

Mainly About People

N.S.W.

The Venerable H. G. S. Begbie will be consecrated bishop in St. Andrew's Cathedral, Sydney, on Tuesday, March 28, at 10.30 a.m.

The Rev. S. W. Giltrap has been appointed Regional Secretary for Aboriginal work with C.M.S. Mr Giltrap will continue as Secretary for Africa but his responsibilities as Federal Financial and Administrative Secretary have been re-allocated among existing staff members.

The Rev. R. T. Platt, curate-in-charge of the provisional district of Matraville with Yarra Bay (Sydney), has been appointed General Secretary of the Queensland Branch of the Church Missionary Society. Mr Platt has been a member of the N.S.W. General Committee. He will commence his new duties in April.

The Rev. J. R. Walters, curate of St. Peter's, Hornsby (Sydney), has been appointed chaplain of Mowll Village, Castle Hill.

The Rev. L. S. Richards, formerly Rector of Holy Trinity, Dulwich Hill (Sydney), has been appointed assistant at St. John's, Penshurst.

The Rev. Ken Campbell, rector of Pitt Town (Sydney), has been appointed to the staff of the Blue Mountains Grammar School, Wentworth Falls, N.S.W.

The Rev. A. T. Pattison, rector of St. Aidan's, Longueville, has accepted nomination to St. John's, Maroubra (Sydney). He will replace the Rev. W. P. Hart, who has retired.

Deaconess Shirley McPherson, of the staff of St. Matthew's, Manly, N.S.W., was married recently at St. Matthew's to Mr B. McEwen.

The Rev. Fred Buchan has resigned from the district of Engadine (Sydney), to take up work in Perth diocese.

Victoria

The Rev. J. W. Williams, vicar of St. Mark's, Forest Hill (Melbourne), has joined the staff of Ridley College, Melbourne.

The Rev. P. C. G. Lane, curate of St. Stephen's, Mt. Waverley, is to work at Holy Trinity, Kensington, in the Melbourne Diocesan Centre.

The Rev. F. H. Morton, vicar of Christ Church, Essendon (Melbourne), is to be vicar of St. Augustine's, Mentone.

Mr Gerald Davis has been appointed hon. editor of "See", the Melbourne diocesan paper, in succession to the Rev. Gerald Muston.

The Rev. R. O. Herde, of St. Matthew's, Wenduree (Ballarat), has been appointed rector of St. Mary Magdalene's, Adelaide. He will take up duties in May.

Elsewhere in Australia

The Rev. Michael Pennington has been appointed a B.C.A. missionary in the parish of Port Hedland (North West Australia).

The Rev. R. N. Wynne, minister of St. Stephen's, Bandra (Bombay, India), has been appointed in charge of Hillcrest Mission (Adelaide).

The Rev. R. D. Tyson, of St. Mark's, Launceston (Tasmania), has been appointed rural dean of the Northern deanery and the Rev. Keith Kay, rector of Burnie, has been appointed rural dean of the North-West.

In Perth, Canon James Paice has been appointed Archdeacon of Swan and the Rev. A. C. Holland has been appointed Archdeacon of the Coast. The Rev. Ernest Gundry has been appointed a canon of St. George's Cathedral.

Overseas

Canon Max Warren, Sub-Dean of Westminster and formerly General Secretary of C.M.S., suffered a coronary thrombosis at his home on February 17 and has been resting since.

Bishop J. A. G. Housden, Bishop of Newcastle, N.S.W., left Australia recently for a short visit to Japan where he will take part in a consultation on Mission and Unity organised by the National Christian Council of Japan. The consultation will draw together some 40 leaders of non-Roman Catholic Churches in Japan and 20 from beyond Japan.

Dr W. Stanley Mooneyham, co-ordinating director of the World Congress on Evangelism and special assistant to Billy Graham, is reported to be making "a remarkable recovery" from the major coronary thrombosis he suffered in Miami at the end of November. Dr Mooneyham is 40.

A prominent Protestant layman, Dr Kai-Uwe van Hassell, was named Minister for Refugees by Chancellor Kurt-Georg Kiesinger when forming his new West German Cabinet. Hassell on many occasions has urged the Government to channel aid to underdeveloped countries through Christian missions.

Deaconess Shirley Smith, formerly of C.M.S., Tanzania, will be married to Mr B. Grigg in West Germany on April 8. Mr Grigg is a paragoner of St. Thomas', Auburn, N.S.W.

Miss Wanda Sams, of Roseville, N.S.W., and formerly with C.M.S. in Borneo, has been appointed warden of the Y.W.C.A. Hostel, Port Moresby.

The Rev. B. E. Hancock has resigned from the united parish of Wau and Bulolo (New Guinea), and is going to the United Kingdom. Mr Hancock hopes to return to Australia towards the end of the year and to resume his active ministry.

O Lord, I have not learned to cry.

Perhaps I laugh too oft
For true conformity
To thee and thy rough cross,
Or try to love thee
Without sorrowing,
Talk but touch not,
What heart, O Lord,
Moved through the garden?
I too have slept,
But wake me Lord,
E'en though it be love with tears,
—J. A. LOEWEN.

LAYMAN'S LOOK

—at Easter, 1967

Of all Christian Days none can seem more illogical to the unbeliever than Good Friday. Easter Day, if you can swallow the improbabilities, comes with a certain primitive relief of tension, and its rejoicings seem convincing enough.

But Calvary—! How can modern man, standing on centuries of progress, his mind buttressed and strengthened by the accumulated greatness of his past, contemplate that scene other than with revulsion and disgust?

Certainly Calvary brings no message of comfort and scarcely makes any kind of sense to those who see man as master of his fate and the director of his own destinies. To see, in the central figure of that ghastly trio on Golgotha, anything more than a hideous obscenity, or at the best another agonising question about the meaning of suffering, requires an illumination of the mind which only the Spirit of God can give.

The dying thief may have had it. The centurion who mused on the earthquake, the darkened sky and the last words of the dying Jew had some faint glimmerings of it. But then, as now, all those who passed by saw and heard nothing to help them to a recognition of the Lord of Life and Love in the throes of His redemptive and atoning work.

Even His Disciples, and she who knew Him best, could be conscious only of the shock and horror of those terrible hours. The other malefactor in his pain found nothing to evoke more than curses.

The squad of Roman soldiers rolling their dice on the hill of execution had all the evidence before their eyes, but only to their centurion was given that "blessed gift of inner sight."

Since that day the story has been retold a thousand million times, re-enacted in the minds and memories of countless millions, proclaimed by the faithful to the ends of the earth, received, rejected, ignored and scoffed at. And in every re-telling, every re-living of the scene, in prosperity or suffering, ease or pain, or in the quiet of a moment's contemplation, here and there, in ones or twos, minds are illuminated and eyes opened to see who really was hanged on that central cross — and for whom.

LICENCE WITHDRAWN

The Bishop of Toronto (Canada) has withdrawn permission to officiate in his diocese from the Reverend Ernest Harrison of the diocese of Quebec. Mr Harrison is the author of a recent book "A Church without God" which has sparked off considerable controversy in Canada.

The book says that there is no God; it speculates about the sex life of Christ and debunks the idea of life after death. Its radical views prompted the Bishop of Toronto, the Right Reverend George B. Snell, to deny Mr Harrison permission to officiate, informally or otherwise, in his diocese.

Glorious word

"Goosey, Goosey, Gander,
Whither shall I wander?
Escalate, de-escalate,
And in my lady's chamber,
There I met an old man
In degeneration;
I took him by the left leg,
And gave de-escalation."

SALARY SLICE FOR SOCIETY

A change in the terms of missionary service is now being put into operation by the Church Missionary Society. In the current issue of C.M.S. News-Letter Canon John V. Taylor, general secretary of the society, writes as follows:

"At its meeting last January the C.M.S. Executive Committee directed the secretaries to adjust the terms of missionary service so as to include those who must be fully subject to the conditions and standards of a secular job overseas in government service, on a university staff, in a commercial firm, and so on.

"As far as money is concerned, this will mean that a missionary's income will be determined in two ways. He will either be on the society's system of allowances, applied with a much greater degree of flexibility in recognition of the differences of individual need.

"Or, alternatively, he will be on a footing of disciplined independence, receiving his full salary, setting his own freely chosen but strict limitations on what he keeps for himself, and bearing the full responsibility for such things as holidays, health expenses, children's education and pension contributions, which are borne by the society in the case of those who receive allowances."

Out of payment from government or secular employers those who are still regarded as C.M.S. missionaries will regularly pay over to the society a slice of their salary.

Missionaries in government or secular employment will be expected to discuss what proportion of their salary they should pay to C.M.S. with an official representative of the society. "Very frank discussion" is expected.

BIG DROP IN GIVING

"There has been a big drop over the past three years in the amount of money given to Missions through the Lenten Offering," said the chairman of the Australian Board of Missions, Canon Frank Coaldrake, recently.

"In 1964, the amount received through Lenten envelopes and boxes totalled \$35,352. In 1965, the contribution fell to \$33,917. Last year, it dropped still further to \$29,847."

Canon Coaldrake said that the drop in Lenten giving was significant for two reasons. It pointed to a slackening in the Lenten practice of fasting and self-denial. Traditionally, Anglicans deny themselves in Lent, then give to others. It also represented a loss of income to the board that was not likely to be made up from any other source.

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News in brief

WHAT FUN — A Welsh paper announced last week that a certain minister would preach in Brecon Cathedral at a service of Prayer for Christian Unity.

IN BRUSSELS — Canterbury Cathedral choir is to make its first-ever visit overseas next week, when the choirboys and the lay clerks are to give a recital in Brussels. The visit is being made at the invitation of the chaplain of the Anglican Church in Brussels.

NUFFIELD BELL — A sixty-six pound bell from the chapel of the old Military Academy at Cowley, Oxford (a building now included in the BMC factory), is on its way to Australia, where it will be given a new home in the chapel of Nuffield Village, a settlement for retired people at Castle Hill, Sydney. The settlement was built by the Church with help from the Nuffield Foundation.

RATTLESNAKE KILLS — James Saylor, 25, a member of the Free Holiness Church at Covington (Kentucky, U.S.) recently was "called on" to handle a rattlesnake during the service. He died 24 hours later. The minister told police: "The Lord dictates who will handle the rattlesnake — they'll know it when they're called on."

GOD OMITTED — A new version of the legal code of Ecuador, recently passed by the Legislative Assembly, omits reference to "the Christian tradition" of the country and to God as "the Supreme Lawgiver of the universe."

The prayer for God's protection has been retained.

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OPEN REVOLT IN N.Z. ANGLICAN CHURCH

Recent Holy Communion legislation deplored

OPEN revolt has developed among some Anglicans, clerical and lay, against new legislation defining when non-Anglicans may be permitted to partake at Holy Communion, "Church and People" (N.Z.) reports.

Following a meeting in Christchurch in mid-March, plans are being made to lodge an objection to legislation before it comes into force this month. This would delay its application.

The new legislation was approved by General Synod at Dunedin last year and was intended as a liberalising measure. However, clergy and laity who take the broad view of the confirmation rubric in the Prayer Book, consider it restrictive.

Some contend that denying other Christians access to the Communion table is a rejection of the catholicity of the Church and turns the Anglican Church into a sect.

The rubric reads: "And there shall none be admitted to the Holy Communion, until such

time as he be confirmed, or be ready and desirous to be confirmed."

Some argue that this is a domestic discipline that applies only to Anglicans.

DISCIPLINE

Those reformers who drew up the rubric certainly intended it to be so interpreted and evangelicals have always applied it in this way. They have always welcomed members of other Churches as guests at the Lord's Table.

Others, however, regard it as strictly exclusive and the Archbishop of New Zealand in a recent statement on behalf of the N.Z. bishops said: "Present Anglican discipline does not allow intercommunion, except in certain circumstances..."

These circumstances are laid down in the new legislation. They restrict Communion to baptised communicants members of other Churches when they are isolated from the ministrations of their own Church or when they are duly appointed delegates to an ecumenical conference on Christian faith and life, or convened to promote Christian unity.

This legislation attempts to define what was previously left open and represents a rigid view which the Church has never widely accepted. Objectors must comply or become law-breakers.

In a letter calling the Christchurch meeting, Canon R. A. Carson, vicar of St. Aidan's Bryndwr said: "There are some experienced and highly respected clergy who are openly saying they intend to continue as

they always have done, disregarding the new legislation; but this is not the best course to pursue. It can only bring the law of the Church into contempt."

QUESTIONED

Some clergy have questioned the right of General Synod to pass the legislation.

They cite the Church of England Empowering Act that forbids General Synod "to depart from the doctrine and sacraments of Christ as defined in clause one of the Constitution."

They have quoted the present hesitancy in Britain over this statement of the Archbishop of Melbourne in his last synod charge that "a communicant member of another denomination should not be refused Communion unless he is an open and notorious evil liver."

The objectors have our warmest support.

PRAYERS FOR DEAD DELAYED

A last-minute compromise move in the House of Laity (England) has delayed indefinitely the introduction of prayers for the dead into the Series 2 Communion Service. The move was made by an evangelical, Professor J. N. D. Anderson, who had been absent overseas when the House some time before pushed through the offensive petition. He moved that the direct petition for the dead be replaced with the words, "We remember before Thee, Lord, the faithful departed who are partakers in Thy eternal kingdom."

Possibly as a result of long-sustained evangelical protest, Brigadier H. A. L. Shewell, an ardent supporter of prayers for the dead, supported Professor Anderson's motion. The compromise was warmly supported from all sides of the House.

The House adjourned before a vote was taken but the proposal has delayed the trial use of the Series 2 Service. Previously, it had been expected that it would go into experimental use at Easter.

NEW SCIENCE BLOCK OPENED



Students are already in the new science block at S.C.E.G.G.S. - Redlands (Sydney) which was officially opened by the Director - General of Education, Dr H. S. Wyndham, on Saturday, March 18.

The building, which consists of four laboratories, a lecture room, a solarium and a toilet block, cost \$136,650 and was designed by the architectural firm of R. A. C. Rogers and Coward.

In his address at the opening service, Dr Wyndham stressed

the importance of science and learning in general. Nowhere was this more important than in the school community and in today's world much lay ahead for young people. "Science enables us to determine facts and opens up exciting horizons," he said.

LIBRARY

But we mustn't forget the humanities," he warned. "If I was offered a large sum of money, the first thing I would do would be to spend it on a library!"

Dr Wyndham then unveiled the plaque set in the wall of the building.

The block was dedicated by Archdeacon H. G. S. Begbie, Archdeacon of Cumberland, who has since been consecrated Coadjutor Bishop in Sydney.

Others participating included the Rev. T. F. McKnight, the school Chaplain, and the Rev. A. W. Prescott, Deputy Chairman of the School Council. A lesson was read by the School Captain, Suzanne Charkar.

PRESSURE ON CHINESE CHURCHES

According to Japanese correspondents who have recently been in China, the Constitution of the People's Republic of China of 1954 might soon be revised; this would apply especially to Article 88 guaranteeing the freedom of religion.

According to information from the same correspondents, as well as news received in Paris, all Christian churches, not only in Peking but throughout China, have been closed since last August; those in Peking especially have been used to house Red Guards or as the scene of their meetings. This measure seems to apply not only to Christian churches but also to Buddhist temples.

PERSECUTION

According to a number of reports, cases of persecution are becoming more and more frequent; it seems, however, that the victims are not attacked because of their religious convictions as such but as supposed opponents of the government.

On the other hand, a report from the Moroccan Press about the persecution of Moslems in China has been rejected as "a deliberate fabrication to sow discord in the friendly relations between the Chinese and Moslem peoples and to undermine the common cause of anti-imperialist solidarity of the Afro-Asian countries."

According to news received in Paris, Anglican Bishop Ting Kwang Hsun, head of the theo-

logical faculty in Nanking and chairman of the Federation of Chinese Churches, has not been seen or heard of since September, 1966.

(E.P.S., Geneva.)

Scientist to lecture for IVF

Professor Robert L. F. Boyd, Professor of Physics, University College, London and Professor of Astronomy to the Royal Institution, is to undertake scientific and academic work in Australia between May and August. Professor Boyd is a Vice-President of the Inter-Varsity Fellowship in the United Kingdom.

He will speak at Evangelical Union meetings in all States and will give the I.V.F. Annual Lectures in South Australia and Western Australia. He is well-known for his contribution to "Christianity in a Mechanistic Universe."

Professor Herman Sasse of Adelaide has accepted the presidency of I.V.F. in Australia for 1967. He succeeds the Rev. Canon Leon Morris of Melbourne.

The I.V.F. Graduates' Fellowship has launched a new magazine, "Interchange" with Mr Edwin Judge, senior lecturer in History, Sydney University, as editor.

WANTED: A DOCTRINE OF THE CHURCH

CONSCIOUS that much of what he writes is tentative, nevertheless the Rev. Paul Barnett, B.D., lecturer at Moore Theological College, Newtown, N.S.W. outlines below the New Testament doctrine of the Church. This is a doctrine which he believes theologians have not bothered about much until relatively modern times.

The word translated "Church" occurs 112 times in the New Testament. There are three main classes of usage:

(1) As referring to Christians in general, or Christianity. "Paul persecuted the Church" is an example of this rather vague usage. Only 4 or 5 references bear this meaning, none of which appear to be vital to theological definition.

(2) As referring to the redeemed people of God, finally gathered around Jesus in Heaven. This Church assembles when the Lord returns and thereafter remains permanently gathered to offer praise to the Redeemer who stands in the midst. Heaven is Church.

(3) As referring to intermittent gatherings of believers in particular locales. Paul can address one such as "... the Church of God which is at Corinth."

Another translation could be: "to the assembly of God at Corinth." Church meaning local meeting, assembly or congregation is by far the most common New Testament usage. (The Greek word for "Church" was in everyday use for "gathering" or "meeting," not necessarily religious.)

It was almost synonymous with the original meaning of "synagogue." To preserve the distinction between the meeting of Jews and Christians the ordinary secular word "church" was used, but in conjunction with the usual genitives "of God.")

FELLOWSHIP

It will be clear from the above that the primary meaning for Church is "local gathering," regardless of whether it is in heaven or on earth. It is "fellowship in the Spirit" that makes "Church" such an important conception.

In both earthly and heavenly church believers are gathered together, Jesus is present and the Spirit binds everyone together. Accordingly both are indifferently designated by the superlatives "body of Christ" and "temple of God." Church is "sharing-of-Him-together."

Although the two are similar

they are not identical, as the following scheme will show:

Earthly: Intermittent, complete in status; incomplete in fact. Perfect in status; imperfect in fact. Portion of the spirit. Christ the invisible head; faith purpose of meeting; edification.

Heavenly: Continuous, complete, perfect, fullness of the spirit. Christ the visible head; sight purpose of meeting; adoration.

Each local "church" meeting is a this-worldly anticipation of the heavenly "Church." Although it is this-worldly and sinful God graciously gives it the perfect status of "body of Christ." Like the individual believer it is to become in fact what it is in status.

God envisages growth for each local body. In fact, such growth or edification is the purpose of meeting together. Each local meeting is to grow into the perfection of the supernatural Church of the Lord Jesus Christ. The growth is measured in terms of holiness, mutual care, forgiveness and unity in the gospel's proclamation.

UPBUILDING

If the purpose of meeting is to edify, who does the edifying? The amazing answer of the New Testament is that each person in the congregation has been given some gift for upbuilding the body.

Although some members have been more greatly endowed than others, the gift is exercised in a similar way: by teaching others the Word of Christ. Every Christian is to be a teacher of his fellow members.

Another interesting aspect of the New Testament is that every local church was autonomous and independent, "possessing within itself the resources of edification."

Each church had the right to approve a visiting prophet or teacher. Only the founding apostle appears to have laid any claim to authority over it. New members from other churches appear to have been accepted without formality or initiation, upon the confession that Jesus was Lord of all.

The only inter-congregation

bond appears to have been the Jerusalem relief fund and this was entirely voluntary. It is probable that the pattern of worship varied from place to place, as indeed the modes of church government did.

Unity of practice could have been easily achieved if it had been considered desirable by St. Paul.

If the above is a true picture of the New Testament, it is clear that many aspects of contemporary church life obscure it. Let me mention some of the most significant ones:

CLOUDED

(1) The congregational nature of the church is clouded by a number of external factors: (a) Most of our church buildings, by their shape, give undue prominence to the celebrant. A theology of congregation needs appropriate architectural expression. (b) Congregational brotherhood is minimised by the prevailing practice of placing all the clergy together at inductions, etc.

These external considerations create the impression of first and second class Christians. If clergymen are not officiating at (say) an induction, why should they be robbed and given the best seats? In matters of this kind externals are not unimportant, they can obscure a vital New Testament truth.

(2) The process of congregational edification is frustrated by only holding the formal liturgy-preaching service.

The ministry of one man alone is a standing denial of the New Testament and probably accounts for the shortage of men in our churches.

Let us try to re-discover the Biblical fellowship meeting of mutual sharing and upbuilding. Let such meetings be dignified by an equal place on the Lord's Day with other services. For too long the Christian meeting envisaged in the New Testament has been relegated to the mid-week, if held at all.

(3) The unity of the churches is shattered by the number of services. People ought to be encouraged to be members of an identifiable congregation whose members they know, not names on a roll in the parish office.

It would not be possible for Paul to write to our churches today, because they never assemble together as one body. The members of our churches are being deprived of one another. This is what is wrong with our church: we cut the people and their gifts off from one another.

(4) The autonomy of the local churches is usurped by powers outside the churches. Some congregations are deprived the right to choose their pastor simply because they do not have the material status of another church.

Every congregation ought to have the right to call a minister and, indeed, to dispose of property if it so wishes.

It would be profitable for us all to examine our churches with a view to fulfilling a more biblical pattern in them. However, the really important thing at the moment is not the reforming of details but the understanding of principles.

EDITORIAL

CHURCH WASTES PAPER

The overseas church Press has lately been drawing attention to the difficulties being faced by religious weeklies. They report, "It is no secret that several well-loved Christian papers hover on the brink of extinction."

As we survey the Australian scene, and we are in a good position to be able to do so, we can't help thinking that large numbers of Australian diocesan and parish papers have been facing extinction for years, but nobody has administered the coup de grace.

Obviously, most carry on simply because they are heavily subsidised by parish or diocesan councils. This is very costly and it may be diverting God's money from more essential things.

Some are produced solely because someone feels obliged to produce them each month. Many tons of expensive paper are thus wasted each year. If they were to become extinct, none would bother to write their epitaph.

Unfortunately, others are produced because their sponsors fondly believe that what they contain is worth reading and in some unexplained ways, they are getting the Christian message across. They would not know how to objectively test their theory and so they never bother to do so.

The Australian Church is not very well served by its diocesan monthly papers. The outstanding exception is Melbourne new-look "See."

It was very much the brain-child of the Rev. Ged. Muston who has now gone to Darwin. Ged. was an experienced journalist and was once executive editor of the "Record." He has been succeeded by a layman and we hope that "See" continues to flourish.

The "Tasmanian Church News" is another diocesan paper worthy of comment. It proves that a sizable paper can be quite readable even without using expensive blocks for illustrative purposes.

Sydney's "Southern Cross" is a glossy and rather fussy production which goes in for colour and at 20 cents a copy must also rely heavily on diocesan subsidy. Usually it is most readable. It is produced by a skilled layman.

The others fall into two classes. There are passable productions which often contain good material like the "Adelaide Church Guardian," the Brisbane "Chronicle" and the North Queensland "Northern Churchman" and a few others. Their general presentation and layout is unimaginative and prosaic. Then there are the rest. The less said the better.

All Australian dioceses have lay people who are trained journalists, artists, designers, etc. It appears that very few use these lay resources.

Clergy editors are loath to give up a task which may give them certain personal satisfactions but for which they have had no training.

Parish papers are quite another kettle of fish. Most parish clergy have nightmares just before printers' deadlines. They bolt study doors, write, type, cut and snip furiously for a few hours and then emerge sapped of all vitality. But at least the job is over for 30 delicious carefree days.

The result of all this labour most of us are forced to read. Long lists of clergy, wardens, vestrymen — carefully repeated every month. It seems that they are produced because "district visitors" must be given something to give away.

They usually contain "A letter from the Rector," in a prominent place. The rest of course, is by "Anon." The advertisements for funerals, lingerie and butchers make delicious reading and also relieve frantic clergy from the need to fill the space.

Some come replete with garish covers and anaemic insides. Some are syndicated and are also very low on local content. Others are thrown together by the printer, complete with large white spaces and seem to say; "I just had to be produced, so take me or leave me. I couldn't care less."

Fortunately, an increasing number clearly indicate that their producers know what purpose they serve. And they make every inch help to serve that purpose. They know that the paper's visual appearance is important and layout is watched, even in a one-sheet production. They do not work the same old blocks to death. Nor do they use their columns for pet grouches or theories. Some of these are being edited by men and women in the parish and they are better for it.

The diocesan and the parish paper can be a helpful means of communication and can help to strengthen the work of Christ.

Diocesan and parish councils need to take a close look at what they are trying to achieve and what their present publications are really achieving. We have not the slightest doubt that it would be worthwhile. Our image when it comes to using print is not a good one. put into the hands of the right people, people whom we have, it could be greatly improved.

At present we are wasting a lot of paper.

Council of Churches discusses road safety with Minister

The Secretary of the N.S.W. Council of Churches, the Rev. Bernard G. Judd, said that the Council had recently resumed its discussions concerning road safety with the N.S.W. Minister for Transport, the Hon. Milton A. Morris.

At a recent conference the Council's representatives referred to the fact that despite an early display of interest in the blood test or the breathalyser, the present N.S.W. Government had done no more than its predecessor in office.

Mr Morris indicated that the matter of chemical tests for those suspected of driving under the influence of liquor was now once again under review.

He stated that he would visit Victoria to observe the operation of the breathalyser. This visit to the southern State has now taken place and, at the Minister's invitation, Dr F. S. Hansman has also visited Victoria, together with officers of the N.S.W. Department of Transport.

"When we met the Minister recently," said Mr Judd, "we gave him details of four persons who had been arrested on a drunken driving charge. In each case they had the greatest difficulty in obtaining a blood test which, when it was taken, showed they had been wrongly charged with that particular offence."

THE BIBLE IN CHILE

Sister Jenny Hillier, an Australian working with the South American Missionary Society in Chol Chol, Chile writes recently:

"The first edition of the New Testament in every-day Spanish is on the market. It is such a joy to us missionaries. We can understand it! It dispenses with the 'thou's' and the like and makes many things like morality issues very plain and easy to understand.

"Jean took a copy up to Don Domingo who is leader of the thriving little church to which Ilda and Maxy are going up in the hills at Pichi Pellahuen. Don Domingo sat by his fire that night reading by lantern light and fairly chortling. 'They won't need a preacher any more' he said. Of course he didn't mean it literally, but you can see what a difference this will make to Bible study, especially among poorly educated people.

"With the rate of exchange at about 14 escudos to £1 stg. this New Testament is selling (so far) at one escudo — a wonderful provision of the Lord."

Precedent in Hong Kong

For the first time an Anglican, Canon Lee Shiu Keung, preached a sermon in the Roman Catholic Cathedral, in Hong Kong, a service in which ministers from the Methodist Church and the Church of Christ in China also took part.

At the same time in Kowloon Tong, the Rev. Simon Ridley, vicar of Christ Church, was preaching in the Roman Church of St. Theresa. Roman priests were invited to preach at subsequent services both in St. John's Cathedral and Christ Church. At a joint service in St. John's Cathedral, the Rev. Dr Peter Wong, General Secretary of the Church of Christ in China (Hong Kong Synod), gave an address, and representatives of many churches took part.

"A scientific test should be readily available to clear the innocent as well as to establish the culpability of the guilty," he said.

The Council's Standing Committee on Public and Private Morality is giving consideration to the issues arising from certain foreshadowed amendments to the Obscene and Indecent Publications Act. According to Press reports, the N.S.W. Chief Secretary proposes to introduce amending legislation during the present Parliamentary session.

Whether the proposal to establish a new class of "adult publications" which could not legally be sold to persons under 16 years of age is a practical step to deal with the present flood of pornography is a subject for serious discussion. Effective Government action is urgently needed but it must be of a type which really does grapple with the present situation and is not, in effect, a futile piece of "window-dressing."

ST. JOHN'S CATHEDRAL BRISBANE

CHURCH people of the diocese have contributed almost \$1,100,000 to the Cathedral Building Appeal.

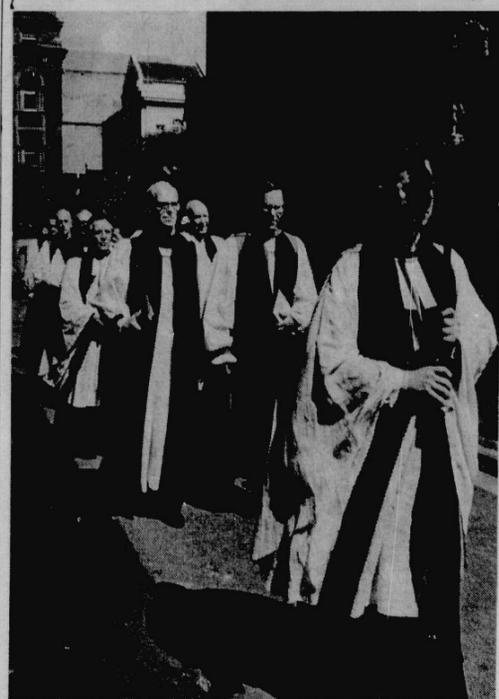
Mowl Village Fair

The Mowl Village Fair will be held on Saturday, May 6, at Castle Hill, N.S.W., with a varied program of events arranged by a committee representing the residents, the village council and a ladies' auxiliary.

The fair is seeking to raise funds for the chapel and to provide further amenities for the nursing home.

The fair opens at 12.30 p.m. and runs to 4.30 p.m., with some 24 stalls and other attractions. In the event of rain, the stalls will be held in the large concert hall.

BISHOP CONSECRATED



At a service in St. Andrew's Cathedral, Sydney, on Tuesday, March 28, the consecration of the Ven. H. G. S. Begbie as bishop took place.

The Archbishop of Sydney, the Most Rev. M. L. Loane, assisted by bishops of the province of N.S.W., officiated. The preacher for the occasion was Bishop R. C. Kerle, bishop of Armidale, and formerly a coadjutor bishop in Sydney diocese.

Graham in Puerto Rico

Evangelist Billy Graham opened his 1967 Crusade schedule on March 19 in the 21,000-seat Hiram Bithorn Stadium in San Juan, Puerto Rico.

The eight-day meeting was approximately the 90th major Crusade for the North Carolina preacher and they have taken him to virtually every Western country in the world.

Graham and his team will also journey to Winnipeg, Kansas City, Mo., and Tokyo, for major evangelistic thrusts during 1967. Also on the schedule for June is the return to England for the All-Britain Crusade, which will link 27 major cities to London for closed-circuit television meetings. The June 23-July 1 meeting could reach nearly as many people as Graham spoke to in a month-long Crusade in England last year.

Prior to the Campaign in the capital of Puerto Rico, the Graham team will hold a one-day rally in Paquito Montaner Stadium, Ponce, on Saturday, March 18.

When Graham arrived on March 15, it was the first time the evangelist had returned to the "showcase for democracy"—as Puerto Rico has been referred to since becoming part of the United States in 1889—for a Crusade since his Caribbean tour in 1958. At that time, he was in the same two cities and drew attendances up to 60,000 in four nights.

PLATFORM

(17) UNITY AMONG ANGLICANS

There is so much talk of church unity these days it is unfortunate that we members of the Church of England in Australia are not talking more about and working harder towards a far greater unity among ourselves.

An excessive love of pure doctrine may make us uncharitable just as an excessive love of unity can sacrifice Bible truth on the altar of peace. But is there not an unexplored region between?

The primary attitude which we all need and without which there can be no further approach to unity is the ability to recognise that the grace of God and love for Christ may often work in people who differ from us.

I remember the shock I received when, in my first parish, I was asked into an R.C. home and found both husband and wife to be real believers in Christ's salvation. Saving grace in the heart may well be compatible with error in the head, as Bishop Ryle puts it.

Further, we must learn to speak more charitably and courteously of those who disagree with us.

It often hurts me to hear people trenchantly criticise people they have never met, criticism that they would have to amend if they knew the person. It is possible to hold opinions and advance them strongly, as our Lord did, but with dignity and courtesy.

We Anglicans are fond of calling each other by names which almost amount to ecclesiastical swear-words. Ritualist, Calvinist, low-church, sacramentalist are but a few. Controversy may be unavoidable. Hostility is not.

It is vital that Churchmen of all shades should acquaint themselves with the real opinions of other schools of thought. This may mean hard work. It will make us read. But ignorance of the other man's viewpoint is a great cause of disunity.

Years ago, a clergyman whom I had thought to be scholarly and well-read, told me he had never read a line of Calvin and never intended to. It saddened me for I had taken pains to read a lot of Newman, Dearnier, Ollard and others with whom I hardly agreed.

Meeting men of other schools of thought on neutral ground also helps to bring about understanding. Meeting, eating and spending time in close contact with people of other mind is a marvellous corrective for prejudice.

To take this further, it is our Christian duty to co-operate with others when we can.

There are so many things that we can co-operate on if we wish and in which we do not compromise our principles. A man who cuts himself off from those who do not think as he does is so much the poorer.

The gospel we preach is a gospel of reconciliation. There needs to be a conscience about this at the grass-roots level in the Australian Church.

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Books

GOD'S GRACE IN HISTORY by Charles Davis. Collins, Fontana, 1966, pp. 96. 80c.

Charles Davis was the first R.C. to be the Maurice Lecturer at King's College, London, and in these three lectures he discusses the Christian's attitude to the secular world. The week that this book was published, he announced that he was leaving the Roman Church.

He is frankly an orthodox Christian and shows no sympathy for modern dechristianising theology. Secularisation he regards as an inevitable historical process which began with the Enlightenment. The secular view of nature which is fundamental to science and technology he sees to be in full harmony with the Christian faith. Secular society is not committed to any particular view of ultimate truth.

While many assert that Christianity abolishes the distinction between the sacred and the secular, Davis maintains that it requires such a distinction. Many will disagree with him here.

He distinguishes between secularisation and the secularist spirit which rejects Christianity. He sees it at work in some modern "aesthetics". He views Communism as a reversal of the process of secularisation and a return to the absolutist, monolithic society of the past which was determined to control both sacred and secular.

Grace he defines as God's giving of Himself to man. It is His saving love. His justifying forgiveness. . . . He stresses that it is free, unexpected and unearned.

The book has much to commend it. Rome's loss of a theologian of this calibre was a loss indeed.

—R.M.

THE CHURCH IS HEALING by Dr. Michael Wilson. S.C.M. Press, 1966, pp. 128. 9/6 (U.K.).

Dr Wilson is eminently qualified to write a book linking the Church with the healing ministry, for he is both a practising Christian and a practising doctor, and has wide experience as both the one and the other. The book certainly deserves to be read by all who are concerned

with healing as a special task; but equally by all who are members of Christ's Church, to whose total membership He committed, among other tasks, the healing of the sick.

As might be expected, chapters deal with what is often called "spiritual healing," pastoral activity in hospitals, the relation of doctors and clergy, and so on; and all of this is well worth reading.

But to this reviewer the outstanding contribution of the book is the conception of the Church and its work.

Dr Wilson sees the Church (quite scripturally) as the whole Family of Christ; as Christ's Body, the whole Church gathers in worship to receive strength and direction, and is scattered in the world where its work lies, where through each member the whole Church is at work. Clearly the concept is not new, but it is so strikingly stated in the first two chapters that the reader can hardly fail to draw inspiration from the sense of sharing in Christ's life and in His mission.

Some of the thoughts concerning intercession and listening will bring a wider insight to others besides clergy and counsellors. In short, every Christian will find much to ponder in this worthwhile book.

—C.E.W.B.

AND NONE WOULD BELIEVE IT, An Answer to the New Morality, by M. Basilea Schlink. Zondervan Publishing House, Michigan, 1966 pp 115, paperback.

Outside the town of Quirindi in north-west N.S.W., there is a small hill called "Who'd A Thought It Lookout." The ancient legend has it that an old man, before the town was founded, struggled up the hill in horse-and-cart, and when he got to the top, saw the extensive view and the Great Dividing Range in the distance, and said, "Who'd a thought it?"

An identical reaction is likely to this book by Mother Basilea Schlink, founder of the German Lutheran deaconess order, the Sisters of Mary, in this second book of hers to be translated and published in English.

The sub-title of the book is "An Answer to the New Morality" and it purports to answer the liberalism of Bishop J. A. T. Robinson and others.

Bernard Christensen of Luther Theological Seminary, St. Paul, Minnesota, U.S.A., in the introduction to the book says, "We may not agree with Mother Basilea's interpretation in all details," and he is right there.

The conclusion of the book, supported by quotations from physicists and theologians, is that the Day of Judgment is looming close and is about to be unleashed on the world in the form of nuclear explosion. There is an urgency, therefore, in her call for repentance.

In some ways, this is a surprising answer to the New Morality. And a conclusion that many Biblical scholars would not agree with. But there is no questioning of her sincerity and urgency in the call to the modern world to repent and turn to God.

The first surprise in this book is that a Lutheran Deaconess (one always imagines deaconesses as "cloistered" somewhere) should be able to lay her hands on such a multitude of convincing statistics drawn from East and West, from Germany and other countries, on the moral decay and corruption which she claims is spreading rapidly throughout the world. Statistics can be made to lie, but this set of figures builds up a sound case for what follows.

She calls on history to bear her out that mankind is drifting away from God. This is very

questionable. It may be that Western laws are based on the Ten Commandments, but no one could seriously claim that the Middle Ages, for example, were enlightened or that people repented of sin and turned to God more than they do now. It may be true (but the author goes much further) that a new generation today has cast aside the moral restrictions of the Ten Commandments.

She dismisses Bishop Robinson and his devotees with devastating effect. "Their teaching eats its way like gangrene into the Church." (On reading this book, the reviewer tried to imagine what would happen if this formidable writer met the bishop in the flesh!)

There are some criticisms on theological grounds: her view of the Ten Commandments may be asked, and she seems to have missed or glossed over the verse which says that the law is a "schoolmaster to bring us to Christ," laying a foundation of sin and guilt so that the grace of the Gospel can have full effect. She also claims that God is silent today prior to the unleashing of the Day of Judgment. This does not seem to accord with the expansion of Christian missions in many countries, the renewed biblical interest even in the Roman Catholic Church, and the success of evangelism in Western lands today.

All that being so, Mother Basilea has given us a very readable and stirring argument for the Day of Judgment drawing near — a voice crying in what she believes to be a wilderness even within the Church, so that "none will believe it."

—A.C.N.

HALF TIME by Ian Shevill. Jacaranda Press, Sydney, pp. 143. \$3.95.

This is an interesting and very readable book by the Bishop of North Queensland in which he traces something of the first twenty-five years of his ministry in the Church. It is written in the breezy style we have come to associate with Bishop Shevill, although at times, it unfortunately seems to border on the facetious. There are thirty-four photographs, and the format is generally pleasing; the price might be considered a little steep. There is an unfortunate error on p. 84 where those Englishmen who have served the Australian Church as Bishops are described as "expatriates" instead of "expatriate," and in the plate opposite the same page, the late Archbishop of Brisbane is downgraded to a "Rt. Rev."

Bishop Shevill, by Australian standards, has had an unusual career. He is a man of undoubted ability who has made, and will no doubt, continue to make his mark on the life of the Church. It is a pity therefore, that the overall impression gained from this book is that it was dashed off in some haste with little thought. The author justifies its appearance with the thought that having survived twenty-five years from his Ordination to the Priesthood, and expecting to serve another twenty-five, a kind of "half-

time" is a good spot from which to look back. Yet the book fails as a definitive study of Bishop Shevill himself; and while he may have done a great deal to lift the standard of Church life in his own Diocese, the Bishop does not command sufficient status elsewhere for his somewhat disjointed collection of opinions to have any intrinsic value of their own.

As a whole, the book is too scrappy to make it of lasting value for the student of Australian Church history, and some of the Bishop's judgments are too cavalier to merit much attention, or at least to go without challenge. On the other hand, there are a number of obiter dicta which one wishes the Bishop had taken time to develop more fully.

In short, having read this, one would wish that the Bishop might give the time to a more serious and perhaps less personal account of the Australian Church, either in the form of a history or an appraisal in greater depth of the challenges which lie before it.

—D.G.D.

THE ISLANDS BETWEEN, by Michelle St. George, A.B.M., pp. 128. Price 75c.

The purpose of the author is to show the life and character of the Torres Strait islanders. This is achieved in a descriptive, personal manner, with many details of day to day living. References to Church life are definitely Anglo-Catholic in emphasis, and express the convictions of the author. There is no clear examination of missionary principles of working in the changing atmosphere of political and Church affairs, but that is not the purpose of the book.

—L.R.S.

THE NEW COMMUNION SERVICE. Reasons for dissent by C.O. Buchanan. Church Book Room Press, London, 1966, pp. 14. 1/6 (U.K.).

Mr Buchanan is a liturgiologist of no mean order and is a member of the Liturgical Commission. He states clearly his grounds for objecting to the anamnesis and prayers for the dead. These diverse elements he regards as proposals "to isolate and fossilise evangelicals."

THE HOLY SPIRIT IN TODAY'S WORLD by W. A. Criswell. Zondervan, U.S.A. 1966, pp. 193. \$2.95 (U.S.).

A most useful and readable book which gives a brief history of the doctrine of the Holy Spirit and faces difficulties such as the second blessing and speaking with tongues, with skill and candour.

RELIGIOUS THINKING AND RELIGIOUS EDUCATION: A critique of the Research and Conclusions of Dr R. Goldman, by K. G. Hawkins. Tynedale Press, London, 1966, pp. 48.

Dr Goldman's work has created quite a stir amongst educators and especially those interested in religious education. Goldman's research seems to many to discount a Bible-centred approach.

Hawkins' book is the substance of lectures given dealing with material from Dr Goldman's most recent books.

The book is a fourfold investigation of Goldman's tests and conclusions; his concept of "child centred Religious Education," his theological presuppositions and positive values from Goldman's work. Thoughtful and penetrating criticisms of Goldman's research, his assumptions about Scriptural content and method are given.

The book will be of great interest to all interested in religious education, especially when many Church people here in Australia share Goldman's assumptions affecting content and method. Hawkins shows clearly the relevance of teaching the Scriptural content admitting the need for vital, challenging and

• Continued Page 8.

Short notices

21 STEPS TO POSITIVE PRAYER by Lewis MacLachlan. Arthur James, Wores. 1965, pp. 94. 10/6 (U.K.).

Mr MacLachlan is Chaplain to the Guild of Health and his psychology may be excellent. His theology is deficient and the 21 steps are not grounded on the Scripture.

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Resignation of minister

I am surprised that the letter of resignation of Mr Robert Banks (A.C.R. 26/1/67) has passed through your columns, without drawing comment.

I am startled that at such a late stage in his training, one from within the ranks of the clergy should so critically examine the framework of the denomination within which he wished to serve. Perhaps, however, it is because of this, that we need to closely examine his objections to remaining within the clergy of the Church of England.

His claim of disparity between this Church and the New Testament Churches, is a charge grave enough to warrant serious investigation. Surely the machinery exists within our denomination to correct such a disparity if it is found to exist.

That so few clergy resign is perhaps indicative of the fact that most of them disagree with Mr Banks, yet the disdainful silence of laymen on the question may be an indication of how much truth there is in the claim of a hierarchical government, and a distinction in function between "clergy" and "laity." Do we consider such matters as none of our affair, but simply the natural order of the things?

Ostentation (to go on with Mr Bank's points), whether in title of address, or manner of dress, within the Church of England is so acceptable that we consider anything else undesirable.

The exercise of discipline with

Letters to the Editor

regard to marriage and baptism continues as an open sore, yet it has been present for so long unattended, that it appears treatment is no longer contemplated.

Is "spirit and truth" the essence of our worship, or is it impeded by the legalism of a strict liturgy?

Are we concerned with our formal services to the exclusion of evangelising the homes in our parishes? These I find to be challenging questions.

I regret the resignation of a man who has raised these issues, as I regret the fact that we laymen seem to consider them either dead, or insignificant.

Colin Smyth, Belmore, N.S.W.

Prayer Book revision

I enjoyed your "Platform" number 14 last issue on Prayer Book Revision, with its encouraging and optimistic comments. But I seriously question whether the revisions merit our unquestioning and unqualified praise.

The majority of the changes are for the good, and most will surely feel that an important step forward has been taken. Yet I do not relish being asked to say, after the act of baptism, "seeing now that this child is born again . . ." Come see this statement as plainly consistent with baptismal regeneration, and not entirely synonymous with the present words "this child is regenerate."

Again, are we satisfied to see Morning and Evening Prayer truncated by the partial or complete deletion of the opening exhortation, the general confession and the absolution?

Yet some of the archaisms have escaped the attention of the revisers, and been permitted to remain, including "very meet, right and our bounden duty," God's "manifold and great mercies" and "as oft as you shall drink it."

Apart from the contents, there is the important question of the way in which these revised services are set out in the book "Prayer Book Revision in Australia"—which is the form in which (with minor alterations) they are now being made available for parish use. The format is, from many points of view, less than satisfactory for congregational use.

Acting under Section 19 of the form that is to be used to apply for the revised services (which allows modifications to the present form of the revised services) the Rural Deanery of Cook's River is communicating with the clergy of the diocese of Sydney, inquiring whether they would like to discuss some of these aspects of the published revisions, with a

view to improving the presentation and format of the material and to modifying the services in a small number of other ways.

Parishes which prefer this modified edition of the revised services would then be able to apply to use it instead of the form published in "Prayer Book Revision in Australia."

Lay people interested in Prayer Book revision and clergy of other dioceses may obtain a copy of the Rural Deanery's preliminary material by writing to the Chapter Clerk, Rev. A. Donohue, St. Peter's Rectory, 187 Prince's Highway, St. Peters, and enclosing 10 cents and a 9 x 4 inch stamped addressed envelope.

(Rev.) Ward Powers, Newtown, N.S.W.

Rethinking from the ground up

I find a number of people who are asking the question, "How can we make this particular church activity better, more effective?" and instead of an answer are being nagged by a further question: "Is this activity worth doing better anyhow—or is there another way altogether to be found?"

Such other ways as we do see mostly require the kind of break with stereotyped patterns which has no guarantee of "success."

Because success is required of us either by the congregation, the parish's financial commitments, the minister's ego or whatever else, the pressure against change is considerable (quite apart from normal conservatism).

There could be great value in a meeting together of people who are thinking along these lines, to share their misgivings about existing patterns and their insights into new patterns. I imagine there are more lay people than ministers who feel this way.

Let me be clear that I'm not thinking about better ways of doing the old things, but new ways of doing what we are meant to do—a rethinking of our local church structure from the ground up.

If this rings a bell with anyone, please write to me, and I'd be happy to convene a meeting. (Rev.) DAVID CRAWFORD, Malabar, N.S.W.

Baptismal reform

Mr Robinson's stimulating and informative article on baptismal reform (ACR March 9th) did, however, leave one or two false impressions with the reader and made several assumptions which need further substantiating.

Is Baptism something "entirely personal?" Was it so on the day of Pentecost when 3,000 were baptised and "added" to the earliest Christian fellowship. Or if St. Paul's statement to the Corinthian Church (1 Cor. 12:13) "By one spirit we were all baptised into one body" is ever to be expressed or symbolised outwardly by water baptism does

not this mean that baptism has some reference to the "joining the Church" which is the body of Christ?

Again, has the minister ordained to be a "faithful dispenser" of God's Holy Sacraments so light a responsibility in this matter as implied? The "Western" textual reading (i.e. R.V. and R.S.V. margin of Acts 8.37a) seems to suggest not. In any case, there was more than a formal profession of faith in every case of baptism recorded in the Acts.

No normal or conscientious parish minister wants to be "a policeman" and in the matter of baptismal administration seeks primarily an opportunity to minister the Word of the Gospel in such a way as to elicit a due profession of repentance, faith and obedience as was the case in the New Testament.

This is simply not possible in the many cases where an applicant for baptism so confronted has only to phone another parish who will accept his application without any question or inquiry whatsoever.

I ask also if the baptism of the children of parents who have not read the scriptures, nor worshipped with any congregation at all nor are engaged in any Christian service for ten years or more is "duly ministering the sacraments according to Christ's ordinance" (cf. Article 19)?

Much of the difficulty today arises from the fact that "Church" conditions have so markedly changed.

Did the Prayer Book compilers envisage a church with a vast nominal non-worshipping membership or was it assumed that such parents who might give notice overnight to the Curate for baptism were at least known by sight to the Minister and Church wardens as those who had partaken of the Holy Communion at least three times in the year and who had reckoned with them their ecclesiastical duties?

Did the Prayer Book envisage the baptism of the children of

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those who had failed entirely to fulfil their own baptismal vows or those taken earlier on behalf of other children?

What is needed today is a thorough re-examination of the intentions and principles enshrined in the Prayer Book in their historical setting so as to be able to rightly re-interpret them for today's situation.

This must be coupled with a new Biblical study of every aspect of the doctrine and practice of baptism so that both future reform and present practice is based primarily upon the teaching of Scripture.

This is an urgent problem which should engage the attention of the Liturgical Commission on Prayer Book Revision as well as our own Synodical Committee of Investigation.

(Rev.) R. E. Lamb, Caringbah.

Correction

I was astonished to read in B.F.V.K.'s review of N. P. Williams' "The Grace of God" (Hodder and Stoughton) in your issue of March 9, that "the author is a Roman Catholic."

The late Dr N. P. Williams was Lady Margaret Professor of Divinity and a Canon of Christ Church, Oxford from 1927 until his death in 1943. This book is, of course, a reprint and was first published in 1930. Williams died an Anglican so far as I can discover. He was never anything else.

Theodore, Wangaratta, Victoria.

Nelson diocese

Seeing that you mentioned the Diocese of Nelson in the "Record" this week, I would like to remind you that the "A.C.R." has never told us who succeeded Bishop Hulme-Moir.

It would indeed be news to know who the present Bishop of Nelson is, and if the previous Evangelical tradition is still being carried on.

— John L. Whitham, Ethelton, S.A.

(The present Bishop of Nelson is the Rt. Rev. P. E. Sutton, formerly Dean of Dumedin.—Ed.)

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Red Guards' "Maomania"

by Michael Browne, missionary-correspondent recently returned from a visit to China.

HONG KONG — Cheerfully carrying reeking nightsoil, washing city streets, trekking vast distances and preaching the most extreme tenets of communism, China's youthful Red Guards have violently deculturised a whole nation and shocked a watching world.

While the more sensational side of Mao Tse-tung's Great Cultural Revolution has been well publicised, little is known outside China of the deep fervor, blazing in these young people's hearts, which gives impetus to the present movement.

In a first-hand appraisal of life behind the Bamboo Curtain we were staggered by the intensity of the present cultural revolution and the dynamic forces being generated by the unbounded faith of China's revolutionary youth.

"Chairman Mao is the red sun in our hearts, his thoughts shed light all over the world." Surrounded by several hundred Red Guards in Canton just after Christmas, I was listening to enthusiastic Chinese young people testify to their faith in Mao Tse-tung.

With evangelistic fervor these militant teenagers carry their "gospel according to Mao" to the 700 million citizens of this Red Republic, seeking mass conversion to the man they call "our great leader, teacher, supreme commander and helmsman."

Slogans praising Mao appear everywhere. From postage stamps to railway engines and slogan-carrying bicycles, the "thoughts" of Chairman Mao are constantly before the people's eyes.

Crimson banners line the main streets, turning the city literally "red," while a picture of Mao adorns every doorway in the main thoroughfares. There are no advertisements in Red China. Nothing is permitted to vie with the sayings of Mao Tse-tung; his "thoughts" reign supreme.

In homes where ancestral tablets once held the place of honour a portrait of Mao now hangs, rows of characters down each side proclaiming his teachings. This dramatises as nothing else could the attempted deification of a man in the heart of a nation.

This is the climate that spawned the now world-famous Red Guards, at present in their turbulent fifth month of existence. Nothing in past or current western religious writings or thought had prepared us for what we experienced among these young people in China two weeks ago.

Far from being repressed, sullen or gloomy, China's youth are vitally alive. "We live to serve the people," a young Red Guard said. An estimated 30

million Red Guards carry this "party purism" to the masses.

Their bible is a red-covered book the size of a pocket Testament called "Quotations from Mao Tse-tung." Daily they gather in groups all over the country to read, memorise and preach from this little red book. They underline passages and mark it in exactly the same way a Christian does his Bible.

The paranoic adulation afforded Mao by these young "apostles of atheism" can be understood only in religious terms.

Mao is god, the Party the church, and the "crusade" evangelists these youthful Red Guards. "Quotations" stands as the inspired writings, and the glory of world-revolution and world-communism. "heaven." Unbelievers are "class enemies," normally termed "monsters."

Propaganda methods closely resemble Christian "campaigns" with street meetings, cottage services, tract distribution, testimonies and even chorus sheets.

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Dip. R.E. seminars

Seminars in connection with Part II of Section II of the Diploma in Religious Education (Melbourne College of Divinity) will be held on the first Tuesday of each month at 2.15 p.m. in the Upper Lecture Room, Moore Theological College, Newtown N.S.W.

The first seminar for 1967 will be conducted by Canon A.A. Langdon on Tuesday, April 4, for candidates who have completed Part I of the Diploma.

Any who wish to commence Part I of the Diploma are invited to join the 4th Year Moore College class at 12 noon on Tuesdays in 2nd and 3rd Terms.

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DEFENDER OF THE FAITH

DR. Allan Bryson is a Macquarie Street specialist, an active churchman at St. Andrew's, Roseville, N.S.W., and in the wider affairs of the Church. Here he reviews a collection of the late Professor C. S. Lewis' papers and essays published in February this year.

C. S. Lewis, following his conversion in 1929, turned his great ability to the defence and clarification of what he termed "Mere Christianity."

By this he meant the bones and sinews of the Christian Faith, the great credal truths.

He was a thoroughgoing supernaturalist and directed his most serious efforts, in lectures, papers to learned societies, sermons and books to those who sought to rob the Gospel of its essentially miraculous element. But he consistently refused to join issue on secondary matters.

Even the debate in his later years over "Honest to God" failed to involve him directly. He saw clearly that in works such as Miracles (1947) the fundamental issues had already been debated, at a level which would not be reached in a more domestic controversy such as this threatened to become.

THEOLOGICAL

His unique contribution as a Christian apologist springs largely from his ability in applying his literary skills to the theological issues.

He consistently disclaimed himself as a theologian, but in "Modern Theology and Biblical Criticism," an address to theological students in 1959 and published here for the first time, we have a classic exposure of the methods of so many so-called New Testament scholars.

Lewis shows how they have applied methods of criticism to the New Testament which would never be tolerated in any other field. By the use of groundless assumptions and improper methods of analysis, many have arrived at worthless conclusions which later writers then put forward in the 20th century as "The assured results of modern scholarship."

Lewis always asked, and stimulated, the most searching of questions, but always in the context of a rigorous discipline. He has no soft excuses for those on either side who base their argument on insecure premises or unwarranted assumptions.

The fourteen chapters in "Christian Reflections" cover papers and essays, some published here for the first time, and spanning nearly thirty years.

"Christianity and Culture" contains some early thoughts on his own involvement in "Culture" and the use of the word "spiritual" as applied to the use and purpose of culture.

"Religion: Reality or Substitute?" "Ethics" and "The Poison of Subjectivism" bring us up to 1943. Largely philosophical in character these bring searching scrutiny to bear on many practical issues, moral, social and political. The last-named deals in miniature with the theme which occupied him in that macabre space fiction, "That Hideous Strength."

"The Funeral of a Great Myth," another "first," and also

written in 1943, shows Lewis in a role we should have expected of him and often do not take seriously enough. Because of his insistence that he is no scientist, we are inclined to overlook what is implicit in all his writings.

He was in fact equipped by his logical and analytical training in a way that few technological-trained scientists are today, and in this essay Lewis performs a real service to science in clarifying the distinctions between the hypothesis of biological evolution as understood by the scientist and the myth of evolutionism which in fact captured the imagination of the Western world nearly half a century before Darwin's "Origin of Species."

Lewis shows how the Myth was the product of 18th-century poets and dramatists, and how, by the time of Darwin, "the prophetic soul of the big world was already pregnant with the myth."

UNJUSTIFIED

The scientific discoveries of the latter half of the 19th century were fed into a world whose popular imagination took over selected items and used them to sustain an already established myth concerning man's progress and destiny.

The real scientist like J. B. S. Haldane is at pains to point out that such claims are wholly unjustified. Science, says Lewis, "makes no cosmic statements, no metaphysical statements, no eschatological statements . . . But the myth knows no such reticences. Having just turned what was a theory of change into a theory of improvement it then makes this a cosmic theory . . . everything is moving upwards and onwards."

"On Church Music" is a very short paper. Lewis professes not to care for hymns, but he does not let his personal taste override his judgment. The essay is an appeal to both the musically knowledgeable and also the unskilled, so to order their music that God rather than Bach on the one hand or human enthusiasm on the other is glorified.

The remaining papers deal with the Psalms, prayers and the language of religion among other topics.

The concluding paper is "The Seeing Eye," a comment on the Russian report that their space men did not find God in outer space. Lewis says, "send a saint up in a space ship and he will find God in space as the found God on earth."

He examines the question of why the people who walked and talked with Jesus did not recognise God when they saw Him. "What is required is a certain faculty of recognition . . . if you do not at all know God of course you will not recognise Him, either in Jesus or in outer space."

One of the heart-warming features of C. S. Lewis is the way glimpses of his own pilgrimage appear and illuminate the whole argument. He loves all life, yet his kindness is never mere sentimentality. All minds and all ideas seem uncannily accessible to his scrutiny, yet he never mocks another man. I wish I had known him!

"Christian Reflections" by C. S. Lewis, Geoffrey Bles, London, 1967 with preface by the editor, Walter Harper, p.p. 176. \$2.30.

MUGGERIDGE ON EDUCATION

Malcolm Muggeridge whose image on TV is an excellent one, emerged recently in a new role. He was invested as Rector of Edinburgh University. He said that education has become a mumbo-jumbo or cure-all for all the ills of a godless and decomposing society.

The belief that the road to paradise was paved with A-levels was held as tenaciously as any article of Christian dogma in the days of Torquemada.

He went on to say that we shall go on raising the school age, multiplying and enlarging our universities, increasing public expenditure on education until juvenile delinquency, beats and drug-addicts and general intimations of illiteracy multiply so alarmingly that, at last, the whole process is called in question.

At the same time he said that in the same sort of way, the so-called "permissive" morality of our time will reach its apogee.

There is wide concern today about the content of education and there are constant pressures to broaden it. Our theological colleges are not exempt from it.

EDUCATION FOR WHAT?

In most educational systems there is some statement that education aims to help the individual develop his innate capacities. Well might we ask; "Capacities for what?"

The world foment among university students indicates the dangers of education which has not squarely faced the ultimate concerns of man's existence. Halls of learning which set men adrift upon the seas of knowledge without the anchor of the Word of Life are sowing the wind. We are already reaping the whirlwind, as Muggeridge points out.

DRUG ADDICTION

Drug addiction is but a symptom—a symptom of our sick modern society which attaches great importance to pleasure and excitement and does not know where it is going. Nevertheless, it is important that our State and Federal Governments should be aware of the size of the problem and that they are acting to prevent the import, manufacture and distribution of addictive and dangerous drugs.

A few doctors do a disservice to their profession by over-prescription of such drugs. Some chemists sell them to addicts without prescriptions. These must be stopped.

But there are sedatives and relaxants which may be bought by anyone over the counter. Taken in quantities, they can and do cause irreparable damage to bodily organs.

Doctors and clergy are also aware of the damage caused by addiction to the common headache powders which are displayed on every shop counter.

Women particularly, buy them by the packet. Habitual users eat a packet or two every day of their lives, being unaware of the reasons why they need them and unaware of the physical damage they cause. They too, are mildly addictive. Their unrestrained sale in their present form should be stopped.

TREATING SYMPTOMS

But when legislation and control has done all that needs to be done, society is still left with the persistence of all those factors which cause addiction.

All addicts are inadequate, dependent people who have lost or are in the process of losing all sense of purpose in life. All attempts to give them a better or a "church-sponsored" environment lose sight of the underlying causes.

Notes and Comments

Narcotics Anonymous introduces them to the principle of a source of help and power beyond themselves. The Church can go further and introduce them to Jesus Christ, the source of power, of a completely new life with a consuming purpose. But it must be done with understanding, in an accepting and not a rejecting way.

Nobody can counsel or lead an addict or an alcoholic to Christ who has not first been interested enough to help them look at the factors which caused them to walk along this self-destructive road.

NEW FORMS OF OUTREACH

In the four months since it opened, the Christian Information Centre at Roselands shopping centre in the Sydney suburbs has handled only a few inquiries, and local churches and ministers could easily be discouraged by poor response.

The Wesley Centre in the heart of Sydney's city shopping blocks has surely demonstrated that new forms of Christian outreach must be tried and can be successful. But they need patience and perseverance as well as flexibility.

The Centre at Roselands, a unique experiment of inter-church co-operation, has operated so far as a counselling room with local clergy on duty two hours every day. It may need to change its format, alter its times, vary its approach; but it is certainly worth following up and working on. It represents a unique opportunity to try out new forms of outreach to both shoppers and a vast army of salesmen and office workers—and every effort must be made by those responsible to ensure its success.

SCRIPTURE UNION

The Scripture Union movement is to be congratulated for doing something useful with its centenary celebrations coming up. The temptation for all organisations at an anniversary is to hold large rallies where they celebrate "what - good - fellows-we-are."

Scripture Union have resisted that temptation. Together with other rallies planned for that occasion, they are running two courses in Sydney which will undoubtedly hold wide appeal to the Christian public of all denominations.

One is the Christian Writing Course, to be held on eight Thursday nights in April and May. The course covers writing, news reporting, design and layout, radio and TV scripting, and editing. Such courses are rare enough, and the high quality we have come to expect from Scripture Union-C.S.S.M. will mean a significant contribution will have been made to the equipping of Christians to live and witness and work in a secular world.

The second course is a Children's Evangelism Course, to be held in June, which will cover all aspects of Gospel work among children. Knowing the conservative approach C.S.S.M. has always had towards children's work and its emphasis on solid teaching of the Scriptures rather than calling for "decisions," this course too should be a valuable contribution to the training of Christians.

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 mayoress, 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

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—

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 PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SEVENTH YEAR OF PUBLICATION

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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. L. Roy 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).

The Rev. A. Morgan Derham, General Secretary of the E.A., is taking an active part in the Commission's task. Full details will appear in the next issue of the E.A. Broadsheet, which is due out shortly.

C.E.N.

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.

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.

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.

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.



Bishop J. C. Vockler