

Mainly About People

The Archbishop of Sydney has appointed the following new rural deans: Rev. R. J. Bonford, Manly-Mosman; Rev. P. R. Watson, Prospect; Rev. G. J. S. King, Blue Mountains; Rev. L. J. Bartlett, Strathfield.

Rev. A. W. Batley, retiring Federal secretary of the Church Army, has been appointed chaplain to the Repatriation General Hospital, Concord (Sydney) from June 1.

Mr Stan. E. Hummerston, former executive officer of the Flying Medical Service, has been appointed to the new position of administrative secretary of the Bush Church Aid Society in Sydney.

Mr David Barkla, conductor of the Sydney University Graduates' Choir and a former acting organist of St. Andrew's Cathedral, Sydney, has been appointed organist and choirmaster of St. Clement's, Mosman (Sydney) from May 1.

Rev. R. L. Burrell, precentor of St. John's Cathedral, Brisbane, will begin post-graduate studies in theology at General Theological Seminary, New York, in September next.

Rev. John A. Noble was priested by the Archbishop of Brisbane on Sunday, March 31. He will continue his curacy at Coorparoo under the Rev. John Greenwood.

Canon Simon W. Phipps, industrial chaplain in the diocese of Coventry and well-known as a close friend of Princess Margaret, is to be the first suffragan bishop of Horsham in the diocese of Chichester. He is a 46-year-old bachelor who won the M.C. in World War II with the Goldstream Guards. He went to Trinity College and Westcott House, Cambridge after the war.

Canon Max Corbett, a C.M.S. missionary in Tanzania since 1955, has been appointed C.M.S. representative in Tan-

zarja in succession to Rev. S. Campbell Begbie. He will take up the post in July.

Rev. W. G. Williams, rector of St. Edward's, Kensington Gardens (Adelaide), has accepted nomination to the parish of Clare (Willochra).

The Rev. Alfred J. Dyer, a pioneer C.M.S. missionary in the Northern Territory passed away at Austimur, N.S.W., on April 6. He and the Rev. Rex Joynt and the Rev. H. M. Warren pioneered the work at Roper River. Mr Dyer arrived there in 1915. In 1925, he opened the work at Oenpelli. Although over 90 years of age, he wrote to the Record just before his death, advising that he was helping at Austimur during the vacancy in the parish. He said that he thought this would be his last active work.

The Rev. E. B. Wynn, Curate-in-Charge of St. Mark's, Sylvania (Sydney), has been appointed Curate-in-Charge of All Saints' Matraville.

KOREA-AUSTRALIA G.F.S. LINKS

Miss Maria Park of Korea arrived recently as the guest of the Australian G.F.S. This is the outcome of the G.F.S. World Project, supported by approximately 40 countries, which aims to offer friendship and support to the Anglican Church in Korea.

Four thousand Australian G.F.S. members have raised money so that Maria could be brought here to train for a year in Youth Leadership, and they hope to raise more so that a second student can come.

Six small G.F.S. girls carrying a sheaf of flowers and a koala were specially chosen to join Mrs Loane, wife of the Archbishop of Sydney, and G.F.S. representatives, as a welcoming committee at Mascot. Four of these girls had raised \$15 with a backyard bazaar as their effort towards the Project. Now she is at Deaconess House, Melbourne, ready to begin the special course which has been arranged for her.

Maria speaks English fluently — she is a Korean university graduate — and so she will be able to benefit from many activities.

She has brought with her many photographs of the G.F.S. groups in Korea and these include some of their first Leader Training Camp held last year.

She also brought with her a copy of the Korean G.F.S. news sheet which helps to link the branches throughout her country, and she talks of their many activities which, beside worship, include such things as flower arranging, folk-dancing and singing.

MELBOURNE CONSULTATIONS

The Archbishop of Melbourne's Ecumenical Affairs Committee recently arranged a meeting of clergy to discuss Methodism in the Church.

Approximately 120 clergy representing Roman Catholic, Presbyterian, and Methodist met at the parish centre of St. John's, Camberwell, on Friday, March 29, for the ecumenical discussion.

Papers were presented by three leading theologians in their field: the Rev. Doctor Frank Hambly, Master of Lincoln College, University of Adelaide; the Rev. Stanley Weeks, Minister of Yarra Street Methodist Church, Geelong; the Rev. John Parris, Lecturer, History Department, University of Melbourne.

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I.V.F. POST IN N.Z.

A young Sydney clergyman who has just arrived home after some years doing research at Cambridge for a Ph.D., has been appointed General Secretary of the Inter-Varsity Fellowship of Evangelical Unions in New Zealand.

The Rev. Robert Withycombe graduated from the University of Sydney with honours in History and trained for the ministry at Moore College where he worked for a London B.D. with honours.

At Cambridge his field has

been the development of constitutional autonomy in the Established Church in later Victorian England.

He recently married Miss Susan Mary Simpson, who also has been doing post-graduate work at Cambridge. Mrs Withycombe has completed work for her M.A. at Sydney University and for some time was on the teaching staff of the English Department at the University of N.S.W.

Mr Withycombe takes up his new post in April and will be stationed in Wellington, N.Z.



• Rev. Robert and Mrs Withycombe shortly before leaving for New Zealand.

DEMAND FOR FILMS

Over 300 Billy Graham films were screened in the month of March to over 22,000 people in N.S.W. in preparation for the Graham Crusade. Thousands more saw them in other States.

Challenge Films, a division of Fact and Faith Films reported this recently. In the past six months, 1,400 of these films have been screened to over 120,000 viewers. Many viewers made decisions for Christ. All this happened before the Crusades began.

At the Sydney Royal Show, the Billy Graham pavilion showed "Man in the Fifth Dimension" eleven times each day. This was the film made for the New York World Fair and it has been drawing great crowds in Sydney too. As many as 3,000 people saw the film on one day.

ANGOLA EXPULSIONS

(New York). — The majority of missionaries of the United Church of Canada and the United Church of Christ (U.S.A.) are to be withdrawn from Angola.

Dr Alford Carleton, executive vice-president of the U.S. church's Board for World Ministries, said the joint action was being taken because the Portuguese Government has a policy "apparently intended to extinguish Protestant missionary activity in Angola."

—EPS, Geneva.

LAIITY DISTRIBUTE COMMUNION

(Vatican City). — The Sacred Congregation of the Sacraments has given the West German hierarchy permission to allow laymen to distribute Communion when sufficient priests or deacons are not available.

Granted on a three-year experimental basis, the permission will also allow mothers superior of religious communities to administer Communion in their convent chapels.

EPS, Geneva.

BISHOP GOES BACK 50 YEARS

Bishop Donald Baker, now 85 and living in Melbourne, in retirement, was rector of the well-known evangelical church, St George's Battery Point, Hobart, 50 years ago.

At that time he purchased an old seamen's chapel on the Hobart waterfront for £50 and had it erected in Lord Street, Sandy Bay. Earlier this year, Bishop Baker returned at the invitation of the Rev. H. Condon, present rector of Sandy Bay, for the 50th anniversary celebrations.

Other visitors included the Bishop of Tasmania (Right Rev. R. Davies), Bishop G. F. Cranswick, and the first rector of St Peter's, the Rev. F. Maling.

In 1920, Rev. Donald Baker left St. George's Battery Point to become Bishop of Bendigo. Later he became Principal of Ridley College, Melbourne.

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GOSPEL ENTHRALLS THE MULTITUDES

'I AM not ashamed of the Gospel of Christ, for it is the power of God unto salvation for everyone who believes' said St. Paul in the year A.D. 58. 1910 years later, Australia has seen it demonstrated again.

The impact of the four capital city Crusades has been felt throughout the land and has revived Christ's Church.

PERTH: Fifty-eight thousand, eight-hundred attended in Perth and there were 1967 inquiries. Add to this the headline centres in places as distant as Carnarvon (600 miles from Perth) and the direct radio broadcasts over nine stations.

In addition to the Perry Lakes nightly Crusade meetings, Leighton Ford and his team have addressed more than a dozen High school assemblies throughout Perth and suburbs, spoken to several luncheons and in many area churches.

The eight days of outdoor meetings took place during the coldest March weather conditions on record. On the Wednesday night when the weather dropped

to 46 deg, which was the coldest March night in Perth for 65 years, the Crusade had one of its lowest attendances; 5,500. Despite this, however, more than 368 inquirers came forward in the rain at the conclusion of this Youth Night service to make their commitment to Jesus Christ.

Over 25 per cent of the inquirers in Perth were Anglicans and the Archbishop of Perth is giving a lead in follow-up plans.

ADELAIDE: In Adelaide, 62,800 attended the Leighton Ford Crusade and inquirers totalled 1,542. To these figures must be added thousands more who participated at headline centres, many in distant parts of the State.

Forty-seven inquirers were referred to Holy Trinity, Adelaide, and of these 24 were between 14 and 21 years of age. In all the

Crusades, young people have predominated.

BRISBANE: Over 200,000 attended in Brisbane and there were over 4,500 inquirers. Ten thousand, seven-hundred and twenty-five attended headline meetings, with 620 at one in Townsville and many in Mt. Isa.

John Wesley White took the first five days and Mr Graham spoke at the last three services. The Archbishop of Brisbane strongly supported the Crusade.

SYDNEY:

Mr Graham confessed at a pre-Crusade luncheon on April 18 that he had been strongly moved to return to the U.S.A. on hearing the news of Dr Martin Luther King's assassination. After much prayer he resolved to see the Sydney Crusade through.

The Archbishop of Sydney presided at the luncheon and Mr Graham was welcomed on behalf of the State Government by the Hon. A. D. Bridges, Minister for Child Welfare and Social Welfare.

The Hon. Vernon Treath, Chief Commissioner of the City of Sydney, welcomed him to the city. Among those present were Senator McKellar, Federal Minister of Social Services; the Hon. W. C. Wentworth, Federal Minister for Aboriginal Affairs; the Hon. S. T. Stephens, State Minister for Lands, and the Hon. J. B. Renshaw, Leader of the N.S.W. State Opposition and the heads of the Protestant Churches.

Up to the time of preparing this report nearly a quarter of a million people had attended the



• Billy Graham and the Archbishop of Sydney greet guests at a Sydney luncheon at the Trocadero prior to the Crusade.

N.Z. ANGLICANS REACT TO GEERING DECISION

AN open letter has been addressed to the Archbishop of New Zealand, the Most Rev. N. A. Lesser, by Anglicans who believe that last year's doctrinal controversy in the Presbyterian Church affects the attitude of the other four negotiating churches to union.

Signatories represent every diocese, and include a bishop. The letter says:

"Our attention has been drawn to a statement of representatives of the Negotiating Commission of the five Churches that the decision of the last Presbyterian

General Assembly with regard to the teaching of Principal Geering does not alter the attitude of the Negotiating Churches to union.

"As we understand that decision to mean that the doctrines of Principal Geering may be

taught without censure by accredited ministers of the Presbyterian Church, we wish to say that we do not share the opinion of the members of the Negotiating Commission."

Last month, as reported in the Church Record, the Joint Commission on Church Union issued a statement saying that following a detailed survey of the issues, the representatives "were reassured that there was no need for any change in attitude towards the union negotiations."

One hundred and fifty signatures have been received to the letter. They include those of the Bishop of Nelson, the Right Rev. P. E. Sutton, a number of senior clergy, university professors and many other laymen.

Sydney Crusade meetings in the Royal Agricultural Society's Showgrounds.

The Sydney meetings were favoured with fine, clear weather, although some of the evenings were cool.

The opening gathering, on Saturday, April 20, saw 36,000 people at the Showgrounds, with 1,441 inquirers responding to Mr Graham's message. The first Sunday afternoon meeting drew a crowd of 59,000, with 2,791 inquirers moving forward at the invitation.

24,500 people attended on Monday, April 22, with 2,124 inquirers. 20,000 people attended on Tuesday, April 23, with 944 responding to the message. Wednesday, April 24 saw 29,500 people attending, with 1,604 inquirers.

The Thursday night meeting (Anzac Day) was specially directed to young people and 57,000 attended. It was estimated from the platform by Mr Graham that the great majority of those attending were young people. It was also evident that a high proportion of those attending were non-church attenders. The conclusion of the address saw 4,510 young people move forward for counselling.

At this point in the Crusade total attendance ran to 226,000. This figure, for the first six days of the Crusade, compared with 167,000 for the first six days of the 1959 Sydney Crusade. A late report appears elsewhere on this page.

REVIVAL IN NIGERIA

The Holy Spirit has swept the Church in revival and we can never be the same again.

So declares normally undemonstrative Wilf A. Bellamy, acting general secretary of New Life for All, the movement which has been used to transform the Church in the Middle Belt area of Nigeria, West Africa, and in the north, 5,472 prayer cells have been established.

Churches Overflow
Churches which used to be half empty are filled every Sunday to overflowing. In areas where no churches existed believers now meet together for prayer and Bible reading.

Organisers of the movement have long lost count of the thousands who have become Christians. By the end of the first year's outreach recorded decisions numbered 15,000. But as believers fanned out in remote villages the movement spread like a forest fire.

Often the first that leaders knew a church had been established was when new believers trekked many miles through the bush and arrived at a New Life for All centre asking for a pastor to be sent to their area to instruct them in their new faith.

Last year there was an influx of 120,500 new people attending Sunday worship in the TEKAS churches (a fellowship of churches which has sprung out of the work of the Sudan United Mission in Nigeria). Accu-

STOP PRESS

One hundred thousand people overflowed from the Showground into the Sydney Cricket Ground for the final meeting of the Sydney Crusade on Sunday, April 28.

In his last message before flying off to begin a Crusade in Portland, Oregon, Mr Graham spoke on the text I Corinthians 1: 18-25 and I Corinthians 2, V.2.

Four thousand, two hundred and sixty-two people moved forward in response to his appeal. It was a moving scene and a fitting finale to the nine-day Crusade. The Governor of N.S.W., Sir Roden Cutler, V.C., was Patron. Dr P. N. W. Strong, Archbishop of Brisbane and Primate of Australia, was present on the Friday evening. Previously he had attended every meeting of the Brisbane Crusade.

Total attendances at the Crusade were 418,000. Inquirers totalled 22,420.

Mr Graham returns in March, 1969, for Crusades in Melbourne and New Zealand.

rate statistics are not available for other denominations, but they all report large increases and many hundreds of people being baptised.

Response snowballs

More than a thousand have been baptised in one part of Benue Province alone. A report from Kido says, "Every Sunday people are coming to Christ." At Adamawa/Sardauna, in the north, 5,472 prayer cells have been established.

What is the secret of the movement? "Our formula is simple and biblical," says Bellamy. "Total mobilisation equals total evangelisation."

Unity

In a way unknown before in Nigeria the various evangelical missions and denominations are working together, praying together and witnessing together. Anglicans, Baptists, Methodists, Pentecostals, United Missionary Society, Sudan Interior Mission and Sudan United Mission have submerged their differences and associated themselves with this united evangelistic effort.

One of Islam's attractions has always been that she could pose as one vast monolithic whole while the Christians squabbled among themselves. But this has changed. The churches have returned to their primary responsibility of evangelism. Hearing all the churches preach the same message of salvation has made a considerable impact upon the people.

—WORLD VISION.

AFTER CONVERSION—WHAT? by Francis Foulkes

SECOND of four articles written to help those who made decisions at the recent Crusades in Perth, Adelaide, Brisbane and Sydney. The writer of this article is Warden of St. Andrew's Hall, Melbourne, which is the Federal training college of the Church Missionary Society.

You have made a decision which is the greatest decision that you, or anyone else, can make in your whole life.

Yes, greater even than choosing your life work, or your life partner whom you marry. It is a decision that affects every part of your life — and more. It is a decision that affects the way that you stand before God after this life ends.

What you have done.

You have realised that without Jesus Christ you could not have real life, life at its fullest and best, life as God intended life to be, life here and now and for all eternity.

So you have come to accept Jesus Christ. You have accepted that He is God's own Son, who in His great love came into this world and died on the cross to be your Saviour, and rose from the dead victorious.

You have accepted His forgiveness of all the failure and wrong, all the selfishness and self-will that there has been in your life. You have also accepted that He and He alone is your rightful Lord, the One to whom you owe the obedience and loyalty and service of your life.

A great decision indeed! There could be none greater, because it must affect every part of your personal life, your home, your friendships, your work, everything that you do and say.

You are a different person because of the decision you have made. The apostle Paul says, "When anyone is joined to Christ he is a new being; the old is gone, the new has come." (2 Corinthians 5.17)

What God has done.

What you have done is of tremendous importance, but that is still not the most important thing that has happened. Far, far more important is what God has done, what He has done for you, since you have turned away from your self-centred and

sinful life, and come to trust in the Lord Jesus Christ.

God, your Creator and Lord, has received you. He has made you His own — His own child.

This is true on the authority of God's word and promise, proved in the lives of countless Christian people down the centuries, people of every race and colour, young and old rich and poor, small and great.

Whatever you are in the eyes of the world, in the view of your own family or friends or workmates, God has made you His own. For "to all who received him, who believed in his name, he gave power to become children of God" (John 1.12).

"We are now God's children" (1 John 3.2) we can say confidently. We have been like the boy in the story that Jesus told, who ran away from his father's home; but our Father has received us back. We are His, and His for ever. He has made us His, and given us His life. "He who has the Son has life" (1 John 5.12).

God has given you this life, eternal life, since you have come to accept Jesus Christ as your Saviour who died to bring you back to God, pardoned and accepted.

What God is doing.

That is what God has done for you. Your decision means also that God is your all-mighty and ever-present friend every day and every hour of the way.

He is with you now, with you in such a way that you can enjoy the blessing of His presence, His strength, His love, His guidance. Unseen, it is true, and yet "nearer than breathing, closer than hands or feet," closer and more real than any other person, He is with you.

Jesus said to His first disciples "I am with you always," and He says the same thing to you (Matthew 28.20). You can prove it true — no doubt you have done so already.

Truly you can sing in your heart those words that probably you sang in the Crusade meetings.

He lives, He lives, Christ Jesus lives today!

He walks with me and talks with me along life's narrow way.

He lives, He lives, salvation to impart!

You ask me how I know He lives?

He lives within my heart.

What He will do.

What He has done — what He is doing — what He will do. He will never disappoint you. His promise is, "I will never fail you nor forsake you."

The Bible adds to that promise, "Hence we can confidently say, 'The Lord is my helper; I will not be afraid; what can man do to me?'" (Hebrews 13.5-6). It may be that you have already met with difficulties in the few days that have passed since your decision was made.

People may have laughed at you. You may have found it hard to live out what you have decided. You will certainly meet difficulties and trials. Jesus promised great blessings to those who trusted Him and followed Him; but He never promised that life would be easy. He said to His first followers, "The world will make you suffer. But take courage! I have defeated the world." (John 16.33) And, "I am with you always."

He is with you, and He will be with you. He will guide you, when you ask Him to; he will strengthen you to do and to say what He wants you to do and to say for Him.

Again this is the experience of every true Christian. Many, many Christians have come to the end of their lives and said, "I have often failed Him, but He has never failed me."

The apostle Paul had to suffer great persecutions and trials in the service of Christ, but this is what he could say, "in all these

things we have complete victory through Him who loved us!

"For I am certain that nothing can separate us from His love; neither death nor life — neither the present nor the future; neither the world above nor the world below — there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord." (Romans 8.37-39.) That is what your decision means.

EDITORIAL

UNSETTLED CLERGY

The Bishop of Bunbury, Western Australia, is in a dilemma. Three of his clergy have recently resigned their orders and joined the Roman Catholic Church.

We read news of this in the "West Australian," Perth's large daily newspaper, some time ago. We had hitherto refrained from comment in order not to embarrass Bishop Hawkins. But it has been given considerable publicity in the W.A. Anglican Messenger, both by the Bishop and by another columnist.

Two of the seceding clergy have been given papal dispensations from the vow of celibacy and so presumably, may in due course become Roman Catholic priests. There are many modern precedents for this.

It must be very disturbing to a bishop of a small diocese to lose a tenth of his clergy to Rome. The last shake-up like this in Australia was when defections to Rome from the Community of the Ascension at Goulburn led to its closure. There could be some connection.

Defections to Rome on the part of Anglican clergy in Australia, as in England, have always been from the ranks of the Anglo-Catholics. Their theological training was done under men of strong Anglo-Catholic convictions. It would be interesting to know where these three men did their training.

Every man before he enters a theological college should be fully aware of the Protestant and Reformed character of the Church of England and that its supreme authority is the Holy Scriptures. If his years of theological training reinforce these salient features of the Church, it is scarcely likely that he will be ordained having doubts about the validity of his orders.

These three former clergy of Bunbury had these doubts. Did they have this training?

The good Bishop in his dilemma has said that "Such change in religious allegiance is taking place all over the world." This is true, but it does not ameliorate a situation in which men have rejected Biblical truth for papal authority.

When we read of wholesale defections from the Roman Catholic priesthood in the U.S.A., the Netherlands (115 or 128 per cent of their priests left in 1967 according to the Catholic Weekly) or Great Britain, we know that many of them, like Charles Davis, left over this very question of authority. We also know that a few clergy have left our Church for other Protestant denominations because they felt (wrongly in our view) that the Church of England was moving beyond its scriptural authority. Such defections are understandable.

Anglican clergy in Australia have not been unsettled to any great extent as yet by theology of the Bishop of Woolwich, Canon Montefiore, or Professor Lloyd Geering or the continental theologians from whom they draw their inspiration. This will come in due course as we become involved in schemes for reunion with denominations who are already riddled with this theology which sits so lightly to the Scriptures.

Important as these factors are, there is another factor which is unsettling many clergy which demands our utmost concern. Calls are being made upon our clergy and strains are being felt by them which leave many with feelings of inadequacy, confusion and quite drained of emotional resources.

The majority get by because they can share duties and delegate responsibilities. Wisely, they set limits to what they can do and insist on a day off, time to spend with wives and families and regular holidays. They keep themselves fresh by setting aside time for prayer and Bible study and for necessary reading. They enjoy spending time with their fellow clergy in occasional fellowship.

But there are too many others who are frustrated, burdened, isolated. Their emotional resources have been spent until there seems no hope of recuperation. They are tired. They feel defeated. They think they have failed their Master. Perhaps they are victims of our parochial system where men often work in isolation while the diocese hopes for the best. Some give no indication of their true feelings until they resign.

The Church of Jesus Christ owes all its members and particularly its clergy the deepest possible concern and understanding. Do we care enough to find out why many are unsettled? Do we believe firmly enough in the riches of God's grace to make them readily available before a minister reaches a crisis situation?

EVANGELICAL DISSENT FROM UNITY PROPOSALS

A MEMBER of the British Anglican - Methodist Unity Commission felt unable to sign its final report which was published on April 4. This abstention is highly significant. In a note appended to the Report Dr J. I. Packer, Warden of Latimer House, Oxford, gives the reasons for his dissent.

While accepting the report's goal of union by two stages, and supporting the majority of its clarifications and recommendations he "cannot endorse the report's central proposal, that full communion between our two Churches should depend on the integration of their ministries as prescribed in the Services of Reconciliation."

He gives two main reasons for this. "The laying on of hands with prayer upon all ministers authorised to celebrate Holy Communion in either Church . . . is strictly superfluous as a condition of full communion . . . To suspend full fellowship at the Lord's Table on a non-scriptural requirement, this or any other, is sectarian and wrong."

Secondly, he says, "The Services of Reconciliation are not the only viable way forward," and points out that the report reveals this in what it has to say about the united Church maintaining full communion with those non-episcopal Churches with which the Methodists have such a relationship at present.

Dr Packer believes "that the report overstates the practical problems which the establishing of full communion on the basis of mutual recognition would raise, and that this alternative needs closer examination than it has yet received."

THE COMMISSION

The Unity Commission, of which the Bishop of London (Dr Robert Stopford) is chairman of the Church of England representatives and the Rev. Dr Harold Roberts is chairman of

the Methodists, was set up by both Churches in 1965 after their acceptance of recommendations made in 1963 as a way forward for Anglican-Methodist unity.

These recommendations envisaged two stages, in the first of which there will be inter-communion and mutual recognition of ministries based on the Service of Reconciliation, together with the appointment of Methodist bishops and the episcopal ordination of Methodist ministers in the future. During the second stage the Churches will advance to ultimate organic union.

TIMETABLE

The report will now be considered by both Churches — by the Convocations of Canterbury and York in May and October, 1968, and May, 1969, when they will analyse the reception of the reports by the House of Laity and the dioceses and will give their final vote; and by the Methodist Conference, which will take its first vote in July, 1969.

If the voting is favourable, legislation will be prepared, so that the Convocations will be able to ask the Government to initiate legislation in May, 1970, and the Methodists, after taking their final vote in July, 1970, will be able to make a similar request to the Government.

—English Churchman.

Baptism for the dead

THIS letter was recently published in the church press in England. Mormon activity in Australia makes it relevant to our situation.

SIR,—The Genealogical Society of the Church of Latter-day Saints is currently seeking permission from diocesan bishops and incumbents to micro-film registers in order to present copies of the film to diocesan record offices.

Obviously, to safeguard unique and irreplaceable records the Mormons would seem, however, to have the ulterior motive of obtaining genealogical information in pursuit of their practice of "baptizing for the dead" those who, according to their belief, have died without valid sacraments.

Bishops and incumbents who accede to this apparently generous and disinterested request, are doing three things:

1. Lending their tacit support to a practice having serious theological objections.

2. Giving Mormons information which will facilitate their entry into the homes of our parishes.

3. Surrendering their eventual rights as incumbents to the statutory fees for search, set out in the Ecclesiastical Fees Measure 1962.

I write as a matter of some urgency as I understand that permission to install micro-film cameras and operators in diocesan record offices has already been granted by a number of diocesan bishops.

May I call upon your readers to be alert to this subtle move to undermine the truth of the Christian Gospel, the privacy of our parishioners and the statutory rights of the incumbents.

Yours Faithfully,
(Rev.) PETER COOMBS,
Hon. Secretary, Southwell Diocesan Evangelical Fellowship, Nottingham.

BRITISH BAPTISTS SEEK UNITY

(London)—A forthright and positive call to fellow-Baptists to take the ecumenical issue in Britain much more seriously, has been issued by a group of West Midlands clergy and laity under the title "Baptists for Unity."

In marked contrast to the 1967 Baptist Union report "Baptists and Unity" (and recent statements by the B.U. Council) refusing to commit Baptists to negotiations towards unity by 1980, "Baptists for Unity" puts forward an ecumenical agenda for Baptists, in the spirit of the Nottingham Conference on Faith and Order held in 1964.

It calls upon the Council "to make an immediate contribution to the cause of Christian unity for mission" by seeking authority "to propose to the Congregational Church of England and Wales, the Presbyterian Church of England and the Churches of Christ that our four denominations negotiate together for union," and "to inform the British Council of Churches that Baptists will join with other member churches in a covenant which implies a commitment to negotiate for union and not to give up until union is achieved."

It should also commit the participating churches, without delay, to greatly increased partnership and co-operation at the national, regional and local level.

—E.P.S., Geneva.

Parents don't understand

Adults don't understand teenagers.

That idea may not be new, but it is one firm conclusion of an organisation known as Church Youth Research, which has made an intensive study of the young people in about 500 Lutheran congregations.

What's more, C.Y.R. has pinned down some of the most important points of misunderstanding. For one thing, adults generally believe that teenagers aren't interested in religious matters. Adults also assume that young people today don't have any feelings of guilt or concerns for ethical behaviour.

Young people do care.

On the contrary C.Y.R. says that young people usually have intense concern for these matters, accompanied by personal feelings of inadequacy and feelings of pressure at school.

Churches participating in the survey have tended to find certain blank spots in their ministry and service to young people.

As one Minnesota pastor put it, "We have been made aware of the fact that our teaching throughout the Sunday school is too much in law and good works centred, and we must emphasise telling the story of God's love and mercy in new and compelling ways." As a practical result, he said, his congregation is planning to offer a course on "love and marriage," taught by a local doctor.

Church information gap.

But does the average church need to study its young people? To this question the director and his staff respond with another question: "How do you reach teenagers if you don't understand them?"

C.Y.R. is based in Minneapolis, Minnesota and is directed by the Rev. Dr. Merton P. Strommen, a research psychologist and minister who also serves as research director of the Religious Education Association.

Although it began as a service to Lutheran churches, C.Y.R. has recently branched out to serve other denominations and is attempting to become self-supporting.

In addition to basic research

on young people and what they are thinking, C.Y.R. offers several other services. It is currently conducting a series of seminars in various parts of the nation aimed at people who want to understand and work with young people. It has published several books on topics relating to God, sex, "do-it-yourself" religion, "parents as people," personal moods and marriage.

—World Vision.

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Notes and Comments

EYE OF THE BEHOLDER

Sydney is only one of a number of capital cities to hold a religious procession during Holy Week. People all over Australia will therefore be interested in the survey conducted in Sydney during the Good Friday March. (For full report see page 5.)

It is obvious that Church leaders approve of the marches since they continue to hold them. It is also obvious that many thousands of Anglican Christians approve of the marches since they participate in them each year. But the vital question is: what do the non-churched on-lookers think?

The results of the report are not very encouraging. Many on-lookers did not know who organised the march, who the marchers were, why they were marching, where they were marching or that they were invited to an open air service after the march.

However, the report raises other questions: Do the marchers have any clear reason for marching? Or, if they do have a clear reason, is it possible to communicate their intention by means of a march? It is after all an uninterpreted activity. If a Sunday School teacher only did the actions for "Build on the Rock," could the children be expected to receive a "message"?

An activity like a march will not effectively communicate a message, but only an impression, an impression of the marchers—their dress, their demeanour, their orderliness, or some other outward element. The reporter from the "Sydney Morning Herald" received and passed on an impression—of people "carrying crosses and banners." The question is: are we happy to leave people with the impression that Christianity is "carrying crosses and banners"?

THEN COMES THE END

"Later than you think — end of world theory" Thus the head lines on the front page of Sydney's Herald. The item went on:

WASHINGTON, Thursday.—U.S. Navy researchers claim to have evidence that the universe is a curved, closed system — and therefore doomed to fiery

R.C. MISSIONS UP

The "Catholic Weekly" of April 18 reports that missionary giving in the Roman Catholic Archdiocese of Sydney for 1967 was up \$20,000 on 1966. The total was \$252,000.

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destruction some 10,000m years from now.

They say the new findings — gleaned from the flight of an Aerobee rocket — appear to provide a definite answer to a great cosmological question that has plagued scientists for generations.

It probably cost the U.S. Navy millions to find this out. To students of the Scriptures it is old hat. A one dollar Bible could have told them about the coming fiery destruction.

GEERING REACTION

New Zealand Anglicans refused to be re-assured by the tongue-in-the-cheek statement of the Joint Commission on Church Union (A.C.R. April 4, p.3) that the Presbyterian Church's decision on Professor Geering did not call for a change in attitude on church union.

At least 150 prominent Anglicans refuse to accept the Presbyterian assurance "that there has been no radical departure in Presbyterian standards of doctrine." Geering denied the incarnation and the resurrection of our Lord. He was tried on these grounds. The Presbyterian Church acquitted him. In our book, this is "radical."

Union with a denomination which defends Geering's position is unthinkable. Just as God raised up an Arius in other times to force the church back to Scripture truth, he has stirred us by Geering to see that truth is more important than organic unity.

WAGGING THE DOG

The Anglican Church League based in Sydney has given the lead to evangelicals throughout this century. It was long affiliated with the National Church League (now the Church Society) in England.

Its large and representative Council comprises clergy and laity who meet monthly. Its hundreds of members are dedicated to an active witness to gospel truths.

Its members have to their credit the securing of an Australian Church Constitution which ensures the Reformed character of the Church of England in this land. Its luncheons, conferences and other special gatherings do it credit.

A few years ago the Evangelical Fellowship of the Anglican Communion was founded, and as part of it, the Fellowship of Evangelical Churchmen was established in Sydney as in other parts of N.S.W. and Australia. In Sydney it consists of a small number of clergy only, undoubtedly evangelicals, and it meets quarterly. Since the resignation of Archbishop Gough in 1966 it appears to have become moribund.

Last year the A.C.L. wrote to the E.F.A.C. in London regarding affiliation. John Stott replied that the A.C.L. application had to be refused. E.F.A.C. rules provided for only one affiliation from one place. Quite a Gilbertian situation!

MISSIONS FEEL DEVALUATION

DEVALUATION of the British pound continues to be a problem for millions. Most overseas activities depending on British funds get almost 15 per cent less. Meanwhile, British belt-tightening measures bring more pressure on donations. Churches and mission agencies feel it severely. Many agencies are forced to reduce their work, or their financial aid to churches abroad. Some missionaries agree to live on less.

BRITISH COMMONWEALTH COUNTRIES also feel the effects of devaluation. One Canadian source expects a 5 per cent slowdown in Canada's economy. But this is a more indirect effect. Nothing like the impact that devaluation has in Britain itself. Yet, it could result in somewhat lighter giving to missions in Canada and in other Commonwealth countries. New Zealand, having devaluated along with Britain, will take hard knocks.

THE U.S. SHARE OF MISSION RESPONSIBILITIES, at least in the economic sense, could be increased because of the recent shifts. Since Britain is able to do less, the U.S. may be expected to do more. This was the net long-term effect a few years ago, when Britain went through previous devaluations. Meanwhile, some European countries are increasing their contributions to Protestant mission efforts abroad. West Germany and France have been increasing their involvement. Swiss and Scandinavian mission agencies continue extensive work overseas.

BUT CERTAIN GOOD EFFECTS ARE POSSIBLE TOO. The sovereignty of God is not likely to be thwarted. In certain areas devaluation could be a blessing in disguise. Some established British missions have been making a deliberate effort to withdraw both finances and personnel. This forces the national churches in mission areas to take increased responsibility. But setting this policy is one thing. Putting it into practice is another. Devaluation tends to force. Devaluation tends to force. Devaluation tends to force. In some situations the total cause of the Christian church may be stronger because of devaluation.

—World Vision.

AIRPORT CHAPLAIN

The Rev. Ben Lewers, at present Minister of the conventional District of the Good Shepherd, Hounslow, in the diocese of London, has been appointed an industrial chaplain for London Airport. The inter-denominational chapel of St. George, below ground, at the centre of the Airport, is nearing completion, and will be ready for use in summer. Mr Lewers will be assisted by Roman Catholic and Free Church chaplains, and it is hoped that more than 20 local clergy and ministers of all denominations will share in the counselling and other pastoral work of the 40,000 passengers who pass through the airport every day.

QUOTE

Ottawa English professor Emmett O'Grady, in a luncheon address on national creeds:

British—"As it was in the beginning, is now and forever will be, amen."

American—"As it was in the beginning, is now, and by cracky, we're going to change it!"

Canadian—"As it was in the beginning, is now, and should there be a need to change we'll appoint a Royal Commission."

—Canadian Churchman.

THEY SAY

Only Jesus could have thus died for the sins of the world. Why? Because only He was real man, real God, and without sin. Because He was man, He could substitute for men, and bear the sins of men. Because He was God, His life was of infinite value (so that it could be offered for the sins of all men), and of eternal value (so that it could be offered for the sins of all time). Because He was sinless, He had no sins of His own for which forgiveness was required.

—Rev. Reg Hanlon, Chatswood, N.S.W.

When the Word of God is believed and obeyed and faithfully applied to the contemporary situation even by one man, the power and efficacy of it to cleanse and purge the church is out of all proportion to the significance of that one person.

—David Samuel in English Churchman.

What (the Reformers) never tire of repeating is that they wish to introduce nothing new into the church of their time; that their sole interest is the revival of New Testament Christianity.

—Hugh T. Kerr.

Those who dislike this idea of the Atonement are as a rule much in revolt against what is called the Blood Theology. They think that it involves something ugly, something vulgar. But this is to ignore the whole teaching of the New Testament as well as its language. We can never escape from the fact that Holy Writ lays down in a thousand ways that the price of atonement was the shed blood of Christ.

True forgiveness is never cheap, never easy — it cost God the Blood of the Cross. The Lord's Supper itself with a vivid sense of truth directs our thoughts to the Blood that was shed for the sins of the many. It is because the shed blood of the Cross stands for life poured out that it carries us to the heart of the Atonement.

—Archbishop Marcus Loane, Sydney, N.S.W.

I find that the doing of the will of God leaves me no time for disputing about His plans.

—George Macdonald.

Since the TAB arrived Melbourne pawnbrokers have reported increased business, specially on race days.

—Reg Graham in "See," Melbourne.

According to Matthew (Matthew 18:19-20) there is something special about praying as a group. I believe this partly comes about by the Holy Spirit acting through several minds at the same time. These minds then interact with one another during what becomes a real fellowship of prayer. Thus the prayer of the group tends to penetrate deeper and be more effective, than may have been possible by the individual.

—Denis Shackell, C.M.S. League of Youth, Melbourne.

I have to say quite openly that I only remain in the Church of England by a hair's breadth. And I am drawn to leave it for much the same reasons that Charles Davis left the Church of Rome.

—Canon Eric James, preaching in Southwark Cathedral.

It may be that in the immediate future, except in special circumstances, we shall find our unity in Christ, not in reunion along the lines of the Church of South India.

—Rev. J. S. C. Miller, St. Peter's College, Adelaide.

Clergy of the Church unite! You have nothing to lose but your collars!

—Rev. Desmond Bowen, Canada.

The mosquito has killed more men than all the wars in history. This is my reason for raising my voice annually in a plea for effective mosquito control in Queensland, where the frantic citizenry join in an annual festival of limb slapping which is accompanied by the burning of joss sticks, the hiss of scented sprays and the muttering of curses.

—Bishop Ian Shevill, of North Queensland.

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Letters to the Editor

Anglican-Catholic confusion

I note with interest the practice of referring to the Roman end of the Anglican spectrum as the "Anglo-Catholic party." Some parishes are referred to as Anglo-Catholic and followers of the Oxford Movement are known as Anglo-Catholics. Surely this implies that Anglican opinions range from Catholic at one extreme to Protestant at the other; that is, that Catholic and Protestants are opposites.

The Dean of Melbourne, it seems, subscribes to this theory. In his column in a Melbourne daily he commented that he admired Roman Catholics for the place they give to church worship and that it is a pity that non-catholics (I presume he meant Protestants) did not follow this example.

If Anglicans really believe that they are non-catholics, that they are not members of Christ's universal church, then where does this leave Anglicanism? If we are non-catholics, we are heretics and should hasten to join the Catholic Church (whatever that means).

The conviction with which real Anglicans practise Christianity belies this accusation of heresy. It would seem that they do believe in one "Holy Catholic Church" and that they do believe they are members of a branch of that Church.

Most Anglicans would agree

SOUTH SUDAN CHURCHES RESTORED

(Khartoum)—Evidence of improvement in church-state relations in the Southern Sudan was offered by the Anglican Bishop in Sudan, the Rt. Rev. Oliver C. Allison, following a recent trip to the Province of Bahr el Ghazal.

During a visit to Wau, the provincial headquarters, in early March he found that government officials have been very helpful in starting the restoration of several churches destroyed or looted in recent years. During 1968 it is hoped that at least one or two of the Sudanese clergy may be able to return.

Recently two of the Sudanese Anglican clergy who were forced to take refuge in the "bush" in 1965 have reported to the church and to civil authorities. They are being located in places of need within the Sudan.

In one town of Bahr el Ghazal Province the local government has restored and re-roofed the church at its own expense, and new furniture is awaited from the diocese.

Bishop Allison expressed the hope that during this year considerable progress would be made in returning the parishes of the Southern Sudan to more normal life.

EPS, Geneva.

with this paper's summary of the Anglican Church — "Catholic, Apostolic, Protestant and Reformed." Most would disagree with Rome's blanket summary of all non-papists as Protestants (sincere but heretical).

It is increasingly obvious to Anglicans that they are not members of the "Church of England," even with "in Australia" tacked on. Surely the "Church of England" exists only in England. We need a name for our branch of the Church. We could follow Canada—"The Anglican Church of Australia;" or America — "The Protestant Episcopal Church of Australia;" neither of which expresses what the Church is. We could go to the other extreme and follow Japan, "The Holy Catholic Church of Australia" — hardly likely to be popular with our Roman friends. We could be most un-Australian and use our own initiative "Catholic, Apostolic and Reformed Church of Australia," long but accurate; or "Anglo-Catholic Church of Australia," not likely to please our Evangelical friends. Surely someone can summarise our faith in a cryptic, inoffensive name?

C. K. Dinning, Caulfield, Vic.

Parish magazines
I was very interested to read of the National Parish Magazine Competition conducted by Mowbrays of London in 1967.

As librarian of the Church of England Historical Society, I collect as many parish magazines as I can for our library and would be glad to receive copies from rectors or secretaries of parishes for our records.

Parish magazines tell a good deal about the life of a parish and some are most helpful as a source of the history of a parish. Others, as in the case of those English magazines mentioned in your article, are very weak in this regard and give no help whatsoever. Perhaps it would be going too far to say that a parish can be judged by its paper, for many effective ministries are not reflected in this way. On the other hand, many are.

I would like to find out which parish has the oldest magazine—not only in continuity of publication, but also in cases where there was a magazine published at a certain period. I will be grateful to receive letters or magazines at my address, 6 William St., North Sydney, 2060. (Miss) E. Middleton, North Sydney.

Housing, which Canadian economists estimate in any area to be worth at least one-quarter of a person's salary, is provided in addition to the minimum stipend, and, in some cases, utilities estimated to average \$300 a year are paid for by the parish. In frontier areas additional northern allowances are paid to help equalise living costs.

Clergy receive a car allowance to permit them to visit their people.

Some of Canada's 18 self-supporting dioceses are now above the minimum paid in the missionary dioceses while others are below.

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SURVEY OF ONLOOKERS

DURING the Good Friday Procession of Witness in Sydney a survey was conducted among some of the bystanders along the route of the procession.

Those who were surveying the bystanders indicated that the survey was being conducted as an independent attempt to assess the impact of the march on the onlookers.

Some of those approached declined to respond either because of being visitors to Sydney or simply because of unwillingness to co-operate. These have been excluded from the findings. Time limitations meant that fewer than had been hoped were interviewed, the final figure being a cross-section of over 30 people, comprising male and female adults and older teenagers.

The questions in the survey were asked in the following order:

(1) Do you know who organised the march?

Some 55 per cent indicated they did not know, a further 30 per cent said the Church of England and the remaining 15 per cent were divided between "the bishop" and "the Protestant denominations."

(2) What do you think the march is about?

About 42 per cent thought the march was connected with Good Friday or Easter, 16 per cent with the death of Christ, 12 per cent "about the Procession of Witness," 10 per cent as a demonstration or protest by Christians (only one person thought the protest was against non-religious activities on Good Friday), the remaining 20 per cent either had no idea or thought it was to make people think about God or was a day of solemn respect or was just "a nice thing."

(3) What do you think will take place at the end of the march?

Just on 35 per cent thought there would be a service, 15 per cent believed the marchers were going to the Cathedral, the remaining 50 per cent did not know.

(4) Does seeing the march interest you in attending the service which follows?

If the person interviewed had not known of the service, we gave information about it then posed the question.) Some 58 per cent replied negatively, and of the remainder 23 per cent said yes with some degree of definiteness and 19 per cent said "perhaps" or "possibly."

(5) The march is called a "Procession of Witness" — what do you think it is that the

marchers are witnessing about or to what are they testifying?

(Compare this with the second question.) About 25 per cent replied that it was the death of Christ and the same percentage had no idea. A further 21 per cent were evenly divided between "the truth," "Their faith" (i.e., the marchers' faith) and the fact that Christ lived. Some volunteered that while this was what they thought was happening they couldn't really see how the march achieved these aims. The remainder (29 per cent) gave answers such as "the Easter message" (a clergyman, casually dressed), "Good Friday," "religion," "Christianity" and one man said "to Australian people's belief in God."

Questions two and five were somewhat similar and this helps to provide an internal check on the answers and their reliability. While there were some answers at variance they were relatively few and perhaps suggest there were no preconceptions about the march (one teenage girl commented that she had heard about the march when asked question five) from a newspaper account. There were some non-Protestants who answered (they usually volunteered this information) but not sufficient to distort the survey.

—Contributed.

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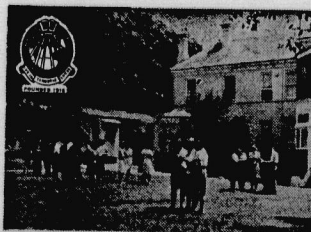
A new four-storey office block, sited near St. John's Church, will house the registry of the diocese of Canberra-Goulburn.

Bishop K. J. Clements dedicated the building, naming it Jamieson House, after a generous diocesan benefactor.

The Diocesan Registry has been located in Goulburn since the foundation of the diocese in 1863. The 1965 synod agreed to the transfer.

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Revenge Plan Upset

Just out of gaol after serving
a 20-year sentence, a man recently
sat brooding in a darkened
theatre over the revenge killing
he planned—and decided to become
a Christian instead.

It happened.
Of all unlikely places, it happened
at the Sydney Royal Easter
Show on Easter Eve.

Attracted by the crowd outside
one of the pavilions, the man
stopped for a look, and before
long found himself inside, watching
a film entitled "Man In The
Fifth Dimension."

He saw American evangelist
Billy Graham—then visiting
Australia—speak from the
screen about man, sin, forgiveness
and Christ.

After the film, the man sought
counsel from Christian workers
at the pavilion—and told them
how he had recently been released
from gaol, had been planning
to kill the man responsible for
putting him into gaol.

But now this was all changed,
for he wanted the peace and
forgiveness of which the evangelist
had spoken.

He found them.

Nor was he the only one. In
the Billy Graham Pavilion at the
Royal Show 21,000 people saw
the film and 68 made decisions
for Christ.

This is the first time the Billy
Graham Pavilion has been at the
Show—and Pavilion Director,
Mr Bruce Odgen, and Supervisor,
Mr Eric Sinclair, are determined
it won't be the last.

MISDIRECTED FINANCE

THERE are many aspects
of the Commonwealth
States Grant (Science Laboratories)
Bill 1964 which
will give rise to concern
among all who support the
public system of education.

While it must be acknowledged
that this scheme ensures
some flow of Commonwealth
finance into the State education
system below the tertiary level,
it is also brutally clear that the
provision is weighted to favour
the non-State schools.

Examination of the figures detailing
expenditure since the inception
of the scheme, which were given
by Mr Malcolm Fraser, M.H.R., in
introducing the second reading of
the latest bill, show that the non-State
schools receive almost half as

much money as do the public
schools. This is in spite of the
fact of an apparently foolproof
formula for allocating the funds
relative to the number of pupils
enrolled in the various schools.

The situation revealed in Mr
Fraser's figures will be worsened
at the expiration of the period
covered by the new bill.

While it provides that the rate
of payments to the independent
schools will be double that previously
paid, that for the public
schools remains approximately
constant. Thus, where the public
schools were granted just under
\$29,000,000 in the period 1964-68
and the private schools received
just over \$13.4 million, the present
bill proposes that the State schools
will receive \$7,237,800, while the non-State
schools will receive \$5,336,000 in
the course of the next three financial
years.

COMMONWEALTH SCIENCE FACILITIES SCHEME

July 1, 1964, to June 30, 1968

Summary of All Grants Paid

State	Roman Catholic Schools	Other Individual Schools	Public Schools
New South Wales	3,777,000	1,217,000	10,840,000
Victoria	2,379,000	1,319,000	8,180,800
Queensland	1,099,000	833,000	4,195,600
South Australia	603,000	642,000	2,701,600
Western Australia	584,000	369,000	2,068,000
Tasmania	251,000	195,000	967,200
Totals	\$8,693,000	\$4,646,000	\$28,951,200

U.S. CHURCH REORGANISES

For nearly 50 years the Executive
Council of the Episcopal
Church has been organised by
departments. Now a radically
new structure has been devised
based on four basic program
units, each with a certain grouping
of services.

The Unit of Diocesan Services
will concentrate on the concerns
of the dioceses, such as training,
planning, curriculum material,
financing. The Unit of Professional
Leadership Development includes
training of clergy and lay people
working professionally for the church.

The third unit covers experimental
and specialised services, and the
fourth is the General Convention
Special Program, on the crisis in
American cities.

Overseas concerns will be
carried by a bishop who acts as
deputy to the Presiding Bishop.
He is charged with planning,
developing and sustaining contacts
with the church's dioceses overseas,
as well as with other churches.

The Rt. Rev. J. Brooke Mosley,
Bishop of Delaware, has accepted
the new position of Deputy for
Overseas Relations.

The Bishop of Tasmania has
announced plans for the establishment
of a Lifeline Centre in Hobart.

He has set up a small committee
to consider the location, recruiting
and training of volunteers for
such a centre.

Later this year a widely representative
meeting will be held for advanced
planning.

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Books

PAUL TILlich: Retrospect and Future.
Abingdon Press, 1967, pp 63, 95
cents.

This critique by five American
scholars — theologians and
philosophers — has given me a
clearer understanding of Tillich's
position (and of his place in the
world of thought) than anything
I have previously read. All point
to what they regard as inadequacies
in his system, but all show great
respect for him and applaud his
courageous attempt to understand
man's deepest problems, and his
stimulating effect on Christian thinking.

Nels Ferre does not consider
Tillich's position to be a Christian
position at all. Tillich's desire to
have "transcendent meaning" for
things, without a "transcendent realm,"
is ultimately a denial of God. Ferre
discusses "the nature of transcendence"
in Tillich. The philosopher Charles
Hartshorne criticises Tillich's use
of language, and a certain lack of
logic in his method of discussion.

Hartshorne acknowledges that
many expressions about God are
symbolic, e.g. God as shepherd
or father, but he denies that abstract
categories such as necessary/contingent,
or infinite/finite are symbolic. It is
literally true, not merely symbolic,
to say that the world is dependent
on God. His essay is on "The Non-Theological
Meanings."

John Dillenberger writes on
Tillich as "The Theologian of Culture,"
and James G. Livingston writes on
"Tillich's Christology and Historical
Research." To recognise that the
gospels were not intended as historical
records (in the classical sense) does
not mean, as Tillich and others seem
to imply, that they cannot be used
as good historical sources.

Tillich admits that the historical
Jesus created the biblical picture
of him, but is falsely constrained
by his presuppositions to deny any
access whatever to the knowledge of
the historical character of Jesus.
Joseph Haroutunian concludes by
spelling out "The Question
Tillich Left Us."

—D. W. B. Robinson.

THE LIVING FAITH-BOOK 5. By Canon
T. G. Platten, M.A. Univ. of London
Press, 1967, 192 pp. English Price
8/6 Boards, 7/6 Limp.

This volume, the fifth in a
series designed for use in religious
education in secondary schools,
is specially suitable for the higher
classes, where it should serve as a
basis for thoughtful discussion.

The first section is on the life
and teaching of Christ, and is for
the most part very well done.
But it is perhaps leaving too much
unsaid to treat the Virgin Birth
as a matter for individual opinion,
which does not really matter. To be
sure, evidence of the Resurrection
is adduced, and it is treated as a
basic fact of the faith.

The section on the Old Testament
emphasises the O.T. characters
as persons, and studies how God
led them to know and serve Him
better.

A valuable part of the book
studies illustrations of the application
of the Gospel in terms of people
living in the world of today. This
is a vital need for the senior
classes in our schools. There is a
fairly adequate treatment of
denominational differences, a
reference to the ecumenical movement,
and a reasonably

full account of the major non-Christian
religions. A chapter on the relation
between religion and science is also
well done.
—C. E. W. Bellingham.

THE CHURCHMAN, Vol. 81, No. 4.
Winter 1967, pp 100. 4/- (UK).

We always look forward to this
quarterly journal of Anglican theology,
but this issue left me a little
disappointed. Gervase Duffield's
editorial is excellent and there are
61 pages of book reviews. But the
four articles are rather disappointingly
thin by Churchman standards.

Professor Lampe's "Baptism and
Confirmation" gives but a hint in
just over three pages what we might
expect if it had been a solid article.
Arthur Bennett's "Prayer for the Depart-

ed" is the longest and runs to 11
pages. It sets out succinctly the
liturgical and biblical implications
of this dangerous practice and every
clergyman should study the article
closely and remember its main points.

Canon Collis Davies tells us why
we should study church history in
"The Patterns of Church History." We
wonder why a popular approach like
this found a place in the Churchman.
Davies naively accepts Owen Chadwick's
dictum, "the Oxford Movement changed
the external face, and the inward
spirit, of English religious life."

Archdeacon Bowles looks at the
Arbuthnot Report on Diocesan
Boundaries. It is not without
relevance to the Australian scene.

—Rex Meyer.

LETTERS TO AN AMERICAN LADY
by C. S. Lewis, Eerdmans, U.S.A.,
1967, pp. 121. U.S. Price \$3.95.

"Letters" are never likely to be
bestsellers, and at this price this
elegant little book of over 100
letters spanning the last 13 years
of the life of C. S. Lewis will not
have a wide appeal. However, those
who owe a personal debt to this
great man for his skill in the
communication and application of
the Gospel will feel something more
than mere curiosity about the man
himself.

The preface by Dr Clyde Kilby
is a valuable introduction to the
letters which tell so much in a
quite artless way of this man,
shy, sensitive, sociable, generous
and disciplined.

His concern for his friends in
their spiritual and temporal

struggles made him a true pastor
—a side of his character which
might never be guessed from
reading his more formal works.
This is a window into the hum-
drum of his life—but that hum-
drum was illuminated by some
rare shafts of light.
—Alan M. Bryson.

THE JEWS FROM ALEXANDER TO
HEROD by D. S. Russell. Oxford
University Press, London, 1967. \$4.25,
pp. xvi and 329.

Written by a man who is already
the author of *Between the Testaments*
(1960) and *The Method and Message of Jewish
Apocalyptic* (1964), this book
forms part of the New Clarendon
Bible. The latter is planned to

Continued page eight



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Church or Organisation.....

Mainly About People

Rev. Clement W. Watts has been appointed curate of Christ Church, Berwick with Pakenham East (Melbourne). He is a son of Rev. William A. and Mrs. Watts of St. Stephen's Rectory, Lidcombe (Sydney).

Rev. Rex Davis, secretary of the Australian Council of Churches Division of Studies, has been appointed associate secretary of the World Council of Churches Youth Department in Geneva.

Rev. G. R. Evans has been appointed curate of St. James', Dandenong (Melbourne).

Mr Nigel Sylvester has been appointed to succeed Dr John Laird as General Secretary of the Scripture Union in the U.K. Formerly an S.U. Staff Worker in Ghana, he is a graduate of Cambridge with a first in maths and a second in theology.

Rev. John Griffiths, rector of Springfield (Rockhampton), has been appointed rector of St. Matthew's, Park Avenue, as from the middle of June.

Venerable Colin D. Scheumack will administer the diocese of Bendigo as Vicar-General during the absence of Bishop Richards at Lambeth.

Rev. Ralph de Vail has resigned from St. Luke's, Ekibin (Brisbane) and from the rural deanery of Brisbane South. He will continue as editor of the "Chronicle" and will serve as curate of St. Thomas', Beaufort.

Rev. Clement A. F. Lane, rector of Kingaroy (Brisbane) has been appointed rector of St. Luke's, Ekibin, as from May 8.

Rev. John G. Johnston, rector of St. Philip's, Thomastown (Victoria), has been appointed rural dean of Brisbane South.

Rev. John B. S. Ozanne of Nightcliff (Northern Territory), has been appointed curate of St. Peter's, Ballarat.

Rev. Wilfred G. Williams, rector of St. Edward's, Kensington Gardens (Adelaide), has been appointed rector of St. Barnabas', Clare (Willochra), as from June 11.

Rev. John Meakin, rector of St. Paul's, Port Pirie (Willochra), has been appointed archdeacon of Eyre Peninsula.

Rev. R. D. Dixon, rector of Sheffield (Tasmania), has been appointed rector of Geveeston.

Rev. C. F. Reeve, rector of Bungeendore (Canberra-Goulburn), has been appointed rector of Bombala.

Rev. A. Ireland, formerly in charge of St. George's, Canberra, has been appointed rector of Berridale (Canberra-Goulburn).

Rev. W. Price, formerly of Warialda (Armidale), has been appointed curate of St. John's, Young (Canberra-Goulburn).

Rev. Ross McDonald, of the Diocesan Board of Education, has been appointed rector of Berrima with Moss Vale (Sydney).

● The 1662 Act of Uniformity, which was reported in our last issue as being recommended for repeal, is in fact being recommended only for pruning of certain obsolete provisions.

Rev. David G. Duchesne, chaplain of Trinity Grammar School, has been appointed rector of St. Luke's, Dapto (Sydney).

Rev. G. L. Wainwright, curate of St. Jude's, Randwick (Sydney), has been appointed curate in charge of Rooty Hill.

Rev. T. C. G. Thornton, chaplain of Lincoln Theological College, has been appointed lecturer in New Testament at the Theological College of the Pacific, Suva.

Rev. G. Hayles has been appointed rector of Kelmscott (Perth).

Rev. Canon William K. Lowther Clarke, a son of the first Archbishop of Melbourne, passed away at Chichester on April 8, at the age of 89. He was best known as editorial secretary of the S.P.C.K., 1915-1944.

Rev. G. H. Cooling, of Pinaroo (Adelaide), has been appointed rector of St. Paul's, Port Adelaide, from June 21.

Rev. P. C. Hunter, of Woodville Gardens (Adelaide), has resigned his charge to take up a chaplaincy with the Australian Regular Army.

Rev. Canon G. A. E. Turner has resigned from the parish of Trafalgar (Gippsland) to become vicar of St. Augustine's, Moreland (Melbourne) from June 24.

Canon Wilfred Henn, until recently vicar of Branscombe, Devon, was among the survivors of the Boeing 707 crash at Heathrow Airport, London, recently. At the time he and his wife were on their way to take up the parish of Boyanup (Bunbury).

Rev. R. A. Nethercote, formerly curate at the Cathedral, has been appointed curate of St. Andrew's, Kyabram (Bendigo).

Rev. John Campbell, rector of Heathcote (Bendigo), has taken up duties as rector of Holy Trinity, Bendigo.

Rev. A. A. Holtham was inducted to the parish of Heathcote (Bendigo) on April 4.

Rev. G. Timmins was inducted as vicar of Maldon (Bendigo) on April 5.

Rev. H. A. Stirling has accepted nomination to the parish of Kyneton (Bendigo) as from May 1.

Mr R. V. Trebilcock of Kerang, has been appointed Advocate of the diocese of Bendigo.

Rev. John Geldart has been appointed curate of St. Paul's Cathedral, Bendigo.

Rev. Arthur C. Clousdale was inducted to St. Luke's, Hopetoun (Ballarat) on March 29.

Ven. Frederick Hart has been appointed archdeacon of Bunbury, rural dean of Blackwood and rector of Manjimup as from April 21.

Rev. Canon L. G. Mauger, rector of St. Martin's, Manjimup (Bunbury) has been appointed rector of Cranbrook and rural dean of the Plantagenet.

Rev. R. R. McQueen has been appointed to the charge of Mount Barker (Bunbury).

Rev. I. Paton has been appointed to the charge of Pemberton (Bunbury).

Rev. R. Cheek has been appointed to the charge of Margaret River (Bunbury).

Rev. J. Simpson has been appointed curate of St. Boniface's Cathedral, Bunbury, W.A.

BOOKS continued

from page seven

consist of five volumes on the Old Testament and eight on the New.

The book deals in three parts with the history, religion and literature of the Jews from c. 300 B.C. to 4 B.C. The historical section is quite fascinating and the treatment of Jewish religion (institutions, ideas and parties) is very valuable for an understanding of the milieu of Gospel history. Sadducees, Pharisees and Scribes become real and intelligible.

Likewise Dr Russell's up-to-date account (with comments) of the non-canonical literature is most illuminating.

In short, "the blank page separating the New Testament from the Old is here filled out with new meaning..." as the dust-cover truthfully claims.

But the reviewer felt less satisfaction about the treatment of the canonical books included in the period (as they are by most modern scholarship). Perhaps the Old Testament is "strangely silent" about the development of the synagogue. (p. 128) because the authors antedate its floruit?

The text is enhanced by a generous sprinkling of clearly produced photographs and a high-quality format.

—J. McIntosh.

YOUR TEENAGERS by Mary Batchelor, Scripture Union, pp. 138, 6s. (U.K.).

Many people over the age of 35 believe that teenagers are a modern invention. Or at least they act as though they do.

Mary Batchelor is not one of them. Neither is she concerned to exploit teenagers. In this paperback she has written a very sane and completely Christian book that should be read by all parents of teenagers.

Some of the chapter headings will give us an idea of what she is tackling: "Let me choose my own friends," "But Sunday's so boring," "Maturity is to laugh at yourself." You will not find all the answers in this book but you will be encouraged to look for them in the right way.

—K. R. le Huray.

Tyndale Old Testament Commentaries: JUDGES, by Arthur Candall, and **RUTH**, by Leon Morris, 1968, 318 pp., U.K. price 15s. 6d.

If Tyndale Press continues this series at a level of excellence equal to that of this volume, it will be a most valuable contribution to the rather sparse field of conservative and scholarly works on the Old Testament. This volume is emphatically not for those who want their happy thought for the day; the aim is to provide exegetical commentaries which illuminate the text rather than obscure it with ideas imported from elsewhere.

Mr Candall has written a useful introductory section which deals with the main literary and historical questions including archaeology. The commentary the text takes account of critical

scholarship, and, within the scope of a work of this size, makes a competent analysis of the book.

The commentary on Ruth by such an eminent New Testament scholar as Dr Morris would lead us to hope that he may yet venture further into the field of the Old Testament.

Some readers may find his frequent linguistic notes are a little tedious, but the serious bible student will have no difficulty with them and will gain much from this precise analysis of a book which needs careful handling if its purpose and meaning are to be understood.

—G. Goldsworthy.

SHORT NOTICES

THE BIBLE — REVISED STANDARD VERSION. Ed. John Stirling. B.F.B.S., London, 1968. pp. 1056. \$1.85.

The Stirling Bible is a new edition for schools and its 500 line drawings and clear maps by Horace Knowles help to make it the best school Bible produced so far.

The layout of each page is attractive and emphasises brief paragraph headings rather than chapters and verses. Readers of "The Bible in the World" (Jan. 1968) will know that for the first time in Bible printing, a computer was used to set the type. It could not be bettered for the price.

DRUGS FOR YOUNG PEOPLE: Their use and misuse. by Kenneth Leech and Brenda Jordan. Religious Education Press, Oxford, 1967, pp. 135, \$1.50.

This is not a book for young people but for all who work with them. It is a clear, systematic treatment of the subject. It does not make clear, and this should be understood by those who work with addicts, that whatever else they may seem to be, addicts are invariably most inadequate people.

The common headache powder is not listed among socially acceptable additions. It should be. Highly recommended to all who would understand the problem.

THE END OF THIS PRESENT WORLD by Lehman Strauss. Zondervan, U.S.A. 1967, pp. 135, \$3.95 (U.S.).

Dr Strauss is a convinced premillennialist. His interpretations of biblical eschatology are sometimes forced and the book should be read with care. Its most valuable chapter is "The Coming World Church." He is on firm ground here which many evangelicals will share with him.

ST. MARK'S REVIEW No. 51. Feb. 1968, pp. 32, 40c.

An excellent editorial on Aborigines, followed by "Problems in Translating Greek" by Evan L. Burge. Burge has a deft touch. The reviewer read Professor L. C. Birch's "The Biological Future of Man" in the Sydney University Gazette but why is he let loose here?

Mr Grundy's "The Concept of Soul" is rather facile and does not do justice to his trained mind. Book reviews are improved on last issue.

GREAT PRAYERS by Harry Huxhold. Concordia, U.S.A. 1968, pp. 104, \$2.75 (U.S.).

Brief, pithy devotions on 43 prayers in the Bible from Genesis 4:13-15 to Revelation 22:20. Excellent starting points for private prayer or church prayer groups. The Bible passage and the devotional text of each could be read aloud in less than five minutes. First-rate material.

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.

ROME AND MASONRY

Reports that the Roman Catholic Church was about to relax its ban on members becoming Freemasons have been officially denied in a Vatican statement.

The statement, released at the end of last week, contradicted suggestions first made about two weeks ago that, when a new code of canon law now being drawn up is completed, the Roman Catholic position on Masonry was likely to be modified.

The original condemnation of Masonry as being "atheistic and anti-Catholic" was made by Pope Clement XII in 1738. Since then his action has been affirmed by several successive Popes.

Considerable pressure in an attempt to get the ruling changed is currently being put on the Vatican by American Roman Catholic theologians, a number of whom have called for talks with leaders of Masonry.

CHRISTIAN SCHOOLS CLOSED

(Kuwait). — On the recommendation of the Syrian Government, the education ministers of the Arab League decided at a conference here to close all Christian schools in countries belonging to the Arab League. The justification given for this move was that the religious communities were in opposition to Arab culture and were guilty of proselytism.

The education minister of Lebanon did not participate in the conference. Half of Lebanon's inhabitants are Christians.

Syria closed all Christian schools last year. Since all schools in Saudi Arabia are state schools, this measure affects primarily schools in Egypt, Iraq, and Jordan.

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THE AUSTRALIAN CHURCH RECORD

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

No. 1413. May 16, 1968

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

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

Price 10 cents

LEADERS SUM UP CRUSADES

THE Record asked some of our church leaders in the four States for their final impressions of the Crusades. Here they are:—

THE ARCHBISHOP OF PERTH

The Archbishop of Perth, the Most Reverend George Appleton, as President of the Perth Crusade Committee, gave a lead to Anglicans in W.A. to involve themselves in the Crusade work. At all levels of the Crusade administration Anglicans, both clergy and lay, were active.

Twenty-eight per cent of the people who made decisions at the Crusade nominated the Anglican Church as their spiritual home. There were 575 referrals to clergy who were diligent in following up.

The Archbishop personally wrote to all who made decisions and invited them to a Crusaders' Service in St. George's Cathedral on Sunday afternoon, April 28. The nave of the cathedral was comfortably filled for the service, at which His Grace was the principal speaker.

The Crusade in Perth is seen as one of the factors in what many are praying is a gradual renewal of the life of the Church in this State.

Rev. LANCE SHILTON (Adelaide)

The Leighton Ford Crusade in Adelaide attended by 62,800 people, produced 1,542 enquirers. This included 239 Anglicans.

Effective use of mass media brought the gospel message to many thousands more. Meetings for university students, graduates, business and professional people, stimulated great interest and respect.

Personal evangelism is still continuing.

THE ARCHBISHOP OF BRISBANE AND PRIMATE OF AUSTRALIA

The most outstanding feature of the Graham Crusade, in my opinion, was that out of the many thousands who attended and responded both in Brisbane, Sydney and elsewhere, the majority were young people in their 20s and late teens. This shows that there is a real seeking after God in youth today and a readiness in the hearts of many to respond to the claims of God and to the call of Christ when presented to

CLERGY CLAIM TO BE AGNOSTICS

TWO Melbourne clergymen, the Rev. David Pope, vicar of St. Mathias' North Richmond, and the Rev. Peter Lane, curate in charge of Holy Trinity, Kensington, have declared to the Press that they are agnostics.

The Archbishop of Melbourne, Dr Frank Woods, at first suspended Mr Lane and has suggested to Mr Pope that he should resign. Then on Tuesday of last week Archbishop Woods was reported to have said no further action would be taken in the matter.

In a statement to the Melbourne "Herald," Mr Pope is reported to have said: "A concept of God is meaningless. I don't believe in divine intervention; man is the one who can make or break the earth and we've got to acknowledge our responsibility for this. We've got to give this word 'God' a rest..."

In a letter to the "Herald," Mr Lane said: "I find, as do many, the whole concept of the supernatural to be irrelevant, and thus do not use it as an operative part of my life." Mr Lane is stated to have said that he was ordained holding his present beliefs about God.

Bishop Sambell, coadjutor bishop of Melbourne, has said that if he held the views expressed by Mr Pope about God and the Church, he would resign.

Archbishop Woods and his coadjutors, Bishops Sambell and Arnott, put out a pastoral letter which was read in all churches of the diocese of Melbourne on Sunday, April 27. It read:

"Beware that you be not like children tossed to and fro and carried about with every wind of doctrine." This warning of St. Paul to his people not to allow themselves to be shaken from the firm foundations of their faith is very necessary for us today and has become urgent with the published statements of two of our own in Holy Orders.

This "blast of vain doctrine" comes on top of an incident at Monash University on Maundy Thursday. A small group of undergraduates staged a mock

Crucifixion accompanied by words, gestures and actions calculated to pour scorn on the Christian faith and to hold up Our Lord to ribald contempt, and, even the concept of "religionless Christianity" has already been bent to the service of the truth. Our concepts of God are being clarified, our understanding of God's creation is being deepened, our doctrine of men is being enlarged, our Church structures are being scrutinised — these things are gain, not loss. Modern study of the Bible enables us to find fresh enlightenment in God's Word, and we thankfully recognise that the creeds and sacraments of the Church preserve the element of "liveness" that is vital to our faith.

We live in an age of revolution or rather, from the Christian standpoint, an age in which God is making all things new. Such an age demands the utmost in dedication and understanding from clergy and people alike. God grant that we who are now being put to the test may be proved worthy of the freedom with which God's grace endows us.

"For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, stubble — each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done."

● **Arising out of the confused view of a clergyman's ministry as expressed in Press reports on Pope and Lane, the Rev. Don Langford, vicar of Port Melbourne, writes on this ministry in our next issue.**

When a priest, who has openly declared his beliefs when he was ordained and when he was instituted into a cure of souls, comes to believe such things, he ought to go to his bishop, explain his difficulties, and ask to be relieved of his priestly responsibilities and released from his oaths and declarations.

We know the mental and spiritual distress that these events have caused, yet still we bid you "look up when you see these things come to pass, for your redemption draweth near." God is not dethroned, nor is His Church rocked by the aberrations of a few of its members. Nor should we, particularly at this Easter season, forget the Easter message: God can, and does, so bring good out of evil that even the evil itself is made to serve God's purposes. Such is our Christian experience of the Cross — the most terrible evil, degradation and blasphemy, and yet we revere the Cross as the means of our salvation and the throne from which Jesus reigns as King.

There is a ferment of thought going on in every part of the Christian Church. Some of this new teaching is

plainly incompatible with the faith of the New Testament, but some of it, for instance our new understanding of the secular world as God's world, and even the concept of "religionless Christianity" has already been bent to the service of the truth. Our concepts of God are being clarified, our understanding of God's creation is being deepened, our doctrine of men is being enlarged, our Church structures are being scrutinised — these things are gain, not loss. Modern study of the Bible enables us to find fresh enlightenment in God's Word, and we thankfully recognise that the creeds and sacraments of the Church preserve the element of "liveness" that is vital to our faith.

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'GOD' MEANINGLESS

Mr Pope, aged 31, who is also a councillor of Richmond City Council representing the Labor Party, was presided by the Bishop of St. Arnaud in 1961 after training at Ridley College. He gained a second class honours Th.L. in 1962.

Mr Lane, aged 30, trained at Perry Hall, Melbourne, and was ordained by the Archbishop of Melbourne in 1965. Both wear beards, both are active in the A.L.P. and both are actively opposed to Australian participation in the Vietnam conflict.

LEGAL POSITION

Mr Pope is licensed as a vicar to a cure of souls and his licence cannot be revoked except by a decision of a Church court. Mr Lane, as a curate, is directly responsible to the Archbishop, who can revoke his licence.

PRINCIPAL'S COMMENT

Rev. Dr Leon Morris, principal of Ridley College, Melbourne, asked by the A.C.R. to comment, says:

There is a good deal of discussion these days among theologians as to the way the term God should be understood. This is to be welcomed, as is anything which increases our understanding of the faith. But, in my opinion, discussion of such difficult technical matters in newspapers is not the way to advance knowledge. Qualifications can rarely be inserted and wrong impressions are bound to be conveyed. While it is good that people should be made to think about what they mean by God, on the whole this controversy is likely to do more harm than good.

ADELAIDE COMMENT

In the Adelaide "Sunday Mail" the Bishop of Adelaide, Dr T. T. Reed, is reported as saying that "an Anglican priest who claimed to be an agnostic should cease to exercise his ministry until he regained his faith."

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