

Mainly About People

The Archbishop of Sydney has appointed the following 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-

zania 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 Oenpelli 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.

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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.

LAITY 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. Mallin.

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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THE AUSTRALIAN CHURCH RECORD

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

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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 landline 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 landline 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 landline 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 Treatt, 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

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.

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.

REVIVAL IN NIGERIA

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

So declares normally un-demonstrative 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-

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 sub-merged 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.

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.

HELP FOR CRUSADE CONVERTS

This issue of the Record carries the second of a series of four articles designed to help those who have made decisions at Crusades in Perth, Brisbane, Adelaide and Sydney. Those who missed the first of these articles may still obtain copies of the April 18 issue from the Record office, 511 Kent Street, Sydney, 2000, price 10c per copy.

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 1.28 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 Minne-

PARISH MAGAZINES



● In "A.C.R." April 4, we showed a picture of the three winning entries in the English Parish Magazine Competition, 1967. We felt that Australian parish magazines could do better. Above are four of the best sent in. Top row: "Contact," from St. Luke's, Vermont, Victoria. Eight pages, two colours, content good. Offset. St. Aidan's, Parkdale, Victoria. Eight pages, content excellent. Offset. Latest issue (not illustrated) is in four colours.

Bottom row: "Contact," from St. Mark's, East Brighton, Victoria. Eight pages with excellent layout and content. Offset. "Scion-Post," from St. John's, Young, N.S.W. Eight pages on quality art paper. Layout and content good. Two colours. Letterpress. East Brighton and Parkdale are not marred by advertising.

We would like to receive others that consider themselves up to these high standards.

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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 the issue. Thus, 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 cracker, 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.

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.

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.

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 why 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.

Devaluation and missions

The remarks made in your "Notes and Comments" in the issues dated 22nd February and 4th April concerning the devaluation of the pound sterling and its effect on overseas missionary commitments showed

commendable insight. Your comment that "we in Australia are called urgently to step into the breach" admirably sums up the situation.

I should like to bring before your readers one project of particular importance for S.A.M.S. Australia. In May this year the Rev. R. G. and Mrs Butler will leave for Paraguay. Mr Butler is a qualified agriculturalist as well as being in priest's orders. He and Mrs Butler will have the spiritual oversight of the Church at Makthlawaiya, and Mr Butler will also superintend the re-development of the S.A.M.S. cattle station there. This spiritual and agricultural outreach to the people of Paraguay is a most important aspect of the South American Missionary Society's work in the Paraguayan Chaco.

An appeal for \$4,000 has been launched to send and maintain the Butlers in this work. To date \$3000 has been contributed. The remaining \$1000 is urgently needed.

Your readers may find helpful this specific example as to how their giving at this time will be doubly effective.

Yours sincerely,
Rev. Victor Roberts,
General Secretary.

\$400 RISE FOR CLERGY

Clergy in Canada's 10 dioceses which are not self-supporting will receive stipend increases up to \$400 a year effective April 1.

Minimum stipends were increased at the February meeting of the National Executive Council from \$3,600 to \$4,000-a-year for clergy ordained one to five years. Clergy six to 10 years in orders will receive \$4,200, up from \$3,800; clergy in orders 11 to 15 years will go up \$400 to \$4,400 and clergy in orders over 15 years will get an increase of \$200 to \$4,600. If necessary the cost of such an increase (up to \$100,000 a year) will be met from reserves of the Missionary Society for 1968 and 1969; thereafter from the General Synod apportionment.

HOUSING PAID

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.

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.

CANBERRA'S NEW REGISTRY

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.

For the present, the diocese will occupy the top floor and let the rest. The building cost \$230,000.

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C.B.A. radio journalists will cover this year the Fourth Assembly of the World Council of Churches at Uppsala, the Christian Youth Conference of the British Council of Churches to be held in Edinburgh, the Lambeth Conference, and various mission conferences. In Australia C.B.A. covers Billy Graham Crusades, Inter-Church Aid, synods, conferences and assemblies.

There are no restrictions, copyrights or conditions on these tapes. Clergy are asked only to supply 1,200-ft tapes and pay postage. Enquiries should be addressed to: Christian Broadcasting Association, Fivedock, N.S.W., 2046.

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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.

At the Uppsala Assembly he will chair the Press Committee.

"For two years we have been seeking a new structure that would retain central planning and budgeting but free us from the difficulties inherent in the department system," stated the Rt. Rev. Stephen F. Bayne, Jr., vice-president of the Episcopal Executive Council.

Bishop Bayne, formerly in charge of overseas relationships, now becomes Deputy for Program. E.P.S., Geneva.

LIFELINE FOR HOBART

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. Gervaise 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 Arbutnot 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



BE WIDE AWAKE AFTER THE CRUSADE

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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 Lalor 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 Springsure (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 Voll has resigned from St. Luke's, Ekibin (Brisbane) and from the rural deanery of Brisbane South. He will continue as editor of the "Church 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, Thomondale, has been appointed rural dean of Brisbane South. He was previously rector of St. Andrew's, Kyabram (Bendigo).

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. Paul's, abas', Clare (Willochra), as from June 11.

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

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

Rev. C. F. Reeve, rector of Bungendore (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).

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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 flourish?

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

—J. McIntosh.

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.

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

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. Hayes 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. Stirton 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 Tazewell, rural dean of Blackwood and rector of Manjimup as from April 21.

Rev. Canon L. G. Manger, 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).

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