

The generation gap

FEW topics of disagreement in our society generate so much heat and so little light as the "generation gap." The rift between the older and the younger in our community has been well and truly publicised, but only superficially investigated in the mass media. As a part of this general turmoil, the "teenager" has become a mid-twentieth century phenomenon (were there any such things 30 years ago?) and "today's youth" has suddenly become public property.

It is now something of a cliché that the attention they receive is usually unfavourable. The press, with their usual irresponsibility and carelessness of

consequences, publicise the depraved, the eccentric, the vicious and the revolutionary. It has reached the stage where the sane and sensible, the thoughtful and the industrious have come to be regarded as freaks, and therefore worthy of attention by the

By Rev. Don Meadows,
curate of St.
Philip's,
Eastwood, N.S.W.

media. In the midst of this distortion and imbalance, is it possible to say anything realistic about youth?

One thing necessary to realise is the reality of the generation gap. Today's way of looking at



Rev. Don Meadows

life and the world in general, moulded as it has been by the tremendous technological changes of the last 20 or 30 years, is quite different from the view of life held by those who came to maturity before TV, the jet engine, nationalism, the computer and the permissive society. Those involved in education today measure the changes in school populations (and society generally) by periods of 12 months or even less.

Allied with the idealism natural to youth is now a profound distrust of authorities of any kind, whether civic, ecclesiastical or (especially) political. A deeply-ingrained cynicism about the values of our consumer society and the possibility of effecting any change in the system is sapping the idealism and the longing that life should be worthwhile, something it is patiently not if material values are the only forces shaping our society. Perhaps the voice which best represents this mood in youth today is that of Malcolm Muggeridge, old arch enemy of the establishment and by divine appointment gadfly to the affluent society. It is not strange that he should find Christ more attractive than anything offered by the world in which he has had such a fair measure of "success."

This is the only possibility that offers any realistic hope for the future. If we have trusted in technology to deliver us from this world's ills, then at base we still possess a — "heathen heart that puts its trust in reeking tube and iron shard."

The evanescent products of the consumer society can barely

support us till next year's model comes out. They will not sustain us in pursuit of hopes that have not been fulfilled in the whole panorama of human striving, as far back in recorded history as we care to go. We are still haunted by longings for an Eden, for the Elysian fields, for the halls of Valhalla — and we have not attained them. We are not deceived by polythene and chromium plate.

Jesus said: "He who would save his life shall lose it, and he who loses his life for my sake shall keep it." For all our organised religion our Established Church and our self-sustaining and imperishable institution, we have denied this basic fact of Christian experience. We all of us, no matter on which side of the generation gap, have resolutely refused to die to ourselves so that we might live eternally for Christ and with Him. That is the trouble — really serving Him means forgetting ourselves, and that we have not been prepared to do. Yet it is still true. His death and resurrection are the guarantee that "they who trust in Him shall not be confounded" and that because He lives we shall live also. There is a profound difference between the Kingdom of Heaven of which Christians are citizens and building the Kingdom of Heaven on earth. We must remember our heritage and duties as the former, and not waste our time on the latter.

The Gospel is still the power of God to salvation — as our youth are still finding. You may hear their testimony to it in the following pages. The promise of the Gospel is the only one that can sustain us, alienated from God, lost and unforgiven in the technological wilderness of our own creating. Christ came that we might have life, and have it abundantly. It is still there to be found in Him.

South Pacific ministry study

SUVA, Fiji (EPS).—CHURCHES in the South Pacific have been asked to examine traditional patterns of ministry and ways in which they should be changed to meet new situations. The request was made at the first assembly of the South Pacific Association of Theological Schools held here recently.

A paper entitled "Shapes of the Ministry in the Pacific in 1975" had been prepared by the Rev. Bernard Thorogood of the Cook Islands at the request of the association. Acting on the findings of Mr Thorogood, the association put several questions to the churches.

They have been asked to consider the possibility of new forms of ministry, e.g. the ministry of women, part-time ministries, etc., as well as the economic situation of ministers. Attending the Suva meeting was the principal of each of the 12 theological schools of the South Pacific Islands with the chairman of the theological education committee in each island church, Dr George A. F. Knight, principal of Pacific Theological College, is president of the association.

EDITORIAL

Sharpening the minister's skills

PAUL TOURNIER was wise enough to say "The Person Reborn" that a certain type of person needs the help of the psychiatrist. But another type should be "taking stock of himself and repenting, then he must be brought into the presence of Jesus Christ, the source of all spiritual growth." Of course, it takes a skilful pastor to know the difference when he is counselling people who come to him.

Australia's third National Clergy-Doctor Conference held recently in Brisbane (see report and pictures—p.1) and the attendance of so many ministers and doctors from all over this land, reflects two things.

First, there is the growing awareness of the medical profession that man's physical and emotional ills cannot be treated in isolation. Doctors are finding that when they treat physical ailments, they cannot afford to ignore the mental, emotional and spiritual sides of the person. Waiting-rooms are besieged by people who suffer and yet have no physical ailment. Some need the specialist psychiatrist but more need the Christian counsellor.

Then the clergy are beginning to realise that there are ills which do not respond to the glibly quoted Bible passage or the quick prayer. As a survey of Melbourne clergy showed (see page 1—last issue of A.C.R.), some clergy respond to this awareness by "calling in the expert." This is certainly the counsel of despair. We suggest that there is a better way.

Clergy-doctor co-operation shows clearly that these two callings need each other very badly. This was freely admitted at the Brisbane Conference, yet it is far from being admitted by large numbers at the grass-roots level. A letter on page five of this issue reflects a singularly uninformed attitude to one medical specialty which is far from being uncommon. Some doctors may have a poor attitude to religion. But national clergy-doctor co-operation has shown that at all levels, from universities to general practitioners, understanding and sharing is being sought.

All over Australia, universities, State health departments, hospitals, medical and para-medical professions have gladly co-operated, often at considerable expense, to help clergy and students with clinical pastoral training. Most participants have wished that they had done courses much earlier in their ministry.

So there are increasing opportunities for ministers to sharpen their pastoral insights and skills, so that they can help many more people and minister a greater depth to all their people. But they should not think that it is a matter of learning a technique—the Rogerian grunt or the "What do you think?" reply to all questions.

Clinical pastoral theology, if it is truly Christian and truly pastoral, finds its basis in the Bible and particularly in our Lord's own ministry. Our Lord was a master in handling all kinds of troubled people, in understanding unexpressed needs, in recognising the signs of deeper problems. He wasn't afraid of relating warmly and closely to people. He did not condemn nor judge. He pointed men to the One who would be lifted up. Exactly what we must do today.

Christian ministers can learn a lot from medical men and the behavioural scientists. But they should avoid the temptation to feel inferior to them or to copy them or to take over techniques and use them without discrimination. The minister is called to the ministry of the Word. He is under authority and in the servant role, he simply cannot function with God's blessing outside it.

Within the authority of God's Word and the commission to minister, he may experiment boldly, do new things, acquire new skills, sharpen old ones—yes, and even make mistakes sometimes—that he might be a good pastor to the flock which Christ has committed to his charge.

"Be of good cheer"

THESE DAYS there seems to be far too much despondency among Christians. On the contrary, the Christian faith is a joyous thing and I want to give just three examples from the Gospels where Jesus gives real cheer to people.

CHRIST'S PARDON FOR PAST SINS. In Matt. 9, 2-8 we have the record of the healing of a paralysed man. The Lord's response to the faith of the sick man's friends was to heal and to cheer him up. The man became a new person. "Thy sins be forgiven thee, be of good cheer!" Read the story of Mark's account in Chapter 2. Do you know the assurance of God's forgiveness?

CHRIST'S PRESENCE FOR PRESENT NEEDS. Turning to Matt. 14. After the account of the feeding of the five thousand we have the incident of the Lord walking on the water and calming the storm. He said to the disciples, v. 27, "Be of good cheer, it is I, be not afraid." This same Jesus who calmed their feelings as well as the storm, and who lifted up Peter

and saved him is available to the believer today. Do you realise his presence and act upon it?

CHRIST'S POWER FOR FUTURE CONFLICT. Turn now to John, Chapter 16. The scene is after the last supper and the Lord is encouraging his chosen few. So he says to them "In the world you have tribulation but be of good cheer, I have overcome the world." This was a critical time and in fact the Lord was anticipating his passion and victory. If we are true Christians we ought to be of good cheer for he has conquered, and will conquer. This is a guilty age, an age of anxiety and an age of fear. By contrast what a wonderful opportunity we Christians have. Let us remember that the Lord has risen indeed. He still gives pardon for past sins, he promises his presence for present needs and he assures us of his power for all future difficulties. It is up to us who believe on His name to realise His presence and be of good cheer!

— Geoffrey Hayles.

EVANGELICAL VIEWPOINTS

Salvation

I CANNOT BEAR those smug and self-complacent people who are continually saying, "I am saved!" Such is a common reaction to the use of this great word of the Scriptures.

It is a surprising reaction! "I am saved" is far from being a claim to self-righteousness and self-confidence. It is a statement of the utmost humility.

This came home to me with some clarity in the days in which I belonged to a surf-lifesaving club in the central coast of N.S.W. A lifesaver prides himself in his competence to save others—I had the privilege of being rescued! I was both deeply grateful for my rescue and deeply humbled by it. The man who claim's God's salvation is humbled by the knowledge that he could not save himself, even when he felt secure in his own ability to meet his own needs. To say "I am saved" is both an expression of joy and a confession of failure.

God's Initiative. Salvation springs entirely from the initiative of God. It is the outcome of his character of righteousness and mercy. It is not in any way the consequence of influence brought to bear by man or God, nor does it represent any change of the attitude of God to man.

The qualifying word for salvation is "eternal," for salvation has been God's activity from the beginning of time (2 Thess. 2:13). Salvation is seen to be the purpose and meaning of Christ's mission into the world (John 3:17, 1 Tim. 1:15).

God's action towards man in

salvation is not a response to man's religious or moral efforts to obtain His favour and acceptance; it is not provoked by ceremonial piety or world-denying asceticism; it is His movement towards man motivated only by His grace.

by Rev. Jeff Roper
Rector of St Matthew's,
Marryatville, S.A.

centred in the crucifixion of Christ. "The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God." It is by the death of Jesus Christ that salvation is effected for man, for it is through that death that the way is opened for man to return to God.



Rev. Jeff Roper.

Salvation and Judgment. Salvation and judgment are both issues that arise directly out of the nature of God's activity in the gospel of His Son. Paul indicates this in his thesis to the Romans. The gospel which is the power of God to save man, is a declaration of God's justifying activity and His wrath. The gospel exposes man to the justice and judgment of God that he might know the mercy and salvation of God. These twins are inseparable, for without God's wrath upon human failure and sin being recognised, salvation becomes a mere pious platitude.

Salvation is not only God's activity—it is God's activity towards man in his sinful state, an activity that has no meaning for the man who in ignorance imagine he is righteous. It is only the man who can accept God's verdict declaring him guilty who can appreciate and lay claim to the salvation of God which leads to free forgiveness.

Salvation and the Cross
God's saving activity is

Through the rectory door

SHE WAS NOWHERE to be seen. I hurried along the deserted front steps of the G.P.O. looking in and out of every section, behind every pillar for the lady in the white hat and pink-flowered frock who had rung me just a few minutes before. Nowhere. Was it all a hoax?

But no, a tall gentleman ran after me asking "Are you looking for a little lady who rang you up?" and advised me that the telephonist, worried about

by
Ann Devereux

her agitated condition, had taken her inside to rest. A few moments later I met her, short, dark, rotund, and broken-hearted, with the white hat and pink-flowered frock as described to help me identify her.

My brief association with Mrs Jones had begun a few minutes earlier, when the phone broke the stillness of that warm Sunday afternoon, and a soft tearful voice begged, "Can you help me?" She was all alone in the city; her husband had died in hospital the day before. She knew nothing of what to do, and finally with the assistance of the telephonist, had rung our number to ask for help. Obviously she needed more than a telephone conversation, so I had arranged to go in and collect her to see what could be done.

At home, sitting in the kitchen, she was persuaded to drink some tea and eat a little, but mostly she just poured out her sorrow. She had dearly loved her husband, and was convinced that he had been maltreated and neglected by everyone in the hospital, and left to die. It was hopeless to try convincing her otherwise, so we tried instead to progress to the next step, what must be done about the funeral. She had no idea at all of how or where to begin.

At last we were able to ascertain that she did, in fact, have a son by a former marriage, but on no account did she want to let him know of her loss, lest he think she was looking for financial help. In any case she

had no idea of his whereabouts, as he worked with contracting firms in the country. But it seemed this was her only connection, and finally she agreed for my husband to ring the Rectory of the town where the son's home was, and he was happy to visit them to try and locate him.

The next step was the undertaker's. I had never arranged a funeral before, least of all for someone I had never even met. The undertaker was a kindly man, and between us we arranged for something which Mrs Jones would be able to pay off over a long period from her tiny income, and to find out all the necessary details from her. Every point she had to recall for the records brought reminiscences and tears—the date of their wedding, the names of her husband's parents, his place of birth, all reminded her of days gone by, happy times. But she battled on through the tears and did her best to supply all the information she must.

Later I took her home. It was a single room in the back of a draughty old yellow building in the heart of the city, condemned and for demolition. But to her it was her home, and she hated to think that one day soon she must leave.

My husband took the funeral service, and I felt compelled to go and give some support. To our delight, her son was there! He had come home after many months away, just as the local minister called to tell of his mother's bereavement, and had come straight down to the city. His concern was all the world to her. They sat there together in the mourning coach, he almost a full-blooded Aboriginal, darker by far than his mother, and both of them neat, soft-spoken and content to be together.

We may never see Mrs Jones again. Having upheld her during the service, her son took her home to the country to be with his wife and family. But I often think of her, and wonder just how many others there are like her, alone and helpless in a time of crisis. How shallow "the affluent society" must seem to them as they wander the cold streets, knowing not where to turn in their desolation.

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Notes and Comments

SPECIAL SUNDAYS

The trend to having some special name and appeal for nearly every Sunday of the year is alarming. The current two months in Sydney for example, has seen Bible Society Sunday, Apprenticeship Sunday, Education Sunday, Religious Education Sunday, Red Cross Sunday, National Aborigines' Sunday, with Moore College Sunday, Referendum Sunday and Freedom From Hunger Sunday about to burst upon us. These are worthy of our attention but, whether all should have a Sunday dedicated to them, and what is achieved by the welter of information and appeals are questions harder to answer.

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STATE CHURCHES

The W.A. State Governor opened what is probably the first church built in Australia for a century which was paid for out of public funds. It is at Jerramungup in the diocese of Bunbury and it is for the use of Anglicans, Methodists, Presbyterians, Lutherans and Roman Catholics. The Shire Council held a poll among ratepayers and the use of shire rates for the purpose was endorsed by 182 votes to 86. It was taken by someone who saw it as an unfortunate precedent to the Supreme Court of W.A. and then to the High Court. They lost.

The recent Kalgoolie synod had a motion before it opposing the use of public funds for church building purposes. It too was lost. But it was good to see that some Kalgoolie churchmen did not see this development as an occasion for Christians to rejoice. Neither do we.

Many will share our sense of disquiet. It is not our intention to dim the pleasure which Jerramungup folk are experiencing because of this gift. We do not believe they saw all its implications. Christians have a basic need to join together in prayer, fellowship and in sacrifice to do anything worthwhile to spread the gospel. The determination to seek God's provision and to make personal sacrifices is enfeebled when the State takes the initiative.

We see the duty of the State in this land as allowing Christians to promote the cause of Christ without hindrance but in the way they choose to do it, which will be in agreement with the known will of God.

A case can be made out for State funds supporting church schools or church hospitals and other social welfare institutions. We do not think that even this case is strong. But when the State provides money for a building used for religious worship, the door is opened wide to all sorts of claims on the State. Worse, Christians are placed in the role of dependents. Eventually, it will attempt to treat us as such. In more ways than one, Jerramungup Christians have already lost some of their Christian freedom.

EXCLUSIVE TOO

The Bible makes it clear that the Christian faith offers full and free salvation to all men, irrespective of deserving, race, religion, moral behaviour or social position. "Whoever will may come." "Him that cometh to me I will in no wise cast out." John 3:16 — "God so loved the world..." alone establishes the fact that all mankind is within the working of God's love to us in Christ.

But if a man comes to Christ for salvation, pardon and life, he comes on God's terms. He can come to God only by coming to Christ. John 3:16 says, "whoever believeth in him..." John also says: "He that hath not the son of God hath not life." Peter speaks just as strongly when he says: "There is none other name under heaven given among men whereby we must be saved."

So while the Bible makes Christianity the most inclusive religion, it also makes it exclusive. It may seem unloving to say so but do we lack love because we warn men of their danger?

The way that leads to life is open to all but none set foot on it except through Jesus Christ.

DISSIDENT ANGLICANS

Those who subscribe to the idea that bishops are essential to the church have serious objections to the many schemes for organic unity. In Canada and England they have already said that they would be obliged to remain outside the union as "continuing Anglicans." When forced to do this, as in India, there will always be the danger of secession to Rome.

There are obvious limits beyond which the Protestant and reformed doctrines of the Church of England cannot be stretched, despite its much-vaunted "comprehensiveness." A lot of divergent views shelter under the Anglican umbrella, but if minorities are pushed hard enough, they will seek desperate remedies.

The Roman "Catholic Herald," England, reports that 2,500 Anglicans and five clergy in the diocese of Nandyal, India, have seceded to the Roman Catholic Church. The Anglican bishop has not yet substantiated the report.

The diocese is strongly Anglo-Catholic and those who have been reported as seceding were unwilling to join the Church of South India or the coming United Church of North India. One theological issue which is said to have troubled them is the "apostolic succession," a doctrine which finds no place in the theology of the reformed churches.

KRUSCHEV CONVERTED!

From "Europe's Millions," a journal of Pastor Richard Wurmbbrand's European Christian Missions, comes the story of the conversion of Nikita Khrushchev, former Russian leader. He is alleged to have been deposed from his high offices by the Soviet hierarchy in 1964 because he confessed faith in Christ.

It reports that at a Black Sea summer resort a congregation was witnessing for the gospel

Gambling in Q'land.

BRISBANE SYNOD has adopted a report on gambling methods in church fundraising which deprecates the use of lotteries, art unions, raffles and games of chance for church purposes.

For many years, the province of Queensland honoured a provincial synod resolution of 1906, moved by the Archdeacon of North Queensland, which deplored the use of such methods. A similar resolution of 1935 expressed satisfaction that the Queensland attorney-general would not give such permission to any churches of the Church of England in Queensland.

However, this long tradition was upset in provincial synod in 1964 by a motion moved by the Bishop of North Queensland. In his motion, Bishop Shevill sought to permit dioceses to use gambling methods if they so desired. Brisbane synod in November, 1964, then re-affirmed their rejection of such methods. A similar motion was passed at the 1965 synod.

At the 1968 Brisbane synod, a committee was called for to examine the whole question and the advisability of rescinding the 1965 resolution. The Diocesan Council in April, 1969 adopted a lengthy report, which advised against any change.

Synod also accepted a report advising against any extension in the State of Sunday hotel trading.

and Khrushchev came down the aisle to the microphone. "From the platform he witnessed his faith in Jesus Christ, and he said he desired to turn Russians to follow in the footsteps of the Lord Jesus Christ."

Whether or not, the gospel is still the power of God unto salvation for everyone that believes and we know that there are untold millions in Soviet Russia who are hungry for the gospel of Christ. Stalin's daughter confessed a faith in God when she fled to the U.S.A. Many more would profess faith or seek it. Continuing prayer must be offered for the genuine Christian witness in all Communist lands where only atheism is encouraged.

Prayer is also needed for the Orthodox Churches of Europe and the East, including that in Russia, that gale-force winds of the Holy Spirit might bring them to life. At present, there are more signs that the Holy Spirit is working in the Church of Rome than in the Orthodox Churches.

The Reformation made no impact on the Orthodox. It divided Rome and it has always been exerting pressure on it. It is bearing direct fruits in that body today. But we cannot say the same about the Orthodox. We owe them the gospel.

THE BIG LIE

The newspapers are asking us to swallow the "Big Lie," namely, "that it has never been proved that what you read and see can affect your life and standards."

This is said frequently in articles against censorship. Yet, our education system, our advertising industry, our world of commercial television and radio are based upon the fact that a person is influenced greatly by what they see and hear. Advertising by continual effort causes us to look upon a product with acceptance. Pornography by print and vision is by nature of the same category. We cannot allow the safeguards to be taken off so that our children are subjected to such influence.

CHECKING CHARITY

In Britain this year, the Charity Commissioners have begun to analyse some of the facts regarding the 71,000 charities registered in that country. It is the age of professional advertising campaigns and many people have queried the amount of aid leaving the country after national executives and campaign directors have taken out their percentages. The report is due later this year. The charities of Australia might well come under a similar scrutiny.



Rev. Ken. Child plays the organ, recently dedicated at Deaconess House, Sydney.

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Additions to H.C.

I would like to comment on the matters raised by A. L. Clark (A.C.R., Aug. 7) on the subject of innovations at Holy Communion.

The "short verse in a foreign language" sung by the choir I am unable to identify with any precision — but the practice of saying or singing anything in a foreign language during divine service is quite contrary to the Prayer Book. The Reformers condemned the use of Latin for congregations "heard with their ears only and heart, mind, and spirit were not edified thereby," and the principle still holds that if God is to be glorified, the congregation must also be edified by what they hear.

The other matters are of considerable doctrinal import.

"Blessed is he that cometh in the name of the Lord" appeared in the 1549 Prayer Book after the Ter Sanctus ("Therefore with angels . . .") and the two are connected in most ancient liturgies. The words themselves are quite inoffensive — a verse of scripture really — but they come just before the consecration and were understood by some to refer to Christ's "coming" at the consecration.

Bishop Barry (in his "Teacher's Prayer Book") suggests that these words were omitted in 1552 and ever since because they were not really part of the words of the angels — but there is more evidence that they were omitted because understood by some (e.g. Bishop Gardiner) in a Roman sense as referring to the consecration.

The same circle of ideas is involved in the use of the Agnus Dei ("O Lamb of God . . .") which was used in the 1549 Prayer Book. Again the words

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Letters to the Editor

are a short and fitting hymn to Christ as the Lamb of God — yet their use at the place where they appeared in the service was interpreted by some as being addressed to Christ, now thought to be locally present in the elements by virtue of the consecration.

Bishop Ridley in May, 1550 referred to some who were "counterfeiting the Popish Mass in saying the Agnus before the Communion," and Thomas Becon, Cranmer's chaplain, refers to the practice as "intolerable blasphemy." Thus it was removed from the Prayer Book in 1552 and since.

The point to grasp is that both these matters imply that Christ is locally and more truly present after the consecration, but this view has no support in the Prayer Book or the teaching of the Reformers.

(Rev.) T. C. Milton, Currie, King Island, Tasmania.

Counselling out

I agree with the clergy of Melbourne diocese that except in superficial cases it is not possible to counsel people.

It is of course true that with training and further insight it is possible to pick out those who need further assistance. However I do not think that psychiatry is the answer to man's problems. When in our newspapers within the past month there have been two articles dealing with mental illness it seems that either psychiatrists want more custom or people are trotting off to the local G.P. and turned to the psychiatrist when the pills failed.

Psychiatry does not in the main furnish a positive re-creation. All it does is take the organism and tell it that it is reacting against its environment wrongly and needs to rethink itself along another tack and all will be well. The psychiatrist

does not get after the other tack which has made the stressful situation. Nor does he alter or seek to alter situations where bureaucracy's attack on the organism of man causes the trouble. He would say it is not his place.

There is a way to think of stress and it is as a breakthrough. As one psychologist puts it, it is the way the stresses fall and how the neurotic traits are broken and it will surely cause pain if it is not a smooth transition. If the depression or other factor is taken as God calling us to a higher level and we accept that level in faith it is no breakdown, and it can bring great blessings to the "sufferer."

In Sargent's "The Battle of the Mind" he deals with Wesley and his work. Truly we need preachers preaching "for a verdict" and not afraid to use the tactics he has written about. Surely we in the church ought to be besieging heaven to give us the wisdom to call men to repentance that they might find salvation. Then we will hear less about the psychiatrist and his couch.

W. Terry, Hawthorne, Qld.

Barth's theology

I was somewhat disappointed some months back in glancing through the A.C.R. to notice an article praising Karl Barth.

With this in mind, I thought that I should send you a copy of a booklet which examines Barth's attitude to the Holy Trinity. Perhaps I could also bring the following booklets to your attention: (1) Karl Barth and Evangelicalism (2) Barth's Christology (3) Barth's Soteriology by Robert L. Reymond. The first two are by Cornelius Van Til. All are published by the Presbyterian and Reformed Publishing Co., Philadelphia, U.S.A. Dr Van Til, after showing the

defects in Barth's theology in comparison with scriptural truth, declares: "A philosophy of egress and regress that covers itself with the name of Calvin, such is the theology of Karl Barth." (Barth's Christology—p. 29).

John Steel, Forestville, N.S.W.

South Africa

In your August 7 issue Rev. G. S. Clarke does not deny that much criticism of South Africa and Rhodesia is ill-informed and biased. He defends its selective concentration on their affairs, to be exclusion of more serious matters elsewhere, on the ground of certain Old Testament indications that God, having "a selective attitude to nations" Himself, judged Israel more severely than her "often worse" pagan neighbours, because of her greater spiritual opportunities."

Accepting Mr Clarke's authority, the Bible, note that it says that all humanity started with equal spiritual and other opportunities and attributes, that most so misused them as to qualify for mass drowning — and that on later occasion, instead of judging Israel more severely than her neighbours, God chose to order her to wipe some of them off the face of the earth. No wonder "the Bible says very little" about their sins, as Mr Clarke tells us; that wholesale death sentence says almost enough in itself; but for some hints of the depravity and consequent disease which apparently made it a sanitary necessity, see Joshua 6 and 7.

In face of this evidence it would have been strange if, instead of the choice He is reported to have made, God had ordered Joshua and his Israelite "settlers" to submit themselves, on "majority rule," "prior occupation" or other such grounds, to be ruled by people who had already got themselves into so deplorable a state. Yet it is on such grounds

that "righteous" critics expect the civilised South Africans and Rhodesians to submit themselves (and their black fellow-countrymen) to the little less deplorable conditions which Bantu self-rule has produced in Africa.

South African and Rhodesian racial policies are designed to prevent any such degeneration and at the same time, as obvious self-interest and civilised decency dictate, to try to help the Bantu. They may or may not succeed, though I venture to believe that in God's judgment, which is unbiased and fully informed, they will fare at least as well as their critics.

But could any of us face God's justice? Don't we all pray, rather, for His mercy?

F. H. Sibson, Doubleview, W.A.

South Africa

Rev. G. S. Clarke is undoubtedly right when in reply to F. H. Sibson he says that God "judges people more severely because of their greater spiritual opportunities."

But is Mr Clarke right to presume that in the case of South Africa God's judgment will be on the "high proportion of practising Christians" among the white master race" for its adoption of the policy of apartheid?

I have never ceased to wonder at the smugness and hypocrisy of those other "Christian nations" who through silence and assent, or overt criticism of the Southern African nations deny their share of responsibility in the carnage the world has witnessed in other parts of Africa. Carnage which could not take place while the "master race" accepted its responsibility as it does in South Africa.

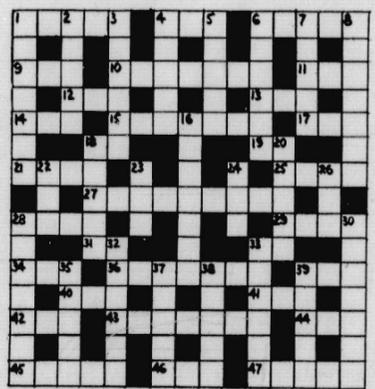
What will the judgment of our Creator — who in his wisdom made us all different — be towards those nations who walked out on their responsibilities, and so condemned hundreds of thousands of their black African brothers to a ghastly and grizzly fate, which no amount of rationalisation can defend?

Edward Rock, Greensborough, Vic.

Bible crossword No. 3

We will give a book prize for the two neatest entries to Bible Crossword No. 3, which should reach this office no later than September 16. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- We love, because he loved us (5) 1 Jn 4:19
 - The — of thy word is truth (3) Ps 119:160
 - I am the — of life (5) Jn 6:48
 - And which of you by being anxious can add a cubit to his span of life? (3) Lk 12:25
 - Paul, an — of Christ Jesus (7) Col 1:1
 - and — the Jairite was also David's priest (3) 2 Sa 20:26
 - , lama sabachthani (3) Mt 27:46
 - a Roman Catholic (3) (abbrev)
 - the stork has her home in the — trees (3) Ps 104:17
 - will pass from the law until all is accomplished (3, 1) 3 Mt 5:18
 - Divide the living child in — (3) 1 Ki 3:25
 - the place of the seal (7)
 - , shepherds of Israel who have been feeding yourselves (2) Eze 34:2
 - But to the tribe of — Moses gave no inheritance (4) Jos 13:33
 - every one could sling a stone at a hair, and not — (4) Ju 20:16
 - Then the Lord rained on Sodom and Gomorrah — and fire (9) Gen 19:24
 - Two men went up into the temple to — (4) Lk 18:10
 - have come down to us in the likeness to men! (4) Ac 14:11
 - I stand — the door and knock (2) Rev 3:20
 - thank you (2)
 - You who abhor idols, do you — temples? (3) Rom 2:22
 - that you — your eyes with paint (7) Jer 4:30
 - fifty-four (3) (Roman numerals)
 - He has shown strength with his — (3) Lk 1:51
 - the people of Israel walked on dry ground in the midst of the — (3) Ex 15:19
 - while they are still standing guard let them shut and — the doors (3) Neh 7:3
 - A — is not without honour, except in his own country (7) Mk 6:4
 - do not let the — go down on your anger (3) Eph 4:26
 - to the elect lady and her children, whom I love (5) 2 Jn 1:1
 - weep — thus bee (3) (cryptic)
 - The wages of sin is — (5) Rom 6:23
- DOWN**
- It is a — thing to fall into the hands of the living God (7) Heb 10:31
 - And I saw, and behold, a white horse, and its — had a bow (5) Rev 6:2
 - who — my hands for war, and my fingers for battle (6) Ps 144:1
 - and he who is — of heart among the mighty shall flee away naked (5) Amo 2:16
 - out the waters by measure (5) Job 28:25
 - two and two of all flesh in which there was the — of life (6) Gen 7:15
 - an — written in the name of the king and sealed with the king's ring cannot be revoked (5) Est 8:8
 - To all the saints in Christ Jesus who are at Philippi, and with the bishops and — (7) Php 1:1
 - These are the sons of Aaron: Eleazar his son, — Phineas his son, —
 - his son (7) 1 Ch 6:50
 - on the — day God finished his work which he had done (7) Gen Cyrene (5) Ac 2:10
 - I am the Alpha and the — (5) Rev 1:8
 - of the man whose — Peter had cut off (3) Jn 18:26
 - If we say we have no —, we deceive ourselves (3) 1 Jn 1:8
 - You have neither part nor — in this matter, for your heart is not right before God (3) Ac 8:21
 - when he heard this he became —, for he was very rich (3) Lk 18:23
 - Hear then the — of the sower (7) Mt 13:18
 - finished his work which he had done (7) Gen 2:2
 - A man of quick — acts foolishly (6) Pro 14:17
 - when your fathers — me, and put me to the proof (6) Ps 95:9
 - The Lord has — his holy arm before the eyes of all the nations (5) Is 5:10
 - at a woman lustfully has already committed adultery (5) Mt 5:28
 - By faith — the harlot did not perish (5) Heb 11:31
 - Fair Havens, near which was the city of — (5) Ac 27:8



Solution next issue.

SUPPLICATIONS
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T A I N T E D E D U C A T E D
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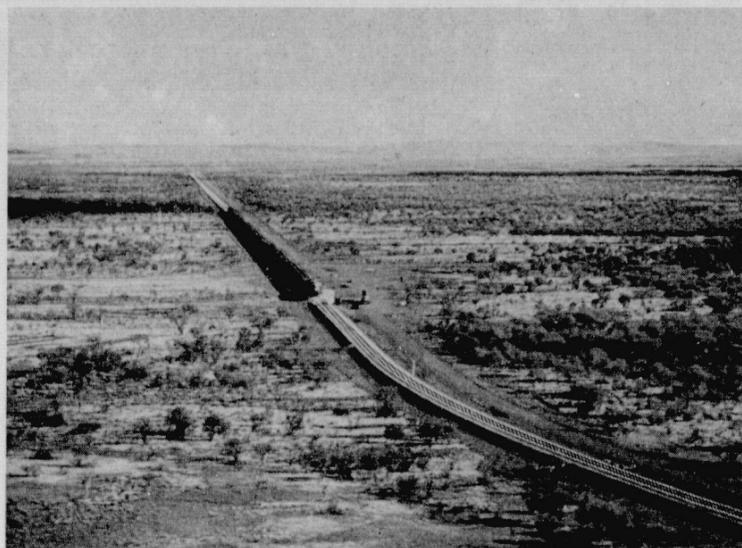
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Iron ore train on the way to Port Hedland in the diocese of North-West Australia, where the Bush Church Aid Society is at work. (Photo: B.H.P. Review)

INDIAN BURNS 9000 TONS FOOD

THE POWER of their Pagan gods still helps to keep Indians starving. Rev. B. L. Langford, Queensland State Secretary of the Australian Council of Churches recently wrote to Prime Minister Indira Gandhi about a proposal to burn 9,000 tons of food worth over \$12-million as a religious sacrifice. Mr Langford's timely letter and Mrs Gandhi's reply are printed here in full.

Srijukta Indira Gandhi, 26th June, 1969. Prime Minister of India, New Delhi.

Dear Prime Minister, I write as one who used to know Muriel and Doris Lester and who grew up with their great friend Sydney Russell, who still treasures the days when Mahatma Gandhi was in London for those Round Table conferences of nearly forty years ago, and who has recently been invited by Lord Louis Mountbatten to be a member of the United Kingdom Committee for the Gandhi Centenary being celebrated in England this year.

Later I came to live in your country and worked as Business Manager and Pharmacist of a large hospital, during which time I shared the joy of August, 1947. Whether the speech I made in halting Bengali at a large open air meeting to celebrate swaraj was intelligible may be open to question, but I was greeted with warm-hearted enthusiasm and perhaps it did not matter whether I was understood or not, for we all knew what was in our hearts and words hardly seemed to matter.

Now I am one of the secretaries of the Australian Council of Churches and have shared in raising money with which we have been able to give some assistance to India. Of course, I resent those accounts which depict India and other emergent nations as if they were peopled by none but starving beggars and I try to give a more balanced picture. I have also in recent years read something of the writings of Indian historians and come to know more of the British spoliation and exploitation of India through the centuries and I never cease to tell my fellow-countrymen of the extent to which their affluence has been built on that exploitation, and of the immense, as yet unrepaired, debt we owe. Our main aim in

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Books

THE ESSENCE OF MARRIAGE by Julius A. Fritze. Zondervan, 1969, pp. 124 \$3.95 (U.S.).
LEARNING FOR LOVING by Robert McFarland and John Burton. Zondervan, 1969, pp. 158. \$3.95 (U.S.).
SOURCEBOOK FOR MOTHERS by Eleanor Doan. Zondervan, 1969, pp. 278. \$5.95 (U.S.).

A useful, readable book for anyone contemplating marriage or interested in making their marriage work better. Mr Fritze blends the principles of science and Christianity to help husband and wife to understand each other better as a basis for an improved marriage relationship. Then we have a book stressing the importance of communication within the marriage relationship. The co-authors have written out of their experience as marriage counsellors to provide a constructive thought-provoking set of remedies from the psychological and theological viewpoints.

Finally, an excellent reference book for matters related to mothers, and includes seed thoughts, poems, prayers, talks, plays, toasts and even banquet ideas. A useful addition to the library of any Christian minister or layman or woman called upon to participate in occasions connected with mothers.

IS IT . . . OR ISN'T IT! by E. M. and D. A. Blaiklock, Zondervan Press, 1968, pp. 83. \$2.95 (U.S.).

The professor of classics from Auckland University and his son, David Andrew Blaiklock, have joined forces to produce a very readable and relatively brief essay in apologetics. The writers believe that the bridge from unbelief to belief is supported by the three pillars of natural theology, dogmatic or historical theology and mystical theology and they have proceeded to state the cosmological, ontological and teleological proofs for the existence of God and via a chapter on morals and Christianity they conclude their argument with two chapters on Jesus Christ and the resurrection. The book is never difficult to read and is well furnished with interesting quotations and despite the fact that the reviewer does not share the authors enthusiasm for rational proofs of God's existence he wishes the book a useful and fruitful future.

THE SNOW GUM. Poem by Douglas Stewart; music by Eric Gross. Leeds Music Ltd., Sydney, 1968. 50c. Duration 4½ minutes.

There is nothing very original about the music but it is a beautiful and fitting partner to the poem. The composer has been mindful of the resources of school choirs, so that despite the technical difficulty of the music, it deserves the attention of the more competent and adventurous music masters.

A SCIENTIST AND HIS FAITH, by Gordon L. Glegg, Zondervan, 1969, pp. 59.

POP-CORN, KITES & MISTLETOE by Marion Jacobsen. Zondervan, 1969, pp. 122. \$12.95 (U.S.).
DEVOTIONS FOR CHILDREN by Muriel Larson. Baker, 1969, pp. 117. \$2.95 (U.S.).

A deeply spiritual, devotional book by the father of Elizabeth Elliot of Auca fame. Common-sense and practicality combine to form a most useful book for Christians. Attractively produced and illustrated. What a blessing that this series of articles has been preserved in this form. A helpful book for parents of one child if not taken too seriously. The ideas presented would need to be modified for a normal family as Mrs Jacobsen makes hard work out of family "fun." A useful book for anyone who has to address children. The author has tried to point the children

to Christ and to instruct them in Christian living and doctrine. Each talk has hymns listed to suit the theme.
Sheila Hayles.

AGNOSTICS ANONYMOUS by Kenneth Palmer. Neville Spearman Ltd., 1969, pp. 160. \$3.95.

Faith for many people means "believing what you know isn't true." For others, it is a step beyond the utmost limit of rational thought, accepting a hypothesis which is not contrary to reason, and staking one's life on it. All too many inquiring minds are fobbed off with the demand "You've just got to believe," or "you must pray for simple faith," and recoil from what they believe to be obscurantism or just plain dishonesty, to an agnosticism which as often as not coasts along on a morality which belonged to earlier days of faith.

One would not deny for a moment that many of the ideas set forth in this book are luminous, true, and of sound ethical value; but the method of their promulgation demands a greater credulity than that of adherents of the Bible—for they have at least the testimony of centuries of the Church's experience to commend it to them. Frankly, this reviewer prefers St. Paul.

THE POWER OF THE PROVISIONAL by Roger Schutz. Hodder and Stoughton, 1969, pp. 80 \$2.30. A great modern apostle for unity, the prior of Taizé here presents his plea for unity.

ALL THE HOLY DAYS AND HOLIDAYS by Herbert Lockyer. Zondervan, 1968, pp. 283. \$4.95 (U.S.). Dr Lockyer has done it again. There is sermon material here for Reformation Day, St. Patrick's Day, for Labour Day—yes—and for April Fool's Day.

LOVE IS by Don Hillis. Moody, 1969, pp. 139. 75c (U.S.). A readable pocket book of short stories for Christian teenagers. **GAMES GALORE!** by Patrick Goodland. Scripture Union, 1968, pp. 88. 80c. Lots of new ideas for group games, inside, outdoors, with and without material. A boon to youth leaders. **A VERY PRESENT HELP** by D. A. Elliott. Baker, 1968, pp.

personal testimony to his faith in Jesus Christ, and indeed his appeal to others to join him in that life-transforming faith. It does not strive to uphold the reasonableness of faith in this "scientific age." It argues rather, for example, for "the reality of the unseen," "the necessity of faith" and "the power of prayer" by analogies from the world of science. Such argument is based on the conviction that "the spiritual" is "mirrored in the material" (p. 5), because the same Hand is behind them both.

NOT THIS WAY by T. E. Jessop. Marcham Manor Press, 1969, pp. 55. 5/- (U.K.). Dr Jessop is a former vice-president of the British Methodist Conference, a life-long worker for Christian unity and a former university professor of philosophy. Like many other Methodists and Anglicans, he believes the British unity plan to be misguided and misconceived. Here he shows why. A basic document for all working for unity.

SILENT SATURDAY, by R. Earl Allen. Baker, 1968, pp. 98. \$2.95. Ten excellent sermons on the cross and sufferings of our Lord.

THE TREASURY OF T. DE WITT TALMAGE, Baker, 1968, pp. 258. \$2.50 (U.S.). A useful classified collection of material from a master expositor. Valuable to Preachers.

This book, written in non-technical terms, is a scientist's

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



THE LOG COLLEGE by Archibald Alexander. Banner of Truth Trust, 1968, pp. 251. 21s. (U.K.). Another great classic at a ridiculously low price by the Trust. First published in 1851, it is part of the story of the Great Awakening of the 1740s in the U.S.A., a revival which changed the course of American history. All who pray and long for revival must read this book. Are we ready to be used by the Holy Spirit as these men were used? "Log College" is the contentuous name for William Tennant's unpretentious theological school. Tennant was a graduate of Trinity College, Dublin and was ordained in the Church of Ireland.

THIS SURPASSING EXCELLENCE by Marcus L. Loane. Angus and Robertson, Sydney, 1969, pp. 121. \$3.50. A skilful study of the key verse from each chapter of Galatians and Philipians. The Archbishop of Sydney is at his best when expounding St. Paul's epistles and the serious Bible student will profit greatly from these ten studies. For good measure, there is an epilogue on the great Protestant doctrine of justification by faith alone, based on a verse from each of the two epistles.

THE EARLY CHURCH by Henry Chadwick. Hodder and Stoughton, 1968, pp. 304. \$5.75. The Regius Professor of Divinity at Oxford has written the first volume of the Pelican History of the Church. Although there are numbers of classics for this period of the first four centuries, Henry Chadwick's reputation as scholar and writer in this field commands attention for this book.

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28. 50c (U.S.). Conversations with God from a hospital bed. Worthwhile present for any Christian sufferer.

NOT SO MUCH A PROGRAMME. Scripture Union, 1969, pp. 23. 40c. A study course linked to "On the Other Side," the valuable report on evangelism by the Evangelical Alliance.

WHO'S OUT OF FOCUS by Daniel Seagren. Baker, 1969, pp. 103. \$1.50. Dialogues on current topics such as alcohol, drug-taking, sex, dating, etc. They aim to help thoughtful people recognise "fuzzy" thinking and to work through it to biblical attitudes on vital issues.

MAKE UP YOUR MIND by J. Daniel Baumann. Baker, 1969, pp. 59. \$1.50 (U.S.). Helps young adults work through five of life's crises. Should be on every church bookstall.

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—NINETIETH YEAR OF PUBLICATION

No. 1447 September 18, 1969

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

Price 10 cents

Draft Communion Service

Some strong objections expected

PERMISSIVE use of prayers for the dead will certainly lead to the rejection of "Australia '69," the latest draft service of Holy Communion which has just been published by the Standing Liturgical Committee of General Synod. This was the reaction of many who saw the draft for the first time this month.

Its publication marks the second stage in the revision of the Communion service. The first stage began in 1966 when "A Modern Liturgy," a revised service of Holy Communion and the English series II Communion service, were authorised by various bishops to be used experimentally for three years. Other new liturgies such as "A Liturgy for Africa" were also used by some churches in Australia.

The Commission hopes that parishes will, with episcopal permission, use the new contemporary Communion service and the generally used 1662 service side by side for about another three years.

"Australia '69" has been published by the Liturgical Commission on instructions by General Synod when it last met in 1966 to publish further draft revisions. The use of this draft is solely dependent on application by parishes and the consent of the Bishop of the diocese concerned. It in no way depends on any agreement by General Synod. But the new draft is featured in a report which the Liturgical Commission has made to General Synod which is sitting this week in Sydney.

Bishop Gordon Arthur, of Grafton, chairman of the Commission, says in a foreword to the booklet that it has been through six drafts and the Commission realises it is still far from perfect. But it believes the time has come for theory to give way to practice, and hopes that the widespread use of this provisional service over the next few years will help the church to find the right way to renewal in worship.

The Constitution of the Church of England in Australia makes it possible for any parish after a meeting to determine the matter, to seek permission from the bishop of the diocese to use deviations from the Book of Common Prayer, and the bishop may give his approval if he believes the proposed deviation does not contravene the principles of the Prayer Book.

The service is in contemporary English, is composed along very simple lines and consists of five sections: Introduction, Ministry of God's Word, Intercession, Lord's Supper and Dismissal.

It is designed to be flexible enough for a variety of situations, yet without offering so many alternatives as to be confusing. It requires a good deal of congregational participation.

It also makes the first official use of the new translations of the Gloria, Nicene Creed and Lord's Prayer recently produced by the International Consultation on English Texts. This body, which includes scholars of many denominations, aims at producing versions in contemporary English of common forms which may be used by all denominations wherever the English language is used. The present texts are not final, but do represent its most recent work.

The Ten Commandments may be omitted from the service and their shortened form is not given at all. The preaching of the Word is also optional. The intercession which takes the place of the Prayer for the Church militant here on earth, has an optional prayer for the dead — "and in faith and trust we leave in your keeping N." This change was insisted on by the strongly represented Anglo-Catholic members of the Commission. This is the first revision in which such a prayer has been finally printed.

A brief assessment of the positive and negative features of the draft service is given in the editorial on page two of this issue.

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Evangelicals meet at Penrith

A PUBLIC MEETING on September 26 in the heart of the proposed new diocese of Parramatta and the west will discuss the inauguration of a new Evangelical voluntary society to promote Evangelical interests.

The meeting has been called by an interim committee comprising the Rev. Lloyd Bennett, the Rev. Victor Cole, the Rev. Barry Marsh, Mr Ernest Newman, the Rev. Alan Nichols and Mr Keith Price.

It will be held in St. Stephen's Hall, Penrith, starting at 8 p.m. Co-chairmen will be the Rev. Peter Watson, Rural Dean of Prospect, and Mr Roy Grieve, alderman of Holroyd Council and member of St. Paul's, Wentworthville.

It will be proposed at the meeting that a group called the "Evangelical Society" be formed with the following aims:

- To unite Evangelical members of the Church of England in a helpful fellowship.
- To uphold the Bible as the absolute authority for faith and life.
- To maintain the principles of our Church as based on the Bible, Prayer Book and Articles; and to support lawful authority within the Church.
- To inform men on the principles and practice of church government at parish, diocesan and synod levels.
- To encourage the study of the Bible, theology and church history.
- To further the work of the Gospel in ways consistent with the aims.

General synod 1969

GENERAL SYNOD of the Church of England in Australia opened on Tuesday, September 16, in Sydney. The Archbishop of Melbourne (Dr. Frank Woods) presided at the opening communion service. The first session began at 2.30 p.m. on that day, when the Primate (Dr. Philip Strong) gave the presidential address. It will be his last general synod before his retirement next year.

Delegates, consisting of clergy and laity from all over Australia and New Guinea, were accommodated at Moore College and in private homes as guests of Sydney people. It is expected that synod will last for at least ten days. It meets in the Cathedral's Chapter House and visitors have been watching proceedings with interest from the visitors' gallery.

Nine canons and many motions are to come before the synod. Among the canons are those proposing to set up synods in the dioceses of Papua and New Guinea and the Northern Territory. The Bishop of Gippsland is bringing forward a canon to give national recognition to the order of deaconess in the church. Mr Roland St. John is moving a canon to confer the title of archbishop on any archbishop but who may be elected primate of Australia.

The Council of the Anglican Church League has arranged a dinner for General Synod members at which Professor Edwin A. Judge will speak on "The church as a pressure group."

Bp. Sambell against division

"I DO NOT believe the answer to metropolitan dioceses is geographical division," said Bishop Geoffrey Sambell, archbishop-elect of Perth, recently.

He added that a team can do so much more. For that reason, among others, he is glad that he is coming to Perth because it has two assistant bishops to make up the team. The two are Bishops Brian Macdonald and Bruce Rosier.

Bishop Sambell also said that he is excited about Perth, and frightened about it. He doesn't like to think of it as having problems but rather as having potential. He added that there was no diocese he would rather have been offered.

THE AUSTRALIAN CHURCH RECORD

hot line

Round-up of church press comment

New Life has been running correspondence on the ministerial. A male called on convention speakers and preachers to denounce it as sinful. A woman came back suggesting since every form of women's dress for the past 100 years has called down similar denunciations, the sin must be in the eye of the beholder.

The Australian Baptist carries a report of a speech by Charles Davis, ex-R.C. theologian in Pittsburgh, headed: "Former priest predicts disaster ahead for Roman Catholic Church."

The Catholic Weekly columnist, Frank Sheed, doesn't forecast disaster. But the same issue publishes very disturbing figures about the falling off of candidates for their ministry.

In Tasmania's Church News the Bishop speaks of a revised service now being used for the institution and induction of an incumbent. Arnold Harris also writes about the antiquated form of the service which has long been used and in the St. Mark's Review he gives a most interesting history of services of induction. It is certainly high time we got rid of much of the one still in general use.

Views on State aid come from sources as far apart as See (Mel-

bourne) and the Church of Ireland Gazette. See asks that we be spared a political auction over State aid. It thinks Australia will be poorer if a change of principle in the basis of Australian education is made by political auction. The republic of Eire has complete State support of Roman Catholic schools and partial support of Protestant schools. An August editorial is headed "Protestant Post-Primary Education." (Irish Anglicans like those in the U.S.A. are not ambivalent about being known as Protestants). The editorial is dubious about the value of segregated systems. Because of the political auction, Australia is encouraging segregation. So we are half a world apart.

Fund grows

INTERVIEWED recently in Armidale, Bishop Clive Kerle said that the Diocesan Centenary Appeal is making excellent progress.

Armidale diocese celebrates its centenary this year and has made its major effort a Million Cents Appeal fund. The fund will be used to help the wider work of the church beyond the diocese.

David Pope to Riverina

A CLERGYMAN who stated to the Press last year that "a concept of God is meaningless," has been appointed rector of St. John's, Wentworth, N.S.W., in the diocese of Riverina.

He is Rev. David J. Pope, who when he made his statement to the Melbourne "Herald" in April, 1968, was vicar of St. Matthias, North Richmond. At the time, Bishop Sambell said that "if he held the views expressed by Mr Pope about God and the Church, he would resign."

Mr Pope is to be inducted on September 4.

£1,000 BOOK AWARD THE FAMOUS publishing house of Collins is celebrating its 150th anniversary by inaugurating a biannual award of £1,000 to writers.

It will be awarded to the book which has made the most distinguished contribution to the relevance of Christianity in the modern world in one of the fields of science, ethics, sociology, philosophy, psychology and other religions.

The first award will be to a book published between January 1, 1967 and July 1, 1969. Judges will be the Archbishop of York (chairman), Professors William Barclay, Henry Chadwick, David Knowles and Donald MacKinnon.



A recent picture of Bishop and Mrs Kerle at Bishops Court, Armidale.

Community withdraws

THE SISTERS of the Community of the Holy Name, based in Melbourne, have had to close down some of their work because of a shortage of women offering for service with the Community.

The Bishop of Canberra-Goulburn announced at the recent synod that they would withdraw from St. Saviour's Children's Home, Goulburn, by December 31.

They have run it since 1933. The diocese intends to reduce the size of the Home to about 20 children and the work may be dispersed by means of cottage homes in strategic areas of the diocese. Cottage parents will be needed for these homes.

The Community is also withdrawing from New Zealand after 11 years running a girls' hostel in Remuera, Auckland. The work in New Guinea will be maintained but some Melbourne activities will be restricted.

REFERENDUM DAY APPEAL

You are being asked, through your local church, to contribute on

SUNDAY, SEPT. 7

to the fund for the campaign being conducted by The Committee for Responsible Liquor Reform to KEEP HOTELS CLOSED ON SUNDAYS

The need for financial support is great PLEASE BE GENEROUS

GREEN VALLEY COMMUNITY CENTRE

THE SYDNEY CITY MISSION requires YOUTH LEADERS (Male and Female)

to take part in a unique program and Centre to be opened early 1970 in one of Sydney's largest Housing Commission estates.

We need YOUNG CHRISTIAN MEN AND WOMEN dedicated to the task of becoming involved with young people in a recreational centre, hobby and craft classes, music and team games.

The Staff we are looking for will be dedicated to the cause of PERSONAL EVANGELISM. Applications will be treated strictly confidential and should be forwarded to

SYDNEY CITY MISSION, 103 Bathurst Street, SYDNEY.

Theol. hall to close

AFTER over 60 years, St. Columb's Hall, theological training centre for the diocese of Wangaratta, Victoria, is to close at the end of this year.

Announcing this at the annual diocesan synod, the new Bishop of Wangaratta, Dr Keith Rayner, paid tribute to the principalship of Rev. Charles Helms over the last four years and to the devoted help of part-time staff He pointed out that such a small college with few students and limited staff and library resources, could not meet today's training needs.

St. Columb's is a large cottage in Wangaratta with a small library and a small lecture hall and living facilities for a small number of students. The warden is usually rector of Milawa and the students spend part of their time taking services and school classes in neighbouring districts.

The hall had six students at the beginning of this year, four for Wangaratta and two for Carpentaria.

Mainly About People

Rev. William G. Scott, formerly curate of Cooma (Canberra-Goulburn), has been appointed rector of Brimbabe.

Rev. Neil R. Matheson, curate of St. Jude's, Dural (Sydney) since 1967, has been appointed rector of Littleton from 26th September.

Rev. Bruce W. Wilson, curate of St. Mark's, Darling Point (Sydney) since 1968, has been appointed chaplain to the University of New South Wales from 1st February, 1970. He is a graduate of Moore College and the University of London.

Rev. Donald K. Moffatt, formerly of Ballarat and for the past 3 1/2 years an A.B.M. missionary in Kuching, has been appointed curate of Christ Church St. Laurence, Sydney.

Rev. Raymond D. Bowden, vicar of Warialda (Armidale) since 1965, has been appointed vicar of Savona Rochester, New York from September 1. Rev. David H. W. Shand, vicar of Christ Church, South Yarra (Melbourne) since 1966, has been appointed vicar of St. Andrew's, Brighton from December 4 next.

Rev. John G. Hamilton, curate of St. John's, Croydon (Melbourne) since 1968 has been appointed an army chaplain from September 30.

Rev. Charles E. A. Silgo, master of the junior school at Brighton Grammar School (Melbourne) since 1963, has been appointed headmaster of Gippsland Grammar School from January 1, 1970. Rev. A. Robert A. Freeman, rector of St. Mark's, South Hurstville (Sydney) since 1960 has resigned for health reasons.

Valuable property given to Brisbane

A SOUTHPORT property of considerable value has been given to the diocese of Brisbane by Mrs E. G. Bere to establish a new home for the aged. It is at the corner of Bauer and Heath Streets.

The property consists of nearly two acres of land in an excellent position. It has been known as "Abri" (French for haven or shelter). It was so named because of the many fine trees on the property) by the late Miss Yvonne Saltmarsh, whose home it was from 1938 to 1961. The dwelling will be removed to make way for the erection of the proposed home, but it is hoped to preserve most of the trees on the property to provide a suitable setting for the new home.

Miss Saltmarsh's sister, Mrs Bere, is the widow of the late Mr C. M. C. Bere of "Corio," 23 Bauer Street, Southport, and is a daughter of the late Mr and Mrs Harold Saltmarsh, who came to live at Southport in 1912. Mrs Bere is giving the property to perpetuate the memory of her parents and her sister and to benefit the aged members of the community.

Though no definite plans have yet been made for the erection of the home, it is expected that work on the project will commence within a period of two to three years. It will probably provide accommodation for at least 50 aged persons, and the cost of the home will most likely be in excess of \$300,000.

The commencement of the project will be subject to the necessary approval from the Commonwealth Department of Social Services for the purpose of subsidy under the provisions of the Aged Persons Homes Act, as well as the approvals required by the Gold Coast City Council.

Muggeridge in form

MALCOLM MUGGERIDGE, journalist and television personality who must have one of the widest English-speaking audiences in the world, was the guest of the General Board of Religious Education at a recent Melbourne luncheon.

He began by asking the question: "Is the New Testament a record of historical fact or just myth?" In his unique way, he showed that much modern fact and circumstance was pure fantasy. He showed that power and wealth were the purest fantasies of this age.

The Gospel is the true reality, he said, which produces answers to the facts. Only the life of Christ offered any reality in his experience of 50 years as a journalist and buffoon.

Report on social witness

THE 1969 REPORT of the N.S.W. Council of Churches is now available.

The Archbishop of Sydney in commending the report, says that the Council serves the whole Christian Community in a vigorous and valuable manner through its vigilant attention to matters which concern the moral and spiritual welfare of the people of N.S.W.

Some of the matters dealt with by the secretary of the Council, the Rev. Bernard G. Judd who wrote the Report are: "The Madison Liquor Proposals," statistics of the present gambling situation, football pools, censorship, up-to-date statistics concerning the breathalyser. The Council's call for Christian involvement in the 1968 local government elections receives special attention and the Council's service to its seven member churches through Station 2CH is dealt with. The 1969 Report exemplifies the words of Commissioner H. R. Scotney in commending it to his people—"True evangelical faith should always express itself in bold social witness."

At the Council's recent annual meeting the Rev. W. D. O'Reilly was re-elected President while Mr E. H. Gifford and the Rev. Geoffrey Parish were elected Treasurer and Assistant Secretary respectively.

16 MILLION The remarkable demand for Today's English Version New Testament continues unabated, 16 million copies have been sold in three years and a similar demand for the New Testament in "Today's Language" is growing in Africa, Asia and South America where the rush for modern Spanish sold over a million copies in a few months.

The Old Testament will be available in 1972.