

Mainly About People

Rev Donald H. Edgar, formerly working in Alice Springs, has moved to Darwin and has been licensed as curate of Christ Church Cathedral.

Rev Adrian O. Charles, formerly archdeacon of The Lorne (Brisbane) began duty as senior chaplain of Christ Church Grammar School, Perth, W.A. from the beginning of second term.

Rev F. A. Joseph Eglington, who had been a chaplain at the Missions to Seamen, Sydney, since 1962, died after a long illness on May 25. He spent all of his 32 years' ministry in Sydney diocese except for service as an AIF chaplain.

Rev Walter Spencer, rector of St Stephen's Maitland (Sydney) since 1966, has been appointed a chaplain at Long Bay gaol from September 6 next.

Dr John Herens has been elected Australian president of the Inter Varsity Fellowship for 1972.

Mrs Eva Fisher, widow of the late Bishop Charles Venn Fisher, coadjutor Bishop of Sydney, who died in 1962, died in Chelsea, Eastwood on April 30. She is survived by a son, Mr Frank Fisher, of Toronto, Canada.

Rev Donald E. Francis, formerly of Willochra diocese who is now gaining parish experience in England, has been appointed rector of Holy Cross, Hackett (Canb-Goulb) from July next. He replaces Rev Colin Rush who has resigned.

Rev Anthony J. Kenny who trained at St Michael's Crofters and was a former curate of St George's Malvern (1963-69) was admitted to another denomination in May.

Rev Eric Harradine, vicar of Holy

Trinity, Hastings (Melbourne) since 1970, resigned in May.

Canon Wilfrid Holt has been appointed acting rural dean of Camberwell (Melbourne) during the absence overseas of Canon Russell Clark.

Rev Lawrence V. Green, rector of Mirboo North (Gippsland) since 1968, has been appointed vicar of St Augustine's, Moreland (Melbourne) from August 1.

Rev George A. Peerson, vicar of St Stephen's, Richmond (Melbourne) since 1963, has been appointed vicar of St James', Dandenong, from August 31.

Canon David M. Wallace, rector of Christ Church, Castlemaine (Bendigo) since 1952, has retired and has been given permission to officiate in the diocese of Melbourne from May.

Deaconess M. E. Alfred has been appointed acting head deaconess (Melbourne) while Deaconess E. Wells is on long service leave.

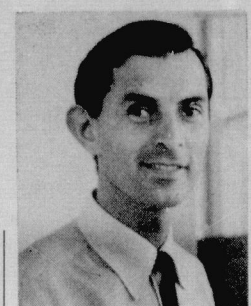
Rev Frederick Porter, vicar of St Peter's, Brighton Beach (Melbourne) since 1960, will retire on October 14 next.

Rev Charles D. Barton, formerly of Holy Trinity, Adelaide, has been awarded the degree of master of sacred theology of the Boston University and has been awarded a scholarship for a further three to four years' study for a PhD in pastoral counselling.

Mr Norman S. Girvan, a devoted layman of the diocese of Sydney died in the Home of Peace, Greenwich, on June 1 following an accident last year. He leaves a wife and four children. His two brothers are Revs Hugh Girvan of St John's, Launceston and Wesley Girvan, of Christ Church, Kilauea.

BIOCHEMIST TO LEAD QUEENSLAND S.U.

The Queensland Scripture Union Council has announced the appointment of Dr Jim Rawson as State General Secretary. Dr Rawson has recently returned from three years in the USA as a biochemist and administrator with the Syntax Corporation.



Dr Jim Rawson

During his post-doctoral studies in Mexico, Dr Rawson helped to introduce Scripture Union into that country. Prior to that, while studying at Sydney University, Dr Rawson was a Beach Mission leader and was actively involved in various leadership capacities in his church at St Clements, Mosman.

Rev John Banner recently resigned from the position of General Secretary to return

home to England due to the rapid deterioration of both his parents.

Dr Rawson and his wife, Joy, have three small daughters and left Sydney for Brisbane on May 21.

THE AUSTRALIAN CHURCH RECORD

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Primate honoured by Queen

Dr Frank Woods, Archbishop of Melbourne and Primate of Australia since last year, has been made a Knight Commander of the British Empire in the Queen's Birthday honours list.

The Archbishop has expressed his thanks for the honour conferred upon him but is seeking the Queen's permission to use his present style of Archbishop rather than Sir Frank Woods so that no matter of rank might come between himself and his people.

Bishop Kenneth Leslie of Bathurst and Archdeacon Percival H. Dicker, formerly archdeacon and registrar of Wangaratta were awarded the OBE and Rev Ronald A. O'Brien, rector of St Paul's Burwood, NSW, was awarded an MBE in the same honours list.



Miss Angela Wawn, Public Relations Officer, NSW Missions to Seamen.

Dean of Wangaratta to Ipswich

The Very Rev Robert G. Beal, Dean of Wangaratta since 1965, has been appointed rector of St Paul's, Ipswich in the diocese of Brisbane.

The Dean came to Wangaratta from Brisbane, having trained at St Francis' College and served in north Queensland and Brisbane. He has twice been administrator of Wangaratta diocese for extended periods.

His resignation takes effect as from August 13.

Overseas scholars at ANZSTS conference

Lectures by two internationally-known Christian scholars on the Trinity and preaching, and symposia on feminism and ecology will be the main themes for the sixth annual conference of the Australian and New Zealand Society for Theological Studies.

The conference will be held at Queen's College, University of Melbourne, from August 14-18, 1972.

Rev Canon David Jenkins, who is currently director of "Humanum Studies" at the World Council of Churches in Geneva, will deliver the four Moorhouse lectures on the theme, "The Trinity — Possibilities of God and Man."

Canon Jenkins is the author of several books, including "Guide to the Debate about God" and "The Glory of Man." From 1955 until 1969, when he took up his present position with the World Council of Churches, Canon Jenkins was Lecturer in Theology at Oxford University.

Four lectures on the theme "Preaching the Word in Biblical Categories" will be given by Professor George Knight, visiting

Professor of Old Testament at the Faculty of Theology, St Andrew's College, University of Sydney.

Professor Knight was until recently principal of the Pacific Theological College in Suva. Previously he held teaching posts in Scotland, New Zealand and

USA. He is the author of "A Christian Theology of the Old Testament."

Two symposia on "Feminism and Theology" and "Ecology and Theology" will form part of the conference. Papers on all theological subjects are also invited from members of the conference.

Ceylon unity plan opposed in court

The Ceylon Daily News reported on May 6 that a "resolution of the Council of the Colombo Diocese of the Church of England (now known as the Church of Ceylon) to establish a United Church as the Church of Sri Lanka has been challenged in the District Court of Colombo."

Some members of the Church have filed the action in order to restrain the Bishop of Colombo (the Rt. Rev. C. Abernake) and others from acting in accord

with a Diocesan Council resolution to proceed with a scheme of Church Union.

It is contended inter alia that the resolution was not lawfully passed because the Diocesan Council was not duly constituted; that those who had no right to vote did in fact vote; and that the right of other members to speak was denied them.

The plaintiffs contend that the proposed new church would have beliefs, doctrines, forms of worship and other customs and practices diametrically opposite to those of the Church of England in Ceylon.

THE AUSTRALIAN CHURCH RECORD

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

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SYNOD TOLD TITLE OUT OF STEP WITH MODERN TREND

Armistice synod was told at its recent session that the title of "canon" that accompanies the appointment to a cathedral chapter is rather out of step with trends in the church today and that we would be better without it.

Rev Peter Smart of St Peter's, South Tamworth, was moving two motions which will, in effect, defer the election of canons to the chapter of St Peter's Cathedral. The motions were carried.

The are four canonic vacancies — two to be appointed by the bishop and two which were to have been elected by synod. These appointments have now been deferred.

The motions that were put to synod by Rev Peter Smart, of South Tamworth, were:

"That synod requests the diocesan council to examine the function of the Cathedral Chapter, and if changes are considered desirable, to bring any necessary amending ordinance to vary the cathedral ordinance, to the next session of synod;" and, "that the elections to fill the existing clerical vacancies in the Cathedral Chapter be deferred until the next sitting of synod."

Mr Smart said the function and purpose of the chapter needed definition and clarification. "I feel the title 'canon' that accompanies the appointment of a Cathedral Chapter is rather out-of-step with trends in the church today — and I think we would be better without it."

There was a theological question involved and that he would not be prepared to act in a unilateral way as had Hong Kong.

Mr W. D. Bennet of Tamworth moved that the diocese invest some of its funds in real estate in Tamworth, the diocese's fastest growing and largest city. The motion was lost.

Rev G. V. Browning and Rev Harry Taylor of Glen Innes moved that the Diocesan Council examine six areas in which greater co-operation with other dioceses in the province of NSW would be helpful. The areas were:

1. Diocesan administration procedures
2. Clergy
3. Clergy superannuation
4. Christian education field staff
5. Mass media
6. Lay leadership training.

The motion was carried.

Another resolution moved by Rev Ray Smith of West Tamworth called for further development of an education extension program to train lay people to exercise a wider leadership and ministry in the local congregation.

Mr K. C. Byfield and Archdeacon Maurice Betteridge sponsored a resolution calling on the Diocesan Council to investigate the practicability of building an Anglican college complex on an eleven-acre church site at the University of New England.

The type of complex in mind would go far beyond present ideas of a residential college with dining halls and kitchens. Self-contained units, groups of rooms, common-rooms and flats for married couples are some of the possibilities envisaged.

New BCA ministry in Central Q'land

The new mining town of Moranbah in Central Queensland is to have a Christian centre which will be staffed by a missionary of the Bush Church Aid Society.

The town was built over the past two years by the Utah Mining Company and it has 2,500 people. Initially ministers of many denominations came from Clermont, Sarina and Emerald. Consultations were held and it

was agreed that the Anglican Church would provide the resident ministry. The Bush Church Aid Society undertook the task of providing and supporting the ministry.

Other churches agreed that a resident minister would be able to undertake pastoral work and their traditions in worship and teaching through visiting clergy. Otherwise the resident clergyman

will be the Christian pastor available to all who need his ministry.

The Bishop of Rockhampton has secured the appointment of Rev Neville Knott, a graduate of St John's Morpeth and the University of Queensland as the first missionary. Mr Knott has served at Ekibin and Southport in Brisbane diocese.

He and his wife Evelyn have taken up residence in a caravan hoping soon to move to a Housing Commission cottage. Churches involved in discussions leading up to the appointment were Anglican, Roman Catholic, Presbyterian, Methodist, Lutheran, Baptist and Churches of Christ.

S.A. churches differ on R.I.

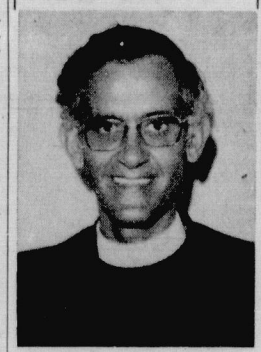
Major denominations in South Australia are split over the question of the right of entry to State schools to teach religious instruction.

Methodist, Presbyterian, Baptist, Congregational, Salvation Army and Church of Christ denominations have already withdrawn from teaching in the State schools.

Anglican, Roman Catholic and Lutheran denominations are continuing to teach as in the past but are aware that some changes may be needed.

Rev Dr G. W. Speedy, a senior lecturer at Bedford Park Teachers' College, said that he would throw out any religious instruction curriculum chosen by the churches themselves and insisted that religious instruction was the responsibility of the Education Department. Leader of the Opposition in the SA Parliament, Dr Eastick, said that religious instruction cannot be divorced completely from religious bodies.

NEW BISHOP



Archdeacon John Reid, to be an assistant-bishop of Sydney.

Dr Sambell outspoken on 'enthronements' and conscience

The enthronement of bishops in our Church should be replaced by a quite different form of service, the Archbishop of Perth, Dr Geoffrey Sambell, told his diocese in the June issue of the "Anglican Messenger."

He writes:

"Our society in Australia of course is not anti-Christian but rather post-Christian with the culture of affluence — that means drugs and gambling and material possessions, and a basic structure that depends on power over rather than responsibility for each other in the community."

"The very enthronement of bishops we have in our own church surely should be replaced by some kind of commissioning service, where the bishop is commissioned to serve his people rather than enthroned in a position of power, even if in fact that doesn't follow."

"We become preoccupied with our own conscience and the freedom to express our own conscience, without hearing Paul ask the question, 'Is my freedom to be, called in question by another man's conscience?'" "For my part," says Paul, "I always try to meet everyone half way, regarding not my own good but the good of many so that they may be saved."

"Have we given a peculiar twist to personal salvation which can be criticised if it is an end in itself, but now we talk about personal conscience which many of us feel can never be criticised."

"Salvation and conscience have to do with my brother and his judgments as well as mine."

As Master of New College, he has pioneered new concepts in establishing an Anglican college with a strong Christian emphasis.

Primate seeks prayer for our environment

The Primate of Australia, Dr Frank Woods, Archbishop of Melbourne, has asked that Anglicans and any others who care to join should pray together for God's guidance that we may learn to combat the pollution of nature and the pollution of our minds and hearts, and learn to live in accordance with God's will.

"The menace of pollution hangs over the world like a dark cloud," Archbishop Woods said. "Let us hope that as a human race we have woken up to it just in time." He urges that we should use the prayer specially written by the United Nations Association of Australia in connection with the United Nations Conference on the Environment in Stockholm, Sweden.

PRAYER FOR HUMAN ENVIRONMENT

Tony Molyneux to Victorian CMS

Mr Tony Molyneux (30) Director of Camping in the Sydney Youth Department, has accepted an appointment as Youth Secretary for the Church Missionary Society in Victoria.

He will take up his new position on July 31, based in Melbourne, and will be involved in both children's and general

youth work. It is anticipated that the position will include working with groups from universities and teachers' colleges and that in time the activities of the Church Missionary Society will become more involved in education.

Mr Molyneux has been with the Sydney diocese for four years as both a field worker in the inner city area and as Director of Camping.

Lord God, out of chaos you created order. You spoke your Word and the worlds came to be. Through Moses you announced your law so that the people might know and do what is right. Through your prophets you called for righteousness, peace and justice.

Lord, in our day we have lost respect for your creation. We have despoiled, used up and broken the fabric of the world and of human relations. We have sought immediate good at the expense of deeper and long-term good. We have trampled on the rights and aspirations of our fellow-humans.

Help us, O Spirit of God, to enjoy your creation without mistaking it, to use this earth without marring it, to stimulate our neighbours without stifling them, to seek order and peace, but not at the expense of justice and right relations.

That this world may be such as you delight to look upon, as you did when light first dawned, when man walked the earth unshamed, and there was harmony between God, man and all created things.

We pray through Christ, your living Word to men. Amen.

Bendigo premises for Bible Society

The Bible Society, which has had an auxiliary in Bendigo for over 100 years is to have a permanent home in the city.

Mr S. Preston Walker, district representative of the Society, has announced that the Society is negotiating the purchase of premises for a Bible House in Bendigo.

He said that it would function as a Christian service and conference centre and help set forward the aim of the Bible Society which was to provide the Word of God in a language that the people can read and understand and at a price they can afford to pay.

Mr Walker supervises a district with 18 auxiliaries from Mildura in the north-west to Wodonga in the north-east.

10,000 march for Jesus in Auckland

On a Friday night in May, 10,000 "Marchers for Jesus and for Righteousness" marched 15 abreast through the streets of Auckland, New Zealand's largest city.

The marchers were mainly young people and led by Salvation Army bands, they sang and clapped, held their Bibles high and called on bystanders to join them.

Many wore Jesus T shirts and One-Way stickers. They carried posters captioned "Jesus Loves You," "Jesus is Alive," "Jesus is Coming Soon." Counter demonstrators were also prepared and their banners read "God is dead," "Jesus Never Rose," "Jesus marchers met the opposition in friendly style, even when motor cycles were revved to drown out the singing. One of the bikes caught fire! One counter-marcher carried a placard, "Judas is my trip," and in his other hand a book "Everything You Ever Wanted to Know About Sex."

People from all over New Zealand joined in the open-air service that followed the march and

the theme was "Righteousness exalteth a nation."

Very Rev John O. Rymer, Dean of Auckland said that in rejecting Jesus' standards, peace, joy and wholeness had eluded society's grasp. The Mayor of Auckland said that the great gathering represented the determination of Auckland's people to correct the evils of the time.

The Maori evangelist, Mr Muri Thompson, told the crowd that "the way back to righteousness, peace, standards and morality is an encounter with Jesus Christ the Son of God."

At 11 pm the great crowd sang "To God be the Glory" but the people were reluctant to go home and many remained, radiantly praising God.

Whatever is to be done at God's command may be accomplished in his strength. AUTHOR UNKNOWN.

The highest pinnacle of the spiritual life is not joy in unbroken sunshine, but absolute and undoubting trust in the love of God. A. W. THOROLD.

New city planned in Murray diocese

A new city of some 100,000 people will be established by the South Australian government within 25 miles of Murray Bridge.

Murray Bridge is the seat of the Bishop of The Murray and the decision is expected to have a great effect on the young diocese. For some time, the location of the bishop's residence and the See town has been widely discussed.

It will come up again at this year's synod when it will be asked to confirm Murray Bridge as the See town. By then, the

exact location for the new city may be known and this may influence the debate.

The diocese is already committed to heavy financial support for the rapidly developing north-west corner, through the Home Mission Fund.

However the rapid increase in population in that area, the increase in church attendance and hard work of the congregations there, are expected to speedily reduce the need for diocesan financial assistance, thus making money available to minister effectively in the new town, immediately the project commences.

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Time for a new separation

The moral and social pollution of Australia within the past five years has become so widespread and nauseous that it is not surprising that Christians everywhere are beginning to take a new look at the biblical doctrine of separation.

The desire for separation is manifesting itself all over the world. Dean John Rymer of Auckland, NZ, in an article in the New Zealand "Herald" said recently: "Church people should separate themselves from this oncoming, secular, irresponsible, valueless and unloving community."

The dean's article arose from the NZ Supreme Court's decision on the musical, "Hair." He expresses a longing for theatre which offers "wholesome values and fine music." Musicals with a clear Christian theme have suddenly seized the public imagination and while some of these may offer "wholesome values," their thunderous, ear-splitting noise hardly qualifies as "fine music."

The religion editor in the May 8 issue of "Time" magazine, draws attention to a malaise in the United Methodist Church in the US. Dean Kelley, a United Methodist, and director for religious and civil liberty of the National Council of Churches, has written a book — "Why Conservative Churches are Growing."

In the book Kelley argues that religions exist essentially to explain the meaning of human existence in ultimate terms. Successful

religious movements, he finds, maintain a high profile of unshakable beliefs, exclusiveness, strict discipline, zeal, and a distinct code of behaviour. A classic case was the early Methodist movement, which achieved social power through fervent piety and preaching, and puritanical rules.

Trouble sets in, writes Kelley, whenever political or other issues supplant such stringent concerns. The recent mainstream Protestant formula — be tolerant, ecumenical, relevant — he describes as a formula for failure. Once a church lapses into such an approach, as the United Methodist Church has, Kelley maintains that a decline in numbers and influence is inevitable.

Perhaps in this generation evangelical Christians have been working so hard to break down the causes of separation between us and liberals, ritualists, sacerdotalists and others that our approximation with them is in some respects complete. The biblical command to the children of God to be separate is no longer authoritative. The pride which New Testament Christians had in being separated for the gospel, has now become a reproach.

Separation in the Old Testament was nearly always linked with personal holiness, a note of the Keswick movement which must be sounded loud and clear today. Nor must we be put off by charges of "individual concern about piety." Personal holiness is a basic mark of a true believer.

Can we be holy while we willingly share in the current dirty theatre, sensuality and violence in books and films, the immersion of every social occasion in alcohol, the despoiling of our environment by our litter and disregard for others, our speed and rudeness on the roads, our unloving attitudes to those we live or work with? Can we be holy while we keep the Lord's day in the same way as unbelievers except for our attendance at public worship?

Congregations and study groups might well devote much time and serious thought to the extent to which Christians have gone along with current trends to their own spiritual detriment.

God's purpose for us now might well be to make the line of separation between Christian and unbeliever clearer and the Gulf wider.

A BIBLE STUDY BY DR DAVID WILLIAMS

WE COMMEND OURSELVES

At the end of 2 Corinthians 5 Paul was thinking of himself as an ambassador for Christ. He is still thinking of himself as this at the beginning of chapter 6. Now an ambassador is not a free agent. He is "a messenger and a representative. He does not speak in his own name. He does not act on his own authority. What he communicates is not his own opinions or demands, but simply what he has been told or commissioned to say" (Hodge).

Our task therefore, having been reconciled to God and be-

come Christ's ambassadors like Paul is to speak for God. "Working together with" God, as Paul puts it, we appeal to men to be reconciled to God (5:20) and "not to accept the grace of God in vain" (6:1).

The grace of God is that "for our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (5:21). It is "that one has died for all . . . that those who live might live no longer for themselves but for him who for their sake died and was raised" (5:14,15). Gratitude demands that in accepting the grace of God our life should be his life.

DISASTROUS

Failure to live for Christ is "to accept the grace of God in vain." And this is disastrous, because our task as Christ's ambassadors is not only to speak for God, but to commend God's appeal to men by the way we live.

With this in mind Paul says, "We put no obstacle in any one's way, so that no fault may be found with our ministry" (v.3). He is using a word here that suggests mockery and ridicule (Gk. momethe). The Greek god of ridicule was Momus, a name derived from this root. And Calvin may have had this root in mind when he said, "Nothing is more ridiculous than striving to maintain your reputation before others, while you invite reproach upon yourself by a shameful and base life."

POSITIVE STYLE

This is the negative side. On the positive side "we commend ourselves" (v. 4) and our Gospel by the way we live. We may suffer "afflictions" (v. 4), and the Greek word suggests the idea of pressures, and we have all encountered pressures of one kind or another. We may suffer "hardships," and the suggestion here is of hardship without mitigation, "testing circumstances which cannot be avoided" (Hughes).

We may suffer "calamities," where the Greek word has the idea of restriction, and suggests that frustration that we have all encountered. We may suffer hardships at the hands of men, "beatings, imprisonments, tumults" (v. 5), or self-imposed hardships as we minister the gospel, "labours, watchings, hunger" (v. 5). But if we suffer all these things with "great endurance" we commend ourselves.

But Paul was not simply passive. He would agree with Ruskin that "the Patient who really smiles at grief usually stands, or walks, or even runs: she seldom sits."

And like Paul we may commend ourselves, and in doing so

More on page three.

Truth from conflict

Coming from a book review, these words stood out for me recently in a secular newspaper. I thought how true . . .

The actual sentence was "Reaching the truth from conflict."

It could have been the heading for a sermon, instead of an ordinary book review.

There is conflict — and conflict. Some of it is our fault and some is not. But the little disasters of life can be a blessing in disguise — even though we are tempted to think that the disguise is perfect.

To use a cliché, it all depends on how you look at things. And here I come to my practical case in point. This particular conflict could have produced bitter fruit — instead it ended up by producing something beautiful.

Mary's husband Dan is an up and coming young man who is going places for the Kingdom of Heaven. He has a team, and into this team came an attractive young woman, well groomed and well dressed, to help him in his projects.

All perfectly right and out in the open — until Mary began to resent Jenny and things didn't look too good. We had a frank talk about the whole situation.

"You know that Dan is absolutely loyal to you, don't you?" I asked Mary. "What's the real trouble then?"

"Jenny comes along looking like a fashion model, while I've been steaming over the stove, or getting the children to bed, and I just feel cross and all mixed up inside."

"Get your emotions straightened out first," I advised. "You just can't see straight when you're all scratchy. And jealousy can grow into an awful monster if it's nursed."

We had more talk and I promised to pray specially for Mary and the others, and then I lost sight of her for a while.

When next we met, I could hardly believe my eyes.

"You look 10 years younger," I exclaimed. "Whatever's happened?"

"I came to my senses, and decided it was high time that I smartened up a bit. There I was, snivelling Jenny, and even, whisper it, Maggie — even having little digs at Dan about her."

By Margaret

"Human nature," I moaned, "we all suffer from it."

"I just had to eat humble pie and apologise, and it was such a relief. Then I realised what good taste Jenny had in choosing her clothes, and keeping her hair nice and so on. And you see the result."

"Sheer plagiarism," I said severely. But inside I was singing the Hallelujah Chorus.

THE DIFFERENCE

"My girl and I split up on account of religious differences. She worshipped money — and I didn't have any."

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C. R. JAMES,
Chief Executive Officer.

WE COMMEND OURSELVES

Continued from page two

our Gospel and our God, "by purity" (v. 6), not only in the moral sense, but in the sense of purity of motive; "by knowledge," which means the knowledge of God and of what God has done through Christ. Knowledge which God has given us and we must give to other people. We commend ourselves "by forbearance," and this may differ from the "great endurance" mentioned earlier in that it is patience with those within the church, whereas the other is patience under suffering inflicted from outside; "by kindness," which is goodness in action and

reflects God's goodness to us; and "by the Holy Spirit."

It is perhaps surprising to find the Holy Spirit included among these gifts of the Spirit. But as Swete remarks, "Paul is as far as possible from the conventionalities of the professed theologian; he writes, especially in this epistle, as the words offer themselves, with the freedom of the informal letter which pays little regard to the logical requirements of the sentence."

But in any case, Paul may have had in mind not so much the person of the Spirit as his work in the lives of men.

We commend ourselves by the

evidence of the Spirit in our lives, "by genuine love," "by truthful speech" (v.7), which may mean speaking the truth about God, and "by the power of God."

The power of God in human weakness was the paradox of Paul's life. It has been said of him, "Of all men in the world he was the weakest to look at, the most battered, burdened and depressed, yet no one else had in him such a fountain as he of the most powerful and gracious life" (Denney).

But we commend ourselves even by our paradoxes. God equips us for the ministry of reconciliation (v.7) and as we deliver it's message to those estranged from God we are held "in honour and dishonour" (v.8)

conflicting opinions expressed to our face, "in ill repute and good repute," conflicting opinions expressed behind our back.

"We are treated as imposters and yet are true; as unknown, and yet well known; as dying, endangering our lives," and behold we live; as punished and yet not killed; as sorrowful, and the Gospel is often thought to be a sorrowful affair, "yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing everything" (vv.8-10).

Some of these expressions reflect the experience of Paul, but the principle remains, that even conflicting opinions about us may serve to draw attention to the singleness of our purpose "Christ's ambassadors." And so we commend ourselves our Gospel and our God.

But the ordinary Christian today, even the Christian minis-

ter, may feel that his life lacks the paradoxes of Paul's life. He may suffer little hardship at the hands of men. He may feel that he is not equipped as Paul was with "the weapons of righteousness for the right hand and for the left" (v.7).

But "the world has still all possible experience ready for those who give themselves to the service of God with the wholeheartedness of Paul: it will show them its best and its worst; its reverence, affection, and praise; its hatred, its indifference, its scorn."

And it is in the facing of such experiences by God's ministers that the ministry receives its highest attestation: they are enabled to turn all to profit; in ignominy and in honour alike they are made more than conquerors through him who loved them" (Denney).

☆ VIEWPOINT ☆

Rural parishes — plain hard or impossible?

"But what will we do with the parishes that this puts out of business?"

Odd, maybe, but it's the sort of comment made in rural dioceses whenever an increase in stipends or diocesan dues is contemplated.

And the clergyman and his parish councillors scratch their heads and wonder where the money will come from to pay next month's bills.

Finance is the great difficulty facing a rural parish today. The pious amongst us say that the Christian shouldn't be pre-occupied with money or that the problem is really a spiritual one. Maybe so. But until one has been in this position with the faithful few trying to maintain the institution and the bank manager saying that the parish's cheques will not be honoured next month, it's better not to be hasty to judge.

Then there's the problem of decreasing numbers — statistics like a population decrease of 15 per cent since the 1966 census are beginning to appear. Mechanisation on the farm helps this process as well as making those who are left more tied to their properties. There is a real emotional and spiritual battle involved in fighting against a society norm which measures success by increasing numbers.

Centralised control hits the rural parish hard. All the jobs

are in the big centres or "down in the City." That's where the growth is and many of the people with the best leadership potential must go there too. Decentralisation may help big regional centres, but it's a real bogey-man to be genuine rural parish.

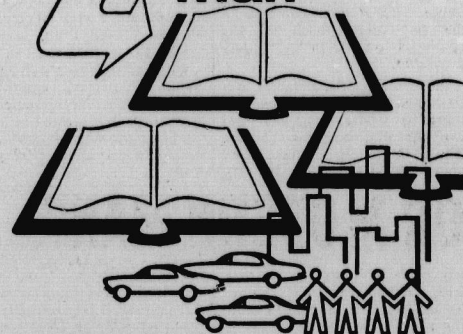
Change deserves a mention too. It comes more slowly in rural areas — sometimes that is good, sometimes bad. However most men entering the ministry today are close to being revolutionaries. In all probability they only reflect the outlook of their generation, but the result is they start work in a rural parish, often frustration on one side and resentment on the other.

What to do about it? There's no easy answer, but many, from both pew and pulpit, are willing to face the new situations and attempt to develop more adequate styles of ministry. Some experiments are going on, although it's too early to assess accurately the ones of which I have close knowledge.

But it is at this point that the crushing blow and over-riding difficulty comes. It is the rigid constitution of the Church of England in Australia which hinders any really radical experiment by responsible people. It's a crushing difficulty because it is from within the Church, from the very point where encouragement to face a new world should come.

Archdeacon Peter Chiswell,
Gunnedah, NSW.

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Post of churchwarden emeritus

For what is probably the first time in Australia, the honorary title of churchwarden emeritus is to be awarded by the parishioners of St Peter's, Sandy Bay, Tasmania.

Mr Hilton George Crooks has been associated with St Peter's, Sandy Bay, since its foundation 52 years ago. He has been a member of the vestry for over 50 years.

Parishioners will confer on him the honour of churchwarden emeritus at a parish function on St Peter's Day, June 29.

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Notes and Comments

Sydney penalises its chaplains

There is a strange unconcern in Sydney diocese about the conditions under which its large numbers of full-time hospital and institutional chaplains serve.

For some years the diocese has refused to allow them long service leave as is enjoyed by the parochial clergy. It seems to matter little that numbers of them have previously served 20 years and more in parishes and are among the most senior of diocesan clergy.

Officially, it has been put down to some alleged defect in an ordinance which some legal men say does not prevent chaplains being granted the leave.

Questions have been asked in synod, letters have been written but nothing has come from it all so far.

It is hard to imagine what this lack of concern and years of deliberate delay springs from. The church's long service leave provisions of a once-in-a-lifetime three months' leave after 20 years' service are unfair enough by ordinary standards without withholding them from a large number of eligible men.

A matter of priorities

A Sunday School superintendent recently commented that he had received a number of letters from church departments.

Each one was desperate for funds to maintain the work. Each spoke of retrenchment unless more money came from Sunday Schools immediately.

Alongside these letters there were newspaper clippings of church activities in building, in public relations, in communication. He suggested very strongly — "The church's trouble is not lack of money. It is lack of insight into better use of money."

The statement is a sweeping one and subject to error but one on which we might well ponder.

A LETTER TO MYSELF

"When you pray, believe that you receive . . . and you shall have." Mark 11/24.

So much of my praying seems to be ineffective. I ask enough but I don't get much. Is it that I "ask amiss," as James puts it, or is it that I do not believe. I want God to be glorified, so perhaps it is the latter.

It seems to me that prayer is the request for a blessing and faith is the thing which brings the blessing. Faith is so sure of receiving, that the thing asked for is already as good as mine. Perhaps this is what the writer to the Hebrews is saying when he says "in faith, not having re-

ceived the promises . . . embraced them." (Lord, please give me faith like Moses and Abraham and the others!)

By Ken Roughley

But, after all, when I come to think of the source of the blessings I seek, I begin to wonder why my faith has been so weak. The Old Testament men of faith believed in the promises of God,

GODLY COUNSEL — FOOTBALL POOLS — LEAVE ILLEGAL?

"The whole counsel of God"

When Paul told the Ephesian elders at Miletus (Acts 20) that he had not shunned to declare to them the whole counsel of God, he did not need to repeat this counsel in summary form for its content must have been well known to all who sat under his preaching and teaching.

All preaching today that is steeped in prayer, drawn from rich biblical resources and aimed to reach man in his current life situation, will be pervaded by the three principal doctrines set forth in all the Scriptures and particularly by the great apostle of the gentiles.

The sovereignty of God

The Christian's understanding of the world is that despite all that seems to the contrary, God is supreme.

History is the outworking of God's providence. Forms of government are man-devised and ever changing. Man must depend on God alone, not on the triumph of any form of government.

Child care complex for Traralgon

A cottage complex to accommodate boys and girls from broken homes is to be established at Traralgon in the Gippsland diocese.

It will be supported by the Traralgon parish, the diocese and Melbourne's Mission of St James and St John. The mission's St Paul's Boys' Home at Newhaven is to be phased out.

Bishop Garnsey told his diocesan synod last month that three cottages had been finished at the Dr Kathleen Taylor Memorial Homes at Rosedale and a fourth was being built.

Plans had been completed for the church and community

Some forms of government are better than others and some honour God more than others. But as man-made they will reflect the frailty and futility of man and we pursue them as ends-in-themselves to our own undoing.

The sinfulness of man

When we come to man, first of all we see and proclaim his need. With all his great potential, man lacks the ability to lift himself up from the sin in which he always flounders.

Man cannot escape the enormity of his own sin and so is always involved in guilt and depravity. His whole being is tainted by it and his whole life is thus limited in what it could become, except for grace of God in Christ.

Since the natural man cannot understand the things of God, he cannot even see his own depraved and lost condition. Thus the convicting enlightening, regenerating work of the Holy Spirit is essential if he is to be saved from his natural condition.

The grace of God

The end of all Christian preaching and teaching must be the awakening of the human heart to the grace and love of God shown in the way he has provided for man's redemption.

The end of declaring the counsel of God is not oratorical or tentative. It is to prepare the hearts of hearers for its reception or rejection.

Thus there must always be a personal note underlying it all but this note must reverberate with both sincerity and love.

The grace of God might appear to be something quite irrelevant unless it is related to the circumstances in which people find themselves now.

Govt-sponsored gambling attacked

Dr Garnsey, Bishop of Gippsland, has taken the Victorian Government to task for approving a plan to introduce football pools on Australian Rules football.

He said that gambling sponsored and taxed by the government was a repulsive way of providing hospital services. It was an irrational and unjust way of transferring money.

It preyed on insecurity and reduced the living standards of

What value in opinion polls?

The Church seems to have suddenly adopted opinion polls as the new means of judging progress.

Recent questionnaires include volumes on "the ministry and robes," on religious education in schools, on opinions about parish teaching materials and methods, on the ideas concerning "In Unity" magazine of the ACC.

One gets an uncomfortable feeling about "the ticking of the appropriate square" when no square really indicates your feelings or when the questions are so geared as to point to a pre-determined conclusion.

Opinion polls have to be very careful that they do not become rubber stamps to the opinions of those who circulate them.

those who could not afford it.

"It encourages the tempting but misleading desire for reward without effort, for private profit without public service," he said.

NSW has long been the happy hunting ground for government sponsored gambling of all kinds. Tasmania is about to open its great gambling palace and Victoria is not to be outdone. Greedy for new tax revenue, governments pay lip-service to schemes to reduce poverty while they sponsor certain ways of increasing it.

OVER-EMPHASIS ON YOUTH TO DETRIMENT OF FAMILY

Speaking in Brisbane on Commonwealth Youth Sunday, Rev T. Rees Thomas said there had been a tendency to over-emphasise the importance of youth during the last few years.

He said this had led to the neglect of the importance of the family.

"Youth is a significant stage of life, but to stress the needs of youth above other phases of physical and mental development produces a lop-sided philosophy," Mr Rees Thomas said.

"We should see the family as a whole and encourage more family projects which involve youth and parents.

"In catering for youth as heavily as we have done in the past, we have encouraged them to act independently too often," he said.

Never has youth been so significant in Australia's history. This year, 50 per cent of our total population is 30 years of age or under. Perhaps by sheer importance of their numbers in the population, much of the emphasis on youth is understandable.

Nevertheless, the situation is a challenge to our local congregations to devise programs and worship that will involve the whole family at a much more helpful level than "family ser-

vices," good as these may be. It will require a depth and keener perception of love, understanding and sharing on the part of older ones if young people are to be convinced that a new approach is genuine. It will need lots of humility too.

NSK NEW COLLEGE DEDICATED

CENTRAL Theological College of the Nippon Sei-ko-kai dedicated its new building on May 10. Bishop Okubo is chairman of the board of trustees, Makoto Takeda, dean.

The 145 million yen building is 2,036 sq metres in size and includes a library, classrooms, administrative offices, studies and dormitory. It is located in Western Setagaya ward of Tokyo, and surrounded with beautiful green trees.

"LIFE FOR MODERN MAN"

National Bible Society Week, 1972, is from July 30 to August 6. The selected theme is "Life for Modern Man."

The Bible Society in Australia draws attention to the enormous popularity of the bible and the widespread demand for scriptures. The society calls on all Christians to assist in reaching the target of \$300,000 by October 31 as Australia's contribution to the worldwide budget of the United Bible Societies.

Today, more than 3½ billion people inhabit the earth. By 1975, the population is expected to be over 4 billion and by 1985, nearly 5 billion.

But the racial and personality conflicts already tearing apart the more densely populated areas of the world will soon test all

mankind. This will leave man with but two alternatives. Either he can resort to attempted solutions of the past and continue to battle his neighbour for the food and land he needs, or he can learn to share what is available and live in love and peace with his neighbour in accordance with the teaching of Jesus Christ.

In supplying the scriptures to all men everywhere, the Bible Society movement is helping mankind make the right choice.

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LETTERS

Charismatic movement justified

SIR, — Mr Chapman's letter (18/5/72) on the "baptism in the Holy Spirit" as a "mark of membership in the Messianic Kingdom" points up one of the biggest "hang-ups" in the charismatic controversy.

Someone has said, "Show me a man who can understand a man and I will show you a man who can understand God." No one completely understands the Holy Spirit. Those of us who rest our salvation on our understanding of the Holy Spirit are just as likely to err as those who rest their salvation on an experience of the Holy Spirit.

An honest, humble spirit is the safest approach on either count. To be honest, the Bible never equates the gift of tongues with the baptism of the Holy Spirit. But neither does it ever say that a person must receive the "baptism" in the Holy Spirit to enter the kingdom of heaven.

The Holy Spirit is the sustainer of life; he is necessary for salvation. But "baptism" by its very nature is an experience.

Some people feel that God somehow invented the Holy Spirit on the Day of Pentecost and that salvation did not exist before that time. This is quite false. The Holy Spirit was active in a personal and in a sacramental way in Old Testament times.

He was active during the life and ministry of Christ, drawing men to Christ and opening their spiritual understanding to the deity of Christ. In fact, John makes it very clear that the disciples did not receive the Holy Spirit on the Day of Pentecost. In chapter 20, verse 22, he shows that Jesus gave the Holy Spirit to the disciples ten days before Pentecost, when he breathed on them and said, "Receive the Holy Spirit."

But on the Day of Pentecost, that small breath grew into a

mighty, rushing wind. The presence of the Holy Spirit filled the 12 disciples in the upper room and he filled the place where they were sitting, until he overflowed into the streets and the market places. One definition for the word baptism is "overwhelmed." The disciples did not receive the Holy Spirit on the Day of Pentecost, but they were overwhelmed by him. The kingdom was begun when the first disciple left all to follow Jesus. What came on the day of Pentecost was power to be witnessed unto Christ in all the world.

And we need this power to witness today. Most of us are only witnesses of what we have read in theology textbooks. A true witness is one who has personally experienced something. The charismatic movement should inspire every one of us to fall on our knees and plead with God for this same power of witness in every area of the church.

Dave McKay,
Queanbeyan, NSW.

Reply on Cathedral site development

SIR,—There are a number of statements which can easily be misunderstood in Canon Knox's letter of 18th May about the proposed Cathedral site development and I would submit the following facts to assist in a more accurate picture being available for your readers.

1. The annual net income from the operation of the building prior to the servicing of borrowings is estimated to be more than \$1,400,000. The normal method used to determine the efficiency of a proposed new building is to express this figure as a percentage of the capital cost and this calculation produces a result which would undoubtedly satisfy the requirements of the large property developers and investment institutions.

2. The anticipated initial annual surplus of \$295,000 after

Letters to the editor should not exceed 300 words.

payment of interest on the borrowings is based on a feasibility study which is conservative for several reasons. A higher surplus is quite possible, almost probable.

3. We agree with Canon Knox that inflation is a social evil but, being a developing country which participates in a world economy, some measure of inflation must be expected as part of Australia's future. We would certainly hope that the recent level in Australia can be reduced. If a modest figure of 2½ per cent per annum is allowed for the future, the net operating income from the cathedral site building will more than double in 30 years to about \$3 million.

4. It is true that principal repayments are not included in the calculation of the annual surplus figures but it is equally true that most loans for property developments of this nature are made on a basis which does not require principal repayments for at least the first five years. Canon Knox's suggestion of repayment by equal annual instalments over 25 years from the first year would be unsuitable for the cathedral site project and would not be expected by any potential lender.

5. Canon Knox's mathematics do not take into account compound interest which is a major factor in calculations of this nature. He suggests annual principal repayments of \$560,000 would be required each year for 25 years (this figure is based on a figure of \$14 million borrowings being necessary, but this is the total capital value of the project including land which of course is already owned and does not have to be borrowed). Canon Knox omits to mention that under this method at an interest rate of 9 per cent the interest would be reduced by more than \$50,000 per annum.

Moreover it does not take 50

years to completely depreciate a building at the rate of 2 per cent per annum. Obviously the 2 per cent compounds and if we assume a rate of 8 per cent per annum, the total cost is written off in 20 years. In practice the best course may be to defer depreciation until after the borrowings have been repaid when there would be no difficulty in writing off the total cost of the building in a period of say ten years.

6. Canon Knox's doubts about the future of the School are not shared by the Headmaster and the School Council.

7. We are confident that the project is financially viable and that it will prove of considerable benefit to the Diocese in the years ahead. It will provide much more suitable accommodation for diocesan offices and purposes, it will provide funds needed for the restoration of the Cathedral which are not

likely to be obtained in any other way, it will allow the Cathedral School to operate with modern facilities without having to meet the heavy capital commitments normally facing schools providing such facilities and it means that there will be an increasing sum available for other diocesan needs and the work of diocesan organisations.

Much preliminary planning of the building including the underground arcades and parking facilities has been completed and most of the necessary approvals have been obtained from the authorities. It is hoped to proceed with the next stage of detailed planning as soon as possible and we look forward with confidence to an early fulfilment of the direction given to Standing Committee by the last session of Synod.

G. B. V. King,
Chief Executive Officer,
Glebe Administration Board,
Sydney.

NZ REFERENDUM ON UNION: 16 YEAR OLDS TO VOTE

New Zealand's General Synod has decided to go ahead with plans for a referendum on the plan for union with four other Protestant denominations.

The referendum in all dioceses will be held in September and if successful, the union plan will be ratified by General Synod in 1974.

General Synod also decided to allow baptised 16 year olds to vote forthwith at parish meetings and elections of synodsmen. The decision will also give them the right to vote in the church union referendum in September. It is generally felt that they will vote solidly for union.

After a lengthy debate, a motion by Professor John Morton to permit ordination of women to the priesthood was defeated. Mrs W. Elliott, the only woman

on General Synod, supported the motion.

While General Synod was busy debating the question of union with other denominations, Bishop John Chisholm of the diocese of Melanesia which is represented on New Zealand's General Synod, told the synod that his diocese was busy drafting a constitution to form a province from the existing diocese of Melanesia. Anglicans in the diocese number some 70,000, Bishop Chisholm told the synod.

Persecution

REPORTS OF persecution of Christians and expulsions of missionaries are flowing in from the East Malaysian state of Sabah, formerly known as British North Borneo. The powerful United Sabah Islamic Association is pressuring everyone to convert to Islam.

(Christianity Today)

JEWISH SCHOLAR ON STATE OF ISRAEL

When one thinks in terms of a genuine Jewish state the sacred rights of the individual are guaranteed by a denial of the right of the majority to challenge those rights. The principle of absolute democracy, in effect an extension of the principle that "might is right," is annulled in favour of laws ultimately deriving their authority from principles enshrined in the Bible; and it is these principles which demand equality before the law for all rich and poor, Jew or gentile.

It is to them an act of cosmic importance; and refusal to regard it as such is still further evidence of Gentile insensitivity. So a non-Jew, like myself, who sees and criticises the moral and equitable shortcomings of the Zionist state, is unjustly branded with the colourful term, "anti-Semite."

RIGHTS OF NON-JEWS

The rights of non-Jews living in a Jewish state are emphasised no less than 36 times in various parts of the Pentateuch alone. Indeed, the Rev James Parkes, an Anglican scholar and writer, points out that it is only in the last century or so that the courts of the European democracies have begun to match the "sensitivity and compassion" of the rabbinical courts 1500 years ago.

This qualified democracy safeguards the constitution by giving the people the right to select their rulers from those morally and religiously qualified. If I were an Arab refugee my prayers would be for a speedy revival of a genuine Jewish state in Israel.

Having made his point about Israel being "much more than a political phenomenon" for most Jews, Mr MacLaurin then goes on to make a very disquieting allegation:

"It is to them an act of cosmic importance; and refusal to regard it as such is still further evidence of Gentile insensitivity. So a non-Jew, like myself, who sees and criticises the moral and equitable shortcomings of the Zionist state, is unjustly branded with the colourful term, 'anti-Semite'."

This aspect of the political power struggle in the Middle East to which Mr MacLaurin draws attention is probably the most dangerous of all the toxic ingredients in a highly volatile mixture. I say this not simply as an expression of personal disgust at the suggestion that anyone with so long and honourable a record of service to the Australian Jewish community as Mr MacLaurin could, even by a fringe group of radical Zionists, be so maligned.

COMMON DANGER

What must be recognised by all monotheists — Jews, Christians and Muslims — is that we all of us face a common danger from worldwide conspiratorial movements at both ends of the political spectrum; some of these, though posing as religious, are essentially neo-pagan.

If there is one single lesson to be learned from this century it is that anti-Semitism is never a "benign" tumour; it is a malignant growth that does not stop with Jews. I should define it as a psychopathological disease which psychiatry only now begins to understand. In religious terms it is more simply definable as a hatred of God which first turns its virulence on the Jews as the physical witness to the truth of Sinai.

This should never be confused with common prejudice, a social phenomenon that extends to all "lesser breeds within the law" and is, mutatis mutandis, likely to be encountered in Jewish circles as Christian. The relative helplessness of this social snobbery or xenophobia was im-

plicitly recognised by the Jews of Vienna in pre-war days who referred to it, with delightful irony, as "healthy anti-Semitism."

In recent years various well-meaning organisations and governments have attempted to force the pace of the desired state of acceptance of minorities, even at the level of private clubs and denominational schools.

This is a use of power which is not only demeaning for those who seek to benefit by it, but is counter-productive in so much as it is likely to turn good people against the trend for tolerance of difference when there is a dishonest application of the principle of equality by attempting to force entry into institutions which are essentially private and, therefore, to be regarded as an extension of a man's home.

By applying the term "anti-Semite" indiscriminately to include not only those who are merely social snobs at worst, but also, and more importantly, those who have taken up the cause of the Palestinian Arabs,

some Zionists, both Jewish and Gentile, have presented the real anti-Semites with the kind of prize the late Senator McCarthy handed to the Communists. As McCarthy made it virtually impossible to identify a Communist without being accused of "McCarthyism" so have these radical fringe Zionists contrived to create a situation under cover of which the "vilest anti-Semites" can pursue their work unmolested.

The most dangerous work of all is now being carried out in the Arab world where that notorious forgery, *The Protocols of the Elders of Zion*, has gained the widest acceptance, even among the educated.

Fortunately, there are Arabists and writers like Desmond Stewart (*The Middle East: Temple of Janus*), for example, who work to set the record straight. And it is in this category I should include Mr E. C. B. MacLaurin.

Mark Braham,
London.

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SATAN'S DOMINANCE is not necessarily evidenced by those gross sins or crudities of life that even the unregenerate may recognise and denounce. His control can be seen in pride and arrogance, in sophistication and social graces that look no higher than the accomplishments of man.

(L. Nelson Bell)

NEWS SPREAD

A bishop was very put out when on visiting a parish he found only three people in the congregation. "Did you tell them I was coming?" he asked the Vicar. "No, sir, but word seems to have got around!"

BIBLE CROSSWORD No. 54

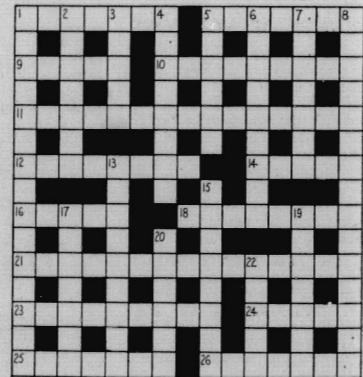
We will give a book for the nearest entries to Bible Crossword No 54, which should reach the office not later than July 10th. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- on the day of judgment men will render — for every careless word they utter (7) Mt 12:36.
 - Where is the scribe? Where is the — of this age? (7) 1 Co 1:20.
 - avoid disputing about words, which does no good, but only — the hearers (5) 2 Ti 2:14.
 - as they were returning, the boy Jesus stayed behind — (9) Lk 2:43.
 - he who does not obey the Son shall not see life, but the wrath of — — (3,4,3) Jn 3:36.
 - with the temptation will also provide the way of escape, that you may be able — it (2,6) 1 Co 10:13.
 - When he said to them, "back and fell to the ground (1,2,2) Jn 18:6.
 - any one hears my voice and — the door, I will come in to him and eat with him (5) Rev 3:20.
 - So Moses wrote this on the same day, and — to the people of Israel (6,2) Deut 31:22.
 - and move among them, and I will be their God and they — (5,2,2,6) 2 Co 6:16.

- and your wife — will bear you a son, and you shall call his name John (9) Lk 1:13.
- walk together, unless they have made an appointment? (2,3) Amos 3:3.
- So I took the thirty — of silver and cast them into the treasury in the house of the Lord (7) Zec 11:13.
- Thus it is written, that the Christ should suffer and on the third day rise from — (3,4) Lk 24:46.

DOWN

- Thus Abraham "believed God, and it was reckoned to him —" (2,13) Gal 3:6.
- all who heard them laid them up in their hearts, saying, "What then will this —?" (5,2) Lk 1:66.
- But the others said, "Wait, let — whether
- Elijah will come to save him" (2,3) Mt 27:49.
- Moses went back — his father-in-law and said to him, "Let me go back, I pray, to my kinsmen in Egypt" (2,6) Ex 4:18.
- all the days of Cyrus King of Persia, even until the reign of — king of Persia (6) Ez 4:5.
- live considerably with your wives, — honour on the woman as the weaker sex (9) 1 Pe 3:7.
- came in fear and trembling and fell down before him, and — the whole truth (4,3) Mk 5:33.
- You shall — your God, for it is he who gives you power to get wealth (8,3,4) Deut 8:18.
- and drove us out and this — " (5,2) Lk 1:66.
- But the others said, "Wait, let — whether



- But — are first will be last, and the last first (4,4) Mt 19:30.
- Let a man — himself, and so eat of the bread and drink of the cup (7) 1 Co 11:28.
- The sick man answered him, "Sir, I have no man — into the pool when the water is troubled" (2,3,2) Jn 5:7.
- the blind receive their sight, the lame walk, — are cleansed, and the deaf hear (6) Lk 7:22.
- to this — toil and strive, because we have our hope set on the living God (3,3) 1 Ti 4:10.

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(AT CORNER OF BARRACK STREET)

HOW TO LOSE YOUR FAITH

You can do it in ten easy ways:

- By striving for a highly intellectual approach to the simple teachings of Jesus.
- Love God and your neighbour. What could be simpler?
- By thinking that you alone have God's revelation and all others are lost.
- A Christian needs an open, seeking, tolerant mind.
- By treating church as a social club, where you attend respectably, pay moderately and organise busily.
- Church is for gratitude, fellowship, spiritual renewal and nearness to God.
- By putting Christ in a compartment opened only on Sundays.
- Christ, once accepted, fills your life and changes it.
- By keeping Christianity separate from making a living. Christ shows how to live totally.
- By criticising those who mix Christianity with world affairs. Christian ethics apply to all situations.
- By kidding yourself that your time is too valuable to bother with church responsibilities.
- What can be more important than serving God?
- By becoming a go-to-church-on-Sunday Christian.
- Going to church is just an hour spent in devotion because

you want to express your gratitude and joy in a full life in Christ.

9. By telling yourself that time is better spent in developing other areas of your personality than your spiritual life.

You can grow only in God's grace through the Holy Spirit in you.

10. By never letting your faith make a fool of you by defending the imperfect Church or by sticking up for what is right when most people are saying otherwise.

Jesus said: "I am the way, the truth and the life."

(From St. Matthew's Marryatville, Calendar.)

ARCHBISHOP UNDER FIRE

Salisbury (EPS). — The Anglican Church Province of Central Africa, which has just survived a threat from the church in Zambia to withdraw as a protest against the inclusion of the church in Rhodesia, now faces a revolt by Rhodesian clergy.

Zambian delegates to the Church Synod in Lusaka decided not to press for withdrawal. But in Salisbury, the Archbishop of Central Africa, the Most Rev. Donald Arden, who is Bishop of Southern Malawi, was accused of "blatant partisanship and fence-sitting" for his handling of the Synod.

Rev. John Gardiner, the spokesman for the Rhodesian Christian Council, which was

formed earlier this year to counter attempts "to use the Church and church bodies as instruments of revolutionary policy," said the Archbishop had vetoed a "vital resolution" calling on the province to reduce its annual contribution to the World Council of Churches.

He also criticised the Archbishop for using the term "freedom-fighter" in his address to the Synod. It showed "remarkable lack of sensitivity" towards the feelings of more than 40 per cent of the province, he said.

Jim Smith was an active, hard-working evangelist before he and his wife answered God's call to serve on the mission field. For years they served at Roper River and at Oenpelli for CMS.

Then he trained at Ridley College and was ordained in Sydney in 1956 for the diocese of Willochra and the Bush Church Aid Society. After a year at Ceduna, he went to Streaky Bay in 1957 and exercised a long and faithful ministry there. Since 1968 he had been rural dean of Eyre Peninsula.

Canons of Christ Church Cathedral in the diocese of Newcastle have formerly been appointed by the bishop, but under a new regulation, the recent synod of the diocese for the first time held an election for a canon made vacant by the forthcoming retirement of Canon Roy Hanington.

Following an exhaustive ballot by all the members of synod, the Rev. Norman Pullin, rector of St Andrew's, Mayfield, was elected to the vacant canonry.

Mr Pullin was ordained in the cathedral in Newcastle in 1939, following his training in St John's College, Morpeth. He has served the whole of his ministry in various parishes in the Diocese of Newcastle, and has served on many committees in the diocese.

Sudden death of rector of Streaky Bay

Rev Jim Smith, 54, rector of St Augustine's Streaky Bay, diocese of Willochra, since 1957, died suddenly in Whyalla Hospital on 2nd May last. He leaves a wife, Gladys, and two children.

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Then he trained at Ridley College and was ordained in Sydney in 1956 for the diocese of Willochra and the Bush Church Aid Society. After a year at Ceduna, he went to Streaky Bay in 1957 and exercised a long and faithful ministry there. Since 1968 he had been rural dean of Eyre Peninsula.

The emphasis on experience

EVEN IN THE Church, emphasis on experience appears to be making a theologically unhealthy comeback. God forbid that we should lapse back into the obscurantist mentality in which authentic spirituality is equated with being charged up emotionally.

Spiritual "highs" have their place in the life of the believer. But they should be regarded as the by-product of obedience — and not an inevitable by-product. The Church is not just for kicks. It has a very sober life-and-death mission.

(Christianity Today)

Books

OT classic reprint

CHRISTOLOGY OF THE OLD TESTAMENT by E. W. Hengstenberg. Kregel Reprint, 1970. 700 pages. US\$9.95

Ernst Hengstenberg laboured valiantly in the last century to stem the advancing tide of Higher Criticism and his book of that era echoes the controversies of his time. It is a great evangelical study of this important Old Testament theme, but understandably it is sadly astray in exegetical areas where philological precision or careful textual examination is called for (cf. his mistreatment of the "Shiloh" passage of Gen. 49.10).

Though he is so often defending positions which can be no longer regarded as tenable, his

JESUS FOR TODAY'S PEOPLE

THE JESUS GENERATION by Billy Graham. Hodder & Stoughton, 1972. \$1.55.

This book gives new zest to the mainline gospel. Here is realism, Christ-centredness, and a heart full of urgent love to persuade today's people to find the only way, the only truth, and the only life that satisfies and endures: Jesus.

Billy Graham addresses his own people and appeals to them on their own ground. We may readily translate his message into our Australian scene. We are not as far "behind" America in national ill-health as we think.

MAJOR RELIGIONS

WHO AM I? by Martin Ballard. Hutchinson Educational Ltd., 1971. 175 pages. \$3.05 paper, \$4.05 board.

Religion is seen as man's search for identity and meaning within the universe. A competent if brief summary of the major religions, drawing out some comparisons and similarities.

Well within the grasp of the secondary student. A completely objective study. Origins are shown as evolutionary rather than revelational.

The Christian will be disappointed that the uniqueness of Christ is played down, the virgin birth is ignored, the historicity of the resurrection is questioned, the authenticity of the miracles is doubted, and the life-changing power of the gospel is unnoticed.

George Pearson.

work is a model of careful evangelical erudition and anything which seeks to replace it from a conservative point of view in this century must come to terms with the force of most of his arguments.

W. J. Dumbrell.

WOMEN'S ROLE IN SOCIETY

WOMEN IN CHURCH AND SOCIETY: A Historical and Theological Inquiry, by Georgia Harkness. Abingdon Press, 1972. 240 pages. \$4.85.

This book is opportune following the recently publicised secular approach of the Women's Liberation Movement. The author is an ordained minister in the United Methodist Church in the USA and a lecturer and writer of some standing.

Her scholarly book, although somewhat liberal theologically, is highly recommended to those who wish to present a Christian view of the role of women in contemporary society.

Pat Nelson.

Australians also have a real generation gap, ample hang-ups, bad vibrations, apathy, despair and abandonment. We too encounter revolution, identity crisis, drug abuse and Satanism.

Billy Graham speaks directly to people enslaved in such sins. He evangelises with compassion, testimony and godly confidence: join the swing to Jesus; know His power and love and integrity. This is the only way to save ourselves and our race.

A most effective "theology of hope."

Hugh Prentice

MIXED DIET ON MAN'S DESTINY

MAN: FALLEN AND FREE. Ed. E. W. Kemp. Hodder & Stoughton, 1969. 189 pages. \$1.75.

In this symposium eight authors have combined to present nine essays (David Jenkins contributes two) on the nature and destiny of man as outlined in the Bible (essays by J. A. Baker and J. L. Houlden on Old and New Testaments respectively) and as reflected in modern poetry and novel writing and as understood by modern theology (esp. Tillich) and psychology.

Altogether this is a very mixed diet which the reviewer found unsatisfying. There is much in the volume which arouses interest and stimulates further thought but it displays a lack of biblical fidelity and theological robustness which, had it been in evidence, would have delivered it

Key Books

ACR'S REVIEW EDITOR INTRODUCES
IMPORTANT NEW TITLES:

AFTER THE APOSTLES, by John Foster. Anzea, Sydney, 1972 edition, 128 pages. This valuable paperback deals with the post-Apostolic period up to A.D. 200. Professor Foster held the chair of ecclesiastical history at Glasgow University and so brings to this period a detailed grasp of the resources. Further, he was for years a missionary and so fully understands the problems the infant church faced when it had to grapple with materialism and low ethical and moral standards. Thus, the book is significant for our times and should be read by all who are keen to see Biblical pattern influencing the church today.

LIVING CHURCHES, by John Williams. Paternoster, 1972. 144 pages. \$1.70. The author helps us to look at modern churches in the light of the New Testament pattern. But then he goes further and engenders concern for the kind of leadership offered in modern congregations. He sees local leadership and ministry as being of vital importance and offers many suggestions for the training and effective use of leaders in the local congregation.

OLD TESTAMENT TIMES by R. K. Harrison. Inter Varsity Press, 1971 ed. 357 pages. \$7.30. For the student of the Old Testament, this is a useful study of Near Eastern History as it helps towards a fuller understanding of the Scriptures. Cultural, sociological and archaeological discoveries are used to shed light upon the Old Testament narratives especially those which would otherwise be obscure. The work has been carefully planned and it makes pleasant reading for the general student. It would be valuable as an introduction to Old Testament times for those without previous reading in this field. It is copiously illustrated and its charts and maps are excellent.

Prayers for dead and ambiguity

PRAYER AND THE DEPARTED. A Report of the Archbishops' Commission on Christian Doctrine. London. SPCK, 1971. 92 pages. \$2.10.

This report from England should be carefully studied by all who are concerned with the revision of our formularies, as well as by those who are concerned with the subject in itself.

Nothing divides Anglicans more than this subject, and yet we are bound to continue consideration of how we can proceed with Prayer Book revision under pressure to include, or to exclude, prayers for the dead.

The English Commission con-

tained both Dr James Packer and Canon Michael Green, and the discussions and formulas arrived at under the genial chairmanship of Bishop Ian Ramsey of Durham are instructive.

The commission for instance suggests the following "as a form of words which could be used ex animo by Anglicans of all theological persuasion, although some will still deem it more expedient not to use intercession at all in respect of the departed: "May God in His infinite love and mercy bring the whole Church, living and departed in the Lord Jesus, to a joyful resurrection and the fulfilment of His eternal kingdom."

The principle here is that we ask only for such things as we are scripturally persuaded are in accordance with God's will and have not already been granted."

More evangelicals are likely to accept this formula than are likely to accept other suggested forms which "commend" the departed to almighty God.

Whether evangelicals would be happy with the other prayers (in-

cluding that which commends all men to God, including the dead, "that in them thy will be done") is another matter again.

In general, the concepts of commendation, and of "remembering before God," are unlikely to prove anything more than ambiguous terms. Yet the Report is a notable document, and deserves the attention of our own theologians.

D. W. B. Robinson.

'Tongues' in NT

NEW TESTAMENT TEACHING ON TONGUES by Merrill F. Unger. Kregel Publications, 1971. 175 pages. \$1.50.

An examination of modern glossolalic movement in the light of Scripture by a biblical scholar of unquestioned competence.

Unger shows that, while "tongues" were of special significance as a sign to the Jews of new racial groups being introduced to "New Testament Salvation", they were regarded by Paul as being one of the least important gifts of the Spirit, and that they would cease, as prophecy and knowledge were to be superseded, once that which is perfect (the completed, written revelation of God in the New Testament) is come.

He argues that the modern phenomena of "tongues" has no basis in Scripture, and could be attributed to "psychological suggestion or psychosomatic manifestations produced under high emotional excitability". He points out that it is a pagan as well as a christian manifestation, and can have no scriptural warrant as a sign of holiness but rather of childishness.

He argues that human experience must be judged in the light of God's Word. He suggests that Pentecostals are weak in this regard. A book that ought to be studied to assist in an assessment of the modern charismatic phenomena.

Keith Cole.

MAY ARREST A DRIFT

THE GROUND OF CERTAINTY by Donald G. Bloesch. Eerdmans, 1971, 212 pages.

The author is a professor of theology from Iowa, USA. In this book he argues that the truth of the biblical witness is self-authenticating being given to us through the miracle of faith.

He vigorously attacks various attempts to amalgamate faith and philosophy and seeks to show that the role of reason is to think about the Bible and from the Bible onwards. The book offers a number of perceptive surveys of traditions of thought and its chapters on faith and philosophy, the problem of evil and the meaning of truth are particularly interesting.

In the reviewer's opinion the central thesis of the book — the ultimacy of faith — needs fuller investigation. It is, however, a stimulating book which should do something to arrest the drift from biblical thinking in christian circles.

D. W. B. Robinson.

B. L. Smith.

Prof. Geering on the resurrection

RESURRECTION — A SYMBOL OF HOPE. By Lloyd Geering. Hodder & Stoughton, 1971. 256 pages. \$6.70.

The author, who came under fire in New Zealand for his unorthodox views of the resurrection of Christ, has given up his professorship at Knox College and taken a secular academic position. He has written this book to set out his views more fully.

The first third is called, "the collapse of an old tradition," and maintains that "the age-long tradition of the 'events' of Easter day, so old that it was caught up in the New Testament itself, can no longer be defended as an historical description of the resurrection of Jesus."

Confronted with the problem of accounting for this NT description, Professor Geering comes up with the long discredited theory that ancient myths of dying and rising gods, modified by Old Testament resurrection imagery, influenced the minds of the early Christians and caused them, in the first flush of impressionability, to transform their enthusiasm for Jesus as a figure of hope into actual narratives of appearances

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