

Mainly About People

N.S.W.

The Rev. Graham L. Harrison, who has been a Bible Representative with the Bible Society from 1963, has accepted an appointment as assistant minister of St. Hilda's, Katoomba (Sydney diocese).

Due back in Sydney on the "Arcadia" on August 27 is the Rev. Bruce L. Smith, lecturer at Moore College. Mr. Smith has been absent on leave with his family for further studies in the United Kingdom.

The resignation has been announced of the Rev. Gerald Morris, who has been Court Chaplain of the diocese of Sydney since 1962.

The Rev. Thomas Knox, formerly residing at 128 Falls Road, Wentworth Falls, has now moved to 46 St. Anne's Court, William Street, Ryde (phone 80-6436).

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Certificate in Theology

EXAMINATION RESULTS

MOORE Theological College, Sydney, has released the following results for the Certificate in Theology Examinations in the subjects: Early Church History, Elementary Greek II, and Doctrine III. Results in each subject appear in order of merit.

Early Church History

HIGH DISTINCTION
Brotherston-Jennings, Mr R. P., Turramurra, N.S.W.; Loader, Miss L. M., Shefford, Vic.
DISTINCTION
Langstaff, Mrs L., Kingsgrove, N.S.W.; Hayes, Miss E., Northmead, N.S.W.; Bassett, Mr W. G., Nowra, N.S.W.

CREDIT
Greenwood, Miss N., Lakemba, N.S.W.; Tierney, Miss J. L., Bomaderry, N.S.W.; Hambly, Mrs D. M., Botany, N.S.W.; Turner, Mrs M., Panania, N.S.W.; Cripps, Miss M., Bexley, N.S.W.

PASS
Coady, Mrs K., Revesby, N.S.W.
Twelve candidates sat for the examination; 11 passed and 1 failed.

Elementary Greek II

HIGH DISTINCTION
McKay, M. H., Jannali, N.S.W.
DISTINCTION
McCormick, S. J., Punchbowl, N.S.W.; Stone, J. A., St. Ives, N.S.W.

CREDIT
Mandham, P. M., Manly, N.S.W.; Beach-Filly, J. R., Seven Hills, N.S.W.

PASS
Stebbins, J. S., Cronulla, N.S.W.
Six candidates sat for the examination; all passed.

DOCTRINE III

HIGH DISTINCTION
Tay, J., Newtown, N.S.W.; Powers, V., Newtown, N.S.W.

DISTINCTION
Mathis, V., Revesby, N.S.W.; Smyth, C., Belmore, N.S.W.; Brotherston-Jennings, R. P., Turramurra, N.S.W.; MacDonald, R. N., Boston, U.S.A.; Kelly, P., Penshurst, N.S.W.; Loader, L. M., Shefford, Vic.

CREDIT
Newport, O. M., Oakley, Queensland; Preston, R., Harbord, N.S.W.; Jones, H., Narwee, N.S.W.; Johnson, K., Lithgow, N.S.W.; McKay, M. H., Jannali, N.S.W.

PASS
Wells, B. M., Wagga Wagga, N.S.W.; Freestone, C., Narwee, N.S.W.; Young, P. W., Palm Beach, N.S.W.; Turner, M., Panania, N.S.W.; Keogh, J. N., Panania, N.S.W.
Eighteen candidates sat for the examination; all passed.

OFF THE RECORD

PAY AS YOU ENTER?

People bringing their infants into one Melbourne church for baptism cannot fail to be reminded of the fact that the temporal is often very close to the spiritual. Alongside the font and in such a position that it cannot be missed is a large box, suitably slotted, bearing the legend: "For the vicar."

PAUSE TO REFLECT

In the light of Christian belief about the importance of treating one's body properly it makes sobering reading to learn that a Canadian road safety official reported that "out of 140,000 persons injured in motor vehicle accidents, the bodies of at least 50,000 were so torn and broken that full recovery was medically impossible." The official commented: "The average Canadian feels a deep sense of shock on hearing of a multiple murder, an airline crash, or a riot causing five to 100 deaths, to say nothing of casualty lists from the world's trouble spots. Yet this same person, on learning that 50 people died in road traffic over a holiday weekend, will shrug it off as just one of those hazards..." In Australia we groan when we hear of the death of three young soldiers in Vietnam, but likewise we seem to gloss over the awful toll of the road. We too easily forget Paul's reminder that our body is the temple of the Holy Spirit.

THINGS TO COME?

A foretaste of things to come or purely apocryphal—we do not know—but the respected "Church Times" (U.K.) reports is to be true: It seems that a lady visitor to St. Paul's Cathedral, London, inquired of a junior vergier, "Is the Pope the head of this Church?" to which the man replied solemnly, "Madam, there is no one of that name here, but Mr Overington is the Dean's Vergier."

CALL OUT THE GYMNASTS

The Churches of Christ journal, "The Australian Christian," supplies the following potted definition of a parson's wife: "The parson's wife must learn to become something midway between an autocrat and a doormat—in fact, an acrobat."

DOWN TO FUNDAMENTALS

A Bahai study group in Sydney has chosen John Stott's book, "Basic Christianity," as a basis for a series of studies it is undertaking. It would be interesting to know what this group—so devoted to an all-embracing religious faith—makes of the exclusive claims of Christ.

HEARTS AFLAME

By Simeon

Men try to erase guilt. Called by any other name it remains to haunt us. Regardless of psychiatric proposals and modern methods, guilt remains the product of sin. Christ alone removes guilt. If we confess our sin He ever remains faithful and cleanses us from all sin.

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THE AUSTRALIAN CHURCH RECORD

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

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Girls in 'Orpheus'

More than 100 schoolgirls from St. Catherine's School, Waverley, N.S.W., will take part in a production this month of scenes from Gluck's opera "Orpheus."

The production is being adapted for schools and will contain ballet and mime as well as vocal passages.

The main item will be supported by a short entertainment "Words and Music," composed of folk-song arrangements by Ralph Vaughan Williams, and some readings from Australian poetry.

The opera will be produced by Mrs Sutcliffe, a member of St. Catherine's staff, whose husband, Walter Sutcliffe, of the Sydney Symphony Orchestra, will be conducting a small accompanying orchestra.

The performances will take place on Thursday, August 11, and Friday, August 12, in the Jane Barker Hall, Albion Street, Waverley.

THE AUSTRALIAN CHURCH RECORD

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

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AUSTRALIA-WIDE COVERAGE FOR ENTHRONEMENT

THE Enthronement of the Most Rev. Marcus Lawrence Loane as eighth Archbishop of Sydney was seen and heard by more people than any religious ceremony in Australia's history.

All five TV stations within the area of the diocese of Sydney telecast the service, while the A.B.C. relayed it "live" to three States and the A.C.T.

The service was broadcast direct by ABC stations 2FC, 2CY and 2NA and rebroadcast on August 14 by 2BL and all N.S.W. 3rd Network stations. In addition, very wide press and commercial coverage was given of the event.

Only a token number of people — some 1,200 in all — were actually present inside the cathedral. Limited seating capacity meant that a great number who would have liked to have been present could not attend. Many took up positions in the cathedral grounds while the majority stayed at home and watched or heard on radio and TV.

The service, which took place on Saturday, August 13, began with a procession through the North Door of Church dignitaries including the heads of other denominations.

New ground was broken at this ceremony by the presence of Cardinal Gilroy, Roman Catholic Archbishop of Sydney.

Already in the building were the Governor of N.S.W., Sir Roden Cutler, with Lady Cutler; the Premier and Mrs Askin; the Deputy Lord Mayor of Sydney, Alderman A. Bradford; and representatives of the Armed Forces.

CARDINAL

The Acting Primate, Archbishop P. N. W. Strong, of Brisbane, expressed regret at not being present owing to being involved in a long-planned visit to New Guinea. However, the Archbishop of Perth and Melbourne were both present, together with Bishops of the Province of N.S.W.

After preliminary prayers and a hymn the Dean moved to the

Great Door of the Cathedral, to await the arrival of the Archbishop. In the meantime the Archbishop's procession had moved around the cathedral grounds to take up a position outside the door. At the appropriate moment Archbishop Loane gave the ceremonial knocks which form such a prominent part of Enthronement services and was admitted into the cathedral.

The service proper followed in the brightly lit cathedral. Six TV sets monitored the ceremony to the Press gallery and to people whose view was marred by the heavy columns inside the building.

At the entrance of the Cathedral Archbishop Loane said:

"I, Marcus, by Divine Providence, Archbishop of Sydney come to this my Cathedral Church of St. Andrew to be installed and enthroned. But first I make request of all my faithful people for their prayers that I may be to them a Faithful Pastor and True Father in God for the honour and glory of Christ our Lord, who has purchased us with his most precious blood."

To which the Dean replied:

"Most Reverend Father in God, it is and shall continue to be our joyful care to pray for you, our Archbishop, beseeching God of his mercy to grant you in the government of Christ's Church and the oversight of his flock a spirit of faithfulness, of power and love and discipline. Most gladly do we welcome you in the name of the Lord."

As the Archbishop entered the Cathedral, he greeted the congregation with the words: "The Lord be with you." To which they replied: "And with thy spirit."

At 11.30 a.m., after the certificate of election had been read by the Chancellor of the diocese, Continued Page 7



● A solemn moment in the Cathedral as the Dean of Sydney, Bishop F. O. Hulme-Moir declares Archbishop Loane to be enthroned.

ARCHBISHOP LOANE'S SERMON

THE following is the full text of the sermon preached by Archbishop M. L. Loane at his Enthronement on Saturday, August 13:—

I cannot stand before you this morning without being deeply aware of the impressive pageantry of this Service and its significance in the life of the Church and the community in Australia.

I know only too well how great are the duties which fall to the man who is called to hold this high office and how inadequate are my own gifts for the task that now lies ahead.

While the recent Synod was in session, I finished my reading of the second volume of Dr Nesca Robb's Life of William of Orange. She quotes the words which he wrote soon after he came to the throne of England: "Certainly I bear too heavy a

burden, one that my shoulders are not strong enough to carry; and without God's amazing help, I know well that I should succumb."

Those words accurately reflect my own feelings. I can only trust that God's amazing grace will somehow make me "equal to the task" (1 Timothy 1:12, N.E.B.).

But I have also been moved and encouraged by the tremendous fund of good-will which has been released, and I know that this great congregation does no more than represent a much wider audience of old and young who will follow this Service on Radio and Television.

This is a high moment when we are all conscious that we now stand on the threshold of the future, and that is true in a special sense where I am concerned.

Therefore I want to greet you all, wherever you may be, in the Name of Him Whose we are and Whom we seek to serve and to thank you for your share in seeking to strengthen my shoulders for this heavy burden.

GRANITE GATES

Things that are past and things to come find a meeting point in such a Service as this. We who love this country can not forget how much we owe to the rock from which we were hewn.

When the First Fleet sailed through the Heads of Port Jackson, it found itself in what Lord Rosebery was to describe as "a matchless harbour where granite gates yield a reluctant entrance to a paradise of waters." And the spiritual key-note for the unknown future was struck by the Chaplain in the text of his first sermon: "What shall I render unto the Lord for all His

benefits towards me?" (Psalm 116:12).

Sydney thus became the cradle of the church and of the nation, and though circumstances—social, economic, political—may have rocked the cradle with more turbulence than decorum, church and nation alike have not only survived but have grown up to a strong and virile maturity.

Nearly all the original apron strings have been cut and we now find ourselves free to pursue what path we will in a troubled world and in a changing climate. No one can look very far into the future; we do not know what an age of revolution is likely to exact.

But we are bound to think and act as those who must one day give an account: we will be held responsible at the bar of history and before the throne of God.

It is for this reason that all who are committed Christians have a special obligation both here, and there; at home and in the under-developed countries overseas; both now, and then; today and tomorrow. And that obligation has its roots in the fact that we are the trustees of the Gospel of Christ. The one great thing which is common both to the past and the future so far as the Church is concerned is the Gospel.

This is the great fundamental treasure deposited with the church all down the ages; it is both the secret of all it may have achieved in past generations, and the mainspring of all that it aspires to do in the future.

And what is the Gospel? It is God's good news for all men, irrespective of the age in which

● Continued, page 2.



● An informal photo taken after the service. Archbishop Loane is seen talking with Cardinal Gilroy, of the Roman Catholic Church, and Bishop Dionysus Nazianus, of the Greek Orthodox Church.

Christianity and the new world of science

By J. Ernest Benson, B.Sc., M.E., Dip.Ed.

CHRISTIANITY stands today, as always, at the cross-roads, but with implications in either direction more momentous than at any time in its history.

Possessed of the only message that can save mankind from self-destruction, it faces an alarming situation in which no less than its own survival and that of the human race are the issues at stake.

A major contributor to this situation has been the fantastic growth of modern science with its implications, on the one hand, for Christian apologetics and its effects, on the other, upon modern technology.

The dilemma in which we find ourselves is that the more urgently the stabilising influence of Christianity is needed in the lives of men (because of the complex practical consequences of science in industry and war) the less intelligible have the orthodox doctrines of the Christian Faith become to the masses of mankind because of the prevailing and seemingly irreconcilable scientific world-view.

Christians in the New World of Science therefore face a war on two fronts and neither can be ignored.

CONVERTED

First and always, we must bring the insights of the Gospel to bear upon the complicated situations of modern life, not in terms only of codes and principles (although these have their place) but in terms of self-giving love for our fellow humans where they are and as they are.

To be "converted" means nothing if it does not mean above all to have "the mind of Christ" in our dealings with others at all levels in society.

The world needs men today

who can face its complexities and stand up to its pressures with the courage that comes only from the liberating influence of the living Christ in their lives; men who have been set free from the bondage of self to serve others—who refuse to be Effects and are prepared to become Causes in creative fellowship with God.

This is what it means to be truly human—responsible, free and creative—in sensitive obedience to Him "whose Service is perfect freedom."

The other part of our task, without which all our social involvement and creative encounter with the world is no better than humanism, is to have a realistic understanding of the foundations of the Christian Faith.

By this I don't mean to be able to recite the formularies of orthodox theology in language based on an outmoded world-view without any conception of their meaning to men of today.

The elementary principles of human communication forbid us to continue to express even the most profound truths of our Faith in terms which are meaningless to our hearers.

But this, largely is what the institutional churches have been doing. It is possible for church people to go through their whole life with a concept of God having no more reality than a character in a story-book with no relationship to the real world outside.

In these terms, religious experience becomes pietistic and a purely subjective phenomenon, like appreciation of music or art

with as little possibility of communication to others.

It is precisely this kind of religion that is tolerated alike by Atheistic Capitalism and Communism because it leaves both untouched by any practical consequences.

Until God bursts for us out of the pages of the Bible and is seen working in the world of matter, and men, upholding both as the Ground of their existence and confronting both in the freedom with which He has endowed them, He will remain for us less than He really is. Our "God" has been and still is for many in our churches far too small.

The essential problem of both Science and Theology today is how are we to conceive God's relationship to the world of matter and the human spirit.

With the breakdown of the "billiard-ball" universe of nineteenth century physics, in which atoms were regarded as impenetrable, eternal elements, science has opened the way for the possibility of a world-view in which a matter-spirit relationship is at least conceivable.

INTERVENTION

It begs the question to say that such has always existed in man because, if the universe is mechanism and nothing more, then man, a product of Nature, is also a mechanism and freedom, spirit and God are illusions.

It was once fashionable to attribute to the intervention of God any event in the natural order which could not be explained by known causal relationships.

As science has learned more

of the details of nature these gaps of human knowledge have been progressively eliminated and, with them, the "God of the gaps" invoked for their "explanation."

Many a well-meaning apologist has done the Christian cause no service in the past by resorting to little short of intellectual dishonesty in a futile attempt to reconcile an inadequate concept of God with the advances of modern science.

How then are we to conceive the God-world relationship in natural science or in human history?

The old ideas of fitful interventions from an external supernatural order have been in much disrepute in recent years, particularly in the New Reformation Theology and what it has to say of Church-world relationships.

We are told that it is the function of the church to become, through its laity, the "Christian Presence" in the world and that God comes to people today in the form of the "gracious neighbour." Now this is all very true but it is not all. It could be equally true if God were indeed no more than "a character in a story book" with no existence except in the imaginations of church people.

Nor is it enough to say that God intervenes in the affairs of men in a sporadic manner sometimes preventing events and sometimes permitting them. God is either in everything as "the upholding Principle of all that is," or else not there at all.

His relationship to the world is not at the microscopic level of common-sense events, nor even at the atomic level of scientific explanation. It is rather at the level where matter emerges from space as one of its properties (of "curvature") imposed by God in His continuous creative activity. He has given to his creation, from matter right through to man, an element of freedom which he respects at all costs.

The existence of evil and contingency in the world is the price of that freedom. Only in an attitude of creative co-operation with God can we rise to the full stature of the Image in which He has made us and become effective witnesses for Him in this New World of Science.

Mr J. E. Benson is a Senior Research Engineer. Chairman of the Research Scientists' Christian Fellowship in N.S.W. and is Rector's Warden at St. Anne's, Ryde, N.S.W.

OFF THE RECORD

PLAIN TALKING

From Cardinal Heenan, Roman Catholic Archbishop of Westminster, England, comes this plain statement on the ecumenical movement: "Ecumenism does not mean pretending that all denominations are equally true; it does not mean that the Catholic Church has nothing more than other Churches. The ultimate object of ecumenism is to unite all Christians under the Vicar of Christ — The Pope."

BASIC CHRISTIANITY

In our last issue we mentioned that a Bahai study group was using John Stott's "Basic Christianity" as a study text. It is interesting to learn that this book has sold particularly well in student circles. Originally taken from mission addresses given by Mr Stott at Cambridge University, the book has, apart from its wide circulation throughout the English-speaking world, been translated into 10 languages, with at least three more to come.

It has been published in Afrikaans, Arabic, Armenian, German, Greek, Italian, Japanese, Nepali, Portuguese, and Spanish. Translations to follow are in French, Finnish and Korean.

Well over 120,000 copies of the British edition alone have been sold; and there are no signs of the demand abating.

BISHOP JOHN ROBINSON SPONSORS ROMAN MISSIONARY

Bishop John Robinson, Anglican Bishop of Woolwich and author of the controversial book, "Honest to God," is one of the co-sponsors of a Roman Catholic missionary work in Korea.

An appeal being conducted in the United Kingdom seeks to raise nearly \$A90,000 for the work of Miss Susie Younger, a Roman Catholic missionary who is trying to establish a dairy farm and training home for girls being led away from prostitution.

Earlier this month a German children's choir sang in both St. Paul's Cathedral, London, and at an Anglican church, St. Alfege's, Greenwich, in aid of the appeal. The vicar of St. Alfege's, the Rev. C. Morrison, is also one of the sponsors.

75TH ANNIVERSARY OF N.G. CHURCH

THIS month the diocese of New Guinea will celebrate the 75th anniversary of the commencement of the Anglican Mission in that country.

On August 10, 1891, the Rev. Albert Maclaren and Copland King, missionaries from the Anglican Church in Australia, landed at Kaieta on the north coast of Papua.

Maclaren had found little enthusiasm for the project when he toured Australia in an attempt to raise support. Purely by chance he met King, who was going for a holiday, on a train from Sydney to the Northern Tablelands. They disembarked together at Quirindi and talked through the night, walking up and down the streets of the town. King agreed to join Maclaren

in the venture. From the beginning, the Church in New Guinea has depended greatly upon the Church in Australia. Throughout the 75 years the Australian Church has sent money and missionaries, and supported the work by prayer. Just over two million dollars have been sent.

The Acting Primate of the Anglican Church in Australia, the Most Rev. Philip Strong, Archbishop of Brisbane, is visiting New Guinea for the celebrations.

For over 26 years, including the dark years of World War II, he was Bishop of New Guinea. During his episcopate the Rt. Rev. George Ambo was consecrated the first Papuan Anglican Bishop. Later this year, after attending General Synod, Bishop Ambo will tour Australia on deputation.

MEDICO-CLERICAL CO-OPERATION

OVER 100 doctors and clergy from all States of the Commonwealth attended the Second National Clergy-Doctor Conference held in Adelaide, August 11 to 14.

Most of the members lived at Lincoln College and attended the sessions at Newland House, the B.M.A. building nearby. Guests at the Conference were

Professor Howard J. Clinebell, professor of pastoral counselling at the Southern California Institute of Theology, Los Angeles, and also the Rev. A. C. Oomen, Chaplain of the Christian Medical College, Vellore, South India.

Doctors present represented many specialties, government instrumentalities, hospitals, university faculties of medicine and general practitioners. The clergy were often those from parishes who were interested in clergy-doctor co-operation in the field of community health.

Others were full or part-time chaplains at general or psychiatric hospitals, counselling organisations such as Lifeline or Marriage Guidance and teaching staff of theological colleges.

Both clergy and doctors were drawn from all churches, including the Roman Catholic.

Psychiatric

Perhaps the most urgent concern of the Conference was that in the training of both doctors and clergy, far greater attention should be given to equipping them to adequately fulfil the counselling role that is being forced upon them by the pressures of modern society.

The most important resolution emerging from the Conference concerned the training of clergy: "That this conference believes that there is an urgent need for clergy in Australia to be more adequately trained in the pastoral dimensions of ministry."

"It therefore warmly supports the introduction and extension of clinical pastoral education for theological students and for clergy."

"The Conference further recognises that there is a need for inter-disciplinary co-operation in

the training of theological students and clergy and a need for adequate standards in the supervision of students and the planning and conducting of training programs.

"This conference therefore resolves to set up a consultative committee of interested persons, both medical and clerical, three in number from each State to be nominated by the State medico-clerical groups in consultation with Councils for Clinical Pastoral Education and Hospital Chaplain's Associations where these exist."

Committee

"This consultative committee shall co-ordinate present efforts, make recommendations on standards and training, and move towards the formation of a national body concerned with clinical pastoral education."

"This conference asks medico-clerical groups in each State to regard the cause of clinical pastoral education as of major significance and to foster its growth by all means at their command, including consultation with theological colleges and training institutions."

The conference set up a standing committee to organise the next clergy-doctor conference to be held in Brisbane in 1969.

What happens to crusade converts?

WHAT happens to converts after evangelistic crusades? This question is frequently asked but not always answered. The Rev. C.N. Steele, rector of St. John's, Sutherland (Sydney) has sent the following comments to ACR:—

I had reason to call at a certain garage in a nearby town recently. The garage attendant asked me where I came from. I named my church.

He then told me that he was helping our inner-city youth worker in two city parishes and enjoying serving the Lord. He asked me if I remembered acting as "adviser" to him at the Sutherland Youth Crusade.

I said I was sorry not to be able to remember him as I had interviewed so many, but that it was easier to remember some of the more "spectacular" cases for example those that brought about reunion of separated couples.

Separated

One case came specifically to mind — of a couple married in a church in this area last Christmas. They had been separated for five weeks when the Crusade began. They had come to one of the meetings independently of each other, had gone forward at the invitation quite independently, and had found themselves alongside each other!

They were counselled separately and I was asked to "advise" them together. "You do remember me, then," said the young man, "I was that young husband. We have been blessed with our baby since, and are going on with the Lord."

This Crusade did a great deal of good to stir up and strengthen the Christians in my parish church, and several of those who made decisions have gone on strongly with the Lord in sincere witness in the life of the Church.

Old Catholic bishop confirms Anglicans

Anglican Confirmation candidates in Switzerland have been Confirmed by a bishop of the Old Catholic Church.

This occurred during the vacancy of the Bishopric of Fulham, U.K. The Bishop of Fulham is traditionally responsible for Confirmations in north and central Europe.

Bishop Kury, Old Catholic Bishop of Berne, helped out by Confirming candidates at Christ Church, Montreux. In some other centres young people have been Confirmed by Bishop

A. L. Williams, former Bishop of Bermuda, holidaying in Switzerland.

The Old Catholic Church in Switzerland grew out of dissension in the ranks of the Roman Catholic Church over the promulgation of the dogma of Papal Infallibility in 1870. Many members left and linked up with the Church of Utrecht, which had separated from Rome in 1724.

The Church of England is in full communion with the Old Catholic Churches.

Youth fellowship gives \$1000 gift

The August issue of the parish paper of St. Philip's, Eastwood (Sydney) reports that the Youth Fellowship of the parish gave the sum of \$1,000 to the Church Missionary Society in June. This money represented the proceeds of a special appeal for the Segama River Mission in Sabah.

In all St. Philip's gave \$7,399 to C.M.S. during the financial year just ended, a record sum for the parish.

However, writing about the needs of this work the rector of St. Philip's, the Rev. Allan H. Funnell, said: "In spite of sacrificial giving by many the N.S.W. Branch of the Church Missionary Society closed its financial year with a deficit of \$10,000. That this situation should prevail is indeed a rebuke to a nation and people who are now enjoying much larger amounts of money and a much higher standard of living."

Mr Funnell went on: "For a Christian a higher standard of living should mean a higher standard of giving. . . . Let us bear in mind that the missionary task is the first work of the Church of God. God gives the Holy Spirit to that person and that Church which is deeply involved in the missionary commitment."

PLATFORM

(3) THE INDIVIDUAL

When an Evangelical thinks about the gospel, his utmost concern is with each person's attitude to it. He is one with St. Paul whose basic statement about the Gospel was that "it is the power of God unto salvation unto every one that believeth."

The Evangelical has a burning conviction that until individuals come to accept the clear message of the Bible — that all men are sinners and that all need repentance and remission of sins — they are not Christians at all. Of course, it is from this conviction that arises so much opposition to Evangelicals.

Mind you, plenty of Evangelicals go looking for trouble by making a frontal attack upon another man's long-cherished convictions (or lack of them). "Brother, are you saved?", "You will certainly be lost eternally if you do not receive Christ as Saviour."

You will find that sometimes our Lord used such words as these. But if you look at their context, you will find that before the words were uttered, He was prepared to make any sacrifice and go to any lengths to establish a loving relationship.

It is fatally easy to think we are following our Lord's example when instead we are attacking others with smug superiority.

Christians ought to be concerned with the salvation of every individual. But it must be a loving concern, tinged with St. Paul's humility and prepared to share anxiety, grief, trouble and perplexity before all else.

This basic concern for the individual is totally different from the modern preoccupation with "changing our society," influencing politics and international affairs, setting up a great world church, and promoting mass Christian movements.

It would seem that millions are so preoccupied at this moment who have never seriously faced that question for which each must have an answer: "Do I belong to Christ? Do I know certainly that my sins have been forgiven?"

Christ calls individuals to himself first. Only when they have come does he send them out to serve. This is Bible Christianity.

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Books

Brief reviews

THE NEW COMMUNION SERVICE — REASONS FOR DISSENT, by C. O. Buchanan. Church Book Room Press, London, 1966. pp 16, 1/6 (Eng.) In this further booklet in the Prayer Book Reform Series, Mr Buchanan, a member of the Archbishops' Liturgical Commission, gives his reasons for dissent from two findings of the Commission. They concern the doctrine of the eucharistic sacrifice and prayers for the dead.

APPROACHES TO REFORMATION OF THE CHURCH, Pub. by the Evangelical Magazine, London, 1966, pp 72, 4/ (Eng.). Contains six papers given at the Puritan and Reformed Studies Conference of December, 1965. An analysis of past methods of reformation to help us assess what action can be taken in the confused church situation today.

LIFE AND LOVE, A Christian view of sex, by Clyde M. Narramore. Zondervan Publishing House, Michigan, U.S.A. 1965. pp 186. Paper, \$1.10. A reprint of a popular work first published in 1956. Well illustrated.

BE A REAL TEENAGER, by Warren W. Wiersbe. Oliphants, London, 1966. pp 127. Paper, 80c. Twelve addresses for teenagers with a strong gospel challenge.

THE REBELLIOUS PLANET, by Lon Woodrum. Zondervan, U.S.A. 1965. pp 93. Paper, 79c. Slick writing, supposed to startle Christians, but won't convince a single unbeliever.

GOD-CENTRED EVANGELISM, by R. B. Kuiper. Banner of Truth Trust, London, 1966. pp 247. Paperback, 6/ (Eng.). The need for a cheap reprint like this is obvious. Dr Kuiper was a student and admirer of the great Benjamin Warfield and has himself been a distinguished teacher of reformed theology. Here he gives us a lucid and concise theology of evangelism in its widest sense. Clergy and lay people would do well to read it, for it will first underline and then resolve much of the confusion in current thinking about evangelism. No college course on evangelism or missions can afford to ignore this book.

Also received:

THE TRAPP FAMILY ON WHEELS, by Maria von Trapp. Fontana, pp 190. Aust. price, 55c. A sequel to "The Sound of Music" in which readers are taken with the gifted family through the U.S.A., Mexico, South America, Germany, Italy, Sweden, Hawaii, Australia and New Zealand.

52 MORE THOUGHTS FOR BETTER LIVING, by Lance Shilton. S. John Bacon, pp 74. Price 85c. A new selection from over 2,000 meditations which have been given by the Rector of Holy Trinity, Adelaide, over station 5DN. A very useful devotional book.

THE POWER OF POSITIVE PRAYING, by John Bisagno. Zondervan, pp 95. A book which takes a frank and positive look at the reasons for prayerlessness in both individuals and groups and which seeks to provide some answers.

DARK SIDE OF NOWHERE, by Dorothy Strayer Kauffman. Zondervan, pp 136. A Christian novel dealing with the lives of two young people and of the power of prayer and faith.

Psychiatrist at marriage course

A leading Sydney psychiatrist will give the opening lecture at the Father and Son Movement's new "Thinking of Marriage" course due to open in Sydney on Thursday, September 1.

This new series will be conducted for five consecutive Thursdays in the Movement's Harvey Sutton Memorial Hall. This will be the sixth series which the Movement has conducted this year in response to the growing demands from couples for this service.

The Director of the Movement, Mr John Robson, indicated that with the deeper understanding of factors which make or break a marriage the Movement no longer regarded the "Thinking of Marriage" courses as a "do it yourself kit."

Rather, the Movement saw the course as a means of assisting young people to look at the probable main areas of adjustment between them and to achieve clearer understanding of the resources available to them as they seek to build a satisfying relationship.

Mr Robson indicated that the course carries a distinct Christian orientation though it is open to both church and non-church couples. Couples can register for the course at the door on the

first night. Further details available from Father and Son Movement, 15 Goulburn Street, Sydney — 211-5644.

Education Display

The Seventh Annual Christian Education Display was held at St. Mark's, Brighton-le-Sands (Sydney), on Religious Education Sunday.

As in previous years, the Rector, the Rev. A. R. Miller, Th.L., Dip. R.E., has arranged the gathering of examples of the activity work of young people in school scripture classes, C.E.B.S. and G.F.S. and the Sunday Schools.

The display included models, maps, dioramas, pictures, completed activity sheets and so on. Parents and friends of the children concerned came in good numbers and showed considerable interest in the work being performed.

Brighton-le-Sands has for some time placed an emphasis on the teaching ministry of the Church and boasts a 21-strong group following the Moore College Religious Education Course (prepared by the Board of Education) as well as a Sunday School Staff whose members have all passed through a preliminary training scheme.

Notes and Comments

POLITICS AND THE WORLD COUNCIL

The new role of the World Council of Churches was very evident in the 15-day Church and Society Conference in Geneva last month.

The official communiqué deplored U.S. involvement in Vietnam but stated that there was need for a "profound revolutionary change in the structure of property, of income, of investment, of political organisation" in some countries.

There was a lot of evidence of the fundamental shift of power from the Western Churches to the new members from Africa, Asia and Latin America. This group was backed many times by the Russian Orthodox Church, a member since 1961.

Many comments of the Conference has more of a political tone than an adherence to the Word of God.

"Time" comments on the meeting: "In the perennial debate on whether the stress of religion should be laid on the individual and his spiritual needs or the Church working actively through society's institutions for the worldly betterment of man's condition, the World Council has now firmly chosen the course of involvement. One conclusion said 'participation in political life is a valid form of ministry.' What troubled many Westerners was the highly partisan ideological tone that the conference put on that participation."

One wonders whether the W.C.C. is going to become a junior chamber of the United Nations with the same old battles between ideologies and with even less effectual answers.

BEATLEMANIA

Popular entertainers are rarely noted for humility. John Lennon's blasphemous statement that the Beatles are now more popular than Jesus was, predictably, met with world-wide hostility. Entrepreneurs in some cities have banned the Beatles.

The London Stock Exchange notched a 35c fall in the shares of the company which distributes Beatle recordings.

Christians could only react to such a puerile utterance with an incredulous "Yeah? Yeah? Yeah?"

M.R.I. AT WORK

Some years ago, the South Australian diocese of Willochra was seriously weakened when the diocese of Adelaide resumed full control of a substantial area in the west which had for many years been under the oversight of Willochra.

It is good news to hear that

this area is to be formally handed over to Willochra next year.

But it is even better news to hear that with this area, Adelaide diocese intends to hand over the sum of at least \$50,000 to assist the struggling diocese of Willochra. The raising of this amount was accepted by Adelaide as its first project under the Mutual Responsibility and Interdependence program.

NEW AREAS

There is much to commend the suggestion of a recent correspondent regarding the need for a scheme whereby individuals may pledge an annual or monthly amount towards new areas.

Few realise the burden of the Church in a new area. Land alone may cost \$16,000 for a minimum area of four building blocks. A church hall to begin the work will cost this same amount.

In such circumstances the Church in a Housing Commission area faces an almost impossible task. Many well-established parishes could support these areas by encouraging such gifts from their members. Many areas and many givers could be helped by this sense of local "Mission."

Migrants met

The Rev. John R. Henderson, Immigration Chaplain, diocese of Sydney, reports that the Commonwealth Departments of Customs and Excise, Immigration, and Civil Aviation have granted permission for one representative of the Churches to be present with Immigration Officers welcoming U.K. migrants who arrive on normal commercial flights at Mascot Airport.

The chaplains of the Presbyterian, Methodist and Church of England Churches are working a roster at Mascot, where two or three aircraft are met each day.

Half the British assisted migrants come by air, of which number it is estimated that nearly half arrive at Mascot Airport.

CAPE YORK ANGLICAN MISSIONS

THE Bishop of Carpentaria, the Rt. Rev. S. J. Matthews, has recently announced that negotiations are now in progress for the Queensland Government to assume responsibility for the material administration of the Mitchell, Edward, and Lockhart River Missions in Cape York. The Bishop's statement is as follows:—

"The Carpentaria Church of England diocese in 1917 established the Mitchell River Mission, in 1924 developed the Lockhart River Mission and 1936 the Edward River Mission came into being and at present the three missions provide for the material and spiritual well-being of more than 1,000 Aborigines."

"Since establishment of these Missions the Church has encouraged the nomadic peoples of Cape York Peninsula to adopt a more settled way of life."

"In the intervening period the Church, with Government support, has developed these Aboriginal Queenslanders in material and spiritual aspects of living to such a stage that plans for their continued advancement and progressive development are beyond the scope of normal Church activities."

"The Church, therefore, has approached the Queensland Government and negotiations are now in progress for the State Administration to assume, progressively, responsibilities for the material administration of Mitchell, Edward and Lockhart River Missions and this change in structure, it is emphasised, will be simply a transfer of responsibility within the framework of partnership which has existed between the Government and the diocesan authorities over many years."

Government

"The Government gratefully acknowledges the work of the Church at these Missions and the co-operative spirit which has always existed."

"The Government will provide personnel, trained in Aboriginal welfare and practical management, to encourage the Aboriginal inhabitants to embark with confidence on the third and probably last phase of progressive development in the transition to total acceptance of all the rights and responsibilities enjoyed by all Queenslanders."

"The Church of England will continue to provide spiritual ministry to all of the Aboriginal residents of each community."

The Chairman of the Australian Board of Missions, Canon Frank W. Coaldrake, has commented on the Bishop's statement as follows:

"The Australian Board of Missions supports the Aboriginal Missions' work in the Diocese of Carpentaria. The Board has encouraged Bishop Matthews to negotiate for increased Government responsibility in management of the affairs of the Missions."

"What used to be very largely bush camps of tribespeople have now become small townships. The people want to lead the normal life of a country town."

"The organisation of development and the Government of local affairs in such a township is not the work of the Church. It is also beyond the resources of the Church's missionary enterprise in both money and skills."

"The Australian Board of Missions therefore welcomes the announcement and expects that the negotiations which are about to start will provide better prospects for the Aboriginal people."

Women's plight is "challenge"

The plight of women and children in South-East Asia, displaced by circumstances over which they have no control, was a challenge to the humanity of all Australians, said the Rev. A. C. Prior recently.

Mr Prior, who is Executive Director of the Australian Committee of the International Refugee Campaign 1966, was outlining Australia's part in raising funds for the needy in Vietnam and India-Pakistan.

"Australia is conducting its own campaign and will devote more than half the money it raises to aid refugees in South-East Asia. On-the-spot representatives of the eight Australian organisations sponsoring the appeal will control the expenditure for each project, said Mr Prior."

"Other money will go elsewhere. For instance, part of the money raised in Australia will go as a contribution to support girls in a training centre in Jordan."

Tanzania

"In Africa, money will go to relief and self-help programs in Tanzania and for assistance for the resettlement and integration of refugees in Zambia and Uganda," Mr Prior added.

"In Europe, Australia will help with the maintenance of a hostel in Trieste for refugee girls from behind the Iron Curtain."

The committee plans a door-knock campaign on Sunday, November 6.

Member organisations of the Australian International Refugee Campaign are: Australian Council of Churches, Australian Council of Aid to Refugees, Australian Catholic Relief, Federation of Australian Jewish Welfare Societies, The Lutheran World Federation, United Nations' Association of Australia, Y.M.C.A., Y.W.C.A.

Full information is available from National Campaign Headquarters, Rural Bank Building, 127 Phillip Street, Sydney, N.S.W. (28-2530 and 28-2589).

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News in Brief

CHRISTMAS CARDS: Inter-Church Aid has available over 100,000 Christmas cards for sale at 5c each. Artwork is by Chinese artists in Hong Kong. Last year 75,000 cards were sold but the demand was much greater than this so increased supplies have been made available this year.

HOUSE NEEDED: The Board of Education (Diocese of Sydney) is looking to parishes in the South Coast area of the diocese to provide the deposit for a house for their full-time worker in the area, the Rev. Tom Wallace. Churches in the area are making special collections for this purpose.

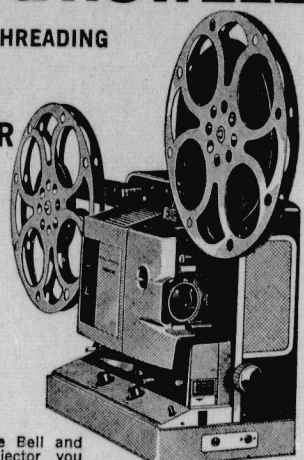
PLAY PROCEEDS: A donation of \$500 was given to the Church Army by Holy Trinity, Kingsford (Sydney) recently. This was the result of a highly successful production of "The King and I" which ran for five nights in the parish hall. The production was in the hands of Mr R. H. Boyd and the entire cast and stage staff—ninety-six persons—came from the parish.

WEE WAA CRUSADE: A parish crusade has been held this month in Wee Waa, Burren and Pilliga, N.S.W. Missioners have been Bishop R. C. Kerle, Bishop of Armidale, and the Rev. John Chapman. Special meetings have been held for youth and for children. The vicar of the parish is the Rev. M. B. Burrows.

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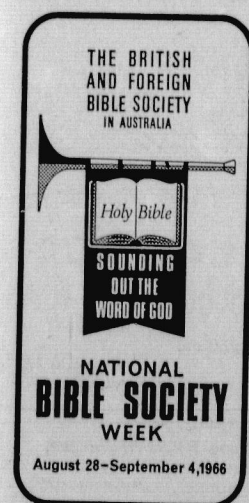
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NATIONAL BIBLE SOCIETY WEEK
August 28-September 4, 1966

Mainly About People

N.S.W.

An African clergyman, the Rev. Gerevazi Rutihinda, from Western Tanzania, will be a guest in the parish of St. David's, Forestville (Sydney), from September to January. Pastor Rutihinda is seeking further experience in this country before returning to continue work as rural dean of the parishes bordering Lake Victoria.

The Rev. Gregory Blaxland, who has been recovering from ill health after serving for a period with the South American Missionary Society, has been appointed to the provisional district of St. John's, Keiraville (Sydney), where he will serve for an extended period. A watch will be kept on the health of Mr. Blaxland and members of his family (who have also suffered ill health) with a view to a further term of service in South America.

The marriage took place in St. John's, Beecroft (Sydney), earlier this month of Miss Elisabeth Johnstone, eldest daughter of Canon J. R. L. and Mrs. Johnstone, of Beecroft, to Mr. Raymond Christmas, the only son of Mr. and Mrs. H. G. Christmas, of Darlinghurst, W. Aust. Archbishop M. L. Loane officiated at the wedding service.

The Rev. Geoff Bingham, principal of the Pakistan Bible Institute, will be the speaker at the "This Is Life" rally sponsored by Campaigners for Christ, and held in Scots Church, Margaret Street, Sydney, on Saturday, August 27, commencing at 7 p.m. Mr. Bingham will also preach at a service in St. Philip's, Eastwood, on the next day, Sunday, August 28, at 11 a.m.

The Rev. Edward Subramani, an Indian minister from the diocese of Polynesia, has joined the staff of Christ Church Cathedral, Grafton, N.S.W., for a short term during his visit to Australia which is to take a total of three months. Mr. Subramani is visiting Australia under the auspices of A.B.M.

Elsewhere in Australia

The Rev. Harrie Scott-Simmons, chaplain of Malvern Grammar School (Melbourne diocese), is currently visiting Adelaide where he is to give an address at Holy Trinity, North Terrace, on the subject, "Bible and Holy Living." The address, forming part of a series on Reformation topics, will be heard on August 28 at the 11 a.m. service.

From Adelaide comes the following personal news:—The Rev. J. R. Roper will be inducted as rector of St. Matthew's, Kensington, on September 16; The Rev. K. S. Chittiborough, priest-in-charge of the Woomera Mission, has been appointed to the parish of Milcent (and is expected to take up his duties in February, 1967); and the Rev. B. A. Carter has been appointed priest-in-charge of the Tarcoola Mission District, as from August 15.

A professional actor, Mr. Anthony Howes, has been appointed as a part-time member of the staff of St. George's Cathedral, Perth. The move has been made possible by a gift from a parishioner. Dean Payne, of the Cathedral, said: "The appointment is indicative of the Cathedral's concern to look beyond the normal boundaries, to engage the secular with sacredness, and to have a flexibility befitting a capital city Cathedral in our modern age."

Certificate in Theology EXAMINATION RESULTS

Moore Theological College, Sydney, has released the following results for the Certificate in Theology Examinations in the following Subjects: Christian Ethics, New Testament - Romans, Religious Education I, Youth Group Leadership and Old Testament I. Results in each subject appear in order of merit.

CHRISTIAN ETHICS

Credit: Beer, Mr. T. Lindfield, N.S.W.; Scott, Miss P. J., Cannington, W.A.; Jones, Mr. C., Engadine, N.S.W.

Pass: Andrews, Miss J., Alphington, Vic.; Lam, Mr. T., Carlton, Vic.; Ho, Mr. G. E., Newtown, N.S.W.; Bridge, Mr. D. T., Floreat Park, W.A.; Ibbotson, Miss L. S., West Ryde, N.S.W.; Brotherton-Jennings, Mr. R. P., Turramurra, N.S.W.; Bailey, Miss C., Kingsgrove, N.S.W.; Bassett, Mr. W. G., Sydney, N.S.W.; Young, Mr. P. W., Palm Beach, N.S.W.; Pardon, Mrs. V. R., Turramurra, N.S.W.; Chan, Mr. W. S., Coogee, N.S.W.; Lilley, Miss F. E., Pymble, N.S.W.

16 Candidates sat for the examination; 15 passed and one failed.

NEW TESTAMENT—ROMANS

High Distinction: Tan, Mr. J. H., Singapore.

Distinction: Donovan, Miss K. O., Mosman, N.S.W.; Spratt, Mr. L. A., Dee Why, N.S.W.; Young, Mr. P. W., Palm Beach, N.S.W.; Jones, Mr. C., Engadine, N.S.W.; Johnston, Mr. R. W., Loftus Heights, N.S.W.; Swane, Miss M. J., Bellevue Hill, N.S.W.

Credit: McIntosh, Mrs. B. A., Newtown, N.S.W.; Lawry, Miss M. A., Cremorne, N.S.W.; Milnehall, Mr. P., Stanmore, N.S.W.; Blackwell, Miss E. J., South Coogee, N.S.W.

Pass: Lam, Mr. T., Carlton, Vic.; Powys, Mrs. J. G., Chatswood, N.S.W.

13 Candidates sat for the examination; all passed.

RELIGIOUS EDUCATION I

High Distinction: McKay, Mr. M. H., Jannali, N.S.W.; Smyth, Mr. C., Belmore, N.S.W.

Distinction: Mackay, Mr. A. G., Armidale, N.S.W.; Loader, Mrs. L. M., Shelford, Vic.; Busch, Mr. J. K., Punchbowl, N.S.W.

Credit: Peters, Mrs. E., Armidale, N.S.W.; Spratt, Mr. L. A., Dee Why, N.S.W.

Pass: Preston, Mr. R., Harbord, N.S.W.; Eastoe, Mrs. F., Mona Vale, N.S.W.; Gaul, Mr. S. K., Blacktown, N.S.W.; Brotherton-Jennings, Mr. R. P., Turramurra, N.S.W.; Leikowicz, Mr. R. N., Beverly Hills, N.S.W.; Weaver, Mr. D. A., Forbes, N.S.W.

16 Candidates sat for the examination; 13 passed and 3 failed.

YOUTH GROUP LEADERSHIP

Credit: Chalker, Mr. J., Albury North, N.S.W.

Pass: Coyle, Miss A. M. L., St. Kilda, Vic.; McAlley, Mr. P. P., Reservoir, Vic.; Loader, Miss L. M., Shelford, Vic.

5 Candidates sat for the examination; 4 passed and 1 failed.

OLD TESTAMENT I

High Distinction: Emmerson, Miss J., Mangerton, N.S.W.; Sanson, Mr. G., Strathfield South, N.S.W.; Treloar, Dr. D., Killara, N.S.W.

Distinction: Sommers, Dr. R., Gray's Point, N.S.W.; Magi, Mr. M., Canley Vale, N.S.W.; McLennan, Mr. J. P., Narwee, N.S.W.; Stace, Miss C., Beecroft, N.S.W.; Court, Mr. J. H., Largs North, S.A.; Adams, Mr. J., Revesby, N.S.W.; Baker, Miss P.

M., Collaroy, N.S.W.; Cole, Mrs. M. F., Collaroy, N.S.W.; Palmer, Mr. D. J., West Pennant Hills, N.S.W.

Credit: Biggins, Mr. G. E., Prospect, S.A.; Kirkness, Miss G., Girraween, N.S.W.; Esdaile, Miss M., Blakehurst, N.S.W.; Moulton, Mrs. D., Lane Cove, N.S.W.; Gatenby, Mrs. J., Ryde, N.S.W.; Hughes, Miss L., Concord, N.S.W.; Weeks, Mr. J. F., Woonona, N.S.W.; Pinson, Mr. W. J., Canley Vale, N.S.W.; Shaw, Mrs. Brenda, Green Valley, N.S.W.; Miller, Mr. A., Greenacre, N.S.W.; Eager, Miss M., South Hurstville, N.S.W.; Harrison, Miss M., Mittagong, N.S.W.; Smith, Miss R. N., South Grafton, N.S.W.; Foster, Miss J. M., Bexley, N.S.W.; Frost, Mrs. F., Ryde, N.S.W.; Roberts, Miss J. R., Nunawading, Vic.; Avery, Mrs. M., Gympie Bay, N.S.W.; McGregor, Miss H., Drummoine, N.S.W.; Ford, Mr. L., Thornleigh, N.S.W.; Woodward, Miss C. N., Dundas, N.S.W.; Johnston, Mr. G. C., Wollongong, N.S.W.; Robinson, Mrs. E., Oatley, N.S.W.; Lilley, Miss F. E., Pymble, N.S.W.; Short, Mr. P. C., Ryde, N.S.W.; South, Miss J., Dundas, N.S.W.; Avery, Mrs. R., Randwick, N.S.W.; Beazley, Mrs. P., Dundas, N.S.W.; Curran, Mr. B., Coogee, N.S.W.; Findlayson, Mr. B., Epping, N.S.W.; Kristoff, Mr. S. P., Warrawong, N.S.W.; Martin, Miss M. P., Broadbeach, Qld.; Rowland, Miss P. A., Arncliffe, N.S.W.; Tong, Mr. J. St. J., Drummoine, N.S.W.; Churches, Mr. A. E., Earlwood, N.S.W.; Harvey, Mrs. M., Eastwood, N.S.W.; Humphreys, Mrs. K., Mosman, N.S.W.; Hutton, Mrs. K. E., West Wollongong, N.S.W.; Evans, Miss D. M., Kurrajong, N.S.W.; Masterson, Miss R., South Strathfield, N.S.W.; Taylor, Mr. J., Caringbah, N.S.W.; Wundke, Miss G., Kurralta Park, S.A.; Gray, Mr. D., Gympie Bay, N.S.W.; Mepem, Miss H. A., Moree, N.S.W.; McGregor, Miss R., Drummoine, N.S.W.; Park, Miss M., Flinders Park, S.A.; Beckett, Mr. G., Earlwood, N.S.W.; Curd, Miss J., North Adelaide, S.A.; Dell, Mrs. A. J., Nunawading, Vic.; Johnson, Miss P., Campsie, N.S.W.; Mathison, Mr. R. C., Camp Hill, Bris., Qld.; Rowney, Mr. G., Seven Hills, N.S.W.; Bedford, Miss J. E., Vermont, Vic.; Mayne, Mr. T. S., Dundas, N.S.W.; Shaw, Miss B. R., Greenslopes, Qld.; Smith, Mr. W. J., Greenacre, N.S.W.; Wilhoft, Mr. D., Lake Illawarra South, N.S.W.

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WELCOME TO ARCHBISHOP



• The Rev. Ray Weir, rector of St. Alban's, Lindfield, hands a cheque to Archbishop Loane at the official Diocesan Welcome given to him following his enthronement.

Sydney college gathering looks at the world scene

As part of its Jubilee celebrations, the Sydney Missionary and Bible College held a day for ministers and their wives on the College premises on Monday, August 22.

Some seventy ministers and Christian workers, drawn from a variety of denominations, gathered, with their wives, for the occasion. After morning tea, those present listened with deep interest to an address by Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, in which he gave his impressions of contemporary trends in the world today.

Drawing on his intimate firsthand knowledge of world affairs, Canon Arrowsmith expressed the conviction first of all that the world today is entering a period of judgment because of its present moral and spiritual degeneracy and bankruptcy.

He went on, however, to declare that there was nevertheless abundant evidence of a new work of the Holy Spirit taking place in the world, in the light of which the pessimism which prevailed in some quarters of the Church was to be deplored.

Mission

The second speaker was Mr. Bob Foster, General Secretary of the Sudan United Mission in Australia, whose address consisted in a report on the recent Congress on the Church's Worldwide Mission held recently at Wheaton College, U.S.A., at which he was a delegate.

After speaking of the purpose and constitution of the Congress, Mr. Foster dealt with some of the issues discussed by the delegates, amongst which were such matters as contemporary syncretism, neo-universalism and neo-Romanism. At the close of the Congress the delegates unanimously subscribed to a fresh declaration of faith and purpose.

After a buffet lunch provided by the members of the Ladies' Committee of the College and other friends, an illustrated lecture was given by the Rev. A. J. Dain.

THAT SOUTH INDIA SPLIT

THE March 10, 1966, issue of "The Australian Church Record" carried a report concerning the breakaway of a group of Indian Christians from the Church of South India.

Since then, numerous moves have taken place over the breakaway group and the following is a summary of the position to date.

The grievances felt by Christians of "low-caste" origin in the Travancore and Cochin diocese (Kerala State) of the (C.M.S.) Anglican Church go back to the formation of the Church of South India in 1947, and even further. (See Note and Comment, page 4.)

These grievances were brought to the surface in May, 1965, when the Rev. V. J. Stephen, described as "C.M.S. Spiritual Administrator," addressed a memorandum to the Archbishop of Canterbury. Particular stress was laid on the concern felt by the Kerala Christians at the "introduction of this new form of worship and new doctrines of faith."

Mr. Stephen complained about ritual, facing eastwards when praying, praying for the dead, kissing bishops' rings on bended knees and numerous other practices which had been introduced, "against our theological convictions."

Little took place to ease the situation until finally, on February 6, 1966, the executive committee of the diocese, which embraces some 80,000 members, issued a Declaration formally separating from the Church of South India.

SEPARATION

At the same time the diocese announced the severance of any connection with the World Council of Churches and that it was joining the International Council of Christian Churches.

The February Declaration goaded the Archbishop of Canterbury into action. He wrote to Mr. Stephen urging co-operation with an "independent" commission of inquiry set up by the Church of South India in January to inquire into the troubles.

The "independent" commission was headed by Bishop H. Sumitra, a former Moderator of the Church of South India. He was joined by Mr. R. D. Paul and the Rev. Geoffrey Paul, a former C.M.S. missionary in South India.

The commission recommended, among other things, appointment of an assistant bishop with particular concern for the "backward class" Christians, the appointment of two executive officers to assist him and measures to ensure better pastoral care for them.

It was reported that the recommendations were "generally accepted" by the working committee of the C.S.I. They were not, however, accepted by the

disaffected group and on May 5, 1966, over 30,000 Christians (some estimates ran to 40,000) gathered in convocation in the grounds of St. Thomas' Evangelical Church in Kerala and in the streets surrounding the church.

This was in marked contrast to a statement made by the Ecumenical Press Service (World Council of Churches) that only about 1,000 people were with the Rev. V. J. Stephen.

At the service, the Rev. V. J. Stephen was consecrated the first Bishop of the "C.M.S. Anglican Church of Travancore and Cochin" by Bishop James P. Dees, of the Anglican Orthodox Church of North America. The service was the regular Consecration Service from the Book of Common Prayer.

PROPERTY

In making this break from the Church of South India, the Kerala Christians have lost all their property, even their cemeteries. It is reported also that the Church Missionary Society in Britain has stopped all financial support for the Church.

In an address at the annual meeting of members of C.M.S. in London in May, Sir Kenneth Grubb, president of C.M.S., attacked the International Council of Christian Churches. "Whatever their basis," he claimed, "their purpose does not, in practice, seem to include the urgent preaching of the Gospel in the regions beyond." The I.C.C.C., said Sir Kenneth, "specialises not in advancing fellowship and strength, but in fostering divisiveness and weakness."

Many have, however, supported the Church. Bishop K. N. Oommen, of St. Thomas' Evangelical Church of India, in an address on May 5, referred to the faithful work of C.M.S. missionaries in his area in the past century and up to the present day.

Bishop Oommen said that the first C.M.S. missionaries sought to help the Syrian Christians, "who claim their Church was founded in A.D. 54." However, differences arose between the Syrian bishop and the missionaries and the latter turned to work among the backward class people.

"Some Syrians also joined the Church, which was formed as a result of the work of the C.M.S.," said the bishop. "In course of time, the backward class Christians felt their interests were not safeguarded and that they were neglected." A

• continued page four

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