

Continued Page 8

DO WE STILL BELIEVE IN DIPPING?

An Interim Report On Its Use (Part Two)

by Rev. Ward Powers

AS I lowered the child into the water, the camera clicked among those standing around the font.

This has been the scene at a couple of my recent baptisms.

The parents had asked permission beforehand. At first I had hesitated, because I thought it might detract from the dignity of the occasion. But they wanted it to show the child when she grew up, and I thought that if couples took wedding photographs of something they would remember in any case, why not baptismal photographs for the family album and for when the child would need to be told about his baptism? So I said yes. And in practice it doesn't seem to have detracted from the service at all.

It was one example of the apparent higher level of interest in the detail of the baptismal service, and its meaning, since twelve months ago at St. Stephen's, Newtown, N.S.W. I began seeking to follow the Prayer Book rubrics about using dipping as well as pouring as a mode of baptism.

PERSUASION

I am asked, "How do you persuade the parents to agree to have their children immersed?"

I do not persuade them. I attempt so far as I possibly can to carry out the rubrics of the Prayer Book about the mode of baptism as they were meant to be carried out (according to the best of my understanding). That is, I present "baptism by dipping" as the normal procedure, which one would expect would be followed if (to quote the Prayer Book) the child may well endure it, and I also advise the parents that (to quote the Prayer Book again) if the child is weak, it shall suffice to pour water upon it.

This I do by giving parents, when they inquire about baptism, a duplicated page which sets out this information along with other details about baptismal arrangements in this parish, such as the time, arrangement re godparents, baptismal fee (we do not charge a fee), and so on. This sets everything in context.

I also use the application forms provided by the diocese of Sydney, and I give parents a copy of my pamphlet "Danger Ahead"

setting out some popular misconceptions about baptism and stating what it really is meant to be, as set out in the Prayer Book.

Then parents are asked to attend Morning Prayer (with the godparents also, if possible) the Sunday before the baptism, and after Morning Prayer has concluded I run very quickly through the service, explaining carefully the baptismal promises and I also take them to the font and tell them exactly what dipping involves and discuss the practical considerations such as the child's dress, how he shall be dried, and the like.

PARENTS' CHOICE

I also go over what baptism means and how this meaning is symbolically represented in the service.

Then if the parents request the alternative method of effusion, so it is decided. They make this choice.

Since coming to St. Stephen's just over twelve months ago I have baptised 22 children, 8 by dipping and 14 by effusion. I have also baptised one adult who chose immersion. This gives some idea of how it has worked out in practice, and if you bear in mind that when the people first come to inquire they have never heard of baptism by dipping or immersion in the Church of England, it would generally be agreed that a total of 9 out of 23 is of significance.

When is the baptismal service held? In conformity with the Prayer Book rubric, always in conjunction with Morning or Evening Prayer. This is so that the congregation of the parish is present for the baptism, and thus it makes more sense when I say, "We receive this child into the congregation of Christ's flock...."

How do you actually do the baptising? The child is appropriately dressed so that his clothing is easily removed. This the parents do, and hand him to me. Holding him securely I place him (and my arms) right into the water as I say the words of the service. Then the child goes back to his parents and godparents, who take him to a table nearby where they dry him with the towels we provide and then dress him. We sing a hymn and by this time the parents and godparents are again in their places.

We proceed with the balance of the service, including the sermon as usual.

Some objections or queries will perhaps occur to you. May I seek to answer them?

Isn't this method more trouble than effusion? Yes, it is — you have the undressing, drying and dressing of the child again. This idea of dipping being more trouble is probably one reason why it has fallen into disuse in our church. But does a little more trouble mean that we should avoid it if it is to be preferred on other grounds? The additional trouble is negligible in practice, and would add two minutes to the length of the service.

OBJECTIONS

Isn't this method less dignified? I would answer by asking whether the baptism of our Lord in Jordan was to be regarded as dignified. But I have in fact had members of my own congregation and also visitors remark on the dignity of the service and also the fact that they had found it very moving.

Don't you get wet? Yes, my robes do get a little wet. But they have dried by the end of the service.

Isn't it harmful to plunge a child into cold water? We don't use cold water — it is heated with an immersion heater to body temperature before the service.

Doesn't the child cause a commotion? No, not any more than when baptised by effusion. No matter what the method, some children cry and make a noise and others do not. In general, they seem to enjoy the experience of baptism by dipping.

How do you stop water getting up their noses? I ensure that their noses do not go under the water. To that extent I do not place the child completely under the water.

You must have quite a large font, to be able to place the child completely in it? Yes, we do. The fact that many churches now are provided with fonts that are very small indeed, is a consequence of our failure to use the larger fonts for dipping, where they exist. If there were to be a return to the use of both alternative methods which the Prayer Book provides, then larger fonts would become usual once again.

Is it worthwhile trying to stem the tide or turn back the clock when the common practice in the church today is to reject dipping?

DIPPING WORTHWHILE

I think it is worthwhile. I do not think that a widespread return to the practice of dipping would automatically solve the pastoral problems connected with baptism that almost all clergy are acutely aware of. But this much can be said: any minister using dipping as a mode of baptism has behind him the example of the early church and the tradition of the Church of England from the beginning, as well as the sanction of the Prayer Book.

Unlike some other suggested reforms in baptismal practice, it can be introduced in any parish without affecting the situation on other parishes — it does not require any consensus of agreement.

Moreover, although the numbers of candidates involved in my parish during the past year are too small to be the basis for

sweeping generalisations, so that this is only an interim report, yet the impression I have gained from the past 12 months is that the use of baptism by dipping has made the service more meaningful at all levels both for parents, godparents and their friends, and also for the regular church congregation, and this holds true, I believe, also for those parents who in fact chose effusion rather than dipping.

By not using dipping as all a mode of baptism in our church, are we actually losing something of value?

Much attention is being directed at the present time to the question of qualifications for baptism — what should be required in regard to the candidates. This issue is of real importance, and should be thoroughly investigated. But the mode of baptism is also an issue of some consequence. Should we not consider carefully at this stage not only the question of who to baptise, but also, how to baptise?

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EDITORIAL

THE FOCUS OF OUR FAITH

The born-again Christian cannot move far from thoughts of sacrifice, suffering and death. For Jesus Christ his Lord came into the world and lived His life for this purpose and for this alone. Above all, our faith speaks to us of Christ crucified. Without His death and without His resurrection, our faith is quite meaningless.

But Christ crucified remains a stumbling block to modern man just as much as it was to the cultured Greeks and Romans of Paul's day. Our buildings, our furnishings, our personal adornments display today as we have not done for over 400 years, the symbol of the cross in its many forms. But can we say that it is the hallmark of our lives? Is the modern Christian like his Lord, willing to sacrifice and to suffer?

The cross of Christ presents us with the greatest challenge of all time. What really is our response? We have already judged ourselves to a degree. We talk as though we lament the affluent society but fail to acknowledge the affluent church. And this generation has built it up.

We need "crying rooms" to keep out unpleasant sounds that disturb our meditation. We are so insecure about our relevance to society that we still waste our limited resources on vast cathedrals and massive parish churches that we fill regularly two or three times a year.

We have large resources of manpower which either we are afraid to or do not know how to use. No other modern institution has such vast numbers of people owing some kind of allegiance as we have in the churches. We make them green with envy. The denominations are torpid, sleeping giants. It is high time we awoke out of our sleep, put on our armour and set about our Lord's work before the night comes when no man can work.

There are still vast millions in the world starved for the gospel but we are so little concerned that we put coins from our Christmas pudding in our Remembrance Bowl or help to send rice or wheat to India because an appeal dimly stirs our conscience.

Our spiritual myopia lets us see only as far as the parish pump. Our Lord tells us to lift up our eyes and look on the fields ripe to harvest, but we lovingly tend our backgarden and will not rest until the last weed is eradicated.

Luke reduces the greatest fact of human history to four plain words — "There they crucified Him." Our view of ourselves and our world finds its focus at Calvary. The cross of Christ sets forth God's judgment of our sin. The death of Christ makes atonement for our sin. His resurrection on Easter Day proclaims the possibility of our renewal, our rising from sin and death into the new life in Christ.

Until we confess our own individual responsibility and share in the death of Christ on Calvary, we cannot know His work in us of regeneration and renewal. And until we know this, we will not accept personal responsibility for His command to "Go...preach the gospel to every creature."

PASTORAL TRAINING

SYDNEY'S new Director of Chaplains, Canon W. K. Deasey, and the four diocesan chaplains to psychiatric hospitals, led a week's clinical pastoral training course at Broughton Hall Psychiatric Clinic 18-22nd March.

The course consisted of three kinds of activities; some formal lectures, clinical experiences in which both patients and staff were met, and workshops.

Lectures were given by Professor David Maddison, professor of psychiatry, University of Sydney, ("Guilt in Mental Illness"), Miss Jill Faddy, clinical psychologist, ("Addiction to drugs and alcohol and pastoral care") and by Chaplain Colin Ware ("Literature in Pastoral Counselling").

Clinical experiences included a talk on the nature of mental illness and the presentation of two patients by Dr Paul Merory;

a one-way screen interview by Dr Helen Barnes, one-way screen interviews by Chaplains Dorothy Harris and Rex Meyer; participation in patient groups on three mornings and subsequent attendance at staff discussions; attendance at the professor's weekly case presentation; and interviews under supervision of two patients by each member of the course.

Workshop experiences included "Self-righteousness and Self-respect" led by Chaplain Geoff Simmons; discussion of patient interviews led by the full-time chaplains; discussion and examination of specific parish problems in small teams and in plenary session.

Dr H. Prior, Medical Superintendent welcomed the clergy to the Clinic on the opening day and thereafter, its full facilities were put at their disposal.

Clergy remarked on the fine degree of co-operation at the professional level in the Clinic and on the good relations which existed between chaplains and all other members of the staff.

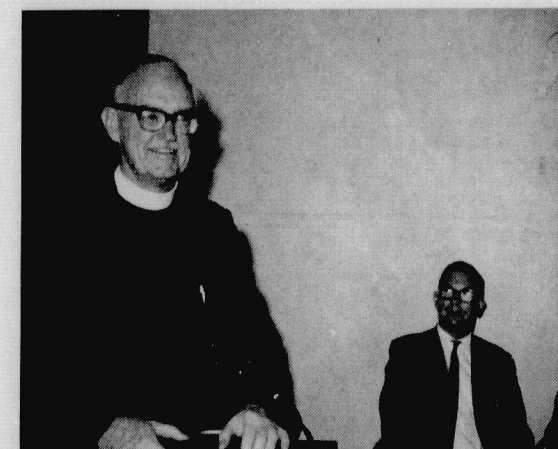


PHOTO: Canon W. K. Deasey, Director of Chaplains, closes clinical pastoral seminar at Broughton Hall Psychiatric Clinic. Also in picture: Rev. W. H. Ostling of St. Barnabas, East Roseville.

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U.S. seminary changes

(Springfield, Ohio) — Seminars will largely replace lectures, and preparation for the ministry will become a year-round occupation when the Hamma School of Theology inaugurates its new four-year curriculum in June.

One aim is to encourage a "style of life"—combining ministry and study—that will become a lifetime pattern.

The four-year period will be divided into 16 terms of 11 weeks each; six of the terms will be spent off-campus in internships, nine will be spent on campus, and the final term will be arranged to meet the special needs of the student.

"The creation of six-off-campus internship terms and the full use of four summers makes this curriculum unique," commented President Frederick K. Wentz. "Most Lutheran seminaries have a 12-month internship or none. Our goal is to relate education to the life of the clergyman and not to the college life which the student has left behind."

In the classroom, the Hamma student will spend most of his time in seminars limited to an enrolment of 15, where "under careful professional guidance" the student will investigate the "lively questions he will face in the ministry."

The two main premises of the curriculum, said Mr Wentz, are that theological education must build on the life-and-world experience of students and must prepare clergymen who will continue to educate themselves.

GEERING DECISION NO BAR TO REUNION

THE Joint Commission on Church Union after its recent meeting in Auckland, N.Z., reassured the negotiating Churches that the decision in the Geering trial in the Presbyterian Church did not call for a change in attitude to church union.

It put out a statement which pointed to substantial progress towards the preparation of a basis of union. The convenor of

the Presbyterian Church Union Committee (Rev. D. J. Brown) assured the Commission that there has been no radical departure in Presbyterian standards of doctrine.

Representatives of all other Churches accepted this assurance that there is no need for any change in attitude towards the union negotiations.

The Commission unanimously recommended the statement "The Faith We Affirm Together" for approval and inclusion in the Basis of Union, as a description of the faith held

in common by the negotiating Churches.

A report was also presented to the Commission on Church Government, outlining the proposed structure of the United Church. Its conception of the ministry is one in which Episcopal, Presbyterian and Congregational elements in church order are accepted as the means through which the Lordship of Christ may be realised.

In all the theological colleges of the negotiating Churches, there has been agreement on the use of the newly formed Joint Board of Theological Studies' syllabus, leading to the L. Th. or the B.D. of Otago. A full-time Executive Officer will be appointed to the Commission to begin duties on August 1, next. Bishop A. H. Johnson is Chairman of the Commission.

MELBOURNE SERVICE FOR ORDER

The first annual church service of the Victorian group of the Order of St. Michael and St. George was observed in St. Paul's Cathedral on Sunday, March 24, at 11 a.m.

The Chief Justice and Chairman of the group, Sir Henry Winneke, K.C.M.G., read the first lesson; and the Lieutenant-Governor, Sir Edmund Herring, K.C.M.G., read the second lesson.

The preacher was Rev. Dr Alastair Watson, C.M.G., M.A., D.D.

TOORAK CONVENTION

FOR five years conventions have been held on Labour Day at St. John's, Toorak, Victoria. They have all been a great success and have brought together adults and young people from parishes all over Melbourne diocese.

Many expressed the opinion that the Convention this year was best of all. The general theme was "New Life in Christ" and the speakers were the Right Rev. Frank Hulme-Moir, Coadjutor Bishop of Sydney and formerly Bishop of Nelson, New Zealand, and the Rev. Dr Leon Morris, Principal of Ridley College and Chairman of the Anglican Evangelical Fellowship of Victoria.

INIMITABLE

The Convention began with a service conducted by the Vicar of St. John's, the Rev Tom Gee. Then Bishop Hulme-Moir delivered the first address, his subject being "Assurance." From the Bible and with apposite illustrations and an occasional touch of humour, the Bishop showed the necessity of assurance to the Christian, not only for his own soul's sake, but also for a witness to others.

After morning tea and a period of social fellowship Dr Morris gave the second address. His subject was "How to become a Christian" and in his

inimitable style he described a number of experiences in the life of a disciple from conversion to fellowship with other Christians in the Church.

Then followed a break for lunch and while some remained in the hall the majority sat in family or parish groups in the picturesque church grounds.

Bishop Hulme-Moir then delivered the third and final address on the subject of Discipleship, another Bible-based challenging message.

A delightful afternoon-tea brought a day of great stimulation and blessings to a close. The number of adults present increased from 160 for the first session to about 250 for the final one. Before the final address thanks were accorded to the speakers, to the women of St. John's who provided refreshments and to those who entertained the children and managed the creche.

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Notes and Comments

BRITAIN'S PLIGHT

Recently in these columns we called our readers to prayer and sacrifice in the way of urgent extra giving. The devaluation of the pound sterling late last year has meant that missionary societies in Britain must give much more in cash sums to even maintain present overseas missionary commitments.

We asked our readers as a Lenten project to send extra cash gifts now to their missionary societies or to us, marked "To help offset British devaluation." We sincerely thank those who did so and any gifts sent to us were sent on to the respective societies.

FURTHER CRISIS

The recent British Budget was the most restrictive for many years and its effect must be to heavily restrict British spending.

So now we have this additional factor which will seriously affect British missionary giving. It represents an even more insistent call to us in this greatly blessed and prosperous land to step into the breach with really sacrificial extra giving. British C.M.S. supports practically every field that we Australian Anglicans are interested in, U.M.C.A. and S.P.G. have formerly given much help to fields which are of particular interest to A.B.M. It is perfectly clear that their capacity to help will be greatly reduced by the latest Budget.

We in Australia are called urgently to step into the breach. C.M.S., A.B.M., S.A.M.S., must be flooded with extra giving now unless we are content to see the front line work of the Church of God suffer retrenchment and worse.

Money sent to us at 511 Kent Street, Sydney, N.S.W., 2000, will be sent on to the missionary

body you designate. Mark it "To help offset British devaluation."

TORTURE AND RAPE

Nobody in Australia was really very surprised when it was admitted that an Australian war-torn officer in Vietnam had tortured a Vietcong prisoner. But it did serve to bring home to us war's brutality. There has probably never been a war in which international conventions have been rigorously observed by either side. Indeed, that is why such conventions exist.

Australian Governments should never appear to condone such brutalities, but war being what it is, they will be exposed from time to time, and they grievously offend the Christian's conscience.

Evil men for their evil purposes force wars upon us. The Christian hates war but there are also some things which he loves so much that he will join his fellow citizens to offer resistance to the onrushing tide of evil. This is what we are doing in Vietnam.

USE THE LASH

We do not agree with the learned judge in N.S.W. who suggested that the lash should be re-introduced as a deterrent to the pack rapes which are becoming frighteningly common in our land. Why stop at the lash? It was the ally of the triangle, the rack, the thumb-screw. Why not re-introduce them all? The fact is that our own national history shows that harsher penalties do not deter but that they merely brutalise.

Decent citizens feel deep revulsion against both torture and pack rape. But we must not let our strong emotions warp our judgment. The Vietnam doves have reacted hysterically to the admission of torture by an Australian soldier. They don't seem to have reacted at all to 14 young Australians savagely violating girls of 14 and 16 years of age.

DRAFT RESISTANCE SERVICE

This type of service was not in the report of the Prayer Book Commission but is one that has become known very recently in

the United States. In a recent service conducted by a Lutheran Pastor in New York, eight-six men marched down the centre aisle and deposited their draft cards in an alms dish.

Pastor Neuhaus said in the service "You are here to do a solemn thing — to assert the claim of conscience over the claim of Government."

The Church must agree to the supreme right of the human conscience with its God but whether it should go to the length of encouraging people to defy the civil code is another question. It seems to be out of spirit with the remarks of both Peter and Paul towards human authority (Romans 13 and 1 Peter 2).

TV AWARDS

The A.C.R. would like to present first prize for blasphemy and crudeness to the current series on national television "Till Death Us Do Part." Anyone who has watched it and who happens to agree with us, is quite obviously not "with it." For in Melbourne on Friday, March 23, it was included in the annual television Logie Awards as the best overseas show of the year.

One of our readers tells us that she and her son were watching this show recently but the son switched it off because of its blasphemous treatment of Christian verities. But the worst is yet to come. The final episode, which has been screened in England and has drawn strong protests from the National Viewers and Listeners Association, exceeds anything seen so far for blasphemy and filth.

Australian viewers are frequently obliged to keep tuned to national television because of the absurd and frustrating frequency of advertising on commercial stations.

Generally, we have come to expect programs of good standard from our ABC. "Till Death Us Do Part" is an outstanding exception. Its title is borrowed from our Prayer Book, but its blasphemy and vulgarity reduce it to comedy of the very lowest order.

No commercial channel would dare show it for no advertiser would care to associate his product with its brand of humour. We suggest that viewers express their opinions in no uncertain terms to the A.B.C. in their capital city.

RUSSIAN DEFECTS

(Geneva). — Russian Archbishop Vladimir Ignatie and his wife, Ludmilla, have requested the Swiss authorities to grant them the right of asylum. For eight months the archbishop has been secretary to Bishop Vladimir Sabodan, representative of the Moscow Patriarchate of the Russian Orthodox Church to the World Council of Churches here. So far neither the World Council nor the Russian church authorities have been able to ascertain from Archbishop Ignatie the reasons for his defection.

— EPS, Geneva.

THEY SAY

Very few people in human history have known or experienced freedom. Tyranny is the normal state of the human race in its sin; and Marxism (of whatever variety) is simply another synonym for tyranny. —Dr Sherwood E. Wirt, U.S.A.

In two of our modern churches in this diocese we have at least got rid of the monastic choir, and put the singers at the side or the back (Wodonga and Yarrawonga) but nowhere yet have we been game to go further and bring the (Communion Table) right out amongst the people. —Bishop Bruce McCall, of Wangaratta, Victoria.

With all my heart I thank God for the ACR and feel it to be one of the very best of all journals that come to me. —H. Alexander Brown, Cootamundra, N.S.W.

It is this Easter message of free pardon from sin, and eternal life through faith in Jesus Christ that will be proclaimed by Billy Graham. —Rev. Alan Alcock, St. Luke's, Clovelly, N.S.W.

As far as I am concerned, it is Christ or nothing. —Mr Malcolm Muggeridge, Edinburgh, Scotland.

When we look back over the centuries and remember the services rendered to the Christian religion by poets, musicians, artists, architects, sculptors and many others, through the form and adjuncts of Christian worship, we cannot but be thankful to Almighty God who inspired them. —The Bishop of Adelaide, S.A.

It is not a light or easy thing to be born again. It is radical, revolutionary. It means dethroning self at the centre of our being and enthroning Christ. —Rev. Dr. Stuart B. Babbage, U.S.A.

But the division of the Church into clerical teachers and lay pupils was a later thing, the consequence possibly of the conversion of rough, feudal, Germanic tribes. It has no Biblical justification and no permanent validity. Indeed, it might be said that the only consequence of a millennium of clerical harangue has been anti-clericalism. —Edgar Castle, Fullarton, S.A.

We need to be sure that our "decision for Christ" has been a self-abandonment, not self-preservation, a profound "Yes" to reality, not a "no." —Dr John V. Taylor, C.M.S., London.

The sad purpose of advertising is to make a satisfied man unsatisfied. —Rev. Barry Bryant, Port Kembla, N.S.W.

I may have a gift of oratory surpassing Winston Churchill. But if I have no love I have become like the senseless din of a screaming jet the howl of a

racine car exhaust or the jangling jazz of a go-go girl. —Bishop Ian Szevill, of North Queensland (Based on 1 Cor. 13)

It is no secret, indeed, that there are some Bishops coming to Lambeth who are intent on altering the nature of our common life as Anglican Churches. They would like to make it conform more closely to the ideals of bureaucratic and managerial efficiency which characterise, not only business organisations, but also certain religious organisations other than our own. You are entitled to make your own guess as to which part of the Anglican world this attempt will come from. —Bishop William Hardie, of Ballarat, Victoria.

NEW GRAMMAR SCHOOL OPENING

Mr R. H. Morgan, Headmaster of Pittwater House Grammar School at Collaroy has announced that the school opened at the beginning of term, 1968.

Pittwater House Grammar School is the first independent secondary school for boys to open in Sydney since 1927. Extensions to present Preparatory School buildings have been completed to house Grammar School boys.

Mr Morgan founded Pittwater House Preparatory School in 1962 with five boys in a church hall.

The school now has five acres of its own grounds, modern facilities and equipment, staff of 12 and enrolment of 130.

BISHOP BURGMANN MEMORIAL

After a slow beginning, the sum being raised to endow the Warden of St. Mark's in Bishop Burgmann's memory is now assuming more worthy proportions.

The cash in hand totals \$2896, and additional promises exceed \$2,000. The promised money will be sent in over the next three or four years. The Council of St. Mark's has plans to establish the Institute more firmly in the Australian scene.

An anonymous donor has offered \$400 towards the fares of a representative of the Council who will visit these groups in the next few months to discuss St. Mark's and to build up interest in the enterprise.

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Separation

Is separation ever justified? Rev. Neil Macleod, in attacking the case of the Sutherland Presbyterian separation, would seem to say, "Not Not in any circumstance!" (7-3-68). Personally, I find this case most unconvincing.

In the first place, it is hardly appropriate to appeal to "Presbyterian tradition," for there have been at least four major separation movements and many smaller ones in the history of the Church of Scotland. In one of these — the Disruption of 1843 — no fewer than 451 ministers and their congregations walked out of the established Church to set up 800 new congregations.

Secondly, it is no use quoting great names — "the shining hosts" — without reference to their context. Most of these men quoted did not live in the times when the state of the Church called for separation. It would not be too difficult to compose an equally impressive list of great Scottish divines who actually left the Church. Men like Begg, Cunningham, Duncan, Bannerman and Chalmers all took part in a separation FROM the Church.

To say, as Mr Macleod does, that the Reformers "were quite generous in their conception of the Roman Catholic Church" and that "these men would not thus lightly render the Seamless Robe of Christ" is to give an impression that is not true. The Reformers most certainly did have a high view of the Church as the Body of Christ, but a Church like the Roman Church which had departed from the truth in preaching and practice was one with which they would have no fellowship whatsoever.

The fact of the matter is that the Presbyterian Church has always been a strongly Confessional Church, and every time it has wandered from its standards there have been godly men who not only lifted their voices in protest, but were ready to separate where necessary.

Who can deny that the main body of the Presbyterian Church of Australia has rejected "de facto" the standards of Scrip-

Letters to the Editor

ture and the Westminster Confession?

To pay lip-service only to these standards is sheer humbug. Mr Gregory Fox, in defending the separation of the Sutherland Presbyterians, presents a case which demands careful and prayerful consideration, even though everyone may not agree that the time is ripe for separation now. To cover up the urgent issues that this move raises with flights of fancy into ecclesiastical history is to hide one's head in the sand.

—Donald C. Geddes.

Indiscriminate baptism

It was with some relief that I read Rev. A. Deane's reply to the article "We dropped indiscriminate baptism" (8/2/68).

It seems to me that while baptism remains a law of the Church and a condition of full membership of the Church of England, no child, irrespective of parental position, should be denied the right to receive it.

This view has been strengthened in my experience by the intimation of a young teenager who expressed thankfulness that her parents, although nominal and non-active members of the Church, had at least taken the step of having her baptised, thereby giving her the right of membership in a Church in which she herself was taking an active interest and through whose ministry she had come to know Christ in a real and living way as her Saviour.

While sympathising, as Mr Deane does, with those who are against indiscriminate baptism I think it wrong, from the child's point of view, while baptism still remains a condition of full membership, to deny the child the right to receive it on the grounds of its parents' position.

There is quite obviously need for reform of the baptismal procedure and as Mr Deane states it "must go beyond disciplinary matters and concern itself with the theological pre-suppositions

on which the discipline is based."

But while things remain as they are every child brought to baptism should be received with thankfulness and good grace, looking forward with hope and expectation to its future as a Christian and as a full and active member of the Church.

—H. Craig Epping, N.S.W.

Call to experiment

The New or Revised Suggestions of the Prayer Book Commission may not be all that we desire. Most will find fault here and there and better suggestions to make, but the fear to experiment worries me.

Our Lord's words are to "launch out for a catch" but we hang desperately on that which we know. I believe there is room to hold dear all we have found helpful and also room to seek to find worship that will be helpful to others who do not feel the same about what we have. It was Crammer who cut across so much of the past when he produced the Holy Communion service. His revolutionary step we call "genius" but we ourselves dare not make even tentative moves further on.

May I urge all clergy to use this opportunity to find what will help our people. Let us not blacken such services but rather seek to find that which has a response in man. This will mean a positive look to the problem. It will mean "what about omitting this part and putting in the following" rather than "blast the whole thing!"

(Rev.) Barry Bryant, Port Kembla, N.S.W.

There seems to be a reluctance by many Evangelical Clergy to use the new services as set out by the Prayer Book Commission, even on an experimental basis. This narrow attitude is bound to spell spiritual death to the Church in the long run.

It would seem that much of this attitude is based on the idea that the 1662 Prayer Book is God's last word to man in the matter of worship. To subscribe to such an idea is very much a matter of denominational pride rather than the Lord's glory. This is not to say that the Prayer Book is anything less than a fine instrument of worship.

The Prayer Book was a book collecting the thoughts and terms of worship for fifteen centuries and seeking to propagate that which was Biblical and helpful.

But time did not stop there. A further four centuries have gone by. Newer churches with different emphasis have been formed; men have moved on in their ideas; life and its involvements have become so much more complex. Men have found new words of help in worship; new expressions of old truths; new helps for times of service and new needs requiring an expression in worship.

Disagrees

I enjoy reading your paper but I disagree with your view on the Vietnam war. I feel that the war should be brought to a halt, immediately, but this will never happen while America continues to prop up the present South Vietnam Government.

We read newspaper reports of torture by the Allies, particularly the Americans and the South Vietnamese such as pushing from helicopters in flight and by drownings, murdering suspected Vietcong on the spot. Now we know that the Vietcong do this too but I am sure they are no worse than us.

On top of all this is the napalm, phosphorus and other outrageous weapons.

Well, I have put it to you that I dissent and I think that even you must wonder what it is that makes a nation so divided. Surely something is very much a mistake that causes people to be divided like this.

N. Thompson, Bendigo, Vic.

Millenium in prophecy

Rev. Dr James Packer (A.C.R., 7 March) reveals more or less, that he cannot subscribe to the view that there will be a period of 1,000 years on this earth during which Christ will reign, and with Him, the Church and those who were martyred during the period from the Rapture of the Church to the return of the Lord in glory.

His views are also held by the present Archbishop of Sydney, vide his splendid book "Do You Now Believe?", and are held also by many others. I number myself with those who believe that there will be a millennial period of 1,000 years, on this earth, during which time Christ will reign.

My main reason is, that I believe with all my heart that the Word of God reveals it clearly.

I believe that the following events will come to pass: From His ascension until the present day, the Church has believed that one day He will return bodily. Prior to His return, He will come in the air and call up all the saved dead, and then with them, the saved living, to meet Him in the air (1 Thess. 4:16-17). This is the first resurrection.

Then follows the time of the great tribulation (approx. 7 years) when Anti-Christ shall be revealed and all those who refused to receive his mark on their foreheads and hands (Rev. 20:4) will be martyred. At the end of seven years, the battle of Armageddon will take place, and besieged Jerusalem, delivered by the Lord Jesus as He returns to this earth bodily. Satan will then be cast into the bottomless pit for 1,000 years and it is during this 1,000 years that the glorious millennial

reign of the Son of God will take place.

Finally, in the much disputed 20th chapter of Revelation, I emphasise this, that John saw what he wrote and was given plainly to understand, and the language is quite simple, that the martyrs of the tribulation period would reign with Him 1,000 years and to Paul it was revealed that the saved dead in Christ, and the saved who were still alive at His return, would reign with them also, and as we believe, all who before the day of grace died justified by their faith in God.

Blessed is he that hath his part in the first resurrection. —H. G. Smith, Eden, N.S.W.

A.C.C. and Graham Crusades

In a recent editorial, "The Australian Church Record" inferred that the Australian Council of Churches had ignored the Evangelistic Campaign of Dr Graham.

Twelve months ago, at the February, 1967 annual meeting of the Australian Council of Churches, the Council unanimously passed the following resolution:

"The advent in 1968 of the United Churches' Evangelistic Campaign, led by Dr Billy Graham and his team, will be a significant event in Australian church life. The annual meeting of the Australian Council of Churches asks the member churches to pray for the guidance of the Holy Spirit upon this work. It also requests the Australian Council of Churches Executive to explore with State Councils their appropriate relationships to the Campaign."

This resolution was published prominently in the ACC magazine "In Unity" and circulated to all churches and church papers. Subsequently there have been discussions between State ecumenical bodies and campaign committees resulting in a variety of assistance being offered.

Vaughan Hinton, Secretary for Public Relations, A.C.C.

Clergy training

Private correspondence sent to me on the basis of a recent letter in your columns, in which I questioned the pastoral training ministry of theological colleges, has indicated that my position has been misunderstood. My search after consciousness has led to lack of clarity.

The context of my letter was the assertion by Rev. B. W. Powers that a year at a university will adequately equip a man in the principles of the various disciplines he named (psychology, philosophy, etc.).

My own presupposition is that some knowledge of the principles of these disciplines will help a man in his ministry to people as people, always subordinating these insights into human behaviour and thought to the ministry of the Word of God in the pastoral situation.

When applying this presupposition to a theological college setting, I think that it is still an open question as to just how much teaching in these disciplines should be included in its curriculum.

[My own opinion is that if a man enters a college with some knowledge of people and of potential pastoral situations, this knowledge will be deepened during the course because he can relate more deeply what he is learning to pastoral situations. However a man who does not have this kind of background will not (generally speaking) get it during his college course, and will face a heavy "reality shock" in his curacy. Catechist work does not overcome this problem.

R. Buckland, Northmead, N.S.W.

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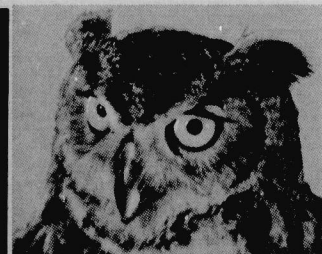
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SPECIAL EVENTS

ST. BARNABAS, BROADWAY,
April 7, 1968
UNIVERSITY EXPOSITIONS. 1968
(7.15 p.m.)
E. A. JUDGE, M.A.
(Reader in Ancient History, University
of Sydney)
SUBJECT: "THE EMPTY TOMB"
(Professor Geering).

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CONFIRM AT 17 OR 18?

Earlier this year Bishop T. B. McCall of Wangaratta, was in Hobart for the centenary of St. David's Cathedral. While there he spent a day with the clergy of the diocese discussing Prayer Book revision.

After group discussions, Bishop McCall reports that the Tasmanian clergy came up with a rather radical suggestion for the Liturgical Commission's consideration. It was that children should be admitted to Holy Communion at a tender age, if accompanied by their parents.

In such cases, confirmation should be administered at a considerably later age.

Although contrary to contemporary Anglican practice, the Bishop believes that this suggestion merits much thought.

The Tasmanian clergy were adamant that the later age would not do unless the children of regular worshipping parents were admitted to Holy Communion after suitable instruction, much earlier than is now the case.

They also made the point that confirmation should only be administered to those who had clearly made up their minds to be servants of Christ. This would mean a more serious attitude to confirmation, less wastage and fewer confirmees.

MISSIONARIES IN INDIA

(New Delhi). — While its policy calls for "complete Indianisation" of all Christian missions, the Indian Government will not issue a "general order" expelling all foreign missionaries, a government official said here.

The case of each missionary will be considered individually, Vudya Charan Shukla, Minister of State for Home Affairs, told Lok Sabha in the lower house of the National Parliament. "Indianisation" will be reached on a "progressive" basis, he indicated.

Missionaries with "outstanding qualifications or specialised experience" will be admitted, he said, if "Indians are not available for such posts," but missionaries will be deported if their presence "is considered prejudicial to national interests."

Mr Shukla's statement was given in answer to a series of questions by a Communist member.

—E.P.S., Geneva.

Crusade preparations reach climax

Continued From Page 1

Crusade meetings have already been made, including thousands from Newcastle and Wollongong areas. Almost 100 headline relay centres have been set up in country areas so that much of the State of N.S.W. will hear the gospel message.

Special arrangements are being made for all kinds of physically handicapped people while buses and trains will run to Sydney from as far as Melbourne. As in other cities, special prayer meetings are held weekly in hundreds of churches and people wait expectantly on the Lord for His guidance and blessing on all that is done.

We may expect great things from God at this wonderful time.

R.E. SEMINAR FOR SCHOOLS

The four major denominations shared for the first time a seminar on religious education in schools at St Aloysius' College, Milson's Point, N.S.W. The opening on Friday, March 15, was attended by Bishop H. G. S. Begbie, representing the Archbishop of Sydney, Cardinal N. T. Gilroy, Rev. C. F. Gribble, President General of the Methodist Church, and Rev. Dr. J. R. Barrie, representing the Moderator of the Presbyterian Church.

The weekend seminar was sponsored by the Teachers' Guild of N.S.W. and Dr. T. H. Visser, a master at Shore, North Sydney, was chairman. Miss P. M. Evans, President of the Guild and Headmistress of Ravenswood, Gordon, welcomed the official guests and 200 teachers from G.P.S., Associated and other independent schools.

EDITOR RESIGNS

Mr P. W. Bates, who has been managing editor of New Zealand's Church and People for the past ten years, has resigned to take an appointment with the country's Tourist and Publicity Department.

The announcement was made by Mr L. R. Arnold, chairman of the fortnightly's Trust Board. "Mr Bates," he explained, "has been considering moving to other fields for some time, and it is coincidental that his new appointment should come at the time when the future of the paper is under consideration. The Trust Board has not yet made its decision concerning the paper, and fortnightly publication is continuing."

WITNESS AT COUNTRY UNIVERSITIES

Late in March the Universities of Newcastle and New England were visited by the Rev. Paul Barnett, rector of St Barnabas', Broadway, N.S.W.

He conducted a brief three day mission at the University of Newcastle, arranged by the Evangelical Union. The University has recently moved to its new site at Shortland and has about 2,000 students.

The E.U. is quite small with about 20 members. There was a pleasing response and daily attendances averaged 60. In addition the missioner spent many hours each day in the University cafeteria and had informal conversations with large numbers of students and staff.

Lots of freshers responded to the mission and the theme was an increased awareness of the Graham Crusade and the need for an intensive evangelistic outreach in the next 12 months.

From Newcastle Mr Barnett went to a weekend houseparty at Guyra, organised by the Anglican Society of the University of New England and its Anglican chaplain, the Rev. Maurice Betteridge, who came to the diocese of Armidale from New Zealand. At this university the Anglican Society is practically identical with the E.U. in its membership. In addition to his chaplaincy duties, Mr Betteridge is a tutor in history at the university.

The houseparty was held at Glenfields Station and attendances averaged 30 each day.

Books

THE CHURCH AND THE CHILD, by A. and E. Capon. Hodder and Stoughton, London, 1967. Pp. vi and 88. 60c.

The most valuable part of this volume in the "Christian Foundations" Series is the analysis of the child's relationship to his daily surroundings in the home and the school. His position in the Church is considered with insight, and stress is made upon his importance as an individual in his own right, and not just as a person of inferior status whose importance derives from his future membership.

The tremendous importance of the child's home background for his religious development is of course emphasised, and will be conceded by all who are concerned with the Church's growth. The authors suggest that a solution must be sought in more effective teaching by the Church in preparation for baptisms and marriages. Two useful chapters deal with the training of children in the Church, and reaching those outside.

It would perhaps be difficult to point to anything specifically new in the recommendations for action in this little volume, but they might well result in renewed effort and fresh hope in those who are concerned about Christ's command, "Feed my lambs."

—C.E.W.B.

NATURE STORIES FOR CHILDREN, by Vera Hutchcroft. Baker Book House, Canada, 1967. Pp. 95. \$1.50 (U.S.).

Each of the forty-one stories included in this book, contains information from the world of Nature vividly told, and related to a basic scriptural truth. A most readable book for use with primary-aged children.

—Alison Dain.

A THEOLOGICAL PREACHER'S NOTE-BOOK, by D. W. Cleverley Ford. Hodder and Stoughton, London, 1967. Pp. 191. 95c.

The author is Director of the College of Preachers, and in this book first of all deals with the Materials and Methods of the Preacher, in particular stressing the need for the preacher to have a positive theology. He then sets out his theology of preaching in a section which is the most interesting in the book, even though one would not agree with everything he says.

There follow some 30 sermons which illustrate the construction of sermons dealing with theological concepts. A useful book for seeing how language, image, illustration, etc. can be applied in sermons.

—A.R.A.

WHERE IS CALVARY? by Rev. L. T. Pearson. Henry E. Walter, Worthing, 1967. Pp. 32. 40c.

The author has spent many years in the Holy Land and has conducted numerous touring parties from the United Kingdom. During World War II he spent some time as the Warden of the Garden Tomb about which this small book is written.

The author advances the usual arguments to suggest that the Garden Tomb (uncovered in 1867) and the nearby hill are the authentic sites of the Empty Tomb and Calvary.

The author contends that the Church of the Holy Sepulchre cannot be the authentic site but merely a memorial of it.

Everyone who visits the Garden Tomb will readily acknowledge that what we see there is what the Gospel narratives present to our mind's eye. Whether you accept the author's reasoning to go beyond this and accept it as the actual site of the Crucifixion and Resurrection is another matter.

The photographs and maps in the book are useful and the author's emphasis is upon the saving work of Christ and not just upon an archaeological discussion as to which is the authentic site.

—B.G.J.

BIBLE FOR CHILDREN: Volume One, by J. L. Klink. Burke Publishing Co. Ltd., 1967. Pp. 313. \$4.60.

This beautiful narrative of the Old Testament has been planned by both author and artist, to convey the spirit of the scriptures through prose, verse, song, drama and illustration.

Dr Klink clearly knows how to relate the story of the Bible in an imaginative and interesting manner. There are poems, songs, stories and plays which would appeal to children of all ages.

The black and white illustrations by Piet Klaasse are arresting and provocative, and form an integral part of the story.

I have rarely seen a more suitable Bible for children today, or one that is as attractive in its presentation. I warmly recommend it to any who are considering giving a Bible to a child, and look forward with great interest to the publication of the New Testament story, in a second volume.

—Alison Dain.

OBJECT LESSONS FOR CHILDREN, by Luther Cross. Baker Book House, U.S.A., 1967. Pp. 99. \$1.50 (U.S.).

The stories selected, though typically American in language and approach, can be easily adapted for use in Sunday School or beach mission work.

The book contains several ideas, and the lessons are presented in a striking manner. A very useful section on children's sermon techniques has been included.

—Alison Dain.

SOME LIGHT ON QUEER CHRISTIANS, by David R. Smith. Rule Books, 1967. Pp. 106. 60c.

David Smith, a Free Church minister in Melbourne, defines a Queer Christian as "A church-attending person who speaks as if he is a genuine believer, but who, because of his behaviour, doctrine, style of worship, attitude towards others, and approach to God and God's Word is different, strange, eccentric, questionable and odd."

He briefly describes a wide range of peculiarities, his purpose being to enable the pastor to recognise these when they come to his notice, and so take appropriate action to restore the erring one to biblical truth.

—A.R.A.

SHORT NOTICES

MARTIN LUTHER AND THE REFORMATION by A. G. Dickens. Hodder and Stoughton, London. 1967. Pp. 184. \$1.90.

Professor Dickens has made another distinct contribution to the "Teach Yourself History" series. A sympathetic study of both the man and the movement which will make interesting reading for Protestants who wish to understand their Reformation heritage.

A MAP BOOK FOR BIBLE STUDENTS by Frederic L. Fay. Hodder and Stoughton, London, 1967. Pp. 64. 55c. An excellent collection of black and white maps which are clear and uncluttered. Best substitute for Reed's atlas which is now out of print. Highly recommended for all Sunday School and day school teachers.

ARCHAEOLOGY OF THE NEW TESTAMENT by R. K. Harrison. Hodder and Stoughton, London, 1964. Pp. 141. 80c. Another fine production in the "Teach Yourself Series." A good introduction to the light thrown on the New Testament documents by archaeological investigations.

THE HILL OF THE CROSS by Marcus L. Loane. Oliphants, London. 1968. Pp. 159. 8/6 (U.K.).

This is a paperback reprint of Vox Crucis, first published in 1956. Its publication early in Lent is most timely. A rich mine of material for study and preparation of addresses.

QUIET TALKS ON PRAYER by S. D. Gordon. Fleming H. Revell, U.S.A. 1968. 6/ (U.K.).

Gordon's "Quiet Talks" series should need no introduction. This is a classic on prayer which deserves the widest possible circulation.

Please mention "Church Record" when replying to our advertisers.

LENTEN THOUGHTS

Did He know how much we would fail Him,

The millions yet unborn;

In those last few weeks He walked this earth

With sorrow that could scarce be born.

For He said 'I will not leave you comfortless'

And 'My love I will leave with you'.

The shame was ours — He took once for all,

And we have not yet, let that be so.

But it's twice ten hundred years

Did He know? Did He know!

The field is the World wherein good seed

Are His Kingdom's children,

And angels of the Son of Man

Shall gather of His Kingdom.

Blessed are the merciful, the meek and pure in heart.

Blessed the seekers of righteousness and who suffer for this fact.

Christ said ye cannot grow one hair nor add one inch of height,

And, where your treasure is, there will your heart be also.

Sadly, yes, He knew. He knew.

'Let your light so shine before men they see your good works

And glory your Father in heaven.'

Hugh Latimer cried, from the flames of the stake—

'Today we will light such a candle,

By the grace of God will never go out.'

Are we aware of this unquenchable flame?

Do we know? Do we know?

Dorothy M. Evans.

10,000 HOMES VISITED

THE proposed development of the Macquarie area in Sydney, N.S.W. has given rise to an exciting ecumenical movement.

Churches of many denominations have combined to form the Macquarie Inter-Church Council. Member Churches include Roman Catholics, Methodists, Presbyterians, Anglicans and Congregationalists.

The Council has organised a team of 200 visitors which called at every home in an area bounded by Terry's Creek, Lane Cove River, Buffalo Road and Blaxland Road.

The object of the survey was to distribute details of the Churches in the area, to issue an invitation to attend Easter Services at any Church, to determine the denomination and particular needs of people within the area.

Information collected will be used to assess the future role of the Church in the Area.

UNIVERSITY.

The survey will assist in assessing the need for a Community Centre which could be required to serve the Macquarie University and the proposed residential development of adjacent areas.

Chaplaincy facilities are needed in close proximity to the campus. An Ecumenical Com-

munity Centre would be a place to which students could come for counselling, personal services and group activities, which may not be provided within the University.

Specialised services in the form of marriage guidance, community aid and social services information could be provided for the community in general.

ECUMENICAL SERVICE.

Congregations of all Churches in the Macquarie Inter-Church Council combined in an act of faith and worship on Sunday, March 24.

The service was held in the North Ryde High School Hall and ministers of all churches participated.

The guest speaker was Professor Fred Chong, Professor of Mathematics at Macquarie University.

The act of worship marked the opening of the survey which took place during the two-week period March 24 to April 7.

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THE DAY OF THE CROSS IN JERUSALEM

Continued From Page 1

is usually approached through the famous St. Stephen's Gate. The original pavement of the fortress now lies many feet beneath the narrow roadway which marks the route of the Via Dolorosa or Way of Sorrows.

During my visit to Jerusalem I went to the building which is in the care of the Sisters of Zion. With other members of our party we descended several flights of steps until we were standing on the actual pavement of the Antonia Fortress.

As St John tells us in Chapter 19 of his gospel, "When Pilate heard those words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement. There they were, these huge, smooth stones, which were grooved to prevent horses from slipping and there were fairly deep gutters to carry away the rain."

Some of the stones had markings made by the soldiers for their games. Matthew tells us in his gospel "When the soldiers had plaited a crown of thorns they put it upon His head and put a reed in His right hand and they bowed the knee before Him and mocked Him saying 'Hail, King of the Jews!'"

We all stood in silent meditation as we looked upon one of the most impressive places in the Holy Land. There is sound warrant for identifying this place with the scene of Christ's suffering at the hands of the rough soldiers who made sport of the Son of God.

THE DILEMMA

The Gospel narratives describe Pilate's unsuccessful efforts to evade the issue of giving a just verdict concerning Jesus.

Pilate knew the evil motives which prompted the leaders of the Jewish Church to seek the death of Christ. He said quite plainly that Christ was innocent of anything which could justify Rome's displeasure. He tried to get rid of the matter by referring it to Herod Antipas who also happened to be staying in Jerusalem at that time. He tried to get the mob to accept Jesus as the Passover Prisoner whom the Governor released as an annual gesture of goodwill.

He tried every dodge and stratagem but all to no avail. What had begun as a simple open-and-shut case was assuming alarming proportions. The situation was getting beyond the Governor's control.

In mounting alarm and almost in desperation Pilate asks the question, the personal implications of which preachers have reiterated down the centuries, "What shall I do, then, with Jesus who is called Christ?"

The crowd, egged on by the chief priests, had no doubt about their answer to Pilate's question. "Let him be crucified!" they shouted.

Still the obstinate Pilate seemed to hesitate. The stubborn Governor was giving Caiaphas and his henchmen some anxious moments. It was still not quite certain that he would give in to their pressure.

At this point the Jews launched their most telling shaft: "If you let this man go, you are not the Emperor's friend: whoever makes himself a king speaks against Caesar."

This was too much. Pilate's self-interest was involved and he could not stand against that kind of blackmail. His resistance crumbled completely. "Take him, he said, and crucify him; I find no fault in him."

They took Jesus and led him away. And he, bearing his cross, went forth unto a place called the place of a skull which is called Golgotha and there they crucified him."

MODERN PROCESSION

Every Friday afternoon at 3 o'clock in Jerusalem a crowd of people gathers in the spacious courtyard of the Moslem college of Al-Omariyeh, which stands on the Antonia Fortress area. These people will join in the procession which follows the traditional Via Dolorosa or Way of Sorrows leading to the Church of the Holy Sepulchre. Visitors from many countries join in this procession which slowly advances through the narrow streets of the Old City.

To participate in the procession was a moving experience. Most of those taking part appeared to be sincerely interested in its religious significance and were not just "doing" another tour. As we moved off, the amplified Moslem "call to prayer" from the nearby minaret mingled with the chants of the Christians. As the procession moved along the narrow streets, the average citizen of Jerusalem took little notice of it as he went about his own affairs.

There was the Jordanian policeman questioning a rough-looking fellow who was loudly protesting. There were the shopkeepers busily selling their goods. The carpenter and the bootmaker scarcely looked up from their benches. Perhaps it was rather like this on that first Day of the Cross when the Son of God went forth to bear our sins in his body on the tree.

Men become so immersed in their daily pursuits that nothing can break in upon their busy self-centred activities.

The Via Dolorosa Procession ends at the Church of the Holy

Sepulchre which encloses the traditional site of Calvary and the Tomb of Joseph of Arimathea in which Christ's body was placed after its removal from the Cross.

CHRIST CRUCIFIED

Crucified between two criminals, taunted by his remorseless foes whose ferocity pursued him to the Cross itself, Jesus Christ refused to allow the hatred of his enemies to overwhelm him. "Father, forgive them," he prayed as they drove in the nails, "they know not what they are doing." If they had known, what difference would it have made to these men who crucified the Lord of Glory as part of the day's work?

Jesus commissioned the faithful John to take care of Mary, his mother. He responded to the cry of the Repentant Criminal with the answer: "today you will be with me in Paradise."

The terrible cry of desolation, "My God, why have you forsaken me?" was wrung from his lips but it was followed by the words of peace: "It is finished." "Father into thy hands I commend my spirit."

Joseph of Arimathea (a secret follower of Jesus and a member of the Sanhedrin) now summoned sufficient courage to ask Pilate for permission to take Christ's body and to lay it in his own prepared tomb and the ancient Church of the Holy Sepulchre encloses this tomb.

GOOD FRIDAY

Good Friday seems an inappropriate title for the Day of the Cross. Its events leave Caiaphas and Pilate in control. Evil on the throne, truth on the scaffold. There is nothing good about that. Most people are fascinated by the events of this day. We understand the cross-current of human emotion and character failure which it so starkly reveals.

Good Friday cannot be understood unless we see it against the background of Easter Day. Does God care about our moral striving? If He does, can He make his "caring" effective in this kind of world? These questions require convincing answers, because if the Cross on Calvary is the end of the story, Christ's personal moral victory over his enemies would have meant no more for us than an inspiring example of heroic martyrdom.

EASTER DAY answers the questions which Good Friday asks. It is as preachers of the Resurrection that the Apostles first became aware of their world mission to preach the Good News of the Gospel and that is why the Day of the Cross can be called Good Friday.

The Cross was the meeting-place between sinful men, blind, rebellious, evil and their loving Father whom Christ revealed. The Cross was the place of conflict, suffering and victory.

Death on the Cross did not overtake Jesus and trap Him unaware. He went to meet it and bore it because it was the Father's will.

RESCUE OPERATIONS

Christ crucified and risen is Good News. It is God's rescue operation saving men in the midst of their need. "God was in Christ reconciling the world to Himself." The New Testament writers insist that what Christ accomplished on the Cross does take away the guilt of sin, and that sin cannot be removed in any other way. That is why the Cross of Christ is central.

Christianity is a realistic religion and faces the fact of sin. Man prefers to think that salva-

tion comes from what he does to earn it. Christianity asserts that salvation comes from outside man namely from what Christ has done. "The gift of God is eternal life" and this gift is so costly that Christ had to die on the Cross to secure it for us.

Emil Brunner expresses the contrast between Christianity and the non-Christian religions at this point thus: "In the non-Christian religious man is spared the final humiliation of knowing that the Mediator must bear the punishment instead of man himself."

The love of God and the righteousness of God are great New Testament themes. That central cross, flanked by the two crucified criminals, shows how both the Divine righteousness and the Divine love met on Calvary.

THE AUSTRALIAN CHURCH RECORD

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

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

Mainly About People

REV. ERIC HAMPSON, a graduate of Rhodes University, South Africa, has been appointed Archdeacon of the West and rector of Mount Isa, North Queensland.

REV. GRAHAM JEFFERYS, curate of St. Michael's, Wollongong (Sydney), was married to Elizabeth, elder daughter of the REV. GORDON and MRS. GIBBER, of St. Alban's Rectory, Belmont, N.S.W., on March 9, at St. Alban's Belmont, by the Archbishop of Sydney.

RIGHT REV. NICHOLAS ALLEN, Bishop of Kuching, a see which includes Sarawak, Brunei and part of Indonesian Borneo, has resigned as from October 31. He will become Assistant Bishop of Worcester from November. He is 59. Before his consecration in 1962 he was Provincial of the Society of the Sacred Mission in Adelaide.

MR JOHN YOUNG, of Melbourne, was made a deacon in Christ Church Cathedral, Darwin, on March 24, by the Bishop of the Northern Territory.

REV. ROBERT J. DONNELLY has been appointed Senior Chaplain at the Mission to Seamen, Port Melbourne.

MR GEOFFREY EVANS was made a deacon in St. James', Dandenong (Melbourne), on March 24 by Bishop G. T. Sambell.

"CHRISTIAN MATRIMONIAL AGENTS" CONFER

(Tokyo) — "Hunting for husbands is a difficult task for Christian girls," commented an experienced matchmaker in Japan, as members of the Family Life Committee of the National Christian Council (Kyodan) conferred with "Christian matrimonial agents" from various denominations.

The committee, which is concerned with the education of young adults who want to establish Christian homes, knows the problems young people face in finding Christian partners and realises the need to make effective use of these "agents," who are mainly volunteers from among church women.

In almost every Japanese denomination, there are a few small committees for this purpose. For instance, the Kyodan has a committee in each district. In the Episcopal Church there are "Isaac and Rebecca" groups. The Evangelical Lutheran Church deals with the problem in its department of social welfare.

These committees make out a card for each client and arrange a meeting date. Yet most committees are now unable to make adequate arrangements because they have more girls than boys — the rate being as high as six to one.

"Generally speaking, Christian girls want to marry Christians, but Christian boys do not necessarily want Christian girls because they are optimistic about the possibility of their partners becoming Christians," was one observation.

EPS, Geneva.

REV. GORDON GLANVILLE MOTT, formerly rector of St. John's, Penhurst (Sydney), died in the Repatriation Hospital, Concord, on 23rd March. Two sisters are Mrs. F. Langford-Smith and Mrs. K. Langford-Smith.

REV. BARRY MAXWELL, curate of St. Paul's, Wahroonga (Sydney), has been appointed locum tenens for six months at St. Luke's, Miranda, while the rector, Rev. Russell Fowler, is overseas.

REV. W. R. DOWELL, formerly Senior Chaplain, Missions to Seamen, has been appointed Vicar of Christ Church, Brunswick (Melbourne), from March 13.

REV. J. D. SANSOM, vicar of Holy Trinity, Kew, has been appointed vicar of St. Agnes', Black Rock (Melbourne), as from June 19, next.

REV. JOHN BILSBORROW was commissioned in St. Paul's Cathedral, Melbourne, on March 25 as Home Secretary of C.M.S. for Victoria.

THE MOST REV. HAROLD E. SEXTON, Metropolitan of the Province of British Columbia, Canada, has resigned as Metropolitan but will continue as Bishop of British Columbia, the see which he has occupied since 1935. He was ordained in 1911 by the Bishop of Ballarat and is the only Australian who is a bishop of a Canadian see.

REV. NICHOLAS STACEY, controversial rector of Woolwich, London, has resigned to become deputy director of Orfium. Last year Mr Stacey opened a licensed bar at his church in connection with his youth activities.

REV. MALCOLM MCKENZIE has been appointed Master of St. Mark's College, University of Adelaide. He has been chaplain of the College for the past four years. He is a graduate of Trinity College, Melbourne.

REV. L. R. JUPP, rector of All Souls' St. Peter's (Adelaide), has been appointed rural dean of the Eastern Suburbs in place of the REV. S. A. MAINSTONE, who has resigned.

REV. B. R. JONES, rector of St. Bede's, Semaphore (Adelaide), has been appointed rural dean of the Western Suburbs in place of the REV. W. C. S. JOHNSON, who has resigned.

REV. ALAN G. DUTTON, of the diocese of Melbourne, has been appointed A.B.M. Secretary for the diocese of Adelaide.

REV. RON and MRS BUTLER and family sail for Paraguay, South America, for the South American Missionary Society on May 29.

MR KEVIN BEWLEY, the pioneer S.A.M.S. missionary from Australia, has been obliged to resign as from June on account of ill-health. He has been 12 years in Argentina.

REV. K. D. WILSON, rector of Bombala (Canberra-Goulburn), has been appointed rector of Juncie from April 1.

REV. ROBIN FOWLER, formerly of New Guinea, and who has been a student at A.N.U., has been appointed curate of St. Paul's, Manuka, Canberra.

MR and MRS HERBERT KENNETT, formerly in charge of the B.C.A. Hostel at Broken Hill, have been appointed to the Bungaribill Boys' Home, Tumbarumba (Canberra-Goulburn) from March 16.

The Bishop of Ballarat has appointed the following canons of Christ Church Cathedral: REV. G. A. BROWN, rector of Warrambrook; REV. D. STEWART, rector of Colac; REV. A. P. L. RUTTER, rector of Camperdown; REV. C. Y. CRACKNALL, rector of St. Peter's, Ballarat.

VENERABLE HUGH GRYVAN, rector of Mildura (St. Arnaud), was inducted to the parish to St. Arnaud on March 19.

CANON W. A. REID, rector of St. Arnaud for the past six years, has been appointed rector of Charlton (St. Arnaud).

VENERABLE JOHN BURNETT, rector of Swan Hall (St. Arnaud), has been appointed archdeacon of the Murray (formerly the archdeaconry of Mildura).

MR GEORGE B. BROWNE was made a deacon in St. Andrew's Aberfeldie, by the Bishop of St. Arnaud on March 2. He will continue studies at Ridley College.

MISS PAULINE MCCANN left Sydney on Sunday, April 2, for the island of Tanzania, where she will resume her position as Headmistress of the Girls' Secondary School. Dr. Guy and Mrs. Timmis depart for Tanzania on Tuesday April 16 to rejoin the staff at the Hombolo Leprosy Centre.

THE AUSTRALIAN CHURCH RECORD

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

No. 1411 — April 18, 1968

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

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

Price 10 cents

THOUSANDS RESPOND TO CRUSADE'S CHALLENGE

MANY thousands of people responded to the Gospel invitation as the Crusades came to their climax in Perth, Adelaide and Brisbane. Eyewitnesses sent their stories to the Record of the impact of the Crusades upon the crowds who attended and they all hold high hopes for the continuing effect of the Crusades on the life of the church and the community.

Rev. Bryan F. Hall, rector of St. Alban's, Perth, W.A., said:

The predominance of young people at the Leighton Ford Crusade in Perth was notable, especially on "Youth Night," when delegations from many church schools joined others to hear a fine and relevant address to modern youth on "David and Goliath."

Despite the indifference of the Press and the cold weather, attendances were good, totalling about 60,000. Almost 2,000 people responded to the appeals, over a quarter of whom were Anglicans.

Archbishop Appleton is planning a service in the Cathedral on April 28, to which all these folk will be invited. A further follow-up program is planned

when the Rev. Lance Shilton of Adelaide will hold two teaching meetings and an evangelistic Guest Service in May. This will take place at St. Alban's, Highgate, whose rector and people have been actively involved in the Crusade throughout.

At the Archbishop's personal request, the final meeting of the Crusade was marked by a challenge to Christians to re-dedicate their lives to Christ, signifying this intention by standing in their places. The response was most encouraging.

The Leighton Ford Crusade has made a very considerable impact in Adelaide. Over 50,000 attended the Wayville Showgrounds and there were over a thousand inquirers.

Strong support was forthcoming from the Church of England

in Adelaide and at least 25 parishes were involved in some way.

It is to the credit of the Bishop of Adelaide that while he did not actively support the Crusade and was the only bishop in the four capitals concerned not to do so, he refrained from the open hostility which a few have had for the Crusades.

At the University of Adelaide, Leighton Ford was met by dozens of paper planes. But after the merriment subsided, he was given close attention. At the University of Bedford Park, there was rapt attention and he was closely questioned about political issues, particularly Vietnam.

OPPOSITION

At both universities there was strong and organised opposition by the Humanist Society but many inquirers remained behind for counselling.

At Wayville, the second highest number of inquirers have called themselves Church of England. Churches who have a follow-up program in operation will benefit greatly from the influx of new, dedicated, Christians.

From Brisbane, the rector of St. Stephen's, Coorparoo, reports particularly on the meeting on Friday, April 5, addressed by Dr Billy Graham:

The Archbishop of Brisbane gave a fine lead to the Crusade on Friday, March 28, in the Festival Hall. Attended by 6,000 it was the opportunity to introduce the associate evangelist, Dr John Wesley White, who spoke at the Exhibition Grounds from Sunday, March 31, to Thursday, April 4. Up till then about 33,500 attended with 200 inquirers coming forward.

ALBANIA ANTI-CHURCH MOVE

(United Nations, New York). — Albania has officially abrogated all laws dealing with Church-State relations in that country.

Copies of the official gazette detailing the action were made available here. It was adopted by the country's People's Assembly in Tirana.

The action is apparently aimed at delivering the coup de grace to formal religious institutions in Albania. Since churches and religious bodies no longer exist, laws covering them are deemed unnecessary.

Tirana Radio claimed last October that Albania had become "the first atheist State in the world." The broadcast dealt with confiscation of Church property by the State, ostensibly in the interests of the country's movement and its ideological purity.

EPS, Geneva.

The Archbishop's address on the Friday night was a great evangelistic appeal sufficient to warm the heart. His oratory, dramatic appeal and enthusiastic personality poured over the packed Festival Hall.

He attended the first Crusade meeting on Sunday, March 31, and was again present last night for Billy Graham's meeting. He will also be at the final meeting on Sunday April 7, to give the Benediction.

The mass media gave a wide coverage to the final service in

Brisbane on the Sunday night when there was an attendance of 65,000 and over 2,000 responded to the appeal.

In N.S.W., thousands of visitors took personal invitations to the Crusade into 950,000 homes in city and country. Landlines will take the Crusades into well over 100 country centres and special trains will bring many hundreds from as far as Melbourne. April 20 to 28 will certainly be a landmark in the history of the mother State of Australia.

NEW DAY FOR CARPENTARIA

WITH the creation of the new diocese of Northern Territory, an area separated from the diocese of Carpentaria, a new era begins for Carpentaria with the consecration of Canon Eric Hawkey as its new Bishop.

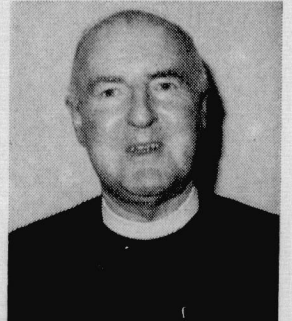
Canon Hawkey spoke about his vast and scattered diocese in a special interview with the Record when he visited Sydney just before his consecration. He will be consecrated on St. George's Day, April 23, in St. John's Cathedral, Brisbane.

He told the Record that this would be the first consecration of a Brisbane man in Brisbane's cathedral for many years. Possibly Bishop Dixon was the last and that was in the pre-war period. The consecration will be at 7.30 p.m. and that too is rather unusual.

Quetta Memorial Cathedral on Thursday Island in the Torres Strait will see an unusual enthronement, by Australian standards.

ORGANISTS?

When someone asked the Bishop-elect about his Cathedral organist, he had to admit that he had neither organist nor organ. But there will be music aplenty. Torres Strait Islanders will be there in force with their



● Canon Eric Hawkey in the Record office prior to his consecration.

of Queensland; and the expanding work in quickly developing industrial centres like Weipa.

The diocese begins about 20 miles north of Cairns and 40 miles north of that city lies Mossman, a town of a few thousand people and the largest mainland town in the diocese.

Much of the bishop's work involves inter-island travel and the bishop-elect is a good sailor and already has visited much of the diocese while A.B.M. Secretary for Queensland. The Torres Herald has now been modified to provide him with a bunk as he travels.

Eric Hawkey is a very robust and active man in his later fifties who will bring to his work administrative gifts and also a deep devotion to Christ and a clear understanding of the vital spiritual role of the church in a rapidly developing part of Australia. Readers will be interested to know that the Torres Islanders are full Australian citizens with voting rights.

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