immigrant Children from the U.K.

He intends to take up a teaching post at Wesley College, Melbourne, where he taught from 1934 to 1942.

The new general secretary is Rev. Frank G. Engel, who has been associate general secretary since 1965 and is a Presbyterian minister, aged 57, a graduate of Melbourne University and particularly interested in Aboriginal welfare. He has developed wide ecumenical and missionary interests since he was travelling secretary for S.C.M. in 1937 and he was general secretary of the National Missionary Council, 1962-64. He lives at Roseville, N.S.W.

## BISHOP AND HIS PEOPLE



Bishop David Hand of New Guinea is interested too.



## Bach Festival

St. Andrew's Cathedral, Sydney, will hold a Bach Festival on the Saturday nights of July. This will be a musical highlight of the Cathedral's Centenary celebrations.

Four of Sydney's leading choral groups will give one concert. Organ and orchestral works will be contrasted with motets and cantatas in this representative selection from the great master's output.

The artists concerned are:—

July 5: The Philharmonia Society—Peter Seymour. Organist David Miller.

July 12: The Cathedral Choral Society—Eric Gross. Organist Michael Hemans.

July 19: The Leonine Consort—Charles Colman.

July 26: Organist Keith Asboe and the Sydney University Music Society—Alan Tregaskis.

### A SUCCESS STORY

Since mid-February, when the first New Guinea Pidgin New Testaments were released in Papua and New Guinea, over 32,000 copies have been sold at \$1.00; but the books cost the Bible Society \$1.50 each. So this "success" has required \$16,000 subsidy from the Society in four months.

Printing of a second edition commenced in July.

# Prepare for war

"Put on the whole armour of God, that you may be able to stand against the wiles of the devil." Ephesians 6:11.

How long is it since you were trapped by the wiles of the devil? It's rather like walking into a spider's web on a path or in a darkened building—suddenly we found ourselves caught in a snare, our peace upset and our consciences stained. The attack may have come as a result of our own deliberate policies and actions; perhaps it came

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By Allan Blanch  
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as we were at the kitchen sink, driving the car, day-dreaming in classroom or lecture room. Suddenly we were involved in an urgent, wicked testing.

So we are reminded as much by our own experience as by such verses of scripture that there are more powers in the world than men can see and examine. A constant spiritual war is operative. Do you realise that?

Not for nothing does the Bible speak of a personal devil and unseen evil powers. If we laugh about them and dress them up in tight-fitting red suits with spiked tails we play into their hands. Satan is called "the prince of

the powers of the air," "a roaring lion," "a serpent"—all images which are meant to make us alert and cautious and vigilant in the contest against his wiles.

What are those wiles and tricks? If we can discern them it will help us to stand and win.

(i) Temptation to doubt the love of God.

In Genesis 3 the serpent, i.e. the devil, came to the woman



Allan Blanch

with the subtle suggestion that if God really loved man He would not have forbidden him to eat any fruit in the garden. It was a subtle, lying suggestion: "If God loved you truly, He would not deny you anything." Still that temptation comes, helping us to think that God is under obligation to us, when the reverse is true.

(ii) Temptation to scoff at the seriousness of sin.

Again in Genesis 3 the woman explained to the devil that if they ate the forbidden fruit they would die. To which the satanic rejoinder was, "You shall not die"—a direct, scoffing contradiction of the divine warning.

The oft-repeated cry that we hear today (against any insistence on absolute moral standards and appeal to the will of God) amounts to this: "What's it matter? It does not matter. We shall not die. Let us follow our instincts and please ourselves, because life is short and we will soon be gone."

Christians are not immune from that trick to get us to view sin lightly. There is so much potential for wickedness within us that we could easily flirt with evil and play fast and loose with the grace of God.

For that reason, from time to time in God's Word we find "warning signs" erected, telling us that we are in grave danger, that we must not presume upon His grace and take His mercy for granted. Read 1 Corinthians 10:6-12 and see how thousands presumed on divine love—and left their bones in the wilderness!

And yet, even as we rehearse and recognise these hellish devices, surely there comes to us a new awareness that against these attacks of evil we are weak and helpless. We are open to attack from every quarter. We are vulnerable in the extreme. The hour of temptation for us has been the hour of great humiliation. We were not equal to the occasion. The metal in us was too soft. We succeeded in longing, hoping, thinking, talking, but not in winning the struggle. If we dare face ourselves we may become very discouraged and fall into despair.

How wonderful to know then that God has provided full armour for all our needs! We look at the power and evil intent of the forces arrayed against us and

## EDITORIAL

### Prayer Book revision

IT MAY COME AS A SHOCK to some to hear that after two years' of permitted experiment with liturgical revisions, rather less than fifty per cent of Australian parishes have actually tried such experiments. In our view, this is most unfortunate and indicates apathy rather than conservatism.

With the information that it has before it, the Liturgical Commission appointed by General Synod feels that the apathy towards revision is not from particular types of dioceses or churchmanship. It seems to be a widespread malaise.

Whatever others may do, evangelicals should be seized with the importance of liturgical revision and they should understand clearly the principles which determine such revision.

As Albert Mitchell has pointed out (introduction to "This Service," 1943), the two pillars of the Reformation in England were the English Bible and the English Prayer Book. Cranmer's Bible has undergone considerable re-translation since then. But his prayer book, which by no stretch of imagination would have thought definitive for four centuries, is still our prayer book today.

Evangelicals are not to blame for this situation. The abortive attempts in 1927 and 1928 to settle a revision on the Church of England, were blatant attacks on our reformed faith. Little wonder that "revision" did not commend itself to the next two generations of evangelicals.

But our situation in Australia today is far different. The safeguards of our Church constitution ensure that revision cannot force upon us shifts of emphasis or unscriptural doctrine. The lack of such safeguards has meant that the churches of South Africa, Scotland, Wales, Canada and possibly New Zealand, have revisions which divide churchmen and exclude evangelicals (Roger Beckwith: "Prayer Book Revision and Anglican Unity," 1967.) Beckwith and others have complimented the Church in this land for preserving unity by keeping "its tentative revising to the limits of a common mind among its members."

It is important for us to have a mind, an informed mind, one which understands the needs of worshippers in the latter twentieth century.

Dr. Dyson Hague has said that "many improvements could be made . . . in the light of the twentieth century if the proposed enrichments, variations and readjustments did not involve any important change of doctrine." ("Through the Prayer Book," 1932) Professor G. D. Fitzpatrick said more recently: "The sermon must be restored to the liturgy and the Church's prayers, the intercessions, must recover their mobility." ("Remaking the Liturgy," 1967).

Cranmer's liturgy reflected the needs and aspirations of a society which does not exist today in Australia. Its worship was expressed in the language of its day. It is not our language. Admittedly, Cranmer's prose was strong, simple and beautiful. So is the best of modern prose writing. We can bring it into the service of God's worship.

The process of prayer book revision has begun, whether we like it or not. The young, articulate generation strongly rejects archaic language, archaic rituals and archaic dress. A great body of mature lay people are being trained to take their ministry for Christ seriously and they have a ministry in public worship which our Prayer Book does not provide.

Let evangelicals at least, shed their fears and their die-hard attitudes and give leadership in revision and liturgical change. Let the clergy get to work building up a climate favourable to change in their congregations. Let the parish councils set up sub-committees on worship as recommended by Colin Buchanan in "A Guide to Second Series Communion Service" (Church Book Room Press, 1966; p.p. 35-38). Let us not leave revision by default to others.

General Synod will have before it in September "A service of Holy Communion for Australia, 1969." Further and much more satisfying revisions of Morning and Evening Prayer are also on the way. These are still the two best attended services in large numbers of churches throughout Australia and much more urgent attention should be given them by the Liturgical Commission.

At Keele in 1967, evangelicals said: "We have been suspicious of experimentation and frightened of change . . . Liturgical revision is long overdue. Much as we value the doctrinal basis of the services of 1662, we are not so wedded to their structures, contents or language as not to see the need for new forms." ("Keele '67," p. 33.)

The more that evangelicals are involved in using experimental services, the more potent will their influence be on the coming changes.

### School of Theology

The 1969 School is being held at Moore Theological College, Newtown, N.S.W., Monday, August 18 to Wednesday, August 20.

Dr. Jim Packer, Warden of Latimer House, Oxford, author of many books including "Fundamentalism and the Word of God," "Evangelism and the Sovereignty of God," will be the main lecturer, giving a series of theological papers on modern day problems.

Rev. M. A. P. Wood, Principal of Oak Hill Theological College, will give a series of Bible studies.

## A LAYMAN LOOKS AT CHURCH MEMBERSHIP

# Membership of the local church

EFFECTIVE MEMBERSHIP of the local church cannot be described by a list of "dos" and "don'ts." Variations are necessary. Christians and local churches vary one from another. Details of a Local Church

It is necessary for each believer to spiritually assess the local church before committing himself to its membership.

For instance, does the local church suffer from the errors of the churches criticised by God at the beginning of the book of Revelation, does it violate N.T. teachings, do the leaders qualify in view of the requirements in 1 Timothy 3?

Only when such details are known can a member's duties become apparent.

Errors as in Church in Ephesus Like the first of the seven churches, that in Ephesus (Rev.

2:1-7), has the local church lost its love of the Gospel and ceased doing works worthy of repentance? Does the good news of the kingdom of God ring out at every church service, meeting and gathering?

Precisely what practical works indicative of true repentance are being shown by the congregation, the Sunday School, choir, Bible

ships to continue in social irrelevancies instead of in Christian works?

Is the emphasis and reverence placed by the local church on the Prayer Book, the church calendar, clerical dress, church furnishings, plaques and the like consistent with the emphasis and reverence placed on these in God's word?

Errors as in Laodicean Church

In regard to the church in Laodicea (Rev 3:14-22), is the local church only lukewarm in its work for Christ? Is the local church rich in possessions; does it rejoice in a fine bank balance, valuable land, outstanding church buildings with comfortable furnishings, a rectory and church hall to meet its needs?

Is its manpower and womanpower given over to local affairs and fetes solely to gain more assets and meet its own self-centred needs?

Does this local church show signs of being spiritually "wretched, pitiable, poor, blind and naked" instead of renouncing possessions, wealth and personal comfort in favour of sending the Gospel to others and other lands?

Good Works in Smyrna and Philadelphia Churches

Or are there similarities between the local church and the praiseworthy practices of the churches of Smyrna and Philadelphia (Rev 2:8-11, 3:7-13)?

Indeed, is the local church working in material poverty but spiritual blessing, in fear of suffering but in the assurance of God's protection, in human powerlessness but in the strength of faithfully proclaiming His Name?

Is the local church denying itself money from the offerings so that Bibles can be printed for others, so that messengers can be sustained as they preach the Word among non-Christian communities?

Are the Gospel's personal claim and universal application the main points of emphasis in all prayer meetings, Bible studies, sermons, and other functions?

Is the love of neighbour so full that the local church joins in Gospel activities with adjacent local churches of the same and other denominations?

Are the local ministers and pastors co-workers in united church activities, and are the church officers likewise mutually sharing the love and work of Christ, united in Him but artificially divided in different denominations?

Members Responsibility to Erring Church

But knowing the affairs and spiritual condition of the local church, what part should a member play in its work? In principle, he should surely, like so many of God's prophets, proclaim the local church's errors and point it to God's ways.

In a church resembling Ephesus, the local member should proclaim the Gospel and challenge the spiritual barrenness of the church's meetings and activities, at the same time proposing works which would bring forth 100-fold.

If dealing with such churches as Pergamum and Sardis, the local member should announce God's requirements for elders and others officiating in the local

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**WORK  
GIVE  
VOTE**

**to keep all hotels  
CLOSED on Sundays**

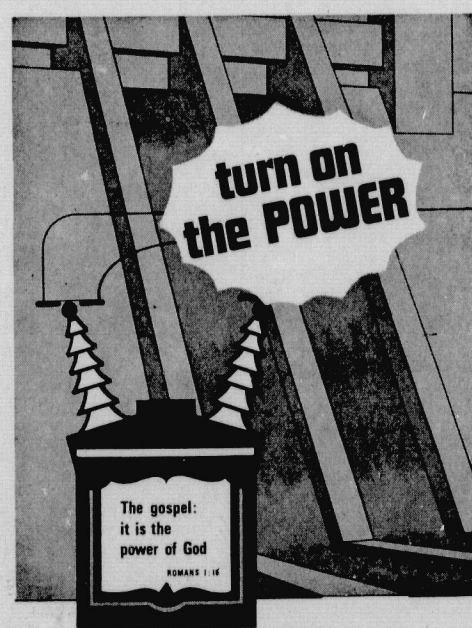
**GET INTO THE FIGHT NOW**

To Bishop F. O. Hulme-Moir, President, Committee for Responsible Liquor Reform, 324 Pitt Street, Box 100 G.P.O., SYDNEY, N.S.W. 2001.

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Name . . . . .  
Address . . . . .

(Continued on page 6)



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## Notes and Comments

### CLERGY TENURE

The whole system of clergy tenure of parishes needs thorough examination and overhaul. The only improvement made to our system in modern times has been the introduction of a compulsory retiring age. This was necessary although there is much to be said against a fixed, arbitrary age when bishops or clergy must retire.

Rectors and vicars in Australia must be the only considerable body of men who cannot be removed from office without considerable difficulties and legal processes which are rarely invoked. There always have been and still are glaring examples of complete clergy incompetence to the extent where a ministry to the people of a parish has become farcical and a shame to the name of Christ. Why do we allow the situation to persist?

Bishops have had their fingers burnt and have seen the church's

reputation so severely injured that they have deliberately avoided giving such tenure to assistant bishops, archdeacons, rural deans and to most forms of full-time chaplaincy. It is interesting to note that such appointees have not expressed great anxiety over the strict limits set to their tenure.

What is there about parish tenure that makes it so sacrosanct and makes the whole church reluctant to review it? There is certainly no biblical principle at stake. To the contrary, New Testament ministers were subject to the same discipline as every other Christian.

### NO INSECURITY

We do not suggest that appointments should be terminable at the will of either the congregation or the bishop. We do not suggest that clergy must suffer permanent anxiety because of insecurity of tenure. But we do believe that congregations should have a voice that matters. We cannot talk about the importance and the ministry and the priesthood of the laity while we keep the parish ministry in cotton wool, unexposed to the realities of ministerial responsibility.

By and large, bishops handle numbers of extreme cases with understanding and firmness to the avoidance of much scandal. But scandals do remain, to our shame, and bishops and congregations are powerless to remove them under the present system. Bishops may not feel competent to raise this matter lest they be misunderstood. The leadership for reform ought to come from parish clergy themselves.

But the church of Jesus Christ must not wait for the inevitable processes of change. We should take time by the forelock. Clergy must show courage, humility and trust. These are better principles than legal right and the "parson's freehold."

### ADVERTISING PAYS

Everyone knows this, of course. But not every reader knows that if it weren't for the revenue we receive from those who advertise in our pages, we'd have to charge about 30 cents for each copy. We don't kid ourselves. We know that would price us out of the market.

People place advertisements with us because they know that we reach more Anglicans in Sydney, N.S.W. or Australia than any other one paper. They advertise mainly because they expect results. That is where our readers come in. Your support of our advertisers means that you are ensuring the continued success of our evangelical publishing ministry. And that's very important to all of us.

### AUSTRALIAN IMAGE

The people of the independent island republic of Nauru off Australia's shores must have a different image of the Australian from what we have generally tried to sell overseas. Not for them the tall, bronzed, surfing, beer-drinking, rugged man. Obviously they see us tall, round-shouldered, pale looking individuals whose device is the handle of the poker machine.

They see Australia as a potential source of income by means of football pools, just about the only lucrative form of gambling that we have been able to do without. They've started the pools but have run into some troubles over the use of mails and opposition from State Governments.

It represents a severe threat to the hitherto-protected gambling pastures of Queensland, N.S.W. and Tasmania in particular. These States don't want to share their lush fields with outsiders.

Mr Askin, N.S.W. Premier, summed it up nicely just recently when he said: "There were sufficient avenues for gambling in the State (N.S.W.)." Decent citizens will take this as the understatement of the year.

### CHRISTIAN INITIATION

It is time that Sydney, as the largest evangelical diocese in the world, gave a lead in the area of Christian initiation reform.

Discontent over the traditions and practice of both baptism and confirmation is not confined to evangelicals but is widespread among other segments of the church. In fact Anglo-Catholics are more vocal and active in this field than any others. The Parish and People Movement has been fighting for and initiating reform for some years. It has openly declared that adult baptism is the New Testament norm and that infant baptism should be strictly limited to the children of practising believers.

Sydney has remained too conservative on this whole question which is driving many parish clergy to distraction in their battle with nominalism.

The Synod Committee set up nearly three years ago to examine problems related to baptism and confirmation has produced no substantial report even of an interim nature and has only begun meeting again after a nine month break—Can't something be done to hasten its activity?

### LEIGHTON FORD ON CRISIS

"We hear the word 'crisis' so many times in our day that we have grown numb—the crisis in Vietnam, the crisis in the Middle East, the Nigerian crisis. The word crisis comes from the ancient Greek word meaning 'a judgment.' Every crisis we face exposes what we are really like inside.

"I believe the greatest crisis occurs when a man faces Jesus Christ. We see this crisis in the Bible. When Jesus was born, the wise men and shepherds worshipped Him, but Herod tried to kill Him. At the cross one thief repented Him, one believed.

"The final crisis will come at the last judgment when we face Christ and that what we do with Christ now determines what He will do with us then."

## Tas. Evan. Alliance

THE TASMANIAN Evangelical Alliance was formed in Launceston last year and it sponsored the Lane Adams Crusade. Its first chairman is Rev. Keith C. Nancarrow, rector of St. Aidan's, Launceston.



Rev. Keith Nancarrow

Its first annual meeting was held in St. Andrew's Presbyterian Church, Launceston, on June 21, when the speaker was Mr Tony McCarthy, field secretary of the Australian Teachers' Christian Fellowship. In August it will hold a meeting at which Pastor Richard Wurmbbrand will speak. Pastor Wurmbbrand was imprisoned for 14 years by the Rumanian Communist Government and has since written a book, "Tortured for Christ."

The alliance committee is planning a lay institute for evangelism to be directed by Rev. Geoff. Fletcher in November next.

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162 Russell Street, Melbourne 663-2061.

### Excesses

I do hope that letters such as those from the dean of Perth (ACR 15 May) do not deter you from taking a firm stand against the excesses of those who seemingly delight in refuting the Protestant and Reformed heritage that we as members of the Church of England hold precious.

During recent leave in Australia I was exasperated by the shallowness and sheer irrelevancy of so much that goes on in the name of worship in our churches.

I draw your attention to an article in "The Waverley Gazette," a free distribution weekly in the city of Waverley, Victoria, describing the opening of the new and architecturally unusual church in East Burwood.

The Archbishop is described as celebrating "high mass" at the "altar" of the church, the rector claiming for himself the title of "father."

I object strongly to this blatant sell-out of the scriptural truth by those who are supposed to be our spiritual leaders.

F. J. Beitzel,  
Madang, T.P.N.G.

### Local groups

The Sydney Clerical Prayer Union has functioned for many years. Lately, in an endeavour to accommodate clergy in various areas of the diocese, meetings have been held in widely separating rural deaneries.

Today, as decentralisation spreads, instead of the Prayer Union meeting in the city or in any specified locality, through the courtesy of your columns, it is suggested that local clergy form their own groups solely for prayer and Bible study, to meet as can be arranged. Such gatherings need not necessarily confine themselves to any one denomination.

Meeting thus cannot but result in spiritual dividends in our own lives and in the corporate lives of our local churches and beyond.  
Arnold Hayman (Hon. Sec.),  
W. A. Watts (Chairman).

### Breakdowns

R. Buckland (ARC 12/6/69) has read into my letter an interpretation all his own.

I choose to work from my own knowledge of psychology, healing and religion and from personal experience of life. There is no such thing as a pre-emptive mental illness. It is possible to overcome tension for good by using sanctified commonsense.

As for stating that the gib logic of making mental illness a

## Letters to the Editor

to the theology of the Book of Common Prayer, in my opinion) is made clear in the report.

(Rev. Dr) H. D'Arcy Wood,  
Secretary, Joint Working Group.

### South Africa

Criticism of South Africa and Rhodesia appears to be quite widespread in Australian church circles. A typical justification for it appeared over the signature of the Rev. G. S. Clarke in the "Australian Church Record," of June 12. However, some of us who know Africa might think more of it if it were better informed and less selective.

By "selective" I mean the tendency to strain at white "gnats" and swallow coloured "camels." Isn't this also "racial discrimination"?

Nothing the white South Africans and Rhodesians have done in the whole of this century can remotely compare with the horrors of inter-racial, inter-tribal and inter-religious bloodshed and persecution that have been happening in the past decade, and are still happening, over so much of the coloured world. Often they are due to, and sometimes a part of, the official policies of the governments concerned.

What protests have the World Council of Churches, or its affiliates in Australia, ever made?

In vain, for instance, one awaits any significant protest even about the doings in West Iran, where both the so-called

"act of free choice" and the United Nations "presence" are roundly described by the Canberra representative of the London Times (A.B.C. television, June 17) as "shams." Nor has there been any clerical reaction, so far, to our own Government's policy of trying to look the other way. One can understand the secular authorities not wanting to annoy 115 million Indonesians living right next door to our own mere 11 million, but such self-interested caution should not weigh with the Christian conscience.

If we must judge others, let us do so equitably, without fear of, or favour to, any of them, whatever their colour, wherever they are.

As regards the information on which the critics of South Africa and Rhodesia base their attacks, I, who lived 36 years in South Africa and 12 in Rhodesia, can testify that almost all the criticism I have seen, since coming to Australia in 1962, has utterly ignored the credit side of both countries' records.

F. H. Sibson,  
Doubledview, W.A.

### Bishop's statements

Your editorial criticism of the recent statement by the bishops on National Service and conscription raises more questions than it answers, and if pushed

to a conclusion would mean that churchmen remain silent of great national issues.

If a group of men issue a statement in their own name, are they to be blamed if other people either through ignorance or by design read into it an authority they themselves do not claim.

The device of questioning the credentials of people making unpopular statements is a stock in trade of politicians. Once when I challenged an M.L.A. on a T.A.B. agency, I was told I had "no right to compromise the parish."

Years ago a deputation of Protestant churchmen waited on the acting Commissioner of Police and confronted him with the claim that they represented 70 per cent of the people. He tried to dismiss them with the rejoinder "You represent no such people; you represent the people in your churches, if you represent them."

Recently, a spokesman for the diocese of Sydney said in a TV interview that "the Anglicans of Sydney through the Standing Committee" were opposed to the proposal to extend drinking hours. It could be argued that the Committee does not represent the "Anglicans of Sydney" and were claiming an authority they do not possess, but surely this is no reason to muzzle them?

If we insist that our leaders use the official machinery to get the official opinion of the church, time would render any statement obsolete.

(Rev.) Roy Wotton,  
Gordon, N.S.W.

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## CHURCH MEMBERSHIP

(Continued from page 3)

church, and work to the end that these requirements be met (e.g. 1 Tim 3).

For a church such as at Thyatira, the church member should appropriately voice his objections and attempt to guide activities to a more scriptural pattern, proclaiming that only God's word acts as a lamp and light to point the direction for church activities (Psalm 119:105).

For a Laodicean church, the local member needs to dissociate himself from all those church functions and activities springing from material greed and leading only to vanity, at the same time making well known from the scriptures the reasons for his withdrawal.

### Membership of godly church.

If in a church of good works akin to Smyrna and Philadelphia, the church member would have little time to pause and consider what effective membership involves. He would be completely preoccupied with participation in the affairs of the local church and of the church universal.

One can only speculate how such an unusually placed person would divide his time.

### Family care.

He would, of course, take every care of his family and his family's needs, for not to do so would make him "worse than an unbeliever" (1 Tim 5:8). Such a staggeringly serious reprimand would teach him the folly of so over-involving himself in church work as to be omitting rightful things for his wife, children and household.

### Attitude to work.

Then he must work with his hands to earn his living. He would do his work "heartily as serving the Lord," "in the name of the Lord Jesus," and "to the glory of God" (Col 3:17,23; 1 Cor 10:31).

There would be absences from home, there would be work brought home to be done at home and there would be overtime worked. Under God's answer to personal and family prayer, a right balance would be achieved in these items so as not to interfere unduly with the home or with his duties to the church. Effective local church membership.

He would be an active member of the local church following the gifts given him by God such as teaching, preaching, ministering, praying, waiting on table, singing or otherwise.

He would attend local church services and, depending on his gifts, he would attend the other church meetings such as for prayer and Bible study. In brief, with his fellow church members, he would devote himself "to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42).

Committee and society meetings, as appropriate, would see him present as an elder or leader seeking from the light of Scripture the direction to be taken by the local church in all affairs and business (Psalm 119:105).

### Wider Church Activities

Yet his church activities would not be restricted to the local church.

He would also attend services in other local churches and churches of other denominations. He may attend other Bible study groups, undertake a Bible correspondence course, attend other prayer meetings, and give time to committee meetings for other Christian groups or missionary bodies. All these would be as the Lord leads him.

### Stewardship of Money

In matters financial, he would acknowledge that all his possessions and income came from

and belonged to God, and in personal and family prayer he would seek God's will as to the proportion of income he should direct into church activities.

He would give to the local Church in accordance with the need he saw there, and similarly would direct the rest into other church and missionary needs.

### Sin Of Overwork

He would at all times be on guard against undertaking more Christian work and responsibility than is proper. Posing as an angel of light (2 Cor. 11:14) Satan has, he knows, led many Christian workers into overwork and breakdown in health.

He would learn of God when to say "No" when further meetings, studies and duties are proposed for him. He would urge his Church to learn to live and work within the resources of manpower and money with which God has blessed it.

### Withdrawal From Failing Church

If, however, the church member were dissatisfied with his local church's standing before God, his membership of the local church would be partly paralysed.

He could be expected to attend local church services, for in doing this he would be giving forth his personal thanks, praise and worship to God.

However, after clearly stating his objections to the local church's improper practices and after seeing that these were not heeded, he would withdraw from the particular committees, meetings and fellowships, not squandering valuable time but instead "making the most of the time" (Ephes. 5:16).

### Membership And God's Word

Thus, effective Christian membership of the local church is possible for a believer only insofar as the local church is itself effective in God's work.

"The entrance of Thy Word giveth light" (Psalm 119:130) and only when the Word of God leads, absorbs and dominates the minister, church officers and workers, and permeates all church activities will the local Church attract effective membership from saved Christians.

## A.C.L. annual meeting

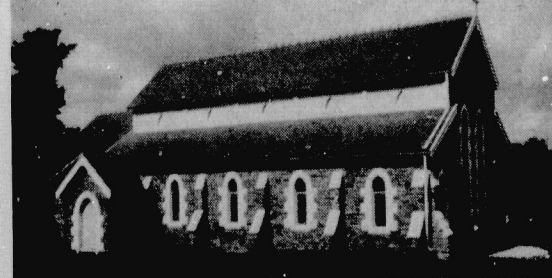
**AUSTRALIA'S LARGEST** and oldest evangelical society, with hundreds of members throughout N.S.W., held its best-attended annual meeting for some years at the C.E.N.E.F. Centre, Sydney on Friday, June 27.

In his annual report, the secretary, Rev. Jack Dahl, referred to the considerable achievements of the League of the past year but devoted much of the report to pointing out areas of change in church life where evangelicals must give leadership in the future. He said that evangelicals should be studying the problem of inner city areas, the future growth of cities and its effect on diocesan life, the mass media and changing philosophies of education.

The treasurer, Mr Ron Bailey, presented the financial reports which showed a most healthy position. A.C.L. funds had helped with the Archdeacon R. B. Robinson Memorial bursary at Moore College and the Archdeacon H. S. Begbie Memorial Fund was now in a position to provide an annual bursary of \$40 for a Moore College student.

It was decided that the large Allen bequest given to the League some years ago, should be handed over to the Evangelical Trust (N.S.W.) for investment and that the income only should be used for the promotion of the evangelical faith.

Members brought forward a number of questions which are to be investigated by the incoming Council of the League. Rev. R. E. Lamb reported progress of a publishing Committee which has plans for writing and publishing a wide range of booklets on issues of importance to the church in Australia.



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## Books

**A LEOPARD TAMED** by E. Vandevort. Hodder & Stoughton, 1968. pp. 218. \$4.25.

In a unique way the author's experience describes not only the impact of the Gospel in the Nilotic Sudan but also the joys and sorrows of the messengers as they seek to bring light and comfort to that mysterious land. Stanley W. Giltrap

**THE ROOTS OF THE RADICAL THEOLOGY** by John C. Cooper. Hodder & Stoughton, 1968. pp. 191. 16/- (UK).

The theme of this book is that any advance in developing a theology relevant to the 20th century must come in some form from the radical wing of "Christian atheists." The author is insistent that no one who attempts to maintain "orthodox Christian" positions has a message for modern man. His survey of the intellectual antecedents of the new theology is interesting, but rather revealing in that it seems to ignore the doctrines of sin and redemption which, however one may interpret them, are at the heart of the

Christian faith as the apostles preached it. Jesus Christ is no longer Saviour but ideal man; and Teilhard de Chardin is thrown in, in support of this view. I find the whole book hysterical in tone, and not at all likely to assist the vast majority of Christians to see where they have gone wrong. Professor J. A. Friend

**LOOK UNTO THE HILLS** by V. Raymond Edman. Moody Press, 1968. pp. 61. **TWELVE SERMONS ON THE RESURRECTION** by C. H. Spurgeon. Baker Book House, U.S.A. 1968. pp. 152 \$1.95 (US).

From Sinai to Armageddon, Dr Edman takes the reader on a holy and profitable journey from one biblical mountain to another. Black and white illustrations match each devotional study.

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D. A. Langford

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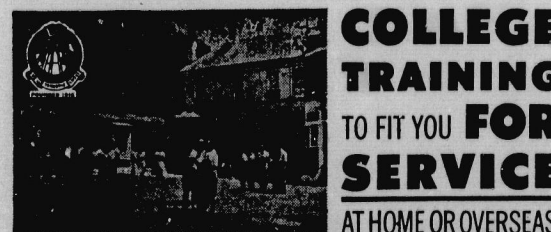
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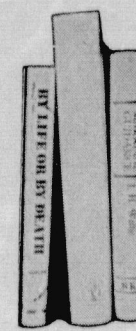
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## Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



**BY LIFE OR BY DEATH** by James C. Heffey. Zondervan, 1969. pp. 208, \$4.95 (U.S.). A very moving story of the man who by their lives and often by their deaths at Viet Cong hands, have been witnessing for Christ in Vietnam. It is a story of violence, martyrdom and yet of tenderness. Many excellent photographs and maps.

**AUSTRALIAN DICTIONARY OF BIOGRAPHY**. Vol. 3 1851-1890. ed. by Douglas Pike. Melbourne University Press, 1969. pp. 516. \$18. This is an outstanding example of fine book production in Australia. It also bears the hallmark of the most competent Australian historical scholarship. Bishops Barker and Barry come in this volume and both are skilfully handled by K. J. Cable. Sylvia Lawson's deft portrayal of J. F. Archibald leaves little to be desired. A definite reference work and worth the money.

**MARRIAGE GUIDANCE: A New Introduction** by J. H. Wallis. Routledge, Kegan and Paul, 1968. pp. 256. £1/12/0 (U.K.). For its size and price, this is an unusually good introduction to the theory and practice of marriage guidance counselling, with chapters on the selection, basic training and in-service training of counsellors. Helpful to professionals and also to those who contemplate training.

## SHORT NOTICES

**PRAYING TOGETHER** by John Paterson. I.V.F. Emu Books, 1968. pp. 16. 16c. An incisive little booklet. Deals with both practical and theological aspects of corporate prayer with challenging and commonsense guidance and comment. Helpful.

**SICKNESS** by J. C. Ryle. Evangelical Press, 1968. pp. 20. 1/- (UK). A booklet describing for the Christian, the origin, purpose and attitude to sickness. Sound, biblical and pastoral in content. Does not deal with healing but rather with a spiritual ministry to the sick.

**REVIVALS** by Elfin Evans. Evangelical Press, 1968. pp. 26. 1/- (UK). Briefly surveys the history and results of some revivals. It describes the spiritual darkness prior to revival, the place of preaching and its doctrinal emphasis in revival, spiritual and physical manifestations during revival and the lasting effects of revival. Good reading.

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## Mainly About People

Rev. Graeme L. Goldworthy, lecturer in Old Testament at Moore College since 1963, leaves early in September to go to Union Theological Seminary, Richmond, Virginia. He has been awarded a graduate fellowship and will do further biblical studies under Professor John Bright. He will be away 12 months and will be accompanied by his wife and family.

Most Rev. F. D. Cogan, Archbishop of York and Primate of England, has accepted an invitation from the Archbishop of Sydney to visit Sydney next year from April 30 to May 10, for the Captain Cook bi-centenary celebrations.

Miss Barbara Ferguson, formerly serving for A.C.S. in Vietnam, has now joined the staff of World Vision in Vietnam.

Rev. Albert E. Bellamy, curate of St. Paul's, Ringwood (Melbourne) since 1968, has been appointed vicar of St. John's, Sorrento from June 27.

Rev. Kenneth J. Brierty, minister of St. Peter's, Fawkner (Melbourne) since 1966, has been appointed vicar of St. Margaret's, Eltham, from July 8.

Rev. R. E. Wallace has been appointed vicar of the Church of the Holy Spirit, Belgrave (Melbourne) from July 16.

Rev. Walter J. Fenn, rector of Wentworth (Riverina), has been appointed vicar of St. Peter's, Fawkner (Melbourne) from August 20.

Ven. Douglas Milne, archdeacon of Northern Chile and S.A.M.S. missionary since 1954, has resigned in order to help with S.A.M.S. extension work in Britain.

Mr R. C. Wardle, registrar of the diocese of Melbourne from 1942 to 1960 died in Melbourne on June 11.

Mrs Miriam Hungerford, widow of Ernest Hungerford, died in Sydney on May 29. She was the eldest daughter of the late Rev. Reginald Noake, grand daughter of the late Canon Robert Taylor and sister of the late Rev. Reginald Noake and Arthur Noake. She was 88 years old.

Rev. Roger F. Atkins, formerly rector of Mossman, has been collated as Archdeacon of Carpentaria.

Rev. Canon Douglas Webster, Professor of Mission at Selby Oak College, Birmingham, is Moorehouse lecturer at St. Paul's Cathedral, Melbourne, July 21-25.

Right Rev. Allen H. Johnston, Bishop of Dunedin, N.Z., since 1953, has been elected Bishop of Waikato. He is chairman of the Joint Commission on Church Union.

Rev. Barry Phillips of Maryborough, Victoria, has been appointed Advocate of the diocese of St. Arnaud in succession to Mr F. A. Worland, who has held the office since 1958.

Rev. Geoffrey M. Fletcher, director in Australia for the Lay Institutes of Evangelism (L.I.E.), leaves this month to visit L.I.E. headquarters in the U.S.A., going on to Britain before returning to Sydney in October.

## To China with love

WHEATON, Illinois. — The recent erection of a new two-towered directional antenna has greatly improved the outreach of TEAM's 50,000 watt radio station located at Inchon, Korea. The message of God's love is

SCENES at Chaplains' Conference, Gilbulla, June 23-27. Below: Rev. Geoff. Simmons, Archdeacon R. G. Fillingham, Bishop F. O. Hulme Moir, Rev. Neville Keen and Canon W. K. Deasey in relaxed mood before a session. Centre: Rev. Geoff. Simmons takes a session in winter sunshine. Deaconess Jean Stanfield at left. Right: Morning sunshine streams through the Gilbulla chapel east end. Top right: The 120-year-old St. John's overlooks the town of Camden, N.S.W., in which parish Gilbulla lies.



## hot line

Round-up of church press comment

THE ST. ARNAUD Churchman which, for some incomprehensible reason, has lately called itself *Starch*, finds Bishop Winter in a dilemma. One of his parishes studied the Lambeth resolutions and came up with the statement that Resolution 8 (on war) conflicts with Article 37 of the Church of England. They ask: Which is right — the Lambeth resolution or Article 37. A very good question too. Trust our laity for sound common-sense.

The Northern Churchman contains some whimsical synod impressions by the new Dean. He mentions his previous experiences of synods "where any suggestion of the diocesan council dealing with a matter was looked upon as a filching of the rights of synod, and where its secret meetings were looked upon merely as a curtain to conceal its ineptitude, inadequacy and inefficiency." Your synod and mine.

The Australian Baptist congratulates the Chief Film Censor, and even suggests that every Baptist write and congratulate him on his firm stand on "I love, you love." Censors have an unpleasant job and all they seem to be protests. The thank you letters are worth writing. Chief Commonweal Film Censor, Canberra, A.C.T. would find him.

The Catholic Weekly calls for a nation-wide drive against obscenity. It also has thousands of words in every issue lately calling for more State aid to R.C. schools. How about some State aid for State schools?

The Australian Churchman (C.E.M.S.) reports a decline in national membership. Church and People forecasts a change in name for C.E.M.S. in N.Z. to Anglican Men's Society.

Australian Presbyterian Life contains a cool, reasoned letter from a twenty-year-old pointing out that the A.C.C. proposals on the National Service Act are probably dangerous. He says it would allow every soldier to be a maker of his own foreign

### CHANGING TIMES

The rector of Stalbridge in Dorset, the Rev. F. A. O. Sanders, turned up a copy of the Salisbury Diocesan Gazette for 1888, and discovered that the Diocesan synod had on the agenda (1) synodical government (2) what was to be done to combat immorality and indecent literature (3) whether the innocent party in a divorce for adultery should be allowed to remarry and receive Holy Communion and (4) reunion between the Church of England and Non-conformists.

Mr Sanders comments, "On the whole it would appear that the Church of England has not changed much. It is still considering."

policy. He concludes: "J. S. Mill said: 'Every one who receives the protection of society owes a return for that benefit.' This moral obligation surely applies even more strongly to Christians."

English Churchman calls the religious ceremonies at the investiture of the Prince of Wales "ecumenical lunacy." Something in it when you look at the participants: Archbishop of Cardiff and Bishop of Menevia (R.C.), the Archbishop of Wales, President of the Free Church Council and two Arch-druids!

## Clergy reject unity

HOPES FOR THE present scheme for Anglican-Methodist union in England were dashed by the results of the voting by 16,376 clergy cited to attend the Convocations of Canterbury and York in June.

A vote of 75 per cent has to be secured for Stage I when it is finally voted on in July. Proponents of the scheme had hoped for a two-thirds majority in favour at the Convocations. Only 63.2 per cent of those voting would be willing to take part in the proposed service of Anglican-Methodist reconciliation.

5,621 (36.84 per cent) said they would be unwilling to take part in it.

Opposed to the service of reconciliation on the grounds of its "dishonest ambiguity" were Lord Fisher of Lambeth, many leading Anglo-Catholics and Evangelicals.

Three dioceses, London (with 975 clergy), Peterborough (290) the Truro (241) had majorities against the scheme. The results express the growing disillusionment with a scheme which refuses to acknowledge the validity of otherwise of the existing Methodist ministry. Votes at diocesan conferences earlier in the year showed stronger support, though still short of the required 75 per cent. It is generally felt that this decline in support means that the final vote in July has no chance of success.

The House of Laity in the Church Assembly has already asked for an alternative scheme to be drawn up, based on Church of South India lines. It is hardly likely that the scheme will proceed in the light of a large minority opposition or that Parliament would pass the enabling legislation.

For two years the scheme had been tried but it had proved impracticable and uneconomic. The needs of the two dioceses had differed vastly. A separate Home Mission Fund had been set up in Willochra which had assumed responsibility for the assets and liabilities of the Society within its diocesan boundaries.

The Hon. Treasurer, Mr A. C. Jeanes, reported that income for the year had increased by about \$1500.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

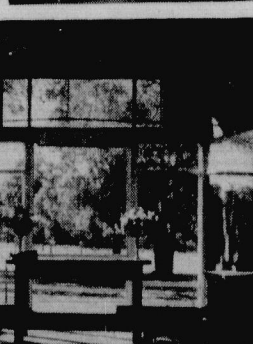
## Sydney chaplains confer

Sixteen full-time Sydney chaplains from institutions held their first residential conference at Gilbulla Conference Centre June 23-27 under the Director of Chaplains, Canon W. K. Deasey.

The clergy and deaconess came from general, geriatric and psychiatric hospitals, gaols, child welfare and the diocesan counselling service. Visitors to the conference included Bishops Delbridge and Hulme Moir who led sessions, and Archdeacon Fillingham and Rev. Neville Keen, General Secretary of the Home Mission Society.

Five of the chaplains gave papers or led sessions and numbers of others gave case reports and led group sessions. At the end of the conference, Canon Deasey said that he felt that the objects of this conference had been achieved—to get chaplains to know each other and feel part of a highly skilled diocesan team in which each member had common problems which could be handled better by sharing insights.

Bishop Hulme Moir reported on the successful moves to have pastoral care included in clergy training as an academic discipline. From 1970, it is to become a Th.L. subject and he challenged the group to make their experience available to those who would teach and examine in this subject.



# THE AUSTRALIAN CHURCH RECORD

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

No. 1443 July 24, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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

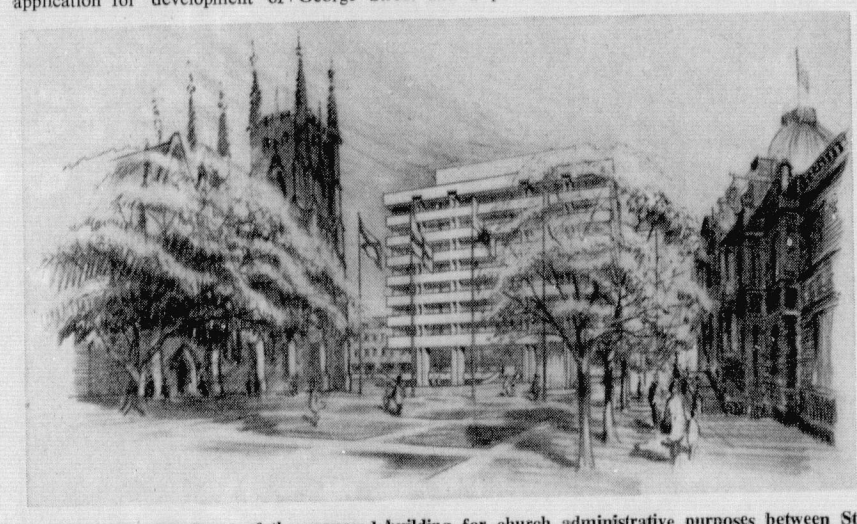
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## Cathedral Development plan

SYDNEY diocese has lodged with the City Council an application for development of

the St. Andrew's Cathedral site. The project, to cost about \$6 million, involves the erection of a building of eight floors and a mezzanine floor for church administrative purposes and for commercial letting. It will face George Street and a pedestrian

areas was put forward. But the new application is confined to church property. The main principles of the earlier concept have not been changed by the limitation of the height of the building. The demolition of certain buildings, in-



View from George Street of the proposed building for church administrative purposes between St. Andrew's Cathedral and Sydney Town Hall.

## National Clergy-Doctor Conference

BRISBANE is to stage the third National Clergy-Doctor Conference for Australia, at St. John's College, St. Lucia, Thursday, 14th, to Sunday, 17th, of August.

The theme of the conference will be "Man's Search for Wholeness" and the overseas guest speaker will be Dr. Roger Tredgold. He is the physician in charge of the Department of Psychological Medicine, University College Hospital, London. After the conference, Dr Tredgold will pay brief visits to eastern States, where he will meet doctors and clergy.

The Clergy-Doctor movement began informally in Australia but now functions on a regular basis in many cities and country areas. Clergy and doctors meet to exchange views, read papers and to learn to understand each other's role in healing the whole man, a vital Christian concern. National Conferences are now held every three years, the last being held in Adelaide in 1966.

Chairman of the various sessions of the next conference will be: Dr W. L. Carrington the Hon. Fred A. Campbell (Minister for Industrial Development), Dr Charles Elliott, the Hon. D. E. Nicholson (speaker of the Legislative Assembly). Participants will live in at St. John's Anglican College.

## Adelaide H.M.S. Reports

At the annual meeting of the Adelaide Home Mission Society Dr. R. D. Daunt-Fear reported that the end of the arrangement by which the H.M.S. served Willochra diocese as well as Adelaide, had proved to be in the best interests of both dioceses.

For two years the scheme had been tried but it had proved impracticable and uneconomic. The needs of the two dioceses had differed vastly. A separate Home Mission Fund had been set up in Willochra which had assumed responsibility for the assets and liabilities of the Society within its diocesan boundaries.

The Hon. Treasurer, Mr A. C. Jeanes, reported that income for the year had increased by about \$1500.

## Unity vote fails

THE CONVOCATIONS of York and Canterbury meeting at Church House, Westminster on July 8 failed to give the required 75 per cent approval to the Anglican-Methodist unity scheme.

The vote was: 263 in favour and 116 against — 69 per cent being in favour. Earlier voting had given a clear indication that the first stage would not get the required majority. The same day, the Methodists gave their final vote which recorded 77.4 per cent in favour. Stage one cannot be implemented as it stands.

The Archbishop of Canterbury had consistently urged a yes vote, as had most of the bishops. The former Archbishop, Lord Fisher of Lambeth, had urged a no vote, as had many leading evangelicals and Anglo-Catholics.

The failure of the existing scheme has been what Lord Fisher has called its "dishonest ambiguity" about whether Methodist ministers were indeed properly ordained ministers at all.

The final voting took place after 13 years of negotiations to arrive at the present scheme. The vote is generally taken to indicate that unity is desirable but that a more acceptable plan will have to admit the Methodist ministry as being a true ministry in similar terms to the South India unity scheme of 1947.

There will be parking space for 130 cars. The Church is arranging to raise \$6 million for the project. This will be repaid from rents received from the building.

The whole project will be discussed by the synod of the diocese at its annual session in October.

SCRIPTURES IN R.A.N. THE APPRENTICESHIP Training Establishment H.M.A.S. Nirimba have been given pocket editions of the R.S.V. New Testament and Psalms by the British and Foreign Bible Society through the station chaplain.

## PRIEST, EX-NUN WED TODAY

AS THE ROMAN Catholic Church goes today, nobody is really surprised to see the above heading in a Sydney daily newspaper.

The unusual thing about this one is that the marriage has papal sanction and it was performed in St. Bede's R.C. Church, Pyrmont, N.S.W., by an R.C. priest from Melbourne who trained with the bridegroom.

Mr Michael Parer (36) the former priest, married Miss Marlene Smith (33) a former Sister of Mercy. Mr Parer is a nephew of the late Damien Parer, famous war photographer.

Numbers of Melbourne R.C. clergy came to Sydney to attend the wedding.

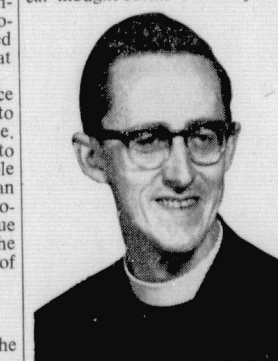
## Brisbane theologian in Sydney

REV. DR JOHN R. RENSCHAW, principal of the Theological Hall at King's College, Brisbane, gave the second expository address for the I.V.F. Graduates' Fellowship (N.S.W.) in St. Andrew's Cathedral, Sydney, on Sunday, July 13.

His subject was "Interpreting the Person of Christ." As part of the Cathedral Centenary celebrations, informed statements on scriptural principles and topical issues by evangelical theologians and academics are being given in the Cathedral each term.

In his address, Dr Renschaw said that the person of Jesus Christ is central for Christian faith and life and for history.

Attempts to interpret Christ's person have been made in every generation since New Testament days. This task is a key issue today. The Church's understanding of Christ has been largely shaped by the credal formulations of the early church. While these confessions contain true insights concerning Christ, particularly in affirming His true humanity and deity, they suffer the limitations of the metaphysical thought-forms currently held.



Dr. John Renschaw

The interpreter's task is undoubtedly influenced by the climate of thought of his age and culture. But if his interpretation is to be valid or viable his work must be informed and directed by the biblical witness. The biblical presentation of the person of Christ is not metaphysical or speculative but is cast in a redemptive context. While logically the person of Christ precedes His work, experientially the person of Christ is known through His work. It is to those who know Him in a saving relationship that Christ progressively reveals the mystery of His person.

We must claim Christ inwardly, in the heart, and then we must confess Him openly as Lord. We must identify ourselves with Him in every area of our life. (Dr Leighton Ford.)

The little child on his way to school has many big problems on his mind . . . but a careless car driver is not one of them. (Road Safety Council.)