

MAINLY ABOUT PEOPLE

N.S.W.

The Rev. A. R. Alcock, rector of St. Luke's, Clovelly (Sydney), has been appointed chaplain of St. Catherine's School, Waverley.

The marriage of Miss Wendy Moon, elder daughter of Mr and Mrs Trevor Moon of Eastwood, well known in Sydney diocesan circles, to Mr Peter Bayne, took place at St. Anne's Rvd, on Saturday, April 1.

We record with regret the sudden passing of Edward John Bosanquet, aged 11, second son of Dr R. E. and Mrs Bosanquet, of Sydney.

Following the installation of the Rev. Dr A. W. Morton as Dean of Sydney, the Archbishop has appointed the Rev. Wm. L. Walsh, as Acting Rector of St. John's, Darlinghurst, King's Cross.

C.M.S. missionaries, Mr and Mrs T. Neuhaus leave for Tanzania on April 15. Mr Neuhaus is to teach at the Alliance High School, Dodoma. Two C.M.S. missionaries from Pakistan arrived in Sydney on March 21.

They are Deaconess Shirley Harris and Miss Joy Wedge.

All C.M.S. missionaries at present on furlough in Australia will attend a Missionaries' Conference at Belgrave Heights, Victoria, from April 17 to 21.

The Rev. Ken Short leaves for South America on Wednesday, April 5. He will go on from there to see C.M.S. (U.K.) Home Base work at close quarters. He will return to Australia after spending a week in East Africa where he was a missionary for ten years.

Elsewhere in Australia

The Ven. C. S. C. Arkell, formerly Home Mission Secretary (Brisbane) has been inducted to the parish of St. Francis' Nundah.

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Big crowds for Graham Crusade

Evangelist Billy Graham opened his Campaign in Puerto Rico's capital city today before some 14,000 people in Hiram Bithorn Stadium.

The service started with an inaugural parade featuring 123 girls from local churches who carried world flags around the oval track at the stadium, bands, marching units, and other groups.

High government leaders, including San Juan mayores, Felisa Kincon de Gautier, brought greetings at the initial service. Senator Nipolito Marciano, also an outstanding Protestant layman here, read a Senate proclamation welcoming the Graham Team to Puerto Rico and supporting the Campaign effort.

Graham centered his message on the permanency of God, and 466 "inquirers" came forward in response to the invitation given after the sermon.

Graham preaching under a hot tropical sun, stood on an elevated lumber and steel platform above second base. Seated just behind him, in a choir loft shaped like an open Bible, was the 800-voice choir.

In his message, Graham said that many changes are taking place in the world today but that "the Bible teaches that certain things will never change."

He listed four unchangeables—the nature of God as to His wrath and love, the Word of God which is relevant to every generation, human nature which is in rebellion against God, and the way of salvation which demands individual repentance of sin, faith in the work of Christ on the cross, and open confession of having had a spiritual birth.

Earlier in the week, Graham was given a large welcome at San Juan airport, met the Puerto Rico press corps, addressed pastors, missionaries, and Christian workers on the island, and held a one-night Campaign in Ponce, the second largest city in Puerto Rico. More than 7,500 people braved rain to fill Charles Terry Park in downtown Ponce, Saturday night, with 325 coming forward as "inquirers".

The Billy Graham Puerto Rico Campaign continues through an Easter Sunrise Service Sunday, March 26.

GIBBS COURT—The opening and dedication of Gibbs Court, Nuffield Village, will take place on Saturday, April 8, at 2.30 p.m. The Hon. I. M. Sinclair, Minister for Social Services, will open the building and Bishop F. O. Hulme-Moir will dedicate it. The village is located in David Road, Castle Hill, N.S.W.

LAYMAN'S LOOK

—at obscene literature

A few readers may recall that among resolutions passed by the last Sydney Diocesan Synod one called for the appointment of a committee to examine the laws relating to obscene publications. Such a committee would be asked to make recommendations in the name of the Diocese to the Government.

It has already been intimated that during the current session of Parliament legislation will be brought down, and further, a hint as to the nature of this legislation was given. This was the possibility of restricting the sales of certain types of publications so as to prevent young persons from buying it.

No doubt considerable thought has already been given by the Government to the subject, and the knowledge that Standing Committee has now appointed a committee will be welcomed by churchmen who are impressed with the gravity of this topic.

Comment on the suggestion of restricting sales to adults is difficult at this stage when no details of how such restrictions would be policed are available.

However, this layman considers that to attempt such a control would be futile, and it is inconceivable that the Government does not realise this. In fact one suspects that the idea is only being given an airing at this point to test public reaction to it.

That the public is concerned is evident from the 70,000 signatures attached to last year's petition requesting the authorities to take effective action. The authorities should now be told that some futile "front" of ostensible but impossible-to-police sales restrictions is not going to satisfy those 70,000 citizens.

The Askin Government has already shown that it is vulnerable to pressure from powerful and vocal vested interests in the community. The sorry history of S.P. and TAB are sufficient evidence of this.

That there is an equally powerful and money-hungry group ready to pour the products of internationally known pornographic publishing houses into this country few would question. Let us hope that our leaders show more moral fibre in this matter which so concerns our nation's health.

BOOKS CONTINUED

● From Page 4

relevant presentation to children allowing for age variations. In short, a thoughtful and constructive criticism of a widely received work.

—T.M.

STREAMS IN THE DESERT—Volume Two, by Mrs Chas. E. Cowman. Zondervan, Grand Rapids, Michigan. Pp. 370, \$2.95 (U.S.A.).

This is a small book of daily devotional readings, a welcome addition to Mrs Cowman's first volume. "Comfort ye, comfort ye thy people, saith your God" must have been a command the author sought to obey with all her heart, for every page is devoted to bringing messages of encouragement and consolation to those in trouble and sorrow, and she draws freely on God's word to "speak to the condition" of many of His children.

—E. T. D.

I TAKE THEE: The Art of Successful Marriage, by Gordon and Dorothea Jaeck, Zondervan Publishing House, Michigan, U.S.A., 1967. Pp. 150.

The tone of this book can be discovered in the author's statement (page 17), "Marriage is the means of bringing more happiness to more people than any other human relationship. It is one of God's best gifts to men and women. It can bring some of the joy of heaven down to earth."

If it be thought that this statement betrays an idealism unlikely to be of any earthly use, the reader, if he proceeds, is soon convinced of the author's realism by such statements as the following: "All couples do have differences"; "Basic personality does not change with marriage, nor can marriage be expected to solve personality problems"; "Marriage does not remove us from vulnerability to life's difficulties and bring us only joys."

In between their idealism and their realism Gordon and Dorothea Jaeck share with the reader many important insights into the art of successful marriage as this

applies both to the primary unit, the husband and wife, and to the children born of the marriage.

The breadth of the book leaves something to be desired, here and there, with regard to details which, if included, could have been helpful. The style tends to be descriptive rather than analytical.

"I Take Thee" is written against the background of, and contains a statement of, the personal faith of the authors in Jesus Christ.

—G.B.

THE FORGOTTEN PEOPLE, by Norman S. Power. Arthur James Ltd., U.K. price 7/6, pp. 119.

Re-housing and new housing is a major operation in large cities all over the world. The author writes about the demolition of old houses and the building of new in Birmingham.

This is a book by a man with a "cause." He is concerned that in the plans for new housing, people are often forgotten. He writes with feeling and from experience. Canon Power does "not see the Kingdom of God in terms of social service" but he believes that "the Kingdom begins by the response of the human mind to the vision of Christ of a world in which God's loving will is done."

Read the book with this thought and you have some appreciation of the case Canon Power presents. He is concerned about people, about people in a community, about the Christian community. What he has to say about Birmingham is just as true in Sydney.

—K.R. LE H.

Nelson Cathedral completed

Christ Church Cathedral, Nelson (N.Z.), begun in 1925, will be dedicated on Sunday, May 28. A plaque will be unveiled by the Governor-General, Sir Bernard Fergusson whose father, Sir Charles Fergusson, laid the foundation stone in 1925.

The completed building will seat 1,200 people.

THE AUSTRALIAN CHURCH RECORD

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APRIL 20: April 13

Pearl Harbour revisited

Mitsuo Fuchida led the air armada that attacked Pearl Harbour on the morning of December 7, 1941. He fired the signal flare unleashing the armed might of the Japanese against the American military base in Hawaii. The raid killed 2,409 Americans and smashed eighteen warships and 300 aircraft.

Twenty-five years later, Fuchida was back in Hawaii—as a Christian evangelist. At a prayer breakfast in Honolulu sponsored by International Christian Leadership, he said:

"When I came to Hawaii twenty-five years ago, I was your enemy. Now I am your brother in Christ."

Fuchida, now 64, told of his conversion as a result of reading the Scriptures and said he believes God spared his life so he could "witness to the Lord's grace and forgiveness."

In 1941 he was a commander in the Japanese Navy and in charge of the training for the Pearl Harbour operation. He piloted the lead plane that gave the signals for the attack.

After Pearl Harbour, Fuchida is said to have faced almost certain death in combat at least six times. Of the seventy officers who led the Pearl Harbour bombing, he is the only one still alive, according to a report by Baptist Press.

Fuchida appeared at the breakfast with evangelist Billy Graham, who was en route to Vietnam to spend Christmas with troops.

—Christianity Today.

Student's united witness in London

Students from Oak Hill Theological College and the London College of Divinity held an open-air witness in Trafalgar Square, London, recently. Workers visited the West End, Piccadilly Circus, Tottenham Court Road and Leicester Square giving invitations to the meeting Oak Hill students organised follow-up counselling for inquirers.

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THE AUSTRALIAN CHURCH RECORD

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OPPOSITION MOUNTS IN N.Z.

Restrictive Holy Communion legislation deplored

A WELL-ATTENDED meeting under the chairmanship of the Rev. M. L. Underhill, Dean of Christchurch, recently registered its firm protest against General Synod legislation which was designed to keep non-Anglicans from our communion tables.

In a comprehensive paper, the Rev. W. D. Harding outlined the history of the confirmation rubric.

He showed that it was intended as an internal discipline of the undivided Church of England but not to keep out "outsiders."

The meeting was called by Canon R. A. Carson, Vicar of St. Aidan's Bryndwr to inform clergy and laity about

the restrictive effect of the legislation.

The biblical basis for the confirmation rubric was dealt with by the Rev. Lester Pfankuch and he quoted Professor G. W. Lampe: "Confirmation is the rite for whose administration we cannot find direct scriptural instruction." Another speaker was Miss M. Mullan, Headmistress of St. Margaret's College.

Canon Carson pointed out that the legal appeal was being supported by clergy and laity of every tradition within the N.Z. Anglican Church.

It will be remembered that the last General Synod declined to pass a resolution which many felt would have this same restrictive effect. The Archbishop of Melbourne in his last synod charge took a view of the rubric which is in line with Anglican practice since 1662.

Commission on evangelism

EVANGELISM in modern Britain is being studied by the Evangelical Alliance Commission on Evangelism. This commission was set up in response to a resolution of the National Assembly of Evangelicals last October.

One or two more members may still be appointed, but the commission has begun its work and hopes to submit a report to the National Assembly which is due to meet in the autumn of 1968.

The terms of reference are wide, and the commission is attempting to isolate various difficulties and examine radically the whole concept of evangelism and church growth in a modern, technological environment.

It is not limiting its study to mass evangelism or any other specialist area of evangelism; its concern is to see how every church and every Christian can share in this task. It is hoped that its findings will provide a blueprint for evangelism for the 1970s and 1980s.

The commission is divided into a working group, which meets monthly, and a larger reference group, to which the smaller specialist groups report.

The subject has been divided into "practical," "sociological" and "theological" areas of study.

The membership of the Commission on Evangelism is as follows: Chairman, the Rev. David Pawson (Baptist). Work-

ing Group; Mr W. E. Andersen (Lecturer in Psychology, Sydney, Australia, at present in Britain); the Rev. Ron Davies (Tutor, All Nations Missionary College); the Rev. Bryan Gilbert (Baptist); the Rev. John Lancaster (Elim); Miss Anne Long (Tutor, Mount Hermon Missionary College and Secretary to the -Working Group); Miss Anne Quilliam (Church Pastoral-Aid Society, Women's Action); the Rev. Henry E. Roberts (Church of England). Reference Body: the Rev. R. Loy Barker (Church of England); the Rev. John L. Bird (Baptist); Mr H. F. Deeks (Shop Steward); Mr Martin Higginbottom (Evangelist, Outreach Industry); Dr James M. Houston (Christian Brethren, Lecturer, Oxford University); the Rev. R. Peter Johnston (Church of England); the Hon. Crispin Joynson-Hicks (Solicitor; Chairman, Pathfinders, Church of England); the Rev. Derek J. Prime (President, Fellowship of Independent Evangelical Churches); the Rev. Gavin Reid (Church Pastoral-Aid Society); the Rev. W. T. H. Richards (Assemblies of God); Mr Leith Samuel (Above Bar Church, Southampton); the Rev. David Sheppard (Mayflower Family Centre); Mr Don Summers (Evangelist); Mr Jack F. Wallace (Solicitor, Member of Church Assembly); Dr Verna Wright (Medical Research Scientist).

Polynesia lies in the province of New Zealand and so the Archbishop of New Zealand, the Bishop of Auckland and others will join in the consecration at St. Paul's Nuku'alofa, Tonga, on 27th August next. The new bishop will continue to live in Tonga. I was soon to meet his daughter at lunch.

We chatted about many topics briefly but at more length about the new N.Z. liturgy which the diocese is now using and he gave Geoff and me copies of it. Since Geoff is very interested in liturgical developments since Vatican II, we found we had very much in common.

The language used in worship is a special problem in the diocese for as well as English, Polynesian languages and Hindi, the diocese also embraces certain French Polynesian territories.

There were seven at the lunch table, including two Polynesians and I sensed that it was a real family although the bishop is single.

EDITOR INTERVIEWS BISHOP IN POLYNESIA

THE taxi drove us out of the Suva shopping area, up the hill past the impressive first portion of Holy Trinity Cathedral and turned into Disraeli Road. I indicated Bishop's House to the driver and he pulled up and let us out.

The Rev. Geoff Dickinson, of the Catholic Education Office, Sydney, and I, were chaplains for an Easter cruise on which we had seen little but the raw edge of cyclone "Glenda."

Bishop John Vockler, formerly assistant bishop of Adelaide, had generously invited us both to lunch at Bishop's House. He had also agreed to give me an interview for the Church Record.

As we sat sipping cool drinks with the Bishop and Mrs Williams, his chaplain's wife, my mind went back to the war years when John Vockler had been catechist at St. Bede's Drummoine in Sydney and a matriculation student at Moore College.

We talked about the years in between and the five years of his present episcopate.

He had only been in Bishop's House 60 days out of the past 365. He told how much he was looking forward to the consecration of the Tongan, Canon Fine Halapua, as assistant bishop.

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SELF-SUPPORT

After lunch the bishop and I went into his study. Books were everywhere, perched in lurching piles on every available piece of furniture. Certainly he needs a secretary, to prevent him being suffocated under mountains of books, if for no other purpose.

Bishop Vockler told me that self-support and indigenous control of the Church was being greatly hampered by lack of secondary education.

One third of the present clergy

are indigenous and within ten years they should all be so. By then, he felt, they should also have their own bishop. However, for a much longer time, the diocese would need expatriate specialist staff for theological teaching and other purposes.

The majority of the house of laity in synod was already indigenous.

THEOLOGICAL TRAINING

In one important sense, the College of St. John the Baptist is unique. It has 13 students and a full-time staff of four. Its staff-student ratio would be the envy of any theological college.

The bishop is keenly interested in theological teaching and has allowed his diocese this one luxury. It is a commendable one.



Bishop J. C. Vockler

The staff consists of three clergy; one from the U.S.A., a Canadian and a Samoan (who has a B.D.) and one woman who teaches English and Greek and has degrees in arts and music. The bishop hopes to export graduates from the College to work in New Guinea and Melanesia.

I asked the bishop about M.R.I. support for the diocese and he told me that Toronto had adopted a number of projects involving his diocese.

He sadly related that \$240 only had been received out of all that had been hoped for.

The diocese of Auckland had built quarters for married students at the theological college under M.R.I. Although most of the support of the diocese comes from N.Z., Canada, the U.S.A. and the U.K.

The main concern of the diocese is the evangelisation of the Indian population. Of about 800,000 people in the diocese, over 500,000 are Indians. Of these, 85 per cent are Hindus and 7 per cent Muslim.

The Polynesians have been thoroughly evangelised by the Methodists. It is quite obvious to

any visitor that the Indians are the dominant people in the islands and it is also plain that they constitute a field ripe for evangelism.

The Rev. Geoff Sexton of Adelaide drove us back to the ship. He declined my invitation to come aboard because he had to go out to a village to counsel an Indian woman whose husband was insisting that she leave the Church and resume Hindu practices.

I was reminded of what I had often noted in other heathen lands, that in this context it is hard to win souls for Christ and it is harder still to shepherd them.

Suva is a bright, clean, bustling port which the tourist always thoroughly enjoys.

In a certain sense it is solidly British and there are Australians everywhere too. But just beneath the surface lies the starkly heathen society, dominantly Hindu.

While the Methodists have had outstanding success with the Fijians, to a watchful observer (and I have now paid three visits to the main island) it appears that the other Churches haven't begun to scratch the surface.

Something far more direct, adventuresome and demanding is required than the present framework of institutionalised religion which the Churches appear to be attempting to build.

My one regret was that cyclone "Glenda" changed the ship's itinerary. Had I been there on the Sunday, I could have accepted the bishop's invitation to go to a Melanesian village and preach to the congregation.

NEW LITURGY

Sydney churchpeople are being given a good chance to look at the Prayer Book experimental services at St. Bedes, Drummoine on Friday April 28 at 7.30 p.m.

We congratulate the Anglican Church League for organising it and for the quality of the leaders chosen for the conference. They are the Rev. Bill Lawton, Rector of St. Jude's, Dural, and former Moore College lecturer; Dr Garth Hastings, a scientist and a senior lecturer at the University of N.S.W.; and as chairman, Canon Don Robinson, a member of the Prayer Book Commission, and Vice-Principal of Moore College.

The conference will help people to be informed on what we are aiming at as we experiment in new forms of worship and on what principles we should proceed. St. Bede's is close to public transport and should be a focal point for concerned Sydney Anglicans that night. Questions will be welcomed.

IN LOVE WITH THIS PRESENT WORLD

IN the March 23 issue of ACR we carried a thought-provoking article by the Rev. David Crawford, of St. Mark's, Malabar, N.S.W., under the title, 'WE'RE HERE BECAUSE WE'RE HERE'. Mr Crawford has now written an equally provocative sequel to his first article. . . .

In the previous article I stated that the congregation exists for worship and for witness; it is a community experiencing a new life in God, and expressing this life in the world.

Having considered something of the church's "self-life," I want now to consider the congregation's life in the world—"Telling the Good News and demonstrating it with actions . . . in the power of the Holy Spirit."

WHERE IN THE WORLD IS A CONGREGATION?

Of course, the people of God who gather for worship cease to be a "congregation" when they go their separate ways home. They don't really live in the world as a congregation, but as individual Christians. They face the world as a congregation only when they act as a body in the community.

Yet even the individual Christian bearing his witness for Christ should be conscious of his solidarity with the whole Body of Christ.

In the congregation he has drawn resources for his daily encounter with the world; and their prayers support him now; and to the congregation he returns, sharing his testimony and confession, and renewing his spiritual strength in mutual ministry.

If his "church life" (and particularly his participation in the Holy Communion) doesn't mean this for him, then what is its reality or value?

I remember vividly a man in our Tea-time Bible Study sharing his problem as Secretary of a big Company, and the group's promise to pray for him as he made his decision the next day on a question of Christian principle. That man, and that group, became aware of a new spiritual dimension they had moved into.

Why must most of the truly valid congregational experiences take place in our smaller groups rather than in our normal congregations? And because the answer is pretty obvious, aren't our smaller groups a truer expression of congregational life; and wouldn't our parish structure be more dynamic if it were broken down to house-size for its regular on-going life, uniting at intervals as "the parish"?

For a Christian must be able to depend on his life in the congregation to help equip and sustain him in his witness in the world.

WHAT IS A CHRISTIAN'S WITNESS IN THE WORLD?

Nothing more nor less than incarnating the life of Christ in every situation; to give expression to Christ's attitudes, to act in Christ's place—and to do it not by quoting, but by being. Christ doesn't come through

us much in quotations ("preaching religion") but is lived out through us ("Christ lives in me"). He comes through in the whole pattern of our behaviour, and in the ready service that we offer out of love to those in any kind of need.

We believe that Christ alone gives validity, meaning and purpose to life, and as others recognise the Christ-quality in us and ask us to "account for the hope that is in us," we give our defence with gentleness and reverence.

But this doesn't mean that the Christian will never take the initiative. There are many opportunities given to us in conversation to share the Good News with others.

And of course our "preaching" will be free of the clichés and jargon that mean so little and are so off-putting, especially to non-churchgoers. Bishop L. W. Brown, formerly of Uganda, writes of the need to "indigenize the Gospel in the new technical culture."

The Bishop continued, "If Christians accept the new world culture, and while being in it and part of it, try there to live out and think out the old images and find out the new we need."

The Christian laymen is in the strategic position of being able to translate the Gospel to his contemporaries from within their own situation, and thought-form. It is for this ministry he needs equipping.

BUT WHAT OF THE CONGREGATION?

Does the congregation, as such, have a recognisable identity in the local scene? The individual Christians from a local Church witness over a wide area—some in their home and street, some in the city, some in centres of industry, some travel . . . and perhaps, for the employed, where they work is more significant to them than where they live—there they are closely identified with those who share their work.

Yet for all of them their local community is still the common denominator; this they share with the rest of the congregation who live there, and with them they must share the responsibility for making known Christ's love and God's purposes. Their witness here is not just as individuals, but because they have a corporate form they make a corporate witness.

Whatever the congregation does or does not do about it, the local community makes some judgment about them—so they need to be concerned about their witness.

The difficulty here is that while the Christian individual has an established relationship with those to whom he is wit-

nessing, the local congregation hardly has the same relationship with the community.

We may plan evangelistic outreach of various kinds, yet somehow, in the continuing situation of the parish, this only has reality within the context of a relationship.

There is no use preaching love unless we are living love; and the community has to be shown the genuineness of a congregation's love.

Canon Ernest Southcott has said that our main concern for individuals has been much too often as "pew fodder"; we have been more concerned with the success of the Church than with loving people for themselves.

Bishop Ting of China is quoted as saying "In the last few years Chinese Christians have come to see how much we really lacked love. If you do not find people lovable, you cannot really want them to be evangelised; and if you do not really want to evangelise them, God cannot put his word into your mouth. And to the people whom we do not love, the things we say cleverly do not seem worth saying."

It is not surprising, then, that the ministry of Jesus Christ is described in the New Testament as: "preaching the Gospel of the Kingdom, and healing every disease"; nor that he sent out his disciples to "heal the sick and say 'The Kingdom of God has come near you!'"

The Gospel was presented in the context of loving service, and this must ever be the relationship which gives the Gospel reality.

THE CHURCH'S RELATIONSHIP WITH THE COMMUNITY.

The congregation is under pressure to be active in society: "the love of Christ constrains us."

Down through the Church's history this has found expression in a great variety of social activity, and it would be a pity if the term "social Gospel" continued to be used these days in a derogatory sense.

The Gospel HAS social implications which are unavoidable, and in fact provide the context for its message to be presented.

Let a local congregation once lower its guard and be open to the community around it—once take its attention off its own Sunday Offerings and Attendances to see the real needs of real people outside; once free its ears from the strains of holy chant and hymn to hear the heart-cries of confused souls; once be willing to say honestly "we are among you as those who serve; not to be served, but to serve and give our LIFE . . ." and that LIFE can never be quite the same again.

This is not a program for congregational expansion, or for success in any terms. It is an invitation to be worked to death, to be crucified for your troubles. "It is the way the master went, should not the servant tread it still?"

We are in danger of being obsessed with the desire to succeed. Indeed, as George Webber says: "by their very nature our modern institutions are called to succeed. They CANNOT AFFORD TO FAIL, and institutional self-interest quickly becomes the sole

criteria." If we were obsessed with the desire to serve in the divine spirit, rather than succeed in the worldly spirit, the pattern of our congregational life might be very different.

THE SHAPE OF OUR PARISH.

Specifically, for example, the style and location of our building may be different.

In what ways can we serve our community; where would we be best located to serve; what buildings would we need to achieve this most efficiently . . . (Is it always best to build a conventional Church-and-Hall, to suit our own peculiar needs, and to locate them cosily in the residential dormitory?)

The range of our activities may be different. How can 20 women best serve in Christ's name; how can 20 men best serve? What is being done here for home-invalids for working wives, for club-casualties, for retarded persons, and on the P. & C. and Progress?

How can our people and facilities best be used? (Is it always by having a Guild, M.U., C.E.M.S., Bowls Night . . . to absorb the interests and energy of our parishioners?)

The conduct of our Services might be different. As we come before God with a community's needs on our heart, how can we actually express this in the liturgy; how can we offer up our time and sweat and tears, our failures and successes, and bear one another's burdens in mutual ministry?

By what means can the recreating power of Christ be most effectively mediated to us in our worship? (Is our formalised evangelical ritual capable of achieving the reality we desperately need?)

And our Church Committee agenda may be different too. Perhaps here is a legitimate point of reference: What indication is given by our monthly Committee Meeting that the people of God in this parish are bent on "telling the Good News in the World, and demonstrating it with actions . . . in the power of the Holy Spirit."

IN SUMMARY.

As people who love the Lord our God with all our hearts (individuals in our scattered vocations, or a congregation in the local community), we must love our neighbour as ourselves—establishing a relationship of which the Gospel is the explanation.

Through its specialist services the Children's Special Service Mission, the Inter-Schools Christian Fellowship, and its publishing house—the Scripture Union—serves the Church world wide.

When the International Conference meets in Switzerland in May, there will be delegates of the movement from 65 countries, representing one and a half million people, who read the Bible with the help of Scripture Union in 150 languages.

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EDITORIAL

STATE AID AGAIN!

The chronic financial ills of the divisive Roman Catholic school system are front page news once again. The Roman Catholic Education Officer has instructed its headmasters to dismiss lay teachers who refuse to terminate the salary agreements already made for 1968 and the following years. Lay teachers at two Roman Catholic Schools held one-day stoppages to discuss the failure to honour salary agreements.

This graphic story of the financial and organisational crisis in the Roman Church's separate school system is nicely timed for the Bathurst by-election and is calculated to have its maximum influence upon the next State Elections which some observers consider may be held long before April-May, 1967 (the outcome in Bathurst will largely determine when).

The current campaign is seen as Rome's maximum thrust following the failure of Bishop John Cullinane's efforts last November to persuade the N.S.W. Minister for Education to increase the current scope of State Aid.

Press reports indicate that many Roman Catholic parishes have refused to accept their quotas towards meeting the large education deficit. They have thrown the issue right back to the Bishops to extort the necessary funds from Governments.

This "Crisis in Roman Catholic education" is not restricted to N.S.W. IT IS AUSTRALIA-WIDE. If the N.S.W. Government yields to the pressure and extends State Aid to include subsidies for teachers' salaries, similar pressure will be exerted in the other States.

Some cynical politicians argue that it is "cheaper" to give Rome a percentage of her never-ending demands than to pay for the education of all Roman Catholic children in the Public School system which accommodates the vast majority of Anglican children, for example.

To yield to the current Roman Catholic pressure means pouring more Government money into an ailing private system without any guarantee that these funds will provide efficient education.

Rome's claims are still as invalid as they have been since 1880. Public apathy is the changed factor in the situation.

effectively mediated to us in our worship? (Is our formalised evangelical ritual capable of achieving the reality we desperately need?)

And our Church Committee agenda may be different too. Perhaps here is a legitimate point of reference: What indication is given by our monthly Committee Meeting that the people of God in this parish are bent on "telling the Good News in the World, and demonstrating it with actions . . . in the power of the Holy Spirit."

When the International Conference meets in Switzerland in May, there will be delegates of the movement from 65 countries, representing one and a half million people, who read the Bible with the help of Scripture Union in 150 languages.

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100 YEARS OLD

This is the Centenary Year of the Scripture Union.

It is just 100 years since a group of men in London tried out some rather radical ideas presenting the gospel to children. The Children's Special Service Mission was born. And the next year, 1868, Josiah Spiers gathered children together on a beach at Llandudno, Wales, and told them stories of the love of Christ. This was the forerunner of beach missions the world over.

Children were led to a personal faith in Jesus Christ and needed to be strengthened by reading the Bible, so the Children's Scripture Union was started.

But there was soon demand for adult reading guides as well. By 1880 a Scripture Union Branch had been established in Parramatta, N.S.W.

Through its specialist services the Children's Special Service Mission, the Inter-Schools Christian Fellowship, and its publishing house—the Scripture Union—serves the Church world wide.

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LAMBETH'S CHANGED VENUE

THE next Lambeth Conference will move from Lambeth Palace to Church House, Westminster. It will meet 25 July to 25 August, 1968.

In addition to diocesan invitations has been issued to all coadjutors, assistant and suffragan bishops. It is expected that over 500 will attend and Lambeth Palace, the London residence of the Archbishop of Canterbury, has no meeting place for such a number.

For the first time, bishops will be accompanied by consultants to advise them in their deliberations. Observers from other churches are also being invited.

Episcopal Secretary to the conference will be the Executive Officer of the Anglican Communion, Bishop Ralph Dean, Bishop of Caribou, Canada.

The major theme will be "The Renewal of the Church" and attention will be directed to three areas; faith, ministry and unity.

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NEW COMMISSION ON DOCTRINE PLATFORM

The Archbishops of Canterbury and York have set up a body to be known as the Archbishops' Commission on Christian Doctrine.

The Commission has the following terms of reference:—"To consider and advise upon doctrinal questions submitted to it from time to time by the Archbishops and to plan, when desirable, the investigation of questions by other groups." The Bishop of Durham, the Right Rev. Ian Ramsey, will be chairman.

The new commission will be a permanent body whose membership will change from time to time, and the Archbishops will refer tasks to it as needs may arise.

The first task assigned to the commission is:—

SAMS annual meeting held

THE Rev. Dr Keith Cole, guest speaker at the annual meeting of the Australian Association of the South American Missionary Society, warned the Society not to hold on to the indigenous Church too long.

To refuse to hand over leadership to local leaders was a great mistake in missionary strategy, he said.

Dr Cole is Vice-Principal of Ridley Theological College, Melbourne.

He based many of his remarks on his own experience of missionary service in Kenya as principal of a theological college and as an Archdeacon under the first African diocesan bishop in the country.

He said, "There are three factors in the changing world scene that missionary societies must be aware of. The first is the population explosion, because of which the present population in South America of 146 million might rise to 500 million by the year 2000. While the Christian Church is growing, it is not growing proportionately."

"The second factor in the world is militant Communism. Millions in South America have lost contact with all forms of the Church and even the Roman Church admits a silent rejection of their doctrine on all sides."

"Communism has a doctrine of historical determinism—they believe that by a dialectic that goes on, the Communist faith will win. They are prepared to work for it, and to die for it."

"We also have a faith that is based on historical determinism—when in the fullness of time Christ came. We believe that God is fulfilling His purposes in world history."

"The third factor in the changing world scene is the reform movement within the Roman Catholic Church, such as the encouragement to read the scriptures in the vernacular. We have a tremendous opportunity in South America today for ecumenical dialogue as well as for the proclamation of the Gospel."

In the business session at the annual meeting, 23 members were elected on to the General Committee of the Association, including two new members, Mr R. G. S. Glasville and the Rev. N. K. Macintosh.

The Treasurer, Mr A. E. Brennan, moved adoption of the financial statement showing income for 1966 at \$16,370.

The Treasurer, Mr A. E. Brennan, moved adoption of the financial statement showing income for 1966 at \$16,370.

"To consider the place of the Thirty-Nine Articles in the Anglican tradition and the question of Subscription and Assent to them."

The Archbishops have set up the commission after wide consultation which has led them to understand that there is a considerable wish within the Church of England for a Doctrinal Commission, and that such an appointment at the present time would be of real service to the Church. A previous Doctrinal Commission was appointed in 1922 with a single task and produced in 1937 its report entitled "Doctrine in the Church of England."

The first members will hold office for five years. The chairman is the Right Rev. Ian Ramsey, Bishop of Durham. Among the members we notice the Rev. Dr J. I. Packer, Warden of Latimer House, Oxford, and the Rev. Michael Green, Registrar of the London College of Divinity. There are 17 members altogether.

Boys honoured

The Chief Justice of the High Court of Australia, Sir Garfield Barwick, a Director of the Royal N.S.W. Institution for Deaf and Blind Children, will present Life Membership certificates to 24 boys of St. Andrew's Cathedral School at a short ceremony to be held in the St. Andrew's Cathedral Chapter House at 9 a.m. on Friday, March 31.

These presentations, to representative boys, mark the raising of \$19,870 over the past eight years by the boys of St. Andrew's School.

Ghana Churches go ahead

A marked increase in the numbers attending church in Ghana since last year's "coup" was attributed recently by the Bishop of Accra, the Rt. Rev. Richard Roseveare, to "natural reaction against the public neglect of God for as many years."

The Bishop, himself a victim of the Nkrumah regime in 1962, when he was expelled and denied re-entry for more than three months, was speaking at a service in Accra Stadium marking the first anniversary of the coup. The stadium was made available by the Government, who also provided the Ghanaian Army band to lead the singing.

Referring to President Nkrumah's attempted isolation and later control of church leadership, Bishop Roseveare said, "History teaches us over and over again that you can force a man to fear, but you cannot force a man to love. You can force a man to conform but you cannot force him to believe."

Warning against placing undue emphasis on "the numbers game," the Bishop reminded the thousands of Protestants attending the rally that "It is not the quantity but the quality of the faith that counts."

C.E.N.

The Archbishop of Melbourne has announced the following appointments. The Reverend L. Burgess, formerly Vicar of St. Alban's, West Coburg, to St. George's, Queenscliff, as from April 23, 1967;

Notes and Comments

A-C PANIC

A number of conservative Anglo-Catholic clergy in Australia purport to have made a discovery about the experimental "Modern Liturgy." In their view it permits a receptionist view of the sacrament of Holy Communion but excludes their own Anglo-Catholic view. They contend that the 1662 liturgy permits both views.

We neither share their panic nor subscribe to their views of either liturgy. But the extent to which they take themselves seriously can be gauged by the behind-the-scenes attempts to have General Synod's approval of the experimental use negated.

We are not over-enthused of this experimental Modern Liturgy but we feel strongly that this is not the time to withdraw permission for its experimental use.

ROMAN CATHOLICISM IN HOLLAND

Traditionally the R.C. Church in Holland has been very conservative but, today, the same Church is leading the field with changes in doctrine and practice. Matters of mariolatry, celibacy and birth control are being freely discussed and the old order shaken.

There is no doubt that the current position has caused a lot of difficulty with the Pope and the Curia but traditional rulings are not enforceable at the moment.

Warnings to the Dutch divines have been given while Cardinal Alfrink of Utrecht is trying to hold the balance by encouraging change without breaking the bounds of Rome. He says on the movement: "It is always good for the Church to move forward, never good when it comes to a standstill."

One concern for evangelicals is that the reformers of Holland seem to be not only querying the authority of the Church but the authority of the Scriptures also.

NELSON REPLIES

Last month in this column we asked what had happened to the once evangelical diocese of Nelson, N.Z., that its synod had approved unanimously a liturgy that contained prayers for the dead. We pointed out that English evangelicals resisted this innovation with all the power at their command.

The Bishop of Nelson (the

Right Revd. P. E. Sutton) replied at length to our comment in "Church and People" (23/3/67). The Bishop spoke of our "temerity" to call in question the Catholic and Reformed faith of a diocese in New Zealand.

ENTHONEMENT SERMON

The Bishop went on to quote from his enthonement sermon in August 1965 when he said:—

"Because I am called to rule as your servant in Christ, I will not tolerate the party spirit, the Pharisaism that weakens fellowship and cheapens ministry."

I referred, he goes on, to the bitterness of past centuries. "The fires of those old battles may smoulder in a few hearts. Satan does his best to fan them into flame. But Christ calls us to a great and holy unity. He calls us to life that is Catholic in its love of Word and Sacrament, in the ordered beauty of worship, Evangelical in its fearlessness and personal commitment."

"I stand by those words" concluded the bishop. "Any attempt like that of the Australian Church Record to divide my clergy and people, will be scorned by loyal Anglicans on both sides of the Tasman."

But what is a loyal Anglican? Is not the desire that Anglicanism should conform to the Gospel, the true loyalty? Anglicanism, which is based at every point in the Gospel, will last till doomsday. But Anglicanism which makes Anglicanism itself the centre of loyalty, has a very short future.

AUSTRALIAN LINKS

The Bishop acknowledges the many links between evangelicals in Nelson and Australia from Marsden down to Hulme-Moir. Thousands of our readers throughout Australia cherish these links.

Many of them, as well as many evangelicals overseas, share our concern that prayers for the dead were accepted unanimously. As English evangelicals pointed out in their opposition in the House of Laity debates, it undermines the great Anglican and reformed doctrine of Justification by faith only.

Our concern is certainly not allayed by the bishop's article in question. It contained not a word about prayers for the dead or about Nelson synod's unanimity on this vital question. We would still like to know what has happened to evangelical opinion in the diocese of Nelson.

Gospel truth rests on knowledge and knowledge rests on teaching, sound persevering, painstaking teaching. Hosea 4; 6; 6; Malachi 2:7; 2 Timothy 2: 24.

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The school curriculum comprises thorough religious teaching in accordance with principles of the Church of England, with a sound, general education under a thoroughly competent staff.
For full information, apply to the Headmistress of the school desired.

Graham executive appointed

WITH the 1968 Billy Graham Crusade in Australia less than one year away the pace of pre-Crusade activities is increasing. An executive committee has now been formed in N.S.W., to be known as the Billy Graham Crusade 1968 Committee.

President is the Anglican Archbishop of Sydney, the Most Rev. M. L. Loane and the Chairman is Bishop R. C. Kerle, Anglican Bishop of Armidale, N.S.W., who has been Chairman of the United Churches Evangelistic Committee, which took part in the invitation to Mr Graham to return to Australia.

Others on the Crusade Executive are two Vice-Presidents, the Rev. Dr E. H. Watson, Director of Evangelism for the Baptist Union in N.S.W., and Bishop A. J. Dain, an Anglican Coadjutor Bishop in Sydney diocese and former General Secretary of the Church Missionary Society. The Honorary Secretary is Mr A. E. J. Pont, who has been closely connected with Campaigners for Christ for many years, and the Honorary Treasurer is Mr A. E. Foote. The Crusade Director is Mr Alex Gilchrist, Secretary of Campaigners for Christ. An Assistant Director is to be appointed shortly.

Steps will be taken soon to set up a General Advisory Committee for the State, comprising representatives of heads of Churches, civic leaders and Christian business and profes-

sional men. Nine sub-committees are currently being organised and chairmen for these selected.

An office has been taken on the third floor of 321 Pitt Street, Sydney, to serve as the central point for Crusade work. The office is being opened this week.

The 1968 Graham Crusade in Australia will make greater use of Australian personnel than the previous Crusade and only short visits will be made from time to time by Graham Association members in the period preceding the Crusade. Mr Dan Piatt will again be in Australia for such a visit from May 8 to 12 when a meeting will be held in Sydney for planning at Federal level, representatives of interstate committees attending for this purpose.

YECL at Chatswood

A meeting for men, organised by the Young Evangelical Churchmen's League, will be held at St. Paul's, Chatswood, N.S.W., on Saturday, April 29, from 9.30 a.m. to noon.

Mr D. B. Knox, principal of Moore College, will speak on the subject, "The Love Of God." Ample provision will be made for open discussion and questions.

Protestant to officiate at wedding in R.C. church

The Vatican granted permission for a United Church of Christ minister to officiate at the wedding of his son to a Catholic girl in St. Augustine's Roman Catholic Church, Oakland, California.

Msgr. William W. Baum, executive director of the U.S. Catholic Bishops' Committee for Ecumenical and Interreligious Affairs in Washington, D.C., said he had never heard of this dispensation being given anywhere.

The marriage was performed at an evening ceremony on March 31 with the Rev. Alden A. Read officiating for his son, John, and Marie Immekeppel of St. Callistus parish in El Sobrante, Calif. Father John Ritzius, C.S.P., director of the Newman Center at the University of California in Berkeley, was present in the sanctuary.

"BOY WITH A MISSION" WEEK

The Church of England Boys Society ran a "Boy With a Mission" Week from April 1 to 8. The members of CEBS visited house-to-house seeking to do odd jobs—money received in this way will be put towards the support of three missionaries supported by CEBS.

WATCH OUR CLASSIFIEDS



It Pays!

Rector hits at T.A.B.

With the opening of Totalisator Agency Board betting facilities for gambling this week, S.A. would enter an era of "irresponsibility, wastefulness, and moral decline," the rector of Holy Trinity Church, city (Rev. L. R. Shilton) said yesterday.

Speaking at an Easter Day service, Mr Shilton said: "No lasting good purpose will be served by the Government legislation to make legal and respectable what legal and respectable young and old.

"The situation is worsened by the fact that the management of a prominent old-established city store, which has built considerable goodwill and respect in the community, should agree to have these betting facilities available in close proximity to legitimate trading.

"I suggest that shareholders and customers with Christian convictions should protest in some appropriate way. I am expressing my disapproval by cancelling my account with the store."

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Ecclesiastical Sherlock Holmes?

The more often I meet with arguments such as those of the Rev. P. W. Barnett in his article, "Wanted: A Doctrine of the Church" (A.C.R., April 6), the more certain questions bother me. Perhaps some of your readers can answer them.

First of all, is it not true that the New Testament gives very little information about the churches of the time? For example, who knows what the relationship was between the church in the house of Priscilla and Aquila (Romans 16.5) and the Roman church as a whole? Why was the former apparently not regarded as shattering the unity of the church of Rome?

Who knows how often any of the New Testament churches assembled on Sunday and whether they assembled as often as they did for practical or theological reasons? Who knows how much authority apostles and elders had over the churches, and whether, for example, the founding apostle really did have any authority over the churches he founded?

Who can say whether all churches always met for mutual exhortation as in 1 Corinthians 14.26, and if not how often?

Does it not appear that the New Testament writers and the Holy Spirit who inspired them were a lot less interested in these matters than Mr Barnett and those who think with him?

St. Paul's apparently conflicting statements in 1 Corinthians about the legitimacy of women praying and prophesying in church would certainly suggest this.

Does God really want us to be delving about in the epistles like ecclesiastical Sherlock Holmes, searching for clues that will reveal the one right way to do everything? How are we to explain the contrast between the indifference of the New Testament to such matters and the meticulous elaboration of the Old Testament regulations about sacrifice, priesthood and the tabernacle?

Justified?

More important still, how do we get from "is" (or "was") to "ought"? Even if we find clear, certain answers to these and similar questions, how does this justify us in claiming that this means that all churches from the first century down must do exactly the same way—that therefore all churches ought to be able to call their ministers and dispose of their property, etc?

When we as Evangelicals talk about the ministry, we say that even if it could be proved that all New Testament churches had bishops just like modern Anglican bishops, this would not mean that all churches today must have them—on the ground that the New Testament nowhere says that they must. Can we run with the hare and hunt with the hounds?

No doubt all Evangelicals would agree that if the New Testament tells us about a certain practice of New Testament churches (e.g., evening Communion) without expressing disapproval of it we cannot call it wrong, even though it may become inexpedient in some circumstances. Can we go further than that? Where the Holy Spirit is silent, can we be dogmatic?

Finally, is there not a danger of our forgetting that the church, like the sabbath, was made for man, and not the other way round?

If the church exists for the salvation of men, and if God has not seen fit to save us from mistakes in method and organi-

Letters to the Editor

By laying down a detailed pattern to be followed at all times and in all places, are we not likely to do more for His kingdom by varying our methods, etc., as experience and expediency suggest than by purporting to find a once-given pattern in the New Testament and adhering grimly to it like Plymouth Brethren? (I hope the answer to the final question is yes; it is a fundamental principle of Anglicanism that these matters are secondary and variable because not divinely commanded—see Article 34—and I like being an Anglican and want to be able to continue to be one.)

(Rev. G. S. CLARKE, Regent's Park, N.S.W.)

'We stand accused'

With much of the contents of A.C.R., I would not agree, but I think it only fair to send you congratulations on your recent leading article "WE STAND ACCUSED."

I could only wish that it was reprinted in every parish paper throughout the land, but I fear that would not be so as it is too close to the bone.

(Rev. Canon) Eric Hawkey, Brisbane, Qld.

Good Friday Procession

It seems that Sydney is the most inconsistent diocese in Australia. We, who are always waving the evangelical flag, ready to uphold correct Biblical doctrine and practice and to prevent any stumbling-blocks being erected in the path of our people, either do not realise it, or will not accept the fact that each Good Friday we add yet another barrier between God's people and the unconverted.

I refer to the good old Anglican Procession of Witness. Firstly, let me state that I am in total agreement with the need for a Good Friday witness and believe that the order of service and following sermon are both evangelical and Scriptural.

This, however, is where I part company with the organisers as I believe, judging by what I have seen since I began participating four years ago, there is hardly any outward witness to Christ as such.

How convenient it is that it has been entitled, 'Anglican Procession of Witness' as it certainly is a big slip on the back for the Church of England!

It fills one with sensual feelings of pride at the size and grandeur of the Church of England, with our gorgeous cassocks, brass processional crosses and equally colourful banners.

The clergy do look priestly, and if one is observant one may shake hands with an Anglican nun, which makes one wonder whether it might not be better in the future to assemble outside St. Mary's Cathedral rather than opposite.

I do not feel that cassocks and surplices are harmful in their proper place in parish church public worship. However, I shall always uphold the principle that it is wrong and an insult to evangelical doctrine, and certainly harmful, to parade around the streets of Sydney dressed in this manner, whether it is a Procession of Witness or a Corpus Christi celebration (and we succeeded in coming quite close to the latter).

Perhaps I am in error, but I always have been under the impression that Good Friday is a day when our thoughts are especially meant to be focused upon

our Lord's sacrificial death for us, instead of a time of denominational dressing-up!

If this had occurred in another diocese perhaps I would not have been so disgusted, but as it happens every year in Sydney, which has a reputation for evangelicalism, I am extremely disappointed.

Scriptural?

Let us be realistic for once as Anglicans and forget tradition, thinking of the outsider rather than ourselves. Do we honestly help anyone to come closer to Christ by marching in robes, carrying banners?

Maybe if there were more scriptural banners carried by parishes the situation would be different; I saw very few. I was quite impressed to view a gaily-decorated banner from a city parish which represented what appeared to be a rising sun emerging from the Melbourne Cup, but on closer inspection I discovered that it was the consecrated host, popping out of its hiding-place in a chalice.

Do the unconverted appreciate and understand the reason behind such pompous displays and can these stumbling-blocks find any backing on Holy Scripture? Perhaps the organisers could present some Biblical support for these actions.

How do our brethren from the evangelical free churches of Sydney look upon our annual procession? Would their support and prayers accompany such a parade as it stands at present? I wonder.

As Christians living the Christian life, do we go about our way at school, work or home wearing cassocks and surplices and carrying processional crosses and banners? Of course not, then why should we on Good Friday!

The Procession, as I understand it, is a witness to our personal faith in our risen Lord Jesus, Who is our Saviour and constant Friend. Should we not, then, act this out in our lives by being perfectly natural, seeking to impress upon the onlookers that Christianity is not just a Sunday affair but that practical Christianity is a daily way of life?

Sleep on, Church of England, rest in peace, Change is a long, hard process and thou art bound too much to tradition; sleep on.

— J. Steel, Forestville, N.S.W.

The Gospel for young children

I am very grateful for your publishing (A.C.R., March 23) a review of my book, 'The Gospel of Mark in Little Children's Words' and for the thoughtful criticisms of your reviewer, A.M.B.

Might I be permitted to outline the serious need which led me to prepare this book and which has not been fairly faced by Christian teachers?

I refer to the need for a children's Bible, suitable for teaching the Word of God to children in their all-important formative years of up to about seven. Psychologists insist that the impressions which children of this age receive greatly influence their later lives, so that it is critically important that their earliest teachings about God should be in the purest intelligible form.

Although Bible picture books and retold Bible stories are readily available, they unfortunately contain much that is undesirable. Generally, however, young children's knowledge of God is

limited to what the Sunday school teachers say in re-telling Bible stories.

Unsuitable

As the general standard of Sunday school teachers, particularly of very young children, is a matter of constant concern, we must accept the sad fact that we are gravely neglecting the very young in not providing them with adequate means of sound Christian grounding.

For my own children up to about seven years old I tried to use available books, including various translations of the Bible, but found them definitely unsuitable for direct reading to them. I am sure that other parents and teachers who have attempted the same would agree.

I was forced back on re-telling the Bible story after reading it myself just as are the Sunday school teachers. Why then, I thought, not do a translation from the Greek directly into the words these little children use and understand and so provide the purest possible form of Christian teaching, namely the Bible in children's natural talk?

This I did for my daughter with the Gospel of Mark. In this way parents and teachers with minimum Bible knowledge can read the Gospel directly to young children.

Everyone would agree that such a translation could never bring out the full import of the Bible to little children. But it is undoubtedly far better than the type of "translating" that the relatively untrained Sunday school teachers are forced to provide for their very young children each week.

Rather than destroy the translation which I did for my daughter, I arranged to have it published. I am sorrowfully aware of its shortcomings but with no similar book available I pray that it will be of some use in bringing other little children to Christ and that better-equipped scholars will shortly prepare a better work. I am convinced that a translation for children in their formative years is urgently needed in God's work.

— John L. M. Dooley, Brookvale, N.S.W.

Bathurst Cathedral

It was good to see the "Artist's Impression" of the completed All Saints' Cathedral, Bathurst printed in your issue of March 9 but the accompanying article was almost completely wrong. Here are the facts.

The present cathedral comprises the nave of the original parish church, built between 1846 and 1848, with sections added in 1852 and 1855 and the first section of the cathedral church, comprising Sacrament, Presbytery, Choir, Ambulatories, Vestries and Warriors' Chapel, built between 1925 and 1927. The old parish church section was found to be unsafe in 1911, owing to the treacherous nature of the soil. However it was strengthened and is still in use.

It is this old parish church section which will be demolished. Even then the pillars, porticoes, stained glass, bells and even the bricks will be used in the completed cathedral. The existing, first section of the cathedral, built in 1925-27 will be incorporated into the cathedral in its entirety, though some roof adjustments will have to be made.

The position of the celebrant at the Service of Holy Com-

munion has not been discussed. The plan provides for a spacious, uncluttered Sanctuary, with opportunity for the People of God to gather around the Table of God for the Family Meal and Worship in the House of God.

It also provides that, whereas in the present building, there is a space of 60 feet between the High Altar and the front seat of the Congregation, the completed cathedral will have a similar distance between the High Altar and the back seat of the Congregation.

Our plans have been held up owing to the need to meet the appeal of the wider Church and the devastating drought from which our diocese has suffered. Now we are on our way again and we appreciate the support your publicity will give us.

Yours sincerely,
ERIC BARKER,
Canon Residentiary,
Bathurst, N.S.W.

Japanese pilot

In your issue of April 6 there appears a report from Christianity Today concerning the revisit to Pearl Harbour last December of Mitsuo Fuchida, who led the Japanese air attack on Pearl Harbour 25 years before.

Now a Christian Evangelist, Fuchida "witnessed to the Lord's grace and forgiveness."

Being of American origin the report does not mention what Mr Douglas Lockwood brings out in his excellent book "Australia's Pearl Harbour," that Commander Fuchida also led the air attack on Darwin on February 19, 1942. Mr Lockwood gives an interesting and impartial account of the conversion of the Commander in Japan after reading a tract written by Jacob de Shazer.

The only reason Fuchida read the tract was because he noticed that de Shazer had been a bombardier in the U.S.A.F. and had flown in the raids on Tokyo under Colonel James Doolittle. Thus God used a message from one airman to another and the end result was the thorough conversion of the man who was one of Japan's greatest airmen and the leader of the most disastrous raids made on U.S.A. and Australian territory.

"Australia's Pearl Harbour," which is not written with any particular Christian overtone, concludes with a splendid and sympathetic account of this conversion and of Fuchida's residence in the U.S.A. and preaching tours to his home country of Japan. The final words are: "He says he is a layman belonging to what is known as the layman's Church. I belong to nobody but Jesus Christ," he said.

Would the new Rector of Darwin or the committee organising the 1968 Graham Crusade be interested in inviting Mr Fuchida to visit Darwin and then Sydney next year? His visit could evoke a great interest and help to demonstrate the transforming power of Christ.

Yours sincerely,
(Rev.) R. J. BOMFORD,
St. Clement's, Mosman.

Doctrine of the Church

In his article on the Doctrine of the Church (A.C.R. 6/4/67) the Rev. Paul Barnett claims that the Church referred to in the N.T. was mainly either "the redeemed people of God" or a local intermittent assembly. This assembly possessed autonomy and independence, and its links with other assemblies were of the slenderest. Assuming this to be so, Mr Barnett concludes that modern church life represents a

Continued Page 6

● From Page 5
 decline from N.T. standards inasmuch as local autonomy is "usurped by powers outside the churches."

From this I gather that Mr Barnett would regard such a title as Church of England as theologically incorrect, for the institutional church can exist only as a local gathering, and then only when in session. I take it that the writer would describe himself as a minister of Moore College Chapel rather than as a minister of the Church of England in Australia, for there is no such body.

Mr Barnett's views were strongly advocated in the sixteenth and seventeenth centuries by Congregationalist and Baptists. Today there are Congregational and Baptist churches all over the land, but there is no Congregational or Baptist Church of Australia. These bodies have stood for vital N.T. principles, but most other Christians feel that they have exaggerated their position.

With some of what Mr Barnett has written I am in full accord, and I hope we may have more from his pen. I am sure, however, that in establishing a doctrine we must take into account the whole tenor of evidence, and not be content with a scrutiny of key words, as important as that may be. The doctrine of the Church as implied in the formularies and practice of the Church of England will, I think, be found to be consistent with the doctrine of the Church in the N.T.

(Rev.) C. M. Gilhespy

Rethinking—radical

There were three contributions to your issue of April 6 that were of first importance — Paul Barnett's "Wanted — A Doctrine of the Church," Colin Smyth's "Resignation of a Minister," and David Crawford's "Rethinking from the Ground up."

As another one (ecclesiastically unordained) who, some months ago discontinued association with the C. of E. because of its ecclesiology my remarks now may not be admissible to the legalist or the righteous but others will be interested perhaps in my reasons and reasons pertinently that cause the attitudes of many others.

I heartily agree with all Mr Barnett says, except, and most vitally where, after acknowledging that a one-man ministry is a denial of the N.T. he falls into the conditioned state of error by saying, "... the right to call a minister..." NO.

Every congregation, every single member of every congregation, has the right and more especially the duty to minister in a service to one and all so that the Church there assembled may be built up as Paul declares in 1. Cor. 14:26. By all means have a theological teacher but, essentially, each local Body of Christ, in its members, must mean something radically different from the enervating passivity now resulting — so the Church may "come alive."

All true members are ministers and it is just double talk to speak of the "ministry of the clergy" and "the ministry of the laity."

Distinction?

Where in the Name of Truth is the truth of a distinction in ministrations between any who speak in the Power of the Holy Spirit. "Function" comes to mind. Let us forget such a term for it is used to overawe and to

elevate. The ecclesiastically ordained does not necessarily know more of the Mind of God than he who has not passed certain college examinations.

Many of us however, have read of the distinction between the "plebs" and "ordo" and the facile re-arrangement of meanings based on "laos" and "kleros" also of Jerome's "odd" and selective transliteration of "Presbyter" — where it suited his purpose for hierarchical structure ("priests" instead of elders) and the further exploitation of this idea by Franciscus Gratianus (12th century) with his "duo sunt genera Christianorum" — the double standard canonised!

Of the many "lay" people who have not read of these "structures" there is, in my opinion, a substantial quantity in any area who deeply suspect something does not ring true to the little or more they may have heard of the Mind of Christ.

David Crawford mentioned "the minister's ego," well, many of us may have seen and experienced more than enough of this as is evidenced in the Toronto Advance Parish Reaction Report of Question No. 4: "The priest dominates — what's the use," etc., etc.

Colin Smyth regrets the resignation of Bob Banks but I agree with Mr Banks for I do not accept episcopacy and strongly suspect that a reason for the strong support of ecumenicity is to endeavour to consolidate a hierarchical power structure.

The Evangelical Academies in Germany in 1962, after 17 years of appreciated conferences with groups outside the churches deplored the fact that their greatest difficulty is to get any significant amount of persons from these meetings into the churches.

Why? Well, I for one am very certain Robert Banks has provided many of the reasons and David Crawford (pace), I think, may have some inking too. But how he hopes, within the policy of the C. of E. there may be a successful way I cannot imagine. Rather, I feel, there is more in this question, "or is there another way ALTOGETHER to be found?"

I consider the only hope is the "secular" body (church incognito) where more and more could come to feel a more "dinkum" atmosphere of sincerity and concern in an idiom truly "understand" — where multiloque is the order of the "service," directed so that the Truth in the teaching of the Son of Man shines through and not as at present, directed as a hot spotlight. (I am aware that there may be other meetings for those of the true clerics — the called out people of God — if they feel so the need.)

Finally and parenthetically, an Anglican ecclesiastically ordained friend of mine recently said to me, "We clergy have to find a new role." I think this role must be found as tutorial consultant to a local body composed of those to whom God has given Grace and Gifts which Grace and Gifts are of equal value, in the sight of all to the position of the tutorial consultant. If and when this happens the teacher of The Teacher will harmonise in the local Body and that unit of the Church will "come alive" with Power to truly honour Christ the Son of the Living God.

—REG. RETALLICK, Glenunga, S.A.

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The library has three main sections: Theological books printed before 1840; Theological books printed since 1840; books on Australia and especially on the Australian Church. Since the library was started over 150 years ago, many gaps have occurred in its book collecting, so the Librarian would be grateful for gifts of books in all sections. The hope is to make the library comprehensive, so that there is a place for every book on its shelves. At the same time it is planned to build up a supplementary library of duplicates which would be available for borrowing. Thus every gift of books to the library is appreciated.

In view of the interest in theological training which is manifest at present in the community I am grateful for the opportunity of drawing attention in your pages to the facilities and needs of the Moore College Library, for a well equipped and well used library is the foundation for any centre for theological studies.

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Books

LIVING THE SPIRIT-FILLED LIFE, by Ralph Smith Zondervan 159 Pp. Price U.S. \$2.95

New books on the ministry of the Holy Spirit are always welcome, even if they repeat much of what has already been said. The author writes simply with facetious comments on many practices in the Church today.

At times his Baptist loyalties come through the book which narrows his interpretation. Long quotations from the Amplified Bible are interesting but lengthen the book unnecessarily. The emphasis is more about the inspiration of the Holy Spirit in practical witnessing and assumes that the reader has his doctrine correct. L.R.S.

THE LIGHT OF THE CROSS, by S. Barton Babbage. Zondervan, 1966, pp183.

The sub-title, "A look at the person who stood at the Cross," adequately indicates the scope of this book.

The dust cover describes the work as "penetrating studies of men and women who appeared in the gospel story," but the

chapter titles are, perhaps, more revealing than the text itself. For example:

- "Pilate the Governor — A Study in Sceptical Unbelief";
- "Caiaphas the High Priest — A Study in Cynical Opportunism";
- "John the Beloved — A Study in Unholy Ambition."

It is refreshing, however, to find that an author of Dr Babbage's undoubted scholarship can produce a book of studies in such a simple style that even Tyndale's "boy that driveth the plough" could not only read it but derive considerable benefit from doing so.

As the author draws on information both from the Scriptures and a knowledge of ancient customs the book will prove of great value to the young Christian as he seeks to learn more of God's dealing with people, and his own potential in the service of God. What is learned in each study is enforced by a suitable prayer which appears at the conclusion of each chapter. The book, therefore, could be used as a series of daily meditations.

There are a number of misprints of a more or less insignificant nature. An "Index of References" would have improved the value of the book for the earnest student.

— R. E. EVANS.

Conference on Aborigines held at Gunnedah, N.S.W.

A CONFERENCE of representatives of the Roman Catholic, Anglican, Presbyterian, Methodist Churches and Salvation Army, together with staff members of the A.C.C. and officers of the Aborigines Welfare Board of N.S.W., met in Gunnedah, N.S.W., on March 30-31, to discuss problems facing the Church in ministry to Aborigines.

The Conference resolved the following:

● Recognising the existence of prejudice in both congregations and the community at large in N.S.W., which leads to discrimination against Aborigines, we declare that this prejudice is

unchristian and we urge congregations to be concerned about this matter and to use all means within their power to eliminate such prejudice and enable Aborigines to take their rightful place in the Church and community.

● That in the forthcoming May Referendum concerning a change on the Constitution of the Commonwealth, church congregations be asked to vote "Yes" to the questions relating to the Aborigines in order to remove the elements of discrimination in the Constitution.

● The Conference recommends a program of education by the Church, in the first instance through lectures at Theological Colleges and Teachers' Training Colleges and in-service training for clergy and ministers.

● The Conference expresses appreciation to the committee, appointed by the Anglican Provincial Synod of N.S.W., for organising the present conference and recommends that they consult with the other Churches with a view to setting up an inter-church committee to organise further conferences.

A number of important matters were discussed, following papers presented by Archdeacon H. A. D. Graham; the Rev. Fr. B. Melville, of the Roman Catholic Church; and the Rev. J. B. Hatshorn, of the Presbyterian Church; Mr H. J. Green, Superintendent of the Aborigines' Welfare Board; Mr R. Lacey, a Senior Lecturer and Mrs M. Wylie, an Anthropologist, of the Australian School of Pacific Administration.

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THE LORDSHIP OF CHRIST

CHRISTIANS are people who acknowledge before God and accept for themselves the Lordship of Christ. They genuinely believe and openly confess both that He is Lord of all, and, more personally, that He is "My Lord".

Let us learn from the incidents and sayings narrated in St. Mark 2. 14-28 something of what this Lordship means in the lives of those who thus become His.

What His Lordship means. Those who acknowledge Him as Lord in their lives find that He becomes the supreme and sufficient reason for doing things.

His Presence and His word settle what they do.

Their actions are no longer determined by previous practice, by prevailing custom, or by man-made rules; they take their orders from Him. So Levi, in his tax office, heard Christ's call to leave his business and become a full-time disciple; and he arose

and followed Him (v. 14). When the disciples of our Lord were criticised for feasting when others were fasting, He virtually answered, "I am the reason; they cannot fast as long as I am with them" (vv. 18,19).

When the Pharisees criticised them again for doing what was unlawful on the Sabbath day, their Lord virtually answered, "All is well, because they are with Me. If the unusual was permissible for those who were with David, how much more for those who are with Me?" (vv. 24-26).

In other words, His Presence, His consenting goodwill, His incisive command are the simple and the final reason for doing things.

What His Lordship does. When He is thus acknowledged and followed as the Lord He completely transforms life.

From His words and deeds in these incidents we can see again that He turns a selfish getter of money into a self-forgetful giver of service (v.14); He turns moral disease into spiritual health (v. 17); He turns fasting into feasting (vv. 18, 19); He turns the bondage of negative restrictions into the liberty of positive enrichment (vv. 23, 27).

How His Lordship applies to the Sabbath day. The closing word here (v. 28) gives expression to a particular application of His Lordship; "The Son of Man is Lord also of the Sabbath;" it is supremely His Day.

In the first place, of course, the Sabbath was divinely appointed not man-made; it is no human invention. And it was appointed not to put man into bondage, but to be for man's good (v. 27).

It was a weekly anticipation of the coming day of the Lord, when man would cease from all his work, when man would be wholly given over to God, when God would bless His people.

It is significant, therefore, that when Jesus began His ministry of healing He especially took possession of this day to do His work.

If He could thus use the day of the Lord, it must be because (as He explicitly said), He was Lord of the day. By His Divine working He made the day a day of healing and freedom for men.

When, on another such occasion, a ruler of the synagogue said in anger that men ought to work on the other six days, the Lord answered that the Sabbath day was the right day for Satan's captives to be loosed (see St. Luke 13. 10-16). It was this day that through His divine healing became in many lives the day of an entirely new beginning.

So among Christians the Sab-

bath became the Lord's day; the first day of the week took the place of the seventh. For this day was for them no longer, as in Old Testament times, a promise of a coming work of God to give men rest after man's work was ended.

For now God had acted in Christ to make men new creatures; so the decisive day of His intervention and still more of His resurrection marked the beginning of a new life in which Christ was Lord.

Similarly, He Who becomes in our lives the Lord of our true "Sabbath" — the day when He makes our salvation and God-given rest—makes that day of our spiritual resurrection for us the first of days in a new life in which He is henceforth Lord of every day.

How this kind of Lordship can be enjoyed. The simple and searching conditions of such benefit are here set before us plainly and unmistakably.

This transforming experience of His realized Lordship can operate in our lives (a) only if we are ready not just for patchwork reformation or additional extras, but for radical change and new creation (vv. 21,22); (b) only if we are willing to admit our need and send for the doctor, or, in other words, come as sinners to the Saviour (v. 17); (c) only, if, like Levi and many another, we are prepared to forsake all and follow Him (v. 14).

A. M. Stibbs

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