

Mainly about People Continued from p. 6

England, the Continent and North America, to study education techniques. She will leave early next year.

Current C.M.S. missionary movements are:

The Rev. Bob Andrews arrived from the diocese of Morogoro, Tanzania, for furlough on February 14.

On Monday, March 6, C.M.S. missionaries Sister Jo Brennan and Miss Nancy Collett return to Tanzania. Sister Brennan goes to itinerant work in co-operation with the diocese of Central Tanganyika's "Save the Children Fund" team. Miss Collett returns to training evangelists and church teachers in the art of Scripture teaching in schools.

On Tuesday, March 7, C.M.S. missionaries the Rev. Reg and Mrs. Barker return to Groote Eylandt, Mr. Barker is Chaplain at the B.H.P. settlement at Angurugu.

Following the decision to implement a policy of compulsory retirement for members of the Citizen Air Force serving on part-time duty at age 55 years, the following retirements of members of the Church of England Chaplains' Branch appears in the Commonwealth "Gazette" of February 2, effective from January 1:

The Very Rev. C. B. Alexander, Dean of Sale (R.A.A.F. Sale); the Rev. W. Bloxham, Rector of Emu Plains (R.A.A.F. Kingswood); Canon H. Marshall, Rector of Mayfield (R.A.A.F. Williamstown); the Rev. R. A. Johnson, Rector of Randwick (R.A.A.F. Penrith); the Rev. A. C. Donnelly, Rector of Canterbury, Vic. (R.A.A.F. Laverton); the Rev. G. J. Reglar (R.A.A.F. Edinburg); and the Rev. R. M. Southey, formerly of R.A.A.F. Tottenham, Victoria.

The Rev. C. Hancock, rector of Yass (Canberra-Goulburn), has been appointed rural dean of Canberra.

Victoria

The Rev. W. G. A. Jack was introduced and commissioned by Bishop Geoffrey Sambell as chaplain to Cheltenham Home and Hospital for the Aged on February 5. Mr. Jack was formerly curate at St. Peter's, Eastern Hill, Melbourne.

A reception was held in honour of Dr. Gerald Knight, director of the Royal School of Church Music on February 3 at Menzies Hotel, Melbourne. Dr. Knight was passing through Melbourne en route to New Zealand.

The Rev. F. H. Morton, vicar of Christ Church, Essendon (Melbourne), has been appointed to the parish of St. Augustine's, Mentone.

Seven deacons were ordained priests and five men admitted as deacons at a service of Holy Communion in St. Paul's Cathedral, Melbourne, on Sunday, February 5.

Those ordained: Priests: The Rev. George Charles; the Rev. E. J. G. Gason; the Rev. Anthony Kenny; the Rev. Albert McPherson; the Rev. J. Minchin; the Rev. A. Sage and the Rev. Michael Wentzell.

Deacons: Messrs Richard Appleby; Robert Bentley; Graham Foster; Alan Jones and John Shepherd.

The preacher at the Ordination Service the Rev. James Grant, Domestic Chaplain to the Archbishop of Melbourne.

The death occurred in Melbourne on January 21 of Canon Dick Feuerherd, a former

C.M.S. missionary in Africa. Canon Feuerherd did translation work. He had just completed 32 years' service with the diocese.

The Ven. P. H. Dicker, Archdeacon of Wangaratta, has announced his retirement from this office as from February 20. He has been made an emeritus archdeacon. Canon W. G. Weidemann has been appointed to the vacant archdeaconry.

The Rev. Charles Partridge, Vicar of Broadford (Wangaratta), has been appointed an honorary Canon of Holy Trinity Cathedral, Wangaratta.

Deaconess Sheila Payne, of Wonthaggi (Gippsland), has been appointed parish assistant at Moe.

On February 2, the Bishop of Gippsland ordained the following: deacons—A. Huggins, W. J. A. Michie and E. H. Vincent; priest, the Rev. F. Wandmaker. They are now serving in the parishes of Leon-gatha, Morwell, Wonthaggi and Sale respectively.

The Rev. Canon S. C. Davis has taken up duties as Registrar of the diocese of St. Arnaud.

Elsewhere in Australia

The Very Rev. W. P. Baddeley, Dean of Brisbane, is to be rector of St. James', Piccadilly, London.

The Rev. W. C. Gray, organising secretary of the A.B.M. in Adelaide, is to be priest-in-charge of the Mission District of Tea Tree Gully. He has also been appointed to the Russell Honorary Canonry in St. Peter's Cathedral, Adelaide.

Overseas

Canon Kevin Engel, director of the Literature and Christian Education Centre of the diocese of Central Tanganyika, left Tanzania in January for a three months' tour of the U.S.A., undertaking speaking engagements for the Overseas Mission Society of the Episcopal Church.

The Rev. Robert Browne, formerly Rector of St. John's, Balmain (Sydney), has recently returned from overseas and has been appointed Rector of South Townsville (North Queensland).

The Rev. John Beer, curate at Mundungburra (North Queensland), has resigned to return to Sydney for further study at Sydney University.

The former Bishop of Berlin, Dr. Otto Dibelius, died in West Berlin on January 21 last, at the age of 86.

Bishop Dibelius was imprisoned by the Nazis on a number of occasions for his anti-Nazi writings.

After the war he was a leading protagonist for the independence of the Christian Church in Germany. He was also a leader in the ecumenical movement and was a former president of the World Council of Churches.

C.M.S. Youth Rally

The challenge of missionary commitment at home and abroad will be put to the youth of Sydney at a C.M.S. Youth Rally in the Chapter House, George Street, on Friday March 10, at 7.45 p.m. The C.M.S. League of Youth is running the program and it will be a ministry of youth to youth, with a Bible Study, missionary interviews and musical items all being part of the program.

LAYMAN'S LOOK

— at missionary society funds.

One of the disturbing trends which we have witnessed in recent years is the fact that missionary societies are having a lean time with finance.

After a period of remarkable liberality in the late 1950's and early 60's there has been a general recession in Christian giving to missions.

This has come at a time when most western nations, Australia not least, have been enjoying unprecedented prosperity and an ever rising standard of living.

Many causes for this decline have been suggested. The aftermath of the Promotion era has been blamed. If this is so, we must conclude that promotion campaigns have not taught people to give — rather the reverse.

Blame has been laid on the massive united efforts that have sought to channel Christian resources into avenues thought by various august bodies in consultation to the most deserving. Inter-church aid and more recently M.R.I. would be of this kind.

One would doubt whether these agencies have really drained off any appreciable amount. In any case M.R.I. has probably felt the pinch as acutely as missionary societies and boards. Instead of the hoped for millions there are only thousands to meet the list of projects.

This layman believes that the most notable cause of the trouble lies in the fact that in Australia at any rate the great mass of missionary society supporters are so busy enjoying the good things of these comfortable years that they have forgotten what sacrifice, struggle and effort really mean.

They talk about giving, attend meetings, summer school and house parties, but they can afford more cars, books, tape recorders, cameras and other luxuries than ever before. Meanwhile the agencies of the Gospel to which they give lip service are hard put to make ends meet and keep their task forces in the field.

There is something radically wrong with the kind of obedience which our affluent society is being taught to give their Lord.

And if we are not mistaken this is being reflected in a scarcity of recruits for both missionary societies and the ministry, specially among professionals and graduates.

How does the ordinarily ambitious young man or woman feel about leaving the security of his profession for missionary or theological training, while his fellow Christians show a diminishing interest in practical support?

One other factor warrants consideration. We see confusion regarding the nature of what has been traditionally known as a missionary call. A new theology

of "mission" has emerged which blurs or loses completely the historic outreach of the church.

Bishop Stephen Neil said that where everything is mission, nothing is mission, and we see this clearly in some of the planning which has given rise to the councils which aim at taking over in one country after another the task carried on in the main by men and women freely associating themselves in societies independent of denominational government.

Many of the architects of these councils are without missionary experience. Their grandiose plans promise little, in the view of experienced missionary statesmen, or either new men or money flowing out from the "Homelands."

Possibly much of the trouble lies in the fact that we no longer see the unevangelised areas as "lands that still in heathen darkness lie," but rather as "political and economic partners in a newly emerging world society." As such, the church may have difficulty in seeing the need to stir itself on their behalf.

For the first time in Chile's history, other churches as well as the Roman Catholic will be permitted to conduct religious teaching programmes in State schools. Education Minister Juan Gomez gave this interpretation of a government decree after political opposition groups had claimed it constituted an "imposition" of religious teaching. Senor Gomez Millaf said the measure was exclusively for students whose parents wished them to receive instruction according to their religious beliefs. There was no question of providing such teaching only for Roman Catholics, as had been asserted, he added.

Twenty-three national Methodist churches are currently engaged in unity discussions with the Anglicans, according to a survey published by the Church of England. The same number of Presbyterian bodies are similarly engaged, the survey disclosed. The information is contained in a 54-page book entitled "Christian Unity and the Anglican Communion" by Canon David M. Paton and the Rev. R. M. C. Jeffery.

The director of the Board of Evangelism is the Rev. Geoff Fletcher.

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MARCH 9: March 2
MARCH 23: March 16

LAY INSTITUTE ON EVANGELISM

Over the last weekend in January some 80 people gathered at Culverdon, Katoomba, to attend the Lay Institute of Evangelism organised by the Anglican Department of Evangelism, Sydney diocese.

The conference sought to look at questions such as, 'What is meant by being prepared by God?', 'How is one to be available to God?' and 'Can one find a simple presentation of the Gospel that still covers all the essential points?' In a series of addresses these and other questions were answered in logical sequence.

VISITS

The first talk dealt with 'The Cleansed Life.' This was followed by 'The Spirit-filled Life' and talks on 'Walking in the Spirit', 'Witnessing in the Spirit' and 'The Great Commission'. On the Sunday afternoon the participants set out to visit in pairs in the Katoomba area, each pair going to some 10 to 15 homes.

This weekend institute was a forerunner of a planned presentation of evangelism on a diocesan-wide basis at various levels. A series of institutes in key churches throughout the diocese is being prepared by the board at present to be followed by a city-wide institute at a later date.

The director of the Board of Evangelism is the Rev. Geoff Fletcher.

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BISHOP OF HURON APOLOGISES

IN a letter to "The Australian Church Record" on February 22 last, the Bishop of Huron offered an apology to the Primate of Australia (the Archbishop of Brisbane), and the diocese of Sydney.

The bishop was the guest preacher at the opening of General Synod in Sydney last year and spent a short time in Australia. On his return to Canada he published certain statements about the Church in Australia which were re-published in Sydney.

Our columnist in "Layman's Look" (A.C.R. 12/1/67) referred to the Bishop's published utterances as giving evidence that he had been "worked on" and that his criticisms were "foolish

nonsense uncritically peddled back home in Canada."

Our columnist is a distinguished lay member of General Synod and he is more than ever convinced by the Bishop's apology that he had indeed been worked on by "knockers" who are always ready to harm the cause to which they protest devotion.

We publish in full the Bishop's letter of apology. Whether or not our readers find more in it than "some modest leeway of criticism" referred to in the final paragraph, we will leave them to judge.

BISHOP WRITES

Dear Mr Editor.—May I offer my apology to the Primate of Australia and to the Diocese of Sydney for my temerity in criticising the "monochrome" character of the Diocese of Sydney in my December article in the Canadian Churchman.

The Editor of the English Church Times reproduced a few of my comments in their issue of December 9. Your anonymous lay-columnist, in referring to my article, is not surprised that a "simple fellow from the backwoods of Canada" should peddle remarks that the Editor of the Times should know better than to reproduce in his journal these "poisonous" remarks.

We have all seen your columnist's technique employed good-humouredly in teenage

debates where the youngsters find it easier to hammer the other speaker than to deal with the points under discussion.

I am not deeply concerned about the remarks of your anonymous writer. I am disturbed, however, by the statement of the Primate of Australia made in his letter published in The Anglican and in the Church Times of January 6.

He refers to my article as a "wounding and intemperate attack on the Diocese of Sydney." The Archbishop goes on to imply that since members of the Diocese of Sydney advised me and helped me in my travel-plans for Australia, it is surprising to him (and by implication, I suppose, to others) that I should write frankly for Canadian readers about my impressions of the Australian Church and the Diocese of Sydney.

PROVISO?

Let me hasten to say that I did not understand that the help given to me (and which, with a sense of privilege, I have been giving to other Anglicans for many years) was given with the proviso that I must lay aside my critical faculties, and write and speak nothing but praise of the Australian scene.

It is only fair that future travellers should understand that this "hand of fellowship," the "welcome and hospitality" of

Sydney, to which the Primate refers, are apparently offered conditionally to Anglican travellers. Can this possibly be true? Or is this a curtain of censorship that exists only in a few minds? Do not most Australians in Sydney desire, as we Canadians do, a full and open dialogue with other regional churches?

Let me invite the Sydneysiders to come to "the backwoods of Canada" and tell the million people who live within my diocese how we can improve our life as brethren in the Commonwealth and (a goodly portion of them) as fellow-Anglicans.

God help us if we resent your frank criticism, or meet with personal abuse (as in the Record) rather than with appreciation and temperate discussion. In a new country like Canada, with only a hundred years of confederate life behind us, we sorely need the objective opinions and criticisms of our friends and neighbours.

I still believe that most Australians think as we do, and will continue to offer us, unconditionally, a welcome and their kindly helpfulness.

My urgent concern is to ask my friends from Sydney if my statements about the "incomprehensiveness" of their diocese are true or false?

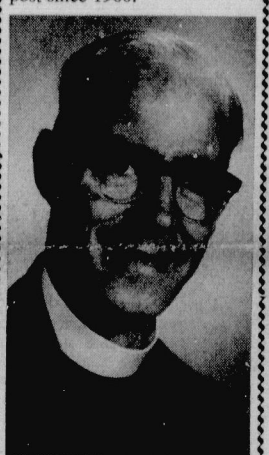
● Continued on page 6

NEW SYDNEY BISHOP

The appointment has been announced of the Ven. H. G. S. Begbie as Coadjutor Bishop of the diocese of Sydney.

The decision was made unanimously by the standing committee of the diocese.

Archdeacon Begbie is at present Archdeacon of Cumberland and Registrar of the diocese. He has held the latter post since 1960.



Archdeacon H. G. S. Begbie

Archdeacon Begbie was ordained in 1928. After a curacy at St. Philip's, Eastwood, N.S.W., he served a further curacy at St. George's, Hobart, until 1934 when he became rector of St. Faith's, Narrabeen (Sydney). He has continued to serve within the diocese of Sydney in the years that have followed.

Upon consecration as bishop, Archdeacon Begbie will retain his post as Registrar but will relinquish the Archdeaconry of Cumberland. His place in this latter post will be taken by Archdeacon G. R. Delbridge. The Archdeaconry of North Sydney, at present held by Archdeacon Delbridge, will be joined to Parramatta.

Virgin Mary & statue

The Cairns (Qld.) "Post" reports:

As July, 1967, will bring the 50th anniversary of the establishment of the Sisters of the Sacred Advent in Queensland, the Church of England Women's Guild is planning to complete the dais for the statue of the Virgin Mary in Holy Trinity Church by that date.

At a recent meeting of Church people it was agreed to use the money received from a bequest in the will of one of the Sisters for that purpose.

SHOULD WE REFORM OUR BAPTISMAL DISCIPLINE?

QUESTIONS concerning the administration of baptism are being asked with increasing frequency today. Canon D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College, Sydney, here looks at some of the aspects.

There is a widespread desire at the present time for a stricter and more uniform discipline in the administration of baptism. But the problems involved are not easy to solve. They are not even easy to identify.

First, it needs to be realised that discipline (of the kind envisaged) does not arise out of the nature of baptism, but out of the fact that baptism has become a means of "joining the church."

Baptism, in itself, is something entirely personal to the person being baptised. It does not matter to anyone else whether the baptised person is sincere or insincere. But when baptism became also an ecclesiastical rite, requiring certain forms and responses, "lawful ministers" and sponsors, it naturally came to be regarded as a badge of Church membership, and other members of the Church came to be concerned with the standards required of the candidates and with the sincerity or insincerity with which the candidates approached the rite.

But the problem is strictly a "Church" problem, not a "baptismal" problem.

EXERCISED

Secondly, any discipline to be effective must be exercised by the organisation as a whole, and by all its members—not simply by the clergy.

However concerned a minister may be by the state of affairs, there is little he can do if the ordinary members of the congregation are not scandalised by lax baptismal discipline. It is to such members, not to the unwitting applicant for baptism, that the minister should be directing his admonitions; for until Church members are aware of something wrong in Church fellowship, there is, from one point of view, no problem.

The minister, it is true, has certain courses of action expected of him but he will not solve the main difficulty if he "goes it alone" in applying additional rules and regulations which do not have the effective sanction of the whole congregation.

If we are considering reform, our first job is to examine the existing rules of discipline of our

denomination, especially what the minister can, and cannot, do. We cannot enforce rules which are contrary to those already in the Prayer Book. The Prayer Book rules can, of course, be changed; but only in the proper way, that is, by canon of General Synod.

But it would be improper for a group of clergy, or even for all the clergy of a diocese, to agree to enforce a discipline which turns out to be contrary to what the Prayer Book allows or requires.

COERCIVE?

A parish clergyman has not been given the task of coercive discipline in a congregation. He may wish he had been given it, but in fact he has not. His discipline is only that of admonition, that is, of preaching and teaching God's Word, both publicly and privately. But he is not a policeman.

If bishops, archdeacons, and church courts have proved ineffective in matters of discipline, this does not mean that the task has now been committed to him. His ministry is of another kind. He should not be deceived by the appearance of being a "managing director" which the circumstances of modern Church life often make him assume.

His private opinion may be that half the members of the congregation are insincere when they stand up to recite the Creed; but it is no part of his job to stop them saying it. Likewise, it is no part of his job to put obstacles in the way of those who come for baptism. But he must teach, admonish, warn and exhort.

What does our Church expect of a clergyman in the matter of baptism?

It expects him to baptise all who are duly brought to him, if the due profession of repentance, faith and obedience is made.

It does not expect him to be the judge of the sincerity of those who come. If he knows them to be hypocrites, he may (if so moved) preach to them, as John the Baptist did to those who came to him for baptism, "O generation of vipers, who warned you to flee from the wrath to come? Bring forth fruits worthy of repentance . . ." but if they persist in their profession he cannot refuse to baptise them.

On the other hand, a clergyman is only required to baptise the children (or adults) of his own parish. This is the assumption of both the Prayer Book and the Canons. He is also re-

NEXT ISSUE: The Place of the Congregation in Baptismal Discipline.

quired to baptise only at Morning or Evening Prayer.

If he knowingly baptises children from other parishes, or arranges baptism apart from Morning and Evening Prayer, he has only himself to blame for problems which arise therefrom.

On the other hand, he cannot require that notice be given of the baptism, other than that required by the Prayer Book: "When there are children to be baptised, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate."

He may make it known that he would like longer notice, and may provide forms on which notice can be given, but he cannot make these provisions obligatory. It follows that he cannot, at present, demand the opportunity of interviewing the parents.

Longer notice could be required by a canon amending this part of the Prayer Book. It is worth noting that, in the case of adults, a week's notice at least must be given to the bishop of the diocese, "that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves, etc."

COMMUNICANTS

It is required that there be three sponsors for each child to be baptised, and that these sponsors be communicants. "Communicant" does not mean a person who has been confirmed, but a person who shows his active participation in Church fellowship by coming to the Holy Communion. This rule should be firmly enforced.

But who is responsible for discovering whether the proper sponsors have been provided, and whether they are communicants?

Who, for that matter, is responsible for discovering whether the children for whose baptism notice has been given are from the parish?

In my opinion, this is the responsibility, not of the minister, but of the churchwardens.

If this could be established, it would lift a great weight from the shoulders of the minister in those cases where baptism should properly be refused, and would furthermore bring the representatives of the whole parish right into the picture.

Churchwardens, as their name implies, are the guardians of the rights of the Church, and of the congregation. It is they who have the duty of keeping order in the time of divine service, and who collect the offerings of the people.

They share responsibility for preventing unlicensed preachers from using the pulpit, and for seeing that all preachers are noted in a book. It is their duty to report all breaches of Church order to the bishop or archdeacon. In particular, churchwardens are required by Canon 28 to see that communion discipline is observed.

They are to be on the lookout for "strangers from other parishes" who come often to their church, and to forbid them to be admitted to the Lord's Table among the regular parishioners, and "to remit such home to their own parish churches and ministers, there to receive the communion with the rest of their own neighbours."

It can be argued, therefore, that, once notice has been given to the minister of an intended baptism, it becomes the duty of the churchwardens (a) to dis-

cover whether the parents are parishioners, (b) to discover who the three sponsors are, and whether they are communicants, and (c) to "show their minister of them" (as in the communion discipline of Canon 28) in the event of there being any irregularity.

If any doubt exists as to the responsibility of churchwardens to supervise baptismal discipline in this way, it would probably be in order for the law to be clarified by means of a diocesan ordinance.

Such an ordinance could not alter the existing law, if that law is different from what has been suggested above; but, should it prove desirable to re-establish discipline along these lines, the situation could probably be clarified within any diocese by synodical action.

EDITORIAL

MEN IN A HURRY

Some months ago we told our readers that the Archbishop of Canterbury had appointed Dr Moorman, Bishop of Ripon, to head the Anglican delegates to the Anglican-Roman Catholic joint preparatory commission set up to initiate dialogue between these two bodies.

We thought it was significant that while Anglican delegates came from England, Wales, the U.S.A., Canada, Ceylon and South Africa, the Church in Australia was unrepresented.

Recent utterances of Dr Moorman and the Archbishop of Canterbury now raise grave doubts in our minds as to whether this commission could possibly serve any useful purpose at this juncture. It may even be a good thing that no Australian theologian is on the commission.

We say this advisedly since Dr Moorman strongly holds opinions on Anglican-Roman unity which could, in themselves, throw the Anglican communion into confusion and seriously impair its homogeneity. In his recent book, "Vatican Observed," he states that in reunion with Rome, "many Anglicans would regret the disappearance of so much that is dear and important to them." He dismisses the world's Protestantism as "the little company of the reformed."

On January 29 in a Belfast newspaper, Dr Moorman went on record as accepting the Pope as head of a united Church when he said: "The leader of the largest contributing body should be asked to preside over such an assembly."

He then quoted Dr Ramsey, Archbishop of Canterbury, in support as having said: "Given the solution of the major dogmatic difficulties—and that's a big presumption—but given that presumption, unity could take the form of the Anglican Communion being in communion with Rome, having sufficient dogmatic agreement with Rome, accepting the Pope as the Presiding Bishop of all Christendom, but being allowed to have our own liturgy and married clergy . . ."

If these statements of the Bishop of Ripon and the Archbishop of Canterbury mean what they say, they are men in a great hurry. We suggest they should pause and take breath. They are in danger of outdistancing the great body of their fellow Anglicans who will not betray a great spiritual heritage with such nonchalance.

These attitudes are all the more remarkable as we contemplate large numbers of our Roman brethren longing to be free from the authoritarian yoke.

The public Press has made much of the defection from Rome of a prominent theologian, the Rev. Charles Davis. More recently, the Rev. Wilfred Stibbs, a former Director of the Legion of Mary in England, rejected the claims of the papacy and left Rome, hoping to become a Church of England clergyman.

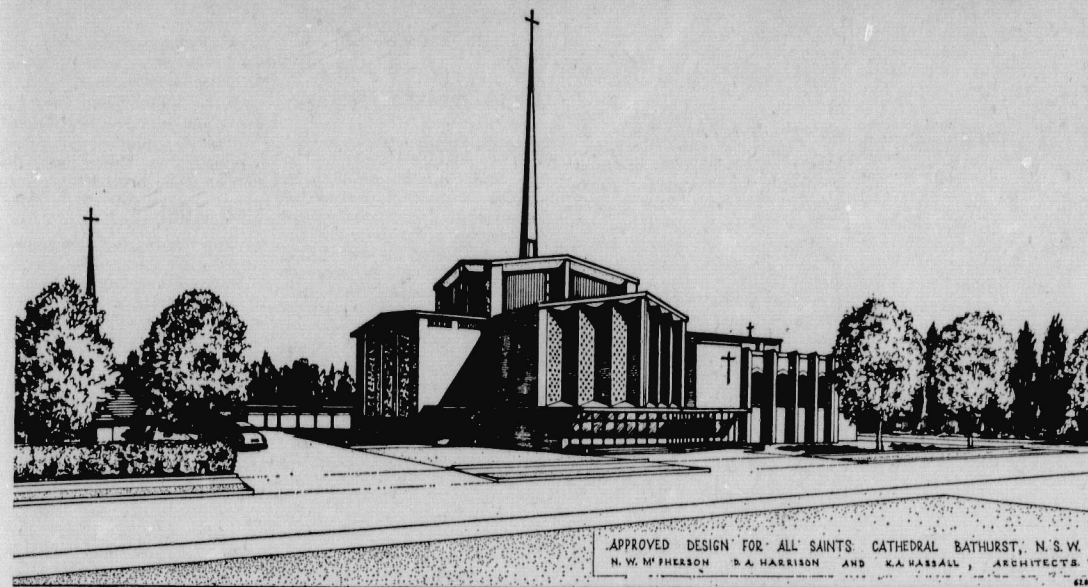
The Rev. Herbert McCabe, Editor of "New Blackfriars," organ of the English Dominicans, agreed with Charles Davis' statements that "the Church was very corrupt." The Provincial of the Dominican order supported his Editor. Rome, however, has intervened, sacked the editor and transferred him to Rome. The Rev. Anthony Stephenson, a Jesuit and a professor in the department of religion at McMaster University, Hamilton, Ontario, has recently been received into the Anglican ministry by the Archbishop of Algoma, Canada. He was trained at Campion Hall, Oxford.

Mr Stephenson said: "My theological studies and my conscience have led me to seek admission into the Anglican Communion. . . . So long as the Roman Church imposes upon her members, as a condition of salvation, belief in certain dogmas which have no plausible claim to form part of the Christian revelation, I cannot in conscience accept her communion . . ."

These are but straws in the wind but other trends within the Roman Church are also significant. The Vatican's Sacred Congregation of Rites has sharply criticised Roman Catholics in the Netherlands and Belgium who take part in Masses held in private homes and around ordinary tables. Many thousands of clergy in Europe and America are asking for freedom to marry.

These things are taking place and Christians everywhere are thanking God for the Holy Spirit's work within the Roman Church at the same time as a few are preparing to sacrifice the reformed heritage which seems so desirable to many of our enlightened Roman brethren.

NEW CATHEDRAL FOR BATHURST



Although the existing All Saints' Cathedral, Bathurst, N.S.W., was only erected in 1924, much of it has been found to be structurally unsound and is to be demolished.

The beautiful Warriors' Chapel alone is to be retained and it has been incorporated into the design for the new Cathedral by Sydney architect, Mr N. W. McPherson. Seating for 1,000 people is planned.

The Communion Table will be so placed as to allow plenty of space all around it, so that the Communion can be administered with the celebrant standing behind the table and facing the people.

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ARCHBISHOP MEETS THE PEOPLE

THE first two Lenten Rallies of a seven night stand by the Archbishop of Sydney were held at the Randwick Town Hall and at the Civic Centre, Hurstville.

Over 500 people from the rural deaneries of East Sydney, Cook's River and Randwick attended the first meeting and nearly 1,000 people from St. George, Sutherland, Bankstown and Marrickville were at the meeting at Hurstville.

The Archbishop drew attention to the tremendous rate of growth in Sydney. In less than 200 years Sydney has become a city larger than any in Western Europe with the exceptions of London, Paris and Berlin. When he was an undergraduate there was only one university in N.S.W. and that had an enrolment of only 3,000 undergraduates.

The Archbishop said he was a boy at school when Sydney's population exceeded the figure of 1,000,000 — it now approaches three million.

ORIENTATION

"We have moved from the crystal wireless set to television, gas lighting to electricity. When Archbishop Wright came to the diocese in 1909 there were 172 clergy and 104 parishes. Today there are more than 300 clergy and some 250 parishes and districts.

"The British Empire, into which many of us were born, has ceased to exist; the Commonwealth of Nations seems to be on the way out and Australia

finds itself being compelled to face a new orientation both to the Indian and the Pacific Oceans and in particular in relation to Asia.

"As men and women who have been brought to the point of personal faith and trust in Jesus Christ we know that we must recognise that we stand confronted with an immediate future which will be crucial both for the Church and to the nation to which we belong."

The Archbishop went on to discuss three areas of need and priority within the diocese: an effective ministry to those being educated at all levels; the problems of the inner-city churches, set against the background of social and economic change in the inner-city area; and the new housing areas.

The Archbishop announced the appointment of the Rev. C. H. Sherlock, Rector of Hunter's Hill, as part-time Director of the New Housing Areas Committee.

The Church of England Television Society, in conjunction with the Public Relations Department produced a dramatic presentation on slides which illustrated a case history of a family who had moved from an

inner suburb to a new housing area, and most effectively showed the critical situation facing the diocese at this stage.

The slide set went on to give a documentary statement of the development of the new housing areas in Sydney.

The seven Lenten Rallies will enable the Archbishop to speak to at least 5,000 Sydney Anglicans.

Shortwave station application made

The missionary radio organisation, the Far East Broadcasting Company (Australia), last week submitted to the Commonwealth Government an application for a shortwave broadcasting licence.

The application was presented by executive members of the Company, including Canon H. M. Arrowsmith, and Messrs. A. A. Gilchrist, S. L. Fittell, R. B. Starky and D. W. Longe. The men met formally with the Postmaster General, Mr A. Hulme, at Parliament House, Canberra, and were introduced by Mr C. F. Adernann, Minister for Primary Industry.

The application is for permission to establish a 50,000 watt transmitter on Australian soil. This is designed to take over a number of transmissions at present emanating from Manila.

Members of the delegation explained to Mr Hulme the value of broadcasting highlighting the Christian message and the democratic way of life. Programmes to India would, for example, include news and commentaries, health talks and talks on agriculture, along with the Christian Gospel.

Mr Hulme assured those present his department would give the application careful consideration. Further inquiries may be directed to Box 69, Cronulla, N.S.W.

PLATFORM

(15) CONFIRMATION

Confirmation is very much part of our Anglican tradition. Many feel that there is just too much about it that is traditional. Yet while a great deal is being written and said about the need for discipline in the administration of Holy Baptism, much less is said about the rite of Confirmation.

The scriptural grounds for Confirmation are somewhat sketchy and wisely, it is not called a sacrament in the Church of England. Our Church accordingly, does not deny Holy Communion to those who have not been confirmed.

To the pastor, it presents a number of problems. Little Willy's confirmation at 14 leads his mother to say: "He's confirmed now and doesn't need to go to Sunday School." Correction — Probably this common attitude brings out all the associated problems.

There are still parishes in Australia which proudly present very large numbers for confirmation each year — by getting them at eight and nine and sometimes even younger.

But they still have problems. Of recent years some bishops have tried to lay down a higher minimum age, often 13 or 14.

In Sydney, the rather inflexible 14 has changed a few years ago to second year of secondary education. This actually meant a reduction in the age and many more under 14 have been confirmed.

The clergy will generally tell you that their adult confirmation classes present them with most challenge. Anyone who looks back on a pastoral ministry of some length will cherish the memory of many adults whose faith in Christ was indeed confirmed at this time.

"Time" reports that Bishop Fulton Sheen, R.C. bishop of Rochester, New York, has started his diocese by raising the confirmation age in his diocese to that of normal high school graduation. In the U.S. this means 18. Bishop Sheen wants to inaugurate a new ceremony at the age of 13 for a renewal of baptismal vows.

I know that there are parishes in Australia which have for some years set 18 as the minimum age. There have been heart-burnings about confirmation and many attempts to grapple with the problem. It would be interesting to hear from readers who have thought about this vexed problem.

ARMIDALE CATHEDRAL EXTENSIONS

The Bishop of Armidale has announced that \$200,000 is to be spent on extensions to St. Peter's Cathedral. The diocese was founded in 1867 and the present St. Peter's was opened in 1872.

In a university city the size of Armidale, there are frequent demands for a seating capacity far beyond the limits of the present small cathedral.

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Books

Comparative study

RELIGION — ORIGINS AND IDEAS, by Robert Brow. Tynedale Press, London, 1966, pp. 128, U.K. price 6/-.

The author has lived both in India and Canada and is a graduate of Cambridge, London and Princeton. His paperback is an honest and unconventional approach to the study of Comparative Religion.

Its 128 pages do not allow a very thorough examination of the subject, but what there is good. He commences with a study of sacrifice and priesthood in primitive religion and always tries to show the implication for Christianity, e.g. p.26 when dealing with the Middle Ages. "But just as the true meaning of animal sacrifice always tended to be transformed into a meritorious act which had merit in itself and forced God to be gracious, so with the Communion Service."

Bishop John Robinson, of "Honest to God" fame, would be intrigued to find himself calistified with Taoism, Christian Science, and other sects. After dealing with the historical development of religion, Brow goes on to modern religion, especially in its relation to history and philosophy.

Some of his suggestions are very thought-provoking, e.g., he suggests the Trinity could be expressed as — one multiplied by one — rather than one plus one plus one. He comes down definitely for the Christian Faith, and he summarises God's invitation to us "To come just as we are" on his last page.

T. F. McKNIGHT.

Grace, freewill and predestination

THE GRACE OF GOD by N. P. Williams. Hodder and Stoughton, London, 1966. Pp. 127, Paperback, 95 cents.

This history of the doctrine of divine grace was first published in 1930 and follows closely the author's previous book "The Ideas of the Fall and of Original Sin" (1927). It is a compact study of the doctrine in the teaching of St. Paul, Augustine, the medieval schoolmen, the Reformers, and post-Trent Roman Catholic theologians, and the author expounds its variations with clarity.

The relationship between grace, freewill and predestination is a constant theme throughout the book, and the portrayal of Augustine's thinking in this area is especially faithful, objective and detailed.

The author is a Roman Catholic, and towards the end of the book his own views are stated: he speaks of "the logical bankruptcy of Augustinianism," and it is interesting to note his gentle observation that the "strictly Augustinian doctrine" in the Anglican Articles regarding prevenient grace "has now ceased to represent the general mind of the English Church."

It is not surprising then that Dr Williams emerges in the last chapter as a strong Arminian, emphasising the freedom of man's will in determining his relation to the divine plan; hence he can speak of an "absolute predestination decreed by God in eternity, but it is a predesti-

nation to office, not necessarily to salvation."

It is also to be expected that "grace" should be equated with the "Holy Spirit" as the author's own attempt in the last chapter to provide an acceptable meaning of the term, an equation which he finds Paul making also.

The objective and descriptive chapters form an extremely helpful survey of the doctrine's history, but we observe that the author's flexibility of vocabulary can sometimes tend towards verbosity, and that the numerous Latin and Greek sentences detract from simplicity. We commend the book for the scholar.

—B.F.V.K.

Powerful style

EXPOSITORY SERMONS ON REVELATION Volume Five, Chapters 18-22 by W. A. Criswell, Zondervan Publishing House, 183 pages, American Price \$2.95.

Dr Criswell, one of the best known preachers in the Southern Baptist Convention, preaches to a crowded auditorium holding four thousand people at nearly every Service in the First Baptist Church, Dallas, Texas.

Here is Volume Five of his series of sermons on the Book of the Revelation, which completes the series. It comes, he says, after years of study, preparation and preaching which have meant much to him, and one can well believe it. There is a powerful, vigorous style here, the preaching is direct and warm-hearted and Dr Criswell deals graciously with those from whom he differs.

No doubt those who sat under his ministry and heard this preaching were evangelised, edified and greatly encouraged as he dealt with the great Bible themes of salvation and practical holiness. But as expository sermons they seem to highlight the part our own background and training has in forming our opinions. To your reviewer these sermons seem to be more an exposition of a pre-millennial dispensational position than an exposition of the text of that portion of Scripture in hand. There seems a certain straining, and reading meanings into passages which could well have been avoided. There appears an endeavour, however unwittingly, to maintain an eschatological system at the expense of exegesis.

Interesting and stimulating, obviously the work of a man deeply committed to Christ and His cause, but hard to recommend as expository sermons. —J.E.J.

41 beliefs

RELIGIONS IN AUSTRALIA by Tess Van Sommers. Rigby Ltd., Adelaide. 1966. pp.248. \$4.50.

This collection of popular articles originally published in PIX and now expanded to 41 beliefs tries very hard to be factual and objective and well-nigh succeeds. It could be a most useful source book for concise information on what many churches, cults, and religious organisations stand for. Nothing else covers the Australian scene so well and so widely.

Some will be at a loss to understand why Congregationalism gets 23 pages of print while Father Divine gets 6 and Holy Spiritual Jumpers get 4. The explanation, of course, is obvious. The only omission, and it is a serious one, is The Free Presbyterian Church of Australia. It is older, more widely established and has thousands more adherents than many of the groups included. Nevertheless, an enlightening and most useful book.

Miss Van Sommers must be congratulated on what was obviously a most difficult task, but one in which she has avoided so many of the traps for young players.

The Lord's Supper — two views

THE LORD'S SUPPER by Ernest F. Kevan. The Evangelical Press, London, 1966 pp. 71. 3/6 (UK).

The late Principal Kevan originally gave the four chapters of this book as lectures to a Strict Baptist missionary conference in South India in 1960. He was a great Bible teacher and this book is thoroughly scriptural and spiritually satisfying.

It would be difficult to imagine a book on the Lord's Supper which faces more courageously the great spiritual issues which are met in this service. The four chapters are entitled Remembrance, Covenant, Fellowship and Hope. Modern writers tend to lose sight of the great truths of chapters 2 and 4; Covenant and Hope. Kevan tells us that "The concept of covenant takes us to the very heart of the historical setting of the Lord's Supper." Then he examines this concept in detail.

"Hope" of course, concerns the personal return of our Lord stressed strongly in our Prayer Book but so rarely alluded to in contemporary expositions of the Communion service. Kevan makes it clear that "We do not properly observe the Lord's Supper unless we accept the truth of our Lord's return."

A most satisfying small book. —R.M.

IN REMEMBRANCE OF ME; Aspects of the Lord's Supper, by David Cairns, Geoffrey Bles, London. Feb. 1967. pp. 96. \$1.60.

Professor Cairns, of Christ's College, Aberdeen, has organised his material in a similar fashion to the late Principal Kevan. There are five chapters and an Epilogue. Headings are: 1. The Lord's Supper as a Memorial; 2. The Presence and the Gift in the Lord's Supper; 3. Fellowship in the Lord's Supper; 4. Sacrifice and Intercession in the Lord's Supper and 5. The Lord's Supper as a Sign of Hope. But there the similarity ends.

Cairns gave these as five addresses in St. Giles' Cathedral, Edinburgh, in an attempt to do for this century what Robert Bruce, minister of St. Giles, did on five Sundays in 1589. He tells us that his appeal is rather to the heart than to the intellect. To your reviewer it appears to be didactic and sometimes polemical and in these respects, highly successful.

He makes quite clear the importance of the covenantal aspects of this sacrament although he is not as systematic in this nor as insistent as Kevan.

In his last chapter, he strongly rejects liberal theology's explaining away of the coming again of our Lord. Over against Bultmann and his school he sets the strong support of Brunner who says "Faith in Jesus without the hope of this consummation is a cheque that can never be cashed . . . a flight of stairs that leads nowhere."

While Cairns handles covenant and hope satisfactorily, this cannot be said of his theology in chapter 4. He admits that he is quite unable to reconcile the judicial wrath of God against man with His love for man. Some readers might be left in a dilemma of the Professor's own making. He strongly rejects the suggestion that in the Communion there is any re-offering of Christ's sacrifice.

Notes and Comments

NELSON APPROVES

"Church and People" reports that the inclusion of prayers for the dead in the proposed new Holy Communion service of the Anglican Church in New Zealand received a mixed reception at the 40th synod of the Nelson diocese. However, the synod unanimously approved experimental use of the new liturgy and thus assured the necessary majority of dioceses to enable the trial to proceed.

Nelson was once a diocese in which evangelical truths were firmly held. What has happened to this diocese that it could unanimously approve the use of an experimental liturgy which contains the unscriptural prayers for the dead, a fruitful source of great evils in the Church?

ENGLISH EXPERIENCE

In England, the House of Laity steam-rollered these same prayers for the dead through despite well-organised and determined evangelical opposition. But it was far from being a unanimous vote. Large numbers, indeed, voted against the trial use. We can only hope that the report of a unanimous vote in Nelson was not true. We cannot believe that New Zealand evangelicals are less aware than their English brethren of the subtle evil which this permissiveness has let loose on the Church.

PARISH COUNCIL ACTION

A number of evangelical parishes in England have realised that it would seem to give approval to error to even allow such forms of service to be handed out to churchgoers. They have passed resolutions with full approval of their incumbents, that books or printed matter containing such experimental services be not introduced into the parish.

Informed opinion must be built up and mobilised against the intrusion of prayers for the dead under any pretext whatsoever.

NATIONAL FELLOWSHIP

We do not know to what extent evangelical Churchmen in New Zealand are organised so that there is active spiritual fellowship, study and the sharing of common concerns. We do know that it is very much lacking in Australia.

Methodists have their Wesley Fellowship and Presbyterians their Westminster Fellowship. Evangelical Anglicans in Australia have no similar organisation.

Evangelical clergy and a few laity meet each other from time to time at General Synod and federal councils and committees but these opportunities are fleeting. At the grass roots level, clergy and people scattered widely over a vast continent, work and witness in isolation and without the encouragement of the warm fellowship in prayer and spirit and understanding

which is possible in a few capital cities. It is high time we remedied this situation.

We report so many conferences in our pages that we tend to become weary of them and doubtful about their value. But we do feel that evangelicals in all States should get together to learn to know each other, to share problems, to explore avenues of fellowship and service and above all to seek the mind of Christ for His Church.

KEELE CONGRESS

The National Evangelical Anglican Congress is to be held at Keele in the north of England in April. The chairman is to be John Stott. It is being supported by five bodies—The Church of England Evangelical Council, the Church Pastoral-Aid Society, the Federation of Diocesan Evangelical Unions and the Fellowship of Evangelical Churchmen.

Over 1,000 parishes have embarked on the pre-congress study courses and 600 delegates from 500 parishes are expected. 300 of these are laity, 65 being women. We are not greatly impressed by the numbers. Great numbers can weaken effectiveness. We are impressed by the broad representation, the healthy interest of the laity.

At the N.E.A.C. they will concern themselves with some of the urgent theological and practical issues facing the Church now and they aim to speak to them evangelically.

IN AUSTRALIA

We might well do something similar in Australia. Of some 2,100 active clergy in all dioceses, at least a half of these would be evangelically by conviction. There would scarcely be a parish in Australia without evangelical laymen. Many of them write to us from their isolation, longing for fellowship. We evangelicals have greater opportunities today than we realise. Who will take up this challenge?

AUSTRALIANS CAN DO IT!

The diocese of Sydney may make some mistakes, but the Australian Church should be heartened by the way in which native sons have been promoted recently. Following the election of Archbishop Marcus Loane, two senior appointments have been made of men who have served the diocese well over many years—first Canon A. W. Morton, actually New Zealand-born, as Dean of St. Andrew's Cathedral; and then only last week Archdeacon H. G. S. Begbie as the third Coadjutor Bishop in the diocese.

Conscious as we are of the great contribution of Englishmen to Australian church life, it is a matter of satisfaction that the Mother Diocese of Australia is now at last giving due recognition to its local talent.

Anglicans' fire aid

Anglicans in the diocese of Sydney have given more than \$20,000 in response to an appeal by the Archbishop of Sydney, Archbishop M. L. Loane, to aid victims of bushfires in Tasmania.

The money was given by 314 churches and individuals.

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Capital punishment

Thank you for sending extra copies of the "Record" in reply to my two recent telegrams.

Would you kindly increase our order to 30 copies per fortnight until further notice.

The last two issues have sold well and we hope that sales might continue to be good.

Could you please send me two more copies of the present issue.

Your editorial on capital punishment was of particular interest to our local member of Parliament who worships here, and it is likely that he will quote from it if there is a debate on the subject in State Parliament this week.

I am enclosing copy of a statement I read out in church on Sunday, January 29, and which the Geelong "Advertiser" published on the Monday morning.

(Rev.) PETER PAYN

The following are extracts from Mr Pavn's statement:

"The first thing to notice is that the Bible assigns special value to the life of man because man was created in the image of God. Man is not only like God in the essential elements of his nature. He is also God's representative on earth. An injury or indignity inflicted on him is an act of irreverence towards God."

"The second thing to notice is that the Bible teaches that all men are brothers. On this ground, we are bound to love and respect all men as men. We are bound to protect their lives and promote their well-being. Murder, therefore, is the highest crime a man can commit against a fellow-man."

"The sixth commandment forbids malicious homicide but it is clear from the rest of the Bible that this does not include capital punishment. Capital punishment is inflicted to satisfy justice."

"The Bible expressly declares, 'Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image.' (Genesis 9:6). Over and over in the Mosaic law is the constant injunction that murderers should be put to death."

"There is evidence that the New Testament recognises this principle as well. In Romans 13:4, St. Paul says that the magistrate 'bears not the sword in vain.' The magistrate of St."

Katoomba Convention

The Katoomba Easter Convention will see the visit of Dr Theodore Epp, internationally known Bible teacher, radio broadcaster and author. This will be Dr Epp's only series of meetings in N.S.W.

Others taking part in the program will be Dr Lionel Gurney, Founder and Director of the Red Sea Mission Team, and the Rev. David Hewetson, an Australian C.M.S. missionary who has been working in Tanzania.

Inquiries concerning the convention should be directed to the Secretary, Mr John Dykes, 29 North Rd, Auburn, N.S.W. (Phone 211-0980, after hours 649-8906).

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Letters to the Editor

Paul's day used to wear a sword as a symbol of his power of capital punishment. The same Paul says in Acts 25:1, 'If I be an offender, or have committed anything worthy of death, I refuse not to die.'

"This clearly implies that, in his judgment, there were offences for which the appropriate penalty was death."

"From the Scriptures, I personally believe that there is only one answer to these questions. From the point of view of natural reason, I am convinced that, if you overthrow justice, you overthrow right-dealing and honesty and fairness in the community and you replace these qualities with corruption and anarchy."

"Having sorted out the question of justice, it is right for a Christian to go on and ask questions about benevolence and mercy."

"The very Old Testament that people criticise for its sense of justice, speaks also of mercy. For example, the community were to show mercy to the widows and fatherless children by providing for their needs. Cain was shown mercy after the murder of his brother, Abel."

"From this, you may argue that a government may show mercy to condemned men and that there is a good case for clemency."

"What worries me in this issue, however, is that people are not arguing from the point of view of justice first, mercy second. They are arguing from sentiment; a very dangerous practice. They are highlighting the anguish of the condemned man and his mother, forgetting completely the suffering of the man who was shot down and left to die and his widow and children who have been left to fend as best they can on a widow's pension."

"What worries me, again, is that ministers of our own denomination who have said on oath that they assent to the teaching of the Thirty-Nine Articles of Religion, do not come out and say unequivocally with Article 37, that it is lawful to 'punish Christian men with death.'"

"Christians must surely distinguish between justice, on the one hand, and benevolence and mercy on the other."

"Before he asks any other question, a Christian must ask, 'Is a government just or unjust if it follows the Scriptures and enacts legislation that prescribes capital punishment for murder?' Is it just or unjust for a man to shoot down another man and murder him?"

"What worries me, too, is that people can march in protest over the proposed hanging of one man and yet sit idly by while 3,000 people are put to death on our roads every year through our own carelessness, thoughtlessness, and selfishness."

"Have we lost our sense of reverence for life, so that we can sit unmoved while men die unnecessarily in their thousands every year?"

"I leave you to make up your own mind on this issue, but I

beg of you, as Christians, to go to the Bible and consider the question of justice before you consider mercy or anything else."

Capital Punishment—II

So, "The Bible clearly recognises that the civil authority has the judicial right to take life if necessary."

What if the "civil authority" be Hitler; what if the "necessity" be the purification of the Aryan race; what if the "taking of life" is at Belsen and not Pentridge. Does the Bible justify this too?

And do you seriously think that The Man who said the words recorded in St. Matthew V 44 and VI 14 could have agreed with the hanging of Ryan—or your editorial?

—HOWELL, NORTH-WEST AUSTRALIA.

Capital Punishment—III

Your support of the action of the Bolte Government in exacting the death penalty on Ronald Ryan puzzles me.

While admitting that the State has the judicial right to take life, I would also point out that the State has the privilege of extending mercy as well. There was evidence that Ryan might well have responded to an appeal to repentance and, given the opportunity, might have been able to make some kind of reparation to society."

But even if there were none, surely Christians would wish mercy to be extended. It is rather flimsy evidence to say that Jesus never questioned the right of society to take life in such circumstances. The same might be said for slavery, yet I am sure you would not condone that."

I wonder whether you will be urging the N.S.W. Government to restore capital punishment for murder to the statute books with the same enthusiasm as you supported the hanging of Ryan in Victoria. Christians in both States must be in a quandary wondering which Government is right; each person must support his own Government even though each has a different policy."

Finally, neither history nor statistics clearly support your contention that capital punishment is an adequate deterrent for murder. You claim that "the Government's firmness sprang from dire necessity" to protect law-enforcement officers. If the death penalty protects them, why does the Victorian Government relieve any murderer for surely, according to your reasoning, if it was rigorously enforced, all murder would cease."

KEN M. ADAMS

Heathmont, Vic.

Financing church sites

Sydney is an ever-blossoming city in which areas of bushland

this year may be new suburbs in another two.

The Finance and Loans Board has endeavoured to help in some measure with the loan of money for the purchase of such church sites that are necessary in these new suburbs. However, the board's thinking has still not left the rut of the past century. The repayments on the loan are still treated as if a stable parish had borrowed money and now must begin to repay both interest and principal, virtually at once.

At times the land is purchased on the behalf of a congregation that does not exist and from whom there is no income. In such cases the interest is placed against the principal and, within a term of three or four years when the people have begun to assemble, the capital debt is a staggering sum in which the people are paying interest on the interest and still at a time when the congregation has yet to build its basic unit of a church hall. This is not good enough if the church is to handle the modern situation.

—A CLERGYMAN.

Bible contest

Some of your readers may be interested in entering a Bible Contest held by Bankstown Baptist Church.

The contest is conducted on similar lines to the International Bible Contest and is open to anyone of any denomination. This year the passage for study is Genesis, chapter 40 to chapter 50 (incl.). A preliminary round will be held at Bankstown Baptist Church on May 27. This will be in the form of a written paper with 30 questions. From this, six finalists will be chosen for the finals on July 29.

This is the third Bible Contest held by the Bankstown Baptists and you may be interested to know that each time previously the three prize-winners have been Anglicans. Prizes are donated by Scripture Union Bookshop, the Bible Society and the Baptist Bookshop.

(Mrs) PAMELA SMYTH.

Sex instruction in schools

Recently the Central Council of the Father and Son Movement held its first meeting since the announcement of the N.S.W. Government's decision to embody some aspects of sex education within a modified Health Education syllabus.

The meeting recorded its pleasure at the development of this pilot project. It is hoped that when evaluated and fully implemented it will enable every child passing through the educational system to secure systematic and reliable instruction in the processes of human growth and development of both physical and emotional level; surely the birthright of every child.

Uppermost among the difficulties, however, will be the task of providing a valid and accep-

table value context for the course. In this regard we feel that some clarification of the statement attributed to the chairman of the Government committee—"That this is not a morality crusade"—is necessary.

If this means that no attempt will be made to impose a code or standard on the pupils then we could not be in closer agreement. However, if it means that the instruction will be given without a moral and ethical basis then we must register our deep concern.

To attempt to provide this instruction in isolation i.e. without a sound value framework, would certainly perpetuate and perhaps even accentuate the social dichotomy and confusion which exists in relation to matters of sex. Further, to provide children with what to some will be new and vital information and not provide them with reliable "guide" lines of behaviour would seem to us to be very regrettable.

In the absence of a sound moral framework to the course the school system would be throwing on to parents, churches and other community agencies a responsibility which it should be prepared to share.

Surely it is not unreasonable to expect that the basic Christian values of the meaning and purpose of life, the worth of the individual, the inviolability of persons and the fundamental importance of marriage and the family might provide the value framework in which such a course could be developed.

A factor which in no small way will contribute to the emotional and moral climate of the course will be the attitudes of the teaching personnel involved.

The chairman of the Government committee is reported as saying that those upon whom the responsibility for this course work will fall "won't need a great deal more information."

Whilst it may not have been intended the inference that can be drawn from this is that the instructional aspects are of paramount importance and the attitudinal aspects secondary. This we would certainly challenge.

Within the community there are agencies and individuals who have done a good deal of work in this and related fields, both within and external to the school situation.

We are confident that these would be happy to make available their individual and corporate experience to assist the Government committee in making this course one which can open up new dimensions of living for young people and lay the foundation for stable and satisfying marriage and family relationships. This movement with its long and acknowledged record of 40 years' service in the field would certainly be prepared to co-operate.

B. H. PETERSON,

Commonwealth President,

JOHN ROBSON,

Commonwealth Director,

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Moreland return

The Lord Mayors of Brunswick and Coburg and their Councilors attended the annual back-to-St. Augustine's Service on a recent Sunday evening.

The Service marked the conclusion of the 75th Anniversary year of the parish of St. Augustine's, Moreland.

The Archbishop of Melbourne, Dr F. Woods, was the special preacher on this occasion.

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Lord Fisher on Anglican-Methodist Union

Lord Fisher of Lambeth believes that the way to full communion between the Church of England and the Methodist Church could be eased if both Anglican priests and Methodist ministers were called "presbyters."

But, although he is in favour of the speedy establishment of such full communion, the former Archbishop of Canterbury

is against the two Churches at present pledging themselves to become unified in a single Church.

Speaking at a meeting of Anglicans and Methodists at South Pertherton, Somerset, not far from where he now lives in retirement, Lord Fisher discussed questions to be settled before the two Churches could enter into full communion with each other. He explained that the greatest barrier to this had already been overcome by reason of the Methodist Church's willingness to become an episcopal Church.

"But," Lord Fisher continued, "there is a double problem first. The Church of England has priests. The Methodist Church has ministers and does not call them priests. What about this? The simple fact is that Church of England priests can equally well be called Church of England presbyters, which is the New Testament word. And Methodist ministers can equally well be called presbyters too." (E.P.S.).

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LAYMAN'S LOOK

—at City bashings

Citizens of Sydney have been disturbed by recent bashings in city and suburban streets by gangs of youths. Even the death of a victim has not prevented further violence. These groups apparently act on impulse and with the blind ferocity of the jungle.

Observers have attributed these outbreaks to the usual social inferences which are blamed for juvenile delinquency and also to the shortage of police on the beat. But these bashings seem to be not in the ordinary run of the mill. They are pointless, profitless and indiscriminate. They appear as random explosions of pent-up fury in the floating youthful populations of inner-city streets. They have some of the properties of group vandalism, directed also against any small group or individual who happens to be around when the gang gets the urge to bash someone up.

Few would question the value of an experienced and wise police with special responsibility and facilities for meeting this menace — not just with force, but with understanding and superior strategy.

While a street crowd will impassively watch one of these bashings, one cannot but reflect that the police have an unenviable job, and that they must wonder at times where the lawless element in the community begins and ends.

Which brings us to our point. We are in large measure a lawless community. Maybe that is too harshly put. Perhaps we should say undisciplined. Certainly many Australians regard as their privilege freedom to break the law if it suits them and they can get away with it.

This is the same lawless or undisciplined spirit which in adults will be directed usually to some selfishly unprofitable

end, while in younger age-groups it often erupts in violence.

For Christians this situation has a warning and a challenge. We must all accept some responsibility for the condition of our society. When the Church, either through its leaders or by the actions of the rank and file, accepts a low standard of conduct or integrity, it simply gives the game away. Malcolm Muggeridge, never starry-eyed on religion, recently commented that the British Council of Churches report on Sex and Morality reminded him of a beleaguered fortress running up the white flag just as the enemy was about to retreat.

The challenge is for us to maintain a standard of discipline in daily living, in the use of our privileges as citizens, in the spending of time, leisure and money and in the use of our possessions. Christ laid it upon His people the responsibility of acting in the community both as salt and as light.

The one unobtrusively to restrain evil influences, and the other clearly to define the good that should be seen and known.

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RESTLESS NATURE

THE disastrous bush-fires around Hobart last month the loss of over 50 lives, the destruction of whole townships and the unparalleled devastation of the lovely Tasmanian countryside shocked the whole of Australia. In this Bible study, the Rev Bruce Smith, B.D., Th.Schol., Lecturer at Moore Theological College, Newtown, N.S.W., helps us to understand afresh man's struggle with his environment.

From time to time in our church services we find ourselves singing hymns or listening to sermons about God's wonderful provision through nature of all our material needs. The Harvest Festival services are a good illustration of this theme.

"He sends the snow in winter, The warmth to swell the grain, The breezes and the sunshine, And soft refreshing rain."

But while we are singing these very lines some part of our own country or some other country is being devastated by fires or floods and lives are being lost in freak snow storms or earthquakes.

The Bible makes it manifestly clear that the produce of the earth is a sign of God's continuing provision for His creatures (Gen. 1:29, 30; Pss. 65, 104, etc.) but the Bible also makes it clear that all is not well in the world of nature and that this very deficiency is intimately bound up with the problem of man's salvation.

There are four things, at least, which the Bible has to say to us on this very important question:

Firstly, GOD'S CREATION WAS MADE FOR MAN'S DOMINION.

This truth is stated at the very commencement of the Bible in Gen. 1:26-30. The creation story of Genesis 1 brings home to us the significance of man by showing that he was the last act of God's creation, that he was made after a definite announcement (1:26), and that he was made to exercise dominion over the works of God's hands.

Psalm 8 recognises the same truth: "Thou hast made him to have dominion over the works of thy hands; Thou hast put all things under his feet." (vs. 6.) In the light of this every invention and act of man which increases his dominion over his environment is a fulfilling of this fundamental task and role.

The development of the first stone-cutting implement, the making of the first raft or boat, the evolution of the aeroplane and rocket research, all these advances are indications of man's increasing dominion over the works of God's hands.

Secondly, MAN'S DOMINION IS CHALLENGED AND FRUSTRATED.

Once again we go back to the early Genesis narratives. The Bible says not only that the created world is "very good" (Gen. 1:31) but that it is also the sphere within which man must undergo the sentence of death which rests upon him.

Gen. 3: 17ff describes the cursed environment in which all men since Adam have lived and died. We face a world which only reluctantly yields the benefits which we desire and which takes its toll upon all who struggle to survive within it (vss. 17-19).

All may have been lovely in the Garden of Eden (Gen. 2) but this is no longer true of our world, our environment is the one which God has deemed appropriate for the rebellious man.

Thus the Genesis stories say two things about our world, it is God's creation, and its character

is peculiarly suited for the sinful man to live and die in. There is a restriction or "bondage" in nature which can only be removed when the sinful man has been changed (Rom. 8: 18-23).

Thirdly, CHRIST IS THE RESTORER OF MAN'S DOMINION.

The fact that man's dominion over his environment is defective was seen quite clearly by the author of the epistle to the Hebrews in ch. 2: 5-8, but this same writer also saw that what was lacking in our dominion is not lacking in Christ's (vs. 9). Hebrews, like the New Testament as a whole, concentrates on the fact of death. While it remains true that man must die his dominion is always frustrated, the dust of our environment always wins in the end.

But this is precisely the point at which Jesus Christ broke the mastery of our environment over us. He conquered death.

This was His greatest and ultimate victory and all His miracles were but a prelude to this final moment. Jesus brought that "edenic touch" to all His contacts with human misery and infirmity (compare the anticipations of Isa. 11: 1-10; 65: 13ff.) but nowhere was this touch more clearly seen than on Calvary and at the garden tomb.

Man's lost dominion and the awkward relationship which exists between him and his environment is wonderfully suspended in the ministry of Jesus because of His obedience to His heavenly Father.

"O loving wisdom of our God! When all was sin and shame, A second Adam to the fight And to the victory came."

Fourthly, CHRIST'S ACHIEVEMENT WILL BE OURS TO ENJOY.

This is the great hope of the New Testament. Christ's victory was not a display just for us to look at but was for our sakes. We need only to read Hebrews 2 and 1 Cor. 15 to see the truth of this.

His present dominion will be our ultimate experience. This is the great moment for which we hope (Rom. 8: 23-25) and for which nature itself also waits (Rom. 8: 18-25).

The valleys thick with corn and the properties devastated by droughts both testify to fundamental truths about our world and we who live in it.

This is God's creation which he still continues to sustain (Gen. 8: 22) but it is also the environment which does not fully co-operate with us and does not submit to our mastery without a struggle.

These two truths about our environment correspond to two truths about ourselves: We are God's creatures made in His image to enjoy His handiwork and yet at the same time we are sinners living under sentence of death.

If the plentiful harvests summon us to acknowledge God as Creator, the disasters of nature call upon us to recognise Him as our Redeemer.

BISHOP APOLOGISES

• Continued from page 1

So far no one has picked up this part of the dialogue.

Are your diocesan leaders encouraging Sydney to become a normal and representative diocese of the Australian Church and the Anglican Communion? Are there clear signs of this? And is the Primate's remark about Sydney shedding its "spirit of intolerance" "years ago," a statement that can be firmly established?

Are the diocesan gates now open to clergy of varying types of churchmanship? Is there now true brotherhood and unity of purpose between Moore College and the other Anglican Theological Colleges of Australia?

If these questions can be answered affirmatively, then truly I am a "simple fellow" who has been worked on by some "naughty Australians" who also, as your writer alleges, might have sold me the Harbour Bridge if they had put their minds to it!

PROGRAM

My apology to the new Primate is a sincere one. His invitation to the travelling Canadian bishop to preach a General Synod sermon was not lightly accepted or fulfilled.

I shared with the General Synod some of our Canadian problems in the World Mission program and indicated a few new pathways that we were attempting to travel. At the time it seemed to be well received — but then I was engaged solely in self-criticism.

I hope that my later essay in "other-criticism" will not seriously hurt the unity of the Australian Church. In the Ecumenical Movement we have had more of the spirit of Christian unity since at Edinburgh we deliberately departed from the "amiable deception" of earlier years, and began to speak frankly and honestly to each other of our differences and difficulties.

Perhaps unity will increase in the Australian Church as frankness in dialogue is established, and as some modest leeway of criticism is allowed to the occasional outsider, even though he has been helped through local counsel and cheered by local hospitality.

Sincerely yours,

George Huron,
Huron Church House,
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Chinese Bishops detained

It is reliably reported that Dr Michael Chang, Bishop of Fukien, the two assistant bishops, the Rt Rev Moses P. H. Hsieh and the Rt Rev Y. T. Liu, the Bishop's secretary, Mr Yang Wei-Chung, the Methodist leader, Dr James L. Ding, and other prominent Christians have been detained and submitted to the same public humiliation meted out to other real or supposed opponents of the "proletarian cultural revolution." They are said now to be in an indoctrination camp.

There is no indication that Christians have been specially singled out by the Red Guards for persecution. They merely suffer in the general onslaught.

("C.E.N.")

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Mainly About People

N.S.W.

The Rev. Lawrence and Mrs. Barlett are rejoicing in the birth of a son, Mr. Barlett is Precentor of St. Andrew's Cathedral, Sydney.

The death has occurred at his home in Peakhurst, N.S.W., of the Rev. William Kingston, aged 77. Mr. Kingston was formerly 38 years Rector of St. Andrew's, Lakemba. He is survived by his wife, Evelyn, and children, Bill, Tom, John, Margaret (Mrs. Wilson), Paul, Patricia (Mrs. Bell) and Arthur.

Dr. Paul White left Sydney on February 25 on an extended overseas tour. Dr. White will pay a three weeks' visit to South Africa, from February 28 to March 22, where he will be speaking to people of all races in universities, missions, schools and churches. Later he will visit Ghana, Nigeria, Kenya and Tanzania. On April 27 he will fly to London to take part in Scripture Union Centenary celebrations and other S.U. activities. He will be in Switzerland for the International S.U. Conference in May. He will also be visiting other countries.

Mr. David Clayton, General Secretary of Scripture Union in N.S.W., left Sydney last week en route to London to take up his Churchill Fellowship award. Mr. Clayton will be studying especially work among high school students and means of reaching these young people with the message of Christ. He will be visiting a number of countries in Europe and North America and will participate in the International S.U. Conference in Switzerland in May.

The death has occurred in Sydney of Mrs. Bessie Maud Wade, wife of Archdeacon A. L. Wade. Mrs. Wade is survived by her husband and daughter, Gwyneth Cecilia (Mrs. A. H. Cameron). She was predeceased by a son, Mervyn Leslie. The funeral took place from St. Mark's, Avalon.

On Saturday, March 4, at St. Mark's, Darling Point, the Archbishop of Sydney officiated at the marriage of Richard Stapleton Fyfe Lamb to Maureen Ruth Dain, second daughter of the

Right Revd. A. J. and Mrs. Dain. The couple will make their home at Blenheim, N.Z.

Mr. N. W. Moyn, a well-known Sydney layman and a parishioner of St. Philip's, Eastwood, retired as Registrar of Probate in February. After a holiday abroad, Mr. Moyn will take up private practise as a solicitor.

The Rev. S. R. Colefax, of Cootamundra (Canberra-Goulburn) has been appointed rector of Koorawatha.

The Archbishop of Uganda, Rwanda and Burundi (the Most Revd. Eric Sabiti) consecrated the Revd. R. E. Lyth to be the first bishop of the diocese of Kigezi, the densely populated and mountainous district in south-west Uganda. The diocese was inaugurated and the bishop installed on Sunday, January 22. He is the only non-African bishop in the province.

The Rev. K. J. Leask, rector of St. Stephen's, Port Kembla (Sydney), is to be rector of Holy Trinity, Dulwich Hill.

The following men were ordained at a service in St. Andrew's Cathedral, Sydney, on February 19:—

Desmond William Holland, B.D., Th.L., Graham Jefferys, Th.L., Colin Graham Kruse, B.D., Th.L., William Barrett Newton, Brian Clair Siversen, Th.L.

Priests:
Barry Johnson Bevis, Th.L., Allan Morrison Blanch, B.D., Th.L., David Edward Firmage, Th.L., Robert Francis Goodfellow, Th.L., Owen William Thomas, B.A., B.D., Th.L., Anthony Glennie Tress, Th.L., John Warren Wise, Th.L.

Victoria

The Rev. T. Thorne, formerly priest-in-charge of St. David's, Doncaster East (Melbourne), has been appointed chaplain to Camberwell Boys' Grammar School, his appointment to date from April 1.

The Bishop of Tasmania, the Rt. Rev. R. Davies, has been conducting a mission in the parish of St. Matthew's, Cheltenham (Melbourne) over the period from February 26 to March 5.

Overseas

The Rev. Rix and Mrs. Warren are rejoicing in the birth of a daughter, Ann Elizabeth, born at Asuncion, Paraguay on February 1.

The Synod of the Spanish Episcopal Church has elected Dean Ramon Taibo, 56, of Madrid as its new Bishop, replacing the late Bishop Santos Molina. Bishop-elect Taibo was baptised a Roman Catholic, became a Presbyterian lay preacher and was later confirmed as an Episcopalian. He had recently been serving a parish in Madrid.

The Very Rev. Dr. George F. MacLeod, who was created a life peer in Queen Elizabeth's New Year's honours, has announced his intention to resign in September from the leadership of the Iona Community which he founded in 1938. An eight-man committee has been set up under the chairmanship of the Rev. Dr. William Neil of Nottingham University, to consider the future of the community, its plans, manning and financial structure.

Elsewhere in Australia

As reported in an earlier issue of A.C.R. the Bishop in Iran, the Rt. Rev. Hassan Dehqani-Tafti, is visiting Australia at the invitation of C.M.S. between March 1 and April 12. He will be in Western Australia from March 1 to 6, South Australia from March 6 to 13, Victoria from March 13 to 25, N.S.W. from March 25 to April 5 and Queensland from April 5 to 12.

Deaconess Marie Kingston, who has been working in St. George's, Invermay, Launceston, has been appointed secretary of the Overseas Department, Hobart, the diocesan missionary department.

The Rev. H. E. G. Shepherd, chaplain at the Repatriation General Hospital, Springbank, has been appointed an honorary canon of St. Peter's Cathedral, Adelaide.

Dr. Alan Redpath, well-known British evangelist, who will be the main speaker at the 32nd National Christian Endeavour Convention in Adelaide from January 11-19, 1968.

Bishop Fulton Sheen, the well-known U.S. Roman Catholic bishop, has announced that children in his diocese (Rochester, N.Y.), will in future be confirmed about the time they graduate from high school instead of the traditional age of 9 to 12 years.

The Constituent Assembly of Youth of South Vietnam vetoed the introduction of a State referendum in a vote taken the end of January. Instead, it approved the safeguarding of religious liberty by constitutional means (85 of the 92 members present favoured the latter motion). In future, religious liberty will be subordinate only to the common good and public order.

The introduction to the legal code of Ecuador will no longer refer to "the Christian tradition" of the country, nor will it speak of God as "the Supreme Lawgiver of the universe." However, the prayer for God's protection has been retained. The new version was recently passed by the Legislative Assembly.

A Baptist book store is operating in Barcelona, Spain, with Government permission. It is located on an important street of the residential area of Bonanova. About 75 people attended the dedicatory service on December 20.

THEOLOGIAN'S CONFERENCE

The first conference of the recently formed Australian Society for Theological Studies took place from Wednesday, February 8 to Saturday, February 11 at Wesley College.

Over one hundred theologians, clergy and lay folk, gathered from all over Australia and from New Zealand to hear between thirty and forty papers on a wide variety of theological topics.

At the opening lecture, which was held in the Stephen Roberts Lecture Hall of the University of Sydney, in the presence of the Chancellor, Sir Charles McDonald, the Rev. Dr. N. J. Young delivered a paper on Conscience and Authority in Newman's Apologetic.

In the two and a half days that followed three or four papers were given concurrently so that participants could make their choice between a wide variety of papers on subjects in the field of theology, biblical studies, church history and philosophy of religion.

Canon D. W. B. Robinson delivered a paper on The Salvation of Israel in Romans 9-11. Mr. E. A. Judge spoke on the Paphlagonian Oath. The Rev. B. R. Davis gave a short paper on Was Bishop Broughton a Tractarian?

A series of Colloquiums were held during the conference when there was opportunity to discuss the implications of the various papers. In a number of the Colloquiums the subject of authority in the Church was very clearly brought out and the fact that there were two very clearly divided camps of Catholic and Reformed thinkers became evident.

During the conference plans were made to draw up a constitution for the Society and to plan future Congresses. There was discussion of a possible national theological journal and there was some suggestion that Canon R. S. Foster's New Zealand Theological Review might become such an organ for the whole of Australasia. The success of the Conference and the Society up to the present owes much to Dr. J. Tulip of the English Department of Sydney University, who is very keen to see theological studies play their proper part in University life.

The men were: G. C. Bennett, C. J. Cohn, A. R. A. Freeman, A. H. Funnell, B. G. Judd, J. F. W. Mason, R. S. Meyer, J. R. Noble, S. N. Paddison, W. A. Watts, and N. Woodhart.

On March 8 last, many of these men and their wives were invited to a dinner to celebrate the silver jubilee of their ordination to the sacred ministry, held at the Roseville home of the Rev. Rex Meyer. It was a very happy occasion and the Rev. George Bennett, Rector of St. Luke's Whitmore Square, Adelaide, accompanied by his wife, travelled 1,000 miles to be present.

A.N.C.M. dedication

The Australian Nurses' Christian Movement is holding a special function at their nurses' holiday home, "Hokonui", Lili-anfels Avenue, Katoomba, on Saturday, 18th March, at 2 p.m.

The recently remodelled section of the home will be dedicated to the memory of Sarah Ann Plumb, first Organising Secretary of A.N.C.M. in N.S.W.

A buffet lunch will be available at 1 p.m. Book for lunch at A.N.C.M., 381 Pitt Street, Sydney. Phone 61-3923.

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MARCH 9: March 2
MARCH 23: March 16

Marriage courses

The Father and Son Movement has announced details of its "Thinking of Marriage" Courses for 1967. The movement will conduct three courses from its Headquarters, 15 Goulburn St., Sydney, and the remaining seven in Parramatta (May November), Bankstown (May and October), Sutherland (June), and Newcastle.

Specialists from various fields will again be taking part in the courses which will carry a definite Christian emphasis.

Mr. Robson stated that increasing numbers of young people are attending these courses on recommendation from their minister or doctor.

Couples can register for the course on the first night of the particular series. Further particulars are available from the movement on 211-5644.

ORDINATION JUBILEE

On 8th March, 1942 in St. Andrew's Cathedral, Sydney, Archbishop Mowll ordained 12 men from Moore College as deacons. Twenty-five years later, all are still active in the ministry in Adelaide, Melbourne, Riverina and Sydney dioceses.

The men were: G. C. Bennett, C. J. Cohn, A. R. A. Freeman, A. H. Funnell, B. G. Judd, J. F. W. Mason, R. S. Meyer, J. R. Noble, S. N. Paddison, W. A. Watts, and N. Woodhart.

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Then came that personal word to her from the Risen Christ, calling her by name—"Mary." And she replied, "Rabboni"—Master.

Immediately our Lord said to her, "Touch me not, for I am not yet ascended." This is the constant temptation of the bereaved to try and place their emphasis upon that which is passed and which belongs to the old life.

As Christ is now ascended, we may touch Him by faith in times of bereavement and find that He is able to meet us in our need. He is victorious over the grave and opens the gate of everlasting life to all who believe in Him.

By reasoning with this emotional woman Christ turned her feelings away from herself into active service for Him, for He said, "Go to my brethren and tell them."

THE AUSTRALIAN CHURCH RECORD

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AUSTRALIA AT EASTER

By the Rev. Lance R. Shilton

THE average Australian enthusiastically welcomes Easter. It enables him to get away for a few days with the wife and kids for a "bit of a break."

Donald Horne's assessment is generally correct, "The beliefs that sustain most people are those of family, frater-nalism, happiness, fair go, etc."

"Around these, if the conversation turns to religion, there may form misty memories of Christian belief, principally those associated with the Golden Rule, which becomes an expression of mateship."

Yet in the midst of this nebulous, phlegmatic atmosphere, when religiously inhibited "Aussies" are in a gay holiday mood, there's an opportunity of stating relevantly that the Risen Christ is able to meet the needs of all types of people, on any occasion, in a variety of circumstances. That's the practical message of Easter.

The same Risen Christ who appeared to the disciples in a bodily, physical form, appeared to men and women of the early Church in a spiritual, personal form. All were equally convinced.

And we, too, in our day and generation, may also be absolutely certain that Christ can meet our need with His victorious Resurrection Power.

1. THE RISEN CHRIST RELIEVED THE EMOTIONAL DISTRESS OF MARY MAGDALENE.

Like the other women who came to the tomb, she felt her bereavement deeply. Listen to her words outside the empty tomb as she speaks to someone whom she thinks is the gardener, "If you have removed Him, tell me where you have laid Him, and I will take Him away," as if she, in her own physical strength would be able to carry the body of the Lord. That was the excessive language of devotion.

Then came that personal word to her from the Risen Christ, calling her by name—"Mary." And she replied, "Rabboni"—Master.

Immediately our Lord said to her, "Touch me not, for I am not yet ascended." This is the constant temptation of the bereaved to try and place their emphasis upon that which is passed and which belongs to the old life.

As Christ is now ascended, we may touch Him by faith in times of bereavement and find that He is able to meet us in our need. He is victorious over the grave and opens the gate of everlasting life to all who believe in Him.

By reasoning with this emotional woman Christ turned her feelings away from herself into active service for Him, for He said, "Go to my brethren and tell them."

2. THE RISEN CHRIST SOLVED THE INTELLECTUAL DIFFICULTIES OF TWO MEN ON THE EMMAUS ROAD.

They had their intellectual problems. They thought they knew the Scriptures. They keenly anticipated the time when the Messiah would come, and hoped that in Jesus there would be the fulfilment of all their dreams and aspirations, and yet He had been crucified and buried.

As they reasoned together on this seven-mile walk from Jerusalem to Emmaus, they were joined by a stranger, who asked them what they were talking about and why they were sad.

They told Him of their disappointed hopes. And He said, "How dull you are! How slow to believe all that the prophets said." (N.E.B.) Then He explained to them the passages which referred to Himself in every part of the Scriptures. These intellectuals were deficient in their knowledge of God's Word.

When they reached the end of their journey, the stranger made as though He would have gone on further, but they constrained Him to stay with them. Then a remarkable thing happened. The Guest became the Host, and took charge of the whole situation. He took the bread, blessed it, broke it, and gave it to them.

Luke tells us that their eyes were opened and they recognised the Christ, and said to each other: "Did not our hearts burn within us while He talked with us on the way, and while He opened to us the Scriptures?"

Their emotions had been touched, their intellects enlightened and their wills redirected. They returned immediately to Jerusalem and told the disciples what had happened.

So it is with us. When the Lord Jesus, as a Stranger, perhaps, walks with us on the road of bewilderment and intellectual difficulty, we invite Him into our company as a Guest, but soon He becomes the Host, takes control, and reveals Himself to us and enlists us in His service.

3. THE RISEN CHRIST REFUTED THE UNBELIEVING STATEMENTS OF THOMAS.

Here are the essential points in the story of Thomas, often called "Doubting" Thomas. Yet there did not seem to be any doubt in his mind. He said quite plainly to the other 10 Apostles who testified to the appearance of the Risen Christ, "Except I shall see in His hands the print of the nails, and put my finger into the print of nails, and thrust my hand into His side, I will not believe."

That was a definite statement of dogged unbelief, as well as an arrogant claim to the right to lay down the conditions of belief. Many today wonder why they cannot find Christ in the specula-

tions of philosophical discussion, or in the test tubes of a scientific laboratory, or in the cold mathematics of a geometric equation, because, like Thomas, they are saying, "Except I see, I will not believe." They remain in uncertainty and unbelief for years, perhaps for a lifetime.

Thomas maintained his attitude for a little over a week. The record tells us, "After 8 days again Christ's disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." (John 20:26).

When the disciples shut the doors, they never meant to bar them against Jesus. They were afraid of the hostile Jews and only acted in self-defence.

It is the tragedy of many a life that its doors are shut against the Son of God.

Sometimes it is engrossment in pleasure, or in business, or in friendships; in things which are perhaps lawful in themselves, but when these gain the ascendancy, they become the masters demanding all thought and energy, until the man over whom they have gained control is himself behind closed doors.

But Christ is inevitable. He may come even when the doors are shut. He made His way into the presence of Thomas. Furthermore, He was prepared to meet the conditions laid down by Thomas. And in the wonder of that personal relationship, Thomas humbly and enthusiastically exclaimed, "My Lord and my God."

His unbelief was met, not by speculation, but by revelation; not by discussion, but by declaration; not by scientific enquiry, but by personal experience.

The whole attitude of Thomas was transformed by the presence and power of the Risen Christ. This experience touched every faculty of his being — emotions, intellect, and will, and brought him the peace which passes all understanding.

The crowning pathos of life for us is to close the doors of our life more tightly when we become aware of His approach. The crowning glory is to fling them wide open so that the King of Glory may come in.

I do not know what kind of a person you are.

• You may be an emotional type like Mary;

• You may be an intellectual type like the men on the way to Emmaus; or

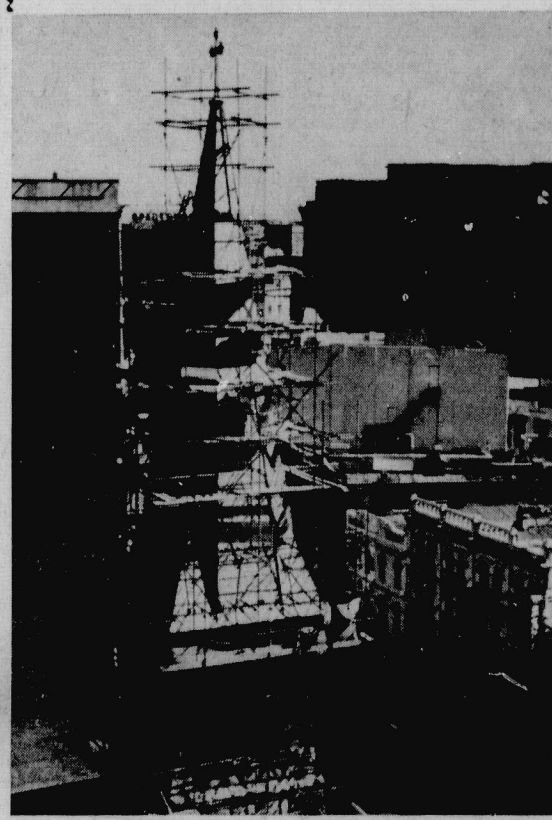
• You may be an unwilling type like Thomas;

or, perhaps, a combination of all three.

The Risen Christ can meet your need, whether it be bereavement, or bewilderment, or unbelief.

Let Him come to you, now.

CITY LANDMARK RENOVATED



Christ Church St. Laurence, near Sydney's bustling Railway Square, is the oldest existing church planned by the early colonial architect, Edmund Blacket. The ravages of the city's polluted atmosphere made extensive renovations necessary to the tower and spire.

The spire has twisted spirally and had settled eight inches out of plumb. Much fretted stonework had to be replaced in the tower. The architects had to study Blacket's original drawings, made in 1843 and now in Sydney's Mitchell Library.

24-gauge copper sheathing now covers the spire and it is claimed that it will now more than outlast the building.

GET RID OF RECTORIES?

A report before the executive committee of the diocese of New Westminster (Canada) recommends that clergy should be permitted to buy their own homes and that rectories should be done away with.

Also recommended were minimum stipend including housing allowance \$6,000 and a maximum of \$7,200 depending on years of service.

Salary provision for clergy should allow for two things, the report said:

1. Greater freedom and responsibility for the clergy to manage their own financial affairs.

2. The ability to accumulate funds to provide housing for retirement.

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