

## CHURCH RECORD

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## 550 EVANGELICALS GATHER AT MONASH



Aerial view of the campus of Monash University, where the National Evangelical Anglican Congress is being held this week.

All accommodation within and near the Monash University, Melbourne, is fully booked for the opening of the National Anglican Evangelical Congress which is to be opened today by the Governor-General of Australia, Sir Paul Hasluck.

The final service on Friday August 27 will be recorded by the ABC and broadcast.

The congress provides the first opportunity for evangelical Anglicans from all over Australia to meet together and much prayer has been offered for two years that the Holy Spirit may guide these men and women in all their deliberations and that great blessing will accrue to the whole Church.

MESSAGES  
FROM  
CONGRESS  
LEADERS

## FROM THE PATRONS:

As the Archbishop of Melbourne I welcome the National Evangelical Anglican Congress to this diocese. We are honoured and pleased that such a great gathering of evangelicals should be held here.

I am sure that I can speak for the whole Australian Church when I promise that much prayer will be offered for the blessing and guidance of the Holy Spirit on your deliberations which will surely bring benefit and stimulation to the whole Church.

Frank Melbourne  
(Primate).

I welcome the National Evangelical Anglican Congress to be held in Melbourne as a most imaginative undertaking on the part of Evangelical churchmen. It will provide an exceptional opportunity for Christian fellowship, for instruction in the Word of God, for discussion of the issues and problems which confront parish clergy and church people today, and for seeking to understand how Evangelicals can make their most worthy contribution in the life of the Church of England in Australia. I commend the Congress to the prayerful interest and goodwill of all, especially those who have the Evangelical cause at heart.

Marcus Loane,  
Archbishop of Sydney.  
FROM THE CO-  
CHAIRMEN:

We have planned and prayed for this Congress with the conviction that such a gathering would make a significant contribution to the life of our Church. As evangelicals we need to examine some of the contemporary issues and we need to discuss them in a positive fashion. Also we need to let the Word of God examine us lest we become complacent and unconcerned.

As we gather at Monash  
Continued on page 7

Bishop Clements commissions  
eight lay ministers

The Bishop of Canberra-Goulburn has commissioned eight lay ministers to serve in the ACT district of St George's South Woden. They are five women and three men, who are giving leadership in the district, which includes Pearce, Torrens, Farrer and Mawson.

The Minister, Rev. W. J. S. Atkinson, says he is very happy with these appointments and he contemplates nominating others from time to time.

The lay ministers' functions are pastoral and do not clash with the existing team of lay readers or the parish council.

The new ministers are: Miss Laura Harris, Mrs Margaret Kossek, Mrs Betty Bedford, Mrs Margaret Dean, Mr Paul McGavin, Mrs Jan Blank, Mr Bruce Davey, Mr Gordon McCauley.

All are already assisting the Rector in the pastoral ministry in various ways. Miss Harris is a Vice-President and all the ladies are active members of the

Churchwomen's Union. Miss Harris and Mrs Kossek made regular weekly visits to patients in the Canberra Hospital.

Mrs Bedford is Mission Secretary and takes a weekly Confirmation Class at Melrose High. Mrs Dean helps with home visiting and the organisation of the Wednesday Morning Fellowship.

Mr McGavin takes two Confirmation Classes. He is on the 8 o'clock roster of readers and has preached at a Sunday service. Mrs Blank has a special interest in the visiting of elderly people and has undertaken, among other things, to maintain the Parish Cradle Roll and to run the Trading Post. Mr Davey is Sunday School Superintendent, and Mr McCauley is the Branch Leader of the Boys Society.

The appointments are for a period of two years, and may be renewed.

KALGOORLIE  
CANNOT  
CARRY ON

In his report to Kalgoorlie synod on 25th July, Bishop Denis Bryant said that the diocese is no longer viable and was entering into negotiations this month with the diocese of Perth for some kind of closer association.

Four of the six parishes in the diocese were supported by the BCA but both pastoral and financial problems were too great for such a small diocese to carry on alone.



Exterior view of the Religious Centre, Monash University, where NEAC members will meet for worship this week.

Archbishop Loane to launch  
overseas aid fund

The Archbishop of Sydney, the Most Rev M. L. Loane, has written to parishes within the diocese to ask whether they would like to join in an Overseas Relief Fund.

The fund will collect donations for relief in two particular areas — refugees in the Southern Sudan, and refugees in Bengal.

The fund has been planned so that it will not clash with other overseas aid schemes such as Austcare.

It will be administered from Church House in Sydney and distributed through missionaries and

national church workers in the two countries.

Archbishop Loane said, "It is painfully apparent to us all that we live in a world of great and diverse needs.

"The problem of poverty, both inside our country and in the world at large, is brought to our notice by every daily paper we read."

"I have come to believe that we should, as a diocese, try to establish our own means to help with the alleviation of the suffering that exists around us."

The Archbishop has requested each parish in the diocese to consider the proposal and to decide if the fund should be promoted or not in their particular area.

The fund will be launched on October 10.



# NEAC—The Basis of Unity

The nation-wide response of evangelical Anglicans to the call to meet together in the National Evangelical Anglican Congress in Melbourne this week shows the basic Christian unity which we hold dear. Over the past two years this evangelical spirit has been described in many ways and sometimes at considerable length.

Let us once again state the basis of our unity simply and clearly.

The fathers of the Reformation saw this basis as three inseparable links in a chain. They are Christ alone, the Bible alone and Faith alone.

If these three things are kept in the forefront of our thinking this week, we will not be put off by the specious claims that "everyone is evangelical," "all who preach the gospel are evangelical" or by similar statements that are intended to deny that we share these precious things in common.

The World Conference of Christian Youth in Oslo in 1948 had as its watchword, "Jesus Christ is Lord." To the evangelical, Christ alone is our Sovereign Lord. He alone is our mediator. He alone is our Saviour.

Christ is our Great Priest who has made atonement for the sins of the whole world and we need no other mediator or priest and beyond his death as our substitute on Calvary, we need and can have no other sacrifice.

He is the altogether lovely one who by his

incarnate life, revealed God to us. No man can know God except through Christ. Without Christ, men are lost. "No man hath seen God at any time; the only begotten son . . . he hath declared him." (John 1:18). Christ alone!

Just as in the Word made flesh we have had God's revelation of himself, so in the Written Word, the Bible, we have God's revelation of his dealings with man in all ages.

Just as Christ was unique, even though revealed to us as man, so is God's Word unique, even though written by many hands over many centuries. As the Holy Spirit over-ruled in the human conception of Jesus Christ, so he over-ruled and men spoke as they were moved by the Holy Spirit.

The Bible only is our rule for life and faith. The words of any man must stand or fall by it. Despite the many attempts to misrepresent his meaning, the words of William Chillingworth in the seventeenth century will arouse a ready response in evangelicals — "The Bible, the Bible only is the religion of Protestants."

Show us a man who loves the Word, makes its constant study his delight, its preaching his joy, who lives by it and who loves to study it with others and you have shown us a fellow-evangelical.

So precious is the Bible to us that in this Congress, we have brought a man 12,000 miles so that we might sit at his feet as he expounds it to us each day. For 400 years the Thirty Nine Articles have maintained the supremacy

of the Holy Scriptures in the Church of England and we will not yield this supremacy by any means.

"The entrance of thy word giveth light." The Bible alone!

The key to the understanding of the Scriptures from Genesis to Revelation is the doctrine of justification by faith only. By faith alone.

Hebrews chapter 12 makes it plain that the Old Testament saints were saved by faith in Christ alone. In the New Testament, the preaching of Christ who died and rose again was for the sole purpose of bringing men into a saving relationship with Christ by trusting him as their sin-bearer. No man has ever been saved, except by faith in Jesus Christ alone.

In apostolic times, men gave up their wealth and power, were baptised, partook of the Lord's Supper, worked hard, sacrificed, worked within and for the visible church, and yet were lost. Today, neither denomination nor right belief nor sacrament nor position in a denomination can save a man eternally. He is saved by Christ alone.

So great and so unique is the effectiveness of the one offering of Christ on the Cross for the sin of all, that any attempt to add to or detract from salvation by "faith only" is to trample underfoot the precious blood of Christ.

"The just shall live by faith." Faith only! Here, brothers and sisters in Christ, is the basis of our unity. Christ only, The Bible only. Faith only.

## LIGHT THROWN ON CRUCIFIXION

RECENT ARCHEOLOGICAL FINDS IN ISRAEL

In the previous issue of "Buried History" brief reference was made to the discovery in Israel of the bones of a man who had been crucified in the first century A.D. Since then the full report, published in the "Israel Exploration Journal," Vol 20, Nos. 1-2, 1970, has come to hand. The information summarised here may be of special interest to our readers.

It was in one of these ossuaries (about 22 inches by 13 inches) that the bones of the crucified man, as well as a child of about four, were located. The casket bore in Aramaic the names, Jehonanan and Jehonanan, son of Hgawi (an unexplained term). The majority of other ossuaries were filled with skeletal remains (four to 10 persons).

Another ossuary bore the inscription "Simon, builder of the Temple." This man obviously was one of those who worked on the temple built by Herod, which was commenced about 20 BC and completed not long before the First Jewish Revolt of AD 66-70.

Although other tombs are earlier (II and III) Tomb I may be dated by this inscription and the pottery found there, between 20 BC (50 at the earliest) and AD 70.

Of the thirty five skeletons identified from the ossuaries five showed evidence of violent death — one arrow wound, two by burning, one by a blow from a mallet and that by crucifixion. All of these and those indicating death through illness had some bones marked by a large, almost circular dark red spot, probably applied prior to re-burial.

### VIOLENT DEATHS

Of the thirty five skeletons identified from the ossuaries five showed evidence of violent death — one arrow wound, two by burning, one by a blow from a mallet and that by crucifixion. All of these and those indicating death through illness had some bones marked by a large, almost circular dark red spot, probably applied prior to re-burial.

Despite a very limited time to treat and study the bones, Dr N. Haas (of the Department of Anatomy of the Hebrew University — Hadassah Medical School) was able to provide a reasonably clear picture of Jehonanan and the pattern of his crucifixion.

Jehonanan was between 24 and 28 when he died. Although it appears there were two crises before and at his birth — one leaving him with a right palatal cleft — he was apparently quite healthy during his life time. About 5 feet 6 inches in height, and with a triangular shaped lower face, robust chin and curved nose, he would have had a reasonably pleasing though wild appearance, according to Dr Haas.

The crucifixion of Jehonanan comes from scratch marks on the right radius (forearm bone), and the ankle bones which were attached to each other by a seven inch iron nail. Also there is clear indication of the fracture of the lower leg bones probably before death and their complete severance after death.

The ankle bones, originally covered with a thick calcareous crust, when cleaned and carefully studied, provided details of the method of crucifixion. The nail had been driven through both ankles (strictly, the calcarean bones), first the right foot and the left foot — as they normally are located adjacent to one another (See illustration). A wooden plaque (washer) was located between the nail head and feet.

### LEGS BROKEN

This information, plus the line of fracture caused when the lower leg bones were shattered by a heavy, direct blow (probably the final "coup de grace," similar to that applied to the two brigands who were crucified with Jesus), in particular the left leg fracture caused by the sharp edge of the cross upright, indicate that Jehonanan had his knees semi-flexed and legs turned sideways. Such an unnatural and difficult posture would require a seat (sedecula) to support the body, preventing collapse but adding to the agony of the victim. In this instance the feet were only loosely attached to the cross as the nail struck a knot in the olive wood upright which bent about two inches into a curve or

hook through the wood of the cross. The sedecula was even more imperative under these conditions.

Also, when the victim was taken from the cross the hooked nail could not easily be removed, particularly as the legs had been broken.

It is clear from the leg bones that the feet had been severed from the body to facilitate removal of the body after several vain attempts to loosen the nail. When the feet finally were removed, part of the olive wood came away with the nail.

Jehonanan's arms also were attached to the cross by means of nails. These had been driven through the forearm, above the wrists, the right radius, the only arm bone sufficiently well preserved for study, showed a small scratch of distinctive qualities.

There was evidence of the initial contact made by the nail, and then the later friction towards the end of the period of crucifixion. It is clear then that the nail was located about two inches above the wrist, between the ulna and radius.

Jehonanan and Jesus. Jehonanan's death quite probably occurred about AD6 when there was a revolt against Rome because of the census of that time (cf Acts 5:37).

Mass crucifixions occurred much earlier under the Jewish ruler Alexander Jannaeus, who executed some 800 Pharisees on one occasion, and again in AD 70 during the Roman siege of Jerusalem. Neither of these fit the dating evidence of Tomb I, so Jehonanan must have perished in the reprisals for the AD 6 revolt, or he was one of the individuals who were crucified under the Roman procurators, as Jesus was under Pilate. Whichever it was, there is no obvious association with Jesus' death.

There also appears to be some differences between the way Jehonanan was crucified and Jesus's crucifixion, although details are not really given in the Gospel accounts.

### JESUS' DEATH

It is known, however, that different methods were used to attach the victim to the cross. But this grim reminder of the horror of crucifixion indicates something of what Jesus, the Son of God, suffered. But it was the suffering itself, by One who did not deserve to suffer, which marks out the purpose of Jesus' death.

He was the One anticipated in Isaiah 53 centuries before. Who bore man's transgressions and died as a sin-offering, an innocent victim in our place. This is the clear message of the New Testament — "Him who knew no sin, He was made sin for us, so that we might become the righteousness of God in Him" (2 Corinthians 5:21).

With acknowledgments to the Australian Institute of Archeology and "Buried History."

# Nicholas Ridley

"Ridley, on one occasion, being tossed about in a great storm, exhorted his companions with these words, 'Be of good cheer, and bend to your oars; this boat carries a bishop who is not to be drowned, but burned.'" records Humphrey, in his book "Life of Jewel," in reference to Nicholas Ridley, bishop and martyr.

Of all the reformers, in the English Church, no one deserves higher place than Ridley. He ranks with Cranmer, Latimer and Hooper as one of the greats of the Reformation in England.

Ridley was born about the year 1500 in Northumberland. He received his early education at Newcastle. From Newcastle he went to Pembroke College, Cambridge, where he had a distinguished academic career.

Bishop Ryle, writing last century, makes the following comment concerning Ridley:

"The beginnings of Ridley's decided Protestantism are wrapped in some obscurity. Like Cranmer, he seems to have worked his way gradually into the full light of scriptural truth, and not to have attained full maturity of soundness in faith at once."

In 1534 he signed the decree against the Pope's supremacy. He became chaplain to Archbishop Cranmer in 1537 and in the following year he was appointed by the Archbishop, to the vicarage of Herne, in East Kent.

It was here that he read Rutnam's treatise on the Lord's Supper. He made a careful examination of the Scriptures and the early church fathers. His studies led him to entertain grave doubts of the truth of the Romish doctrine of the Lord's Supper. These doubts were shared with Cranmer and both he and Cranmer publicly declared their objection to the doctrine of transubstantiation.

In 1540 Ridley became Chaplain to Henry VIII. In 1541 he was made Prebendary of Canterbury and in 1545 Prebendary of Westminster. He was nominated Bishop of Rochester in 1547. In 1550 he was made Bishop of London and in 1553 was nominated Bishop of Durham. This last change in position, however, never took place.

From the time he became bishop, Ridley became engrossed in first establishing and then consolidating the reformation of the Church of England.

He played a major role in the compilation of the Book of Common Prayer and the Thirty-Nine Articles.

He greatly influenced the young King, Edward VI. At Ridley's suggestion, the King founded 16 grammar schools and the well known St Bartholomew's Hospital in London.

Fox, in his "Acts and Monuments," makes the following comments concerning Ridley.

"In his calling and office he so travelled and occupied himself by preaching and teaching the true and wholesome doctrine of Christ, that never good child was more singularly loved of his dear parents than he of his flock and diocese. Every Sunday and holiday he preached in some one place or other, except he were otherwise letted by weighty affairs and business. To whose sermons the people resorted, swarming about him like bees, and coveting the sweet flowers and wholesome juice of fruitful doctrine, which he did not only preach, but showed the same by his life, as a glittering lantern to the eyes and senses of the blind, in such pure order and chastity of life, that even his enemies could not reprove him in any one iota thereof.

"Besides this he was passively well learned. His memory was great, and he of such reading withal, that of right he deserved to be comparable to the best of his age, as can testify as well as divers his notable works, pithy sermons, and sundry disputations in both the universities, as also his very adversaries, all which will say no less themselves.

"Besides all this, he was wise of counsel, deep of wit, and very politic in all his doings. How merciful and careful he was to reduce the obstinate Papists from their erroneous opinions, and by gentleness to win them to the truth, his gentle ordering and courteous handling of Doctor Heath, late Archbishop of York, being prisoner with him in King Edward's time in his house one year sufficiently declareth. In fine, he was such a prelate, and in all points so good, godly, and ghostly a man, that England may justly rue the loss of so worthy a treasure."



Rev Keith E. Neve is vicar of St. Paul's Fairfield in the diocese of Melbourne.

Ridley was not a prolific writer. The many demands made upon his time and energy did not allow for much literary activity.

His writings consist chiefly of short treatises against transubstantiation and image worship; conferences with Latimer and Bourne; a disputation held in 1549, about the sacrament; disputations and examinations at Oxford, held shortly before his martyrdom; injunctions to the diocese of London; and thirty-five letters chiefly written during his imprisonment.

The Parker Society's edition, or Ridley's Injunctions to the diocese of London of 1550 contains the following extracts.

"It is enjoined, that no minister do counterfeit the Popish Mass in kissing the Lord's board; washing his hands or fingers after the Gospel, or on the receipt of the Holy Communion; shifting the book from one place to another; laying down and licking the chalice after the Communion; blessing his eyes with the sundrie thereof, or paten or crossing his head with same, holding his forefingers and thumbs joined together toward the temples of his head, after receiving the sacrament; breathing on the bread of chalice; saying the Agnus before Communion; shewing the sacrament openly before distribution, or making any elevation thereof ringing of the sacring bell, or setting any light upon the Lord's board. And finally, that the minister, in the time of the Holy Communion, do use only the ceremonies and gestures appointed by the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the Popish Mass."

Following the death of Edward VI, Mary assumed the throne of England. A large number of reformers suffered savage reprisals during her reign. Ridley was among those who were martyred. On October 16, 1555 at Oxford, Ridley died a painful death at the stake. He and Bishop Latimer died side by side.

As the flames began to engulf them, Latimer was heard to cry out, "Be of good comfort, master Ridley, and play the man, we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

# On my path

In these days of highly developed technical skills, the Christian must not be left behind. Good enough is not good enough . . .

Churches and other Christian groups can do with a whole lot more of objective appraisal. We simply must see how we are doing. Or whether we are getting across.

One very useful exercise is to try and put yourself in the other fellow's place, and see how our witness strikes him. Maybe it doesn't strike him at all; it could be way off target.

Skill, wisdom, tact, keen edge — all these are musts for the witnessing Christian of the seventies. And may I say here, that if you are not a witnessing Christian, there must be something wrong. Get it put to rights, and then get into this joyous business of sharing your faith and spiritual experience with your fellows.

Now, skill is a great thing — but it is only half the story. Flawless technique must never be an end in itself.

Many of us are too shy or inhibited to mention the name of Jesus Christ, or the plain facts of His gospel. We will speak of the church, or Christian teaching, or right conduct, helping your neighbour and so on; and these subjects, of course, may play their part. But it should not stop there.

More than one person has said to me, if only I had known the plain facts of the gospel; if only someone had encouraged me to

make a decision for Christ. So don't be inhibited by that inhibiting old bugbear, British reserve! Perhaps you are shy, or sensitive, and you don't want to hurt people's feelings. You won't hurt them if you have love in your heart as you speak — or write — for Christ.

Maybe when next you write to that friend of yours, or relative, you could share something of your experience as a Christian. Of course, nobody in their senses

By Margaret

would lay down the law or be dogmatic or preachy.

It is one of the functions of the Holy Spirit to impart to us wisdom and tact and gentleness: as He makes Jesus real to us, so we are enabled to make Him real to others.

If you find it hard to put into words, hunt around in Christian bookshops for the best tracts and keep a supply handy. You will be amazed at the opportunities which God gives when we really seek to witness.

Don't let the hidden persuaders worry you: if you can't beat 'em join 'em! And with the best goods in the world.

## THE BIBLE SOCIETY



Extends prayerful greetings to all delegates and visitors attending the National Evangelical Anglican Congress.

The opportunity is taken to affirm that:

"The sole purpose of all Bible Society activity is—and always has been—to provide men, in intelligible and convincing speech, with the record of 'the wonderful works of God.' Basic to all the scholarly pursuits incumbent on the translator of Holy Scriptures, underlying all the technical skills employed by the printer and binder, and warming the heart of every man who shares the finished book with his friends and neighbours, is an evangelical zeal which will not allow him to be idle as long as there is one man on earth who has not heard the good news of the Gospel of our Lord Jesus Christ. It is this concern for the redemption of the world . . . for the whole life of the whole man in the whole world . . . that permeates the work and witness of all those concerned with the Bible Society movement."

This concern has moved the Bible Society to publish Scriptures in several hundred languages for Anglican missionary areas.

The prayers and generous support of all Christian people are urgently needed so that the Society may continue this unique service to the whole Church of our Lord Jesus Christ.

"We have a great deal to thank God for in the Bible Societies, who are faithfully carrying out their ministry; who are forward looking, who are meeting the situations that are arising and will arise in the world."

(Bishop Chandu Ray, Canberra, June, 1971.)

You are invited to contact the Bible House in your City, or write to:

The Commonwealth Secretary,  
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St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to "St. Luke's Development Fund."

C. R. JAMES,  
Chief Executive Officer.



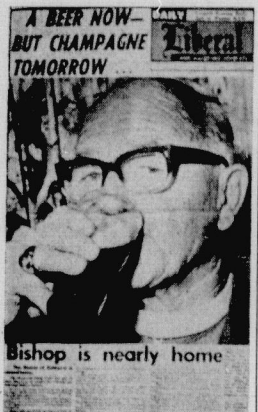
## Notes and Comments

### The Bishop's walk and bad P.R.

The Bishop of Bathurst's 130-mile walk from Dubbo to Bathurst at the end of July received maximum coverage on press, radio and television, almost all of it good.

Some \$60,000 was added to the fund to complete All Saints' Cathedral at Bathurst which is to be opened in October.

But few Christians will have anything but regrets that Bishop Kenneth Leslie allowed himself



Front page of Dubbo Liberal.

to be photographed drinking beer. We hope that he was as embarrassed as many of his own people were to see the picture given a front page spread in the Dubbo Liberal on July 23.

Beer drinking is not a side of the national character that any Christian can take pleasure in. A whole train of evils flows from the unsavoury position we won as the world's third largest consumer of beverage alcohol. The Bishop must know what they are. Certainly his clergy do.

Community leaders have a solemn responsibility to set high standards and to give the finest example, especially to young people who are constantly being pressured to join the ranks of "social drinkers."

We believe that total abstinence is the best kind of example Christians can set. Bishop Leslie and lots of other Christians do not share our view. But the Bible sets limits on Christian liberty and this picture goes far beyond them.

## MORAL ISSUES & PROTEST — HARD TIMES FOR SOME DIOCESES — A STAND AND A FAILURE TO STAND

### It's about time we took a public stand

No wower, the Bishop of Coventry has asked rural deaneries to consider forming vigilante teams in an effort to counter what he calls "the tidal wave of obscenity and pornography that is sweeping through our land." We thought for a moment he was talking about Australia.

The decision of the South Australian courts to prevent the staging of "Oh Calcutta!" must have been influenced by the strong action against it led by Rev Lance Shilton. He had plenty of detractors, even among ministers.

But he took a stand for public decency and thousands supported him.

Nude and obscene shows in Sydney and Melbourne have met with little Christian protest. In Sydney, the N.S.W. Council of Churches have always given a lead and they have had some notable successes. But Christians don't seem to care. They don't see how this foul tide is contaminating the whole of society.

Perhaps they have got used to it and consciences no longer respond to the evil stimulus?

Television shows invade the privacy of our homes with a torrent of blasphemy and God's name is in common use as an expletive. An Anglican dean who has been in the news visited Melbourne recently and a press statement reportedly included "what the bloody hell."

Just how much are we being seduced by the growing use of blasphemy? When did we last ring a radio or television station or write to the manager objecting to the blasphemy they use when they invade our homes?

## SEVEN LEAN YEARS AHEAD

For many parts of Australia, the years of economic plenty are well and truly over. The recession in our vast rural areas has hit many thousands of families disastrously.

The effects of the rural recession are already being felt in probably half of the Australian dioceses. The government is going to give farmers \$3,000 to rehabilitate and retrain themselves for other occupations as they get off the land.

We have to go back to last century to find a comparable situation. A few dioceses will continue to be reactivated by the mineral boom which gives promise of being a long-term situation.

A few country bishops have already sounded warning notes. Bishop Kerle of Armidale has

Churches have lots of, energetic young people. Perhaps we need to get them steamed up about this evil tide to the point where they will demonstrate with posters etc. outside theatres, sponsoring companies, radio and television studios and newspaper offices.

Here is a vast field for activity. The demonstrations will be given

### A Christian Moratorium

A picture in a Newcastle daily showed Rev Bill Childs and an impressive line of other ministers marching in the July Moratorium demonstration. The news item said that they were so put off by the obscene shouts of other marchers that they fell out of the ranks and went straight to the final meeting point.

That was a most commendable sort of protest. Couldn't we join ranks for organised protests in other areas where Christian social action is necessary?

There is so much happening in our own country that is offensive to the Christian conscience that if we decided to make public protest, we'd have less time to pull notes out of the eyes of other nations.

There is a rapidly awakening conscience in Australia over our neglect of the Aborigines. But what kind of life are we to offer

them if we don't do some revolutionary things to make it worthwhile sharing it with others?

A true Christian Protest Movement with its grass roots in local congregations and making local protests on an organised and well-publicised basis is overdue. Most of the current movements which call themselves Christian merely seek the names of a few "Revs" and with monotonous regularity show concern about two or three political issues.

Henry IV thought "Paris is worth a Mass" and became France's king. Archbishop Cranmer and other Anglican bishops refused the Mass and died because they saw it struck at the very heart of our biblical faith. As much as we all desire closer understanding with other Christians, it will never come about by giving any kind of tacit approval to the most blasphemous of all medieval superstitions, the Mass.

Numbers of dioceses are beginning to find themselves in such a missionary situation in Australia. If the situation is to be dealt with, it will require ministers of far greater dedication to Christ and possibly of greater physical and emotional stamina.

It is going to be a time of testing, these coming years of adjustment. That the Church of God will come out of it triumphantly we do not doubt.

### Division of Dioceses

It is quite possible that Sydney synod will have before it in October ordinances bringing a step closer the setting up of a separate diocese of Wollongong, establishing its boundaries and providing for the election of its bishop. Synod members should proceed with caution.

It has generally been accepted in recent years that it would have been wiser not to have established some of the dioceses that were set up this century. Anyone who has worked in any of the smaller dioceses in rural areas is aware of the constant struggles to maintain even a small diocesan administration and the consequent financial burdens which the small number of parishes have had to assume.

A high price is being paid for diocesan independence and for what it was hoped would be better pastoral oversight. Part of this price has been undue weight has had to be given to the parish and diocesan struggle to keep alive financially, to the weakening of missionary and evangelistic endeavour.

Four large dioceses have in the last few years looked hard at the problem of the large diocese, and the possibility of division. These are Sydney, Melbourne, London and Oxford.

It could be urged in synod that the passing of these ordinances does not make division irrevocable. The argument is without weight because it could undoubtedly be urged later that synod had implicitly agreed to division by passing them.

Synod must give full weight to the wishes of the Anglicans in the area and it must not fail to weigh the question of final division from the viewpoint of the whole diocese and the cause of Christ for which it must also speak.

### Support for Archbishop's courageous stand

Christians who regard their faith as the most important thing in their lives and who appreciate that it takes courage for a public figure to stand firm to his convictions will understand Archbishop Loane's refusal to attend the celebration of the Mass at the installation of Sydney's Roman Catholic Archbishop.

He has publicly expressed his goodwill and his prayers for Archbishop Freeman. Twice in recent years he has prayed personally with the retired Archbishop, Cardinal Gilroy.

Goodwill and friendship does not require that one's deepest personal convictions should be forsaken. Such a course of action would win plaudits from the press and from the uncommitted crowds. But it would cause deep sorrow to the chief pastor and to many in other Protestant denominations who love and respect him because he has always cared more for Bible truth than for popularity.

Henry IV thought "Paris is worth a Mass" and became France's king. Archbishop Cranmer and other Anglican bishops refused the Mass and died because they saw it struck at the very heart of our biblical faith.

As much as we all desire closer understanding with other Christians, it will never come about by giving any kind of tacit approval to the most blasphemous of all medieval superstitions, the Mass.

### The Canon is not a pope

I wish to correct three errors which were made in my letter (ACR 29 July).

Firstly I want to make it clear to your readers that my letter had no title and that the one which was printed was entirely the choice of your newspaper. If any inference had to be made concerning a title I would have agreed to only "Prayers for Dead."

The addition to this of "And a new Pope," suggests something that I never intended.

In fact when I said, "Does Canon Robinson intend to declare himself Pope?" I meant that I had never heard him make such a claim, nor did I think he would claim such a stupid thing.

The point I wished to make was that your article suggested that the "Church Record" believed Canon Robinson's interpretation of the Bible to be infallible, which is what I queried.

Secondly, my fifth paragraph must have seemed unintelligible to your readers with the omission of "do not." The point I questioned was whether your claim that 50-60 per cent of Anglicans were evangelicals, could be supported by factual evidence.

I do not doubt that an inference could be made to support this claim from census figures, but this is a true assessment.

Thirdly, "meddle" appeared instead of "middle" in my second-last paragraph.

May I just add that despite the inference your newspaper made from my letter I was not intending to attack anybody personally, and was merely calling for a review of traditional arguments in the debate of prayers for the dead.

Graham Doyle, St. Barnabas' College, Belair, S.A.

(ED. NOTE — The letter published on 29 July was an exact reproduction of the content of the letter Mr Doyle wrote.)

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## LETTERS

### Way forward for R.I.

I must write again because of replies to my letter of 22/4/71. It seems some have misunderstood me. I am not advocating complete withdrawal but change to observe two principles.

(1) That only those suitably gifted teach youth. It is foolish and unbiblical to think that all have this gift.

It is not just a matter of prayer and preparation (Miss Whittaker, July 15) and training (Rev G. Gerber, May 20), important though these are.

Not all are evangelists and teachers (the task requires both) and we can delude ourselves we are. Perhaps open discussion with Christian youth in the class prepared to be honest may be a guide. Citing examples of success

only highlights this principle.

(2) That youth have a real choice. St Paul may have gone regularly to the market place to preach but I do not imagine that he would have had state authorities round up groups and force them there for his weekly instruction.

Having Scripture as an elective subject or putting our weight behind voluntary groups such as ISCF seems to me to be the way forward.

(Rev) D. W. Holland, Manly Vale, NSW.

### Archbishop and Mass

A letter appeared in the Sydney Morning Herald recently by Gerard Wilkinson, under the title "Two Archbishops." The obvious place to submit a reply is that paper, but as I find it so difficult to succeed in that quarter, I thought that perhaps you might assist.

The Mass at Christ Church St Lawrence was not performed in accordance with the instructions laid down in the Book of Common Prayer. Its legality, therefore, is questionable. Ritual Notes details instructions for this form of service, but what is its authority?

Mr Wilkinson said that "transubstantiation never had any serious hold in the Anglican Church." Was not this a major issue when the reformers introduced the 1662 Prayer Book and abolished the 1554 edition?

He goes on to say that this doctrine "has been quietly but definitely dropped in most of the Roman Church." Has there been an official statement from the Vatican to this effect? Assuming the affirmative, just where does this place Papal Infallibility?

Selection of the word quietly would seem to indicate that it was dropped, without announcement, hoping that it would pass unnoticed. The noble and stout-hearted would admit the mistake by official statement.

Encyclicals and other instruc-

### EVENING PRAYER NOT DEAD

I was interested in your comments on the Adelaide Church Guardian's recent article on the "death" of Evening Prayer. Whilst it is true as you assert, that "hundreds of parishes" find it still very much alive, I would like to suggest that most of these would fall within the Evangelical Tradition, and that therefore the size of congregations at Evening Prayer depends not upon the evening's TV program but upon the type of theology which they have been taught.

It ought to be added that Evangelicals not only have the full weight of the theology of the English Reformers (who compiled the Prayer Book) on their side, but also the history of the Church of England.

Until just over a hundred years ago the distinctive worship of Church of England people was not Holy Communion, but Morning Prayer — many people in the mid eighteenth century only came to the Lord's Table three times each year, not because they were negligent, but because the Word and Sacrament were not set over against each other as has happened since.

(Rev) T. C. Milton, St John's Church, Biggenden, Q.

### Baptism

May I commend to those readers who, like myself, are concerned about the efficacy of Baptism, the two excellent articles entitled "The Holy Spirit and Baptism" by Dr K. Parratt of ANU, in the "Expository Times" of May and June? They are both penetrating Biblical studies. "Expository Times" is published by T. and T. Clark, Edinburgh.

(Rev) A. D. Deane, Croydon, NSW.

(More letters page 6)

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### Minor liturgical disaster

Not long ago I attended a minor theological and liturgical disaster at St Michael's Pro-Cathedral, Wollongong. I do not entirely blame St Michael's for it.

The annual service for churchwardens is also held in other centres. Why a disaster? Let me remind those who were there and share with those who weren't there what happened . . .

We started with the hymn, "Spirit Divine, attend our prayers." And make this house Thy home; . . .

With a large, predominantly male congregation, I looked forward, with others, to an enjoyable time of song. To my disappointment however, by the end of the first verse it was evident that some 95 per cent of the congregation were as baffled as I was in their attempts to accompany the organ and I decided to salvage what was left of the hymn by concentrating on the words. What were we asking God? Oh, yes, we were asking God to come and live in the pro-cathedral, according to the first verse of the hymn, though in the last verse we became more vague and asked Him to live in a "lost world"!!! Is it really surprising, when we sing such ambiguous hymns, that many people still do not understand that "the most

High does not dwell in houses made with hands," Act: 7:48? The hymn over and the archdeacon addresses the congregation . . . "Brethren, from earliest days the Church has thought fit to appoint officers for the better management of its affairs and to provide adequate assistance for the minister in his pastoral work . . ."

My hackles began to rise. How anyone familiar with the Bible could write or tolerate such a misrepresentation of New Testament truth is beyond understanding. There is no room in New Testament understanding for one man (the minister) as a leading figure who is assisted by others. All are to use the gifts of the Spirit for the common good.

The General Confession which followed was good for my soul as was the Prayer for Pardon and the Lord's Prayer.

Hope was rising in my breast as we came to the Psalm until I heard we were to chant it!!! Once again I found myself amongst the 95 per cent unable to cope. If I was breathing hard

when I sat down it was not from the effort of singing. Would the reading of the first lesson soothe my ruffled spirit? It might well have done so had it been read in the language of the day instead of that of 350 years ago.

I glanced ahead at the order of Service . . . Surely not! Was a predominantly male gathering really going to be asked to sing "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For he hath regarded: the lowliness of his handmaiden. For behold, from henceforth: all generations shall call me blessed . . ."? They were!

Before departing in peace, may I share with you the thoughts of one of the churchwardens present . . . "One thing I look forward to at the churchwardens service, is singing. I can really let myself go when amongst a lot of other men, but after this . . . I give up!"

Is this really the best that can be offered a congregation of churchwardens in the 1970s? (Rev) John Collins, Jamberso, NSW.

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For further information please contact Mrs Hurcomb, 103 Bathurst Street, Sydney. Phone 61 6136.

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## More LETTERS from page 5

### Kalgoorlie's problems

Careful observers of the Anglican Church in Western Australia will not be surprised at, but will commend, the recent statements of Bishop Bryant on the position of the diocese of Kalgoorlie.

Changing times and personnel have merely left old problems deeply embedded. As a diocese Kalgoorlie has never been viable, and courage and optimism have not made it so.

My memory does not go back to Bishop Goldsmith, but I will remember the later years of the long and lonely episcopate of Bishop Elsey who had a great influence on my life and early vocation. He and other country bishops, more like the early Celtic bishops than the occupants of urban sees, undertook arduous journeys as rural pastors and evangelists. The Church owes so much to many of her country bishops who have tackled, and are still tackling, virtually impossible tasks.

In 1940 during the early months of the war Bishop Elsey went into Northam Camp as an army chaplain. When Bishop Muschamp came to Kalgoorlie he was also Assistant Bishop of Perth and Archdeacon of Northam. This shows one frank recognition of the problem at that time.

When Bishop Bryant was consecrated he brought to the task abounding energy, courageous enthusiasm, and buoyant optimism. It seemed as though an irresistible force was about to hit an hitherto immovable object.

We have watched at times almost with bated breath to see what was going to happen, and whether it would move. Now it seems that, in spite of Bush Church Aid Society and nickel (Thank God for both), sadly after all it has not really moved.

It does not need a long argument to show that the position always has been, and still is, difficult.

What is best to be done is a big question and a weighty responsibility which rests on other shoulders than mine.

But if it is legitimate for a Western Australian country priest of twenty-four years standing who has come from the Western Australian laity to express an opinion which arises out of a life-time's thought and experience I would hope that a long overdue administrative overhaul from the top down and the bottom up is not far in the future.

That viable and effective administration is undoubtedly secondary to basic evangelism and pastoral care is not a valid reason why the former should be neglected and allowed to frustrate the latter.

(Rev) B. P. Wrightson, Northam, WA.

### Help to revise P.B. collects

Some time ago the Liturgical Commission of the Church of England in Australia published a version of the collects of the Book of Common Prayer in contemporary English.

These collects have been widely used, especially in connection with "Australia '69" — nearly 900 copies have been sold — but there has been very little "feedback" from those who are using them.

As I have been asked by the Liturgical Commission to undertake a further revision of the collects, I should be most grateful if those who are using them (especially for the daily offices) would send comments and suggestions to me as soon as possible.

In particular, we should like to know whether the ending "through all eternity" should be replaced by "now and forever."

(Rev) John R. Bleby, The Rectory, Balhannah, S.A., 5242.

## STUDENT REVOLUTION AND ALL THAT

News release: IVF; central office of the Australian fellowship of evangelical students, August 1971.

It's only a column inch of news. Back page. No, you might be lucky — page 4. Anyway that's where you find it.

The item about the student strike, the takeover, the occupation — threatened only of course. It's all so very old hat. And that student paper. Same old obscenity. Hardly worth reporting. But some reporter's got his inch. Suddenly it's TV coverage, the demo. It's big time revolution, for real, man.

Tucked away in academia, in our 120 tertiary communities of from 200 to 20,000, there are disciples, followers "of one Christ," or is it "christos"? They did not always know in the days of Cornelius Tacitus and Suetonius and it's the same now. But they're there: intellectual vocations of the genus whose vocation is for their grey matter to work overtime, thinking, rethinking, cogitating, tense, fierce, hard.

Then comes speaking, writing, expounding, arguing, testifying, inextricably bound up in a welter of controversy, debate, proclamation and defence, criticism and preaching.

They also research specially the life of the first great disciple to stand in relation to Jesus of Nazareth as they do today: Paul. They get all caught up in academia as he did; they find successes and scars as he did.

It's all a bit mundane. Funny in its way. Solid slog week after week. But there is no other

by Ian Burnard

society carrying on so persistently, operating in the diverse sections of the academic communities and finding regular converts.

The IVF, an Australian fellowship of evangelical students, comprises 70 responsibly governed autonomous student societies on over 70 campuses in the Commonwealth.

There are 4 million students in our tertiary world. Is there another missionary society working in a field like it where there are 400 full time officers offering

200 seminars weekly, courses, lectures, tutorials, etc., supported by several thousands of members, you don't hear much about it.

It's not hot media, no, not cool media — frankly it's difficult to classify it. But whatever media class it is, it is authentic biblical Jesus-Christ-identifying witness: Ever yourself considered the Man who had all the mechanism you have for exploiting his fellows but who didn't, and who when challenged to expose his identity chose death as the means of solving that identity?

No wonder those modern academic disciples aren't heard much of. But they're there all right.

### Crossword Prizes

Book prizes for Bible Crossword No 38 have been posted to Miss Daphne Robey, Burnie, Tas, Mrs A. L. Webb, Warrong, NSW, D. R. Delaney, Woonoan, NSW, and Mrs E. Coulter, Leongatha, Vic.

## Books

### N.T. SURVEY

A SURVEY OF THE NEW TESTAMENT, by Robert H. Gundry, Zondervan, 1970, 400 pages.

This notable volume seeks to introduce the reader both to the fruit of biblical criticism and to the message of the text of the New Testament. It would serve as excellent preliminary reading for anyone about to undertake a diploma or first degree in theology.

In Part 1 Dr Gundry

sketches the political, cultural and religious ethos of the Roman Empire in the first century AD. Thereafter, he takes each of the books of the New Testament in turn, presenting first the storm centres of academic debate — the "synoptic problem," questions of authorship, etc. — then the main themes of the text. The Gospels are treated first individually then harmonistically.

The book is attractively presented; photographs of archaeological sites are liberally supplied. Each chapter concludes with questions probing the relevance of the subject-matter for today. Some may find the writer's attitude to critical questions a little too conservative, the harmonistic treatment of the Gospels superficial.

Andrew Daunt-Fear.

## English Parliament

HISTORICAL STUDIES OF THE ENGLISH PARLIAMENT (2 vols.) ed. E. B. Fryde and E. Miller. Cambridge University Press, 1970. 387 and 350 pages. £1 (U.K.) each vol.

The parliaments of the States and the Commonwealth of Australia have been modelled on the English Parliamentary system. One difference of course is that whereas we have a written constitution in this country, that of Great Britain has (like Topsy) just grown.

Volume 1 deals with "origins up to the year 1399," and Volume 2 goes on from the end of the 14th century to the year 1603. The first volume has an introduction by editor Miller and then 13 essays by different authors all of which have previously been printed in various historical and legal publications.

Volume 2 has an introduction by editor Miller and then follows 10 different essays. Both volumes have good editorial notes, select bibliography and indices. The

type and format are alike good and as we should expect from this publisher the price is very reasonable. The review copies are paperback but both volumes are available in cloth.

Churchmen will find much of interest in the Reformation period, and any good reference library will want to have these books on its shelves. The whole work is one of real scholarship as all the contributors are very competent in their particular fields.

G. E. Hayles

## A beautiful volume

THE AUSTRALASIAN SKETCHER, 1880. Heritage Publications, Melbourne 1970. 232 pages. \$19.50.

This beautifully produced volume, prepared by a photographic process and printed in Hong Kong, reproduces the 1880 numbers of the illustrated magazine,

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

A PLEA FOR EVANGELICAL DEMONSTRATION by Carl F. H. Henry, Baker, 1971. 124 pages. \$US3.95. Dr Henry's thesis is that the social crisis today is so acute that Bible-believing Christians must stand against the culture in majestic witness to the holy commandments of God. A sensitive Christian conscience must openly confront intractable social injustices. This is a deeply disturbing book and is essential post-NEAC reading.

REASON TO BELIEVE by Harry Dean. Hodder Christian Paperbacks, 1971. 93 pages. 80c. William Barclay commends Dean's feeling for people who live in a generation which makes belief more difficult. His 15 chapters which handle the questionings and difficulties of agnosticism, atheist and believer, squarely face the issues and deal with them from his own and others' experiences and from very wide reading. Excellent for bookstalls.

THE SOVEREIGNTY OF GOD by A. W. Pink. Banner of Truth Trust, 1968 reprint. 160 pages. UK5s. Conditions today call for a new examination of God's omnipotence, God's sufficiency and God's sovereignty. In a thoroughly systematic way, Pink defines sovereignty by chapter, relates it to creation, salvation, human will, prayer, etc. Selling for less than a dollar in Australia, this book should be closely studied by every preacher, evangelist and Christian worker.

## THE CURRENT PLIGHT OF PREACHING

THE THREAT AND THE POWER by Hans-Joachim Kraus. John Knox Press. 107 pages. \$3.95.

At a time when the usefulness of the sermon is under fire, Kraus affirms that it is the most important part of worship.

His study of the current plight of preaching attacks the humanising of God found in Bult-

mann, Eberling, Kasemann, Robinson, Tillich. Rather than a God whom we experience inwardly, says Kraus, there is an absolute God who approaches us from outside. God makes things happen in the church in worship — especially in preaching.

Kraus follows Luther in asserting that we must start with God who speaks, not with men who receive God's word.

His plea is that we must have a new awareness of the authority of the Word and the threat it poses to our self-assurance. "The power and authority of preaching can work only where weak and poor men, who are under attack, live in fear and trembling before the divine majesty."

B. E. Hardman

TRAVELLING IN by Monica Furlong. Hodder & Stoughton, 1971. 119 pages. \$3.55.

When Monica Furlong wrote "With Love to the Church," she said what she had to say with passionate earnestness and a clarity born of prophetic concern.

"Travelling In" is a book very different in style and purpose. The staccato style makes much greater demands of the reader's intellectual effort; quotations from an exceptionally wide range of authors makes one wonder (despairing of the narrowness of one's own reading) whether after all it is an anthology; apparent discontinuity of the chapters prompts the question: "Is this a collection of essays?"

And yet, after a second reading, one feels that the author has contributed a worthwhile psychological and spiritual insight into the problems of the Christian journey.

C. E. W. Bellingham

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## MESSAGES FROM CONGRESS

Continued from page 1  
ash, please pray that God will stir us up — it is all too easy to subscribe to forms and yet lose the very heart of our evangelical message.

Alan T. Kerr.

The Congress promises to be a new experience in the life of the Australian Church. Whilst it will make theological statements which will not be acceptable to all, its objective is to express the authentic Gospel in the context of today. There are no political overtones, it is a study conference in the best traditions of Evangelical fellowship.

Clive Kerle, Bishop of Armidale.

GUEST SPEAKER:

"As a half-Australian myself, I am keenly looking forward to the privilege of being with you all next week at NEAC in Melbourne, which should be a focus for drawing together Christian leaders from different parts of Australia and a stimulus to renewal for the Church. Let us, therefore, pray that the Congress may catch alight and that its impact be felt far and wide."

(Canon) Michael Green, St. John's College, Nottingham.

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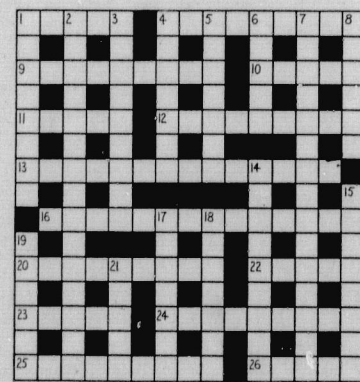
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## BIBLE CROSSWORD No. 39

We will give a book for the two nearest entries to Bible Crossword No. 39, which should reach this office not later than September 5. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- my cause and redemption; give me life according to thy promise! (5) Ps 119:154
  - Immediately after the tribulation of those days the — — — — — darkened, and the moon will not give its light (3, 4, 2) Mt 24:29
  - He shall not come into this city or shoot an arrow there, or come before it with a shield — — — — — siege mound against it (2, 4, 2, 2, 1) 2 Ki 19:32
  - How many of my father's — — — — — servants have bread enough and to spare, but I perish here with hunger! (5) Lk 15:17
  - — — — — he who reads aloud the words of the prophecy, and blessed are those who hear (7, 2) Rev 1:3
  - And this — — — — — that God gave us eternal life, and this life is in His Son (2, 3, 9) 1 Jn 5:11
  - For in him all the fullness of God was — — — — — and through him to reconcile to himself all things (7, 2, 5) Col 1:19
  - You — — — — — that it was said, "You shall not commit adultery" (4, 5) Mt 5:27
  - On the day of Judgment men will render account for every careless word they — — — — — (5) Mt 12:36
  - When the priests had — — — — — the trumpets, Joshua said to the people, "Shout" (5) Jos 6:16
  - Great is — — — — — Lord; give me life according to thy justice (3, 5, 1) Ps 119:156
  - — — — — came to him and knelt before him, saying, "Lord, if you will, you can make me clean" (5) Mt 8:2
  - — — — — he who reads aloud the words of the prophecy, and blessed are those who hear (7, 2) Rev 1:3
  - And this — — — — — that God gave us eternal life, and this life is in His Son (2, 3, 9) 1 Jn 5:11
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- DOWN**
- but as for you, go and — — — — — the kingdom of God (8) Lk 9:60
  - Owe no one anything, — — — — — another; for he who loves his neighbour has fulfilled the law (6, 2, 4, 3) Rom 13:8
  - But he who did not know, and did what — — — — — beating, shall receive a light beating (8, 1) Lk 12:48
  - for they — — — — — because they disobey the word, as they were destined to do (7) 1 Pe 2:8
  - Naomi also said to her, "The man is a relative of ours, one of our — — — — — kin" (7) Ru 2:20
  - When the Son of man comes — — — — — glory, and all the angels with him, then he will sit on his glorious throne (2, 3) Mt 25:31
  - but each person is tempted when he is — — — — — by his own desire (5, 3, 7) Jas 1:14
  - But when they heard it, they went away, one by one, beginning with the — — — — — and Jesus was left alone with the woman (6) Jn 8:9
  - We have not — — — — — this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ (4, 3, 2) 1 Co 9:12
  - all the people rejoiced at all the — — — — — things that were done by him (8) Lk 13:17
  - whoever exalts himself will be humbled, and whoever humbles himself will be — — — — — (7) Mt 23:12
  - Have nothing to do with that righteous man, for I have suffered much over him — — — — — a dream (5, 2) Mt 27:19
  - every sound tree bears good fruit, but — — — — — trees bear evil fruit (3, 3) Mt 7:17
  - Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" (5) Lk 23:46



## From a Macquarie St. surgeon

**GOD IS GOD** by John Hercus. Hodder and Stoughton, London, 1971. 221 pages. \$1.30.

Dr Hercus, Sydney eye specialist, elicits the Christian teachings underlying the exploits of Ehad, Barak, Gideon, Jephthah, Samson, Micah and the Levite.

The biblical accounts are dramatised and embellished with vivid and extravagant details.

Dr Hercus' theme is that complete self-surrender to God in every detail of life is the only real solution to all personal problems.

The book's racy, conversational style and "pop" language will ensure for it a "gas" rating from many young "mods." Others will probably find the reconstructions credible though occasionally shocking.

John L. M. Dooley

**THEOLOGICAL INVESTIGATIONS, Vol. VI**, by Karl Rahner, S. J. Darton, Longman & Todd, 1969. 417 pages. 70s (UK).

This volume is subtitled "Concerning Vatican Council II" and is part of an eight-volume collection of theological writings by this noted Jesuit theologian. The papers collected in this volume cover a number of topics on which Vatican II expressed itself and provide, therefore, a useful commentary on the theological perspectives of the Council.

Rahner is no theological innovator and as an exercise in making Tridentine theology applicable to the present day the book makes interesting reading (esp. the chs. on Scripture and Justification).

B. L. Smith

**SOLDIER SAINT**, by Bernard Watson. Hodder & Stoughton, 1970. 249 pages. \$4.90.

The biography of George Scott Raiton, William Booth's first lieutenant, who is credited with the infusion of military ranks and regimentation into the Salvation Army.

The book presents a hard, harsh view both of Raiton and the Salvation Army. Raiton was the pioneer in North America, South America, and Europe, and imposed hardships upon himself which seem beyond reason or necessity.

Tension which developed with the General and within his family make this an unhappy book.

Walter Spencer.

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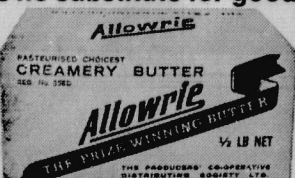
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## CYBERNETICS AND EVOLUTION

THE CREATION OF LIFE, A cybernetic approach to evolution, by A. E. Wilder Smith, Harold Shaw, Wheaton, 1970, 269 pages.

This is a book in the creation/evolution theme with a difference. It does not follow the traditional lines of the debate, but, as the sub-title indicates, approaches it from the standpoint of cybernetics (one of the newest of the sciences).

Those not knowledgeable in the field of cybernetics need not tune out, because this is not an unduly technical book, and it is certainly a significant one and eminently worth reading.

The basic argument is that

"the intense study of matter today has brought us to the position where we have to assume some sort of reality and direction outside (or pervading) matter" (p.142). "The universe begins to look more like a great thought than like a great machine" (p.175) in the words of Sir James Jeans.

Nature left to herself moves towards death rather than life, in the direction of decomposition rather than synthesis, of a decreasing order rather than an increasing order.

## C.M.S. MOVES AHEAD WITH HALF-MILLION BUDGET

(APS) The Church Missionary Society of Australia early in August adopted a record federal budget at its Federal Council meetings.

When this budget has been finally distributed among the branches it is anticipated that the society will be raising an overall budget of \$500,000.

This will be the largest budget ever accepted by CMS. The rising cost of living in East Africa and other parts of the world has rapidly increased the cost of supporting missionaries in Asia and Africa.

It was reported to the council that in 1966 the cost of supporting a missionary family in Tanzania was approximately \$2,500. Today the cost of maintaining the same family would be approximately \$5,000. CMS will appeal to Churches to increase their support of the society's budget to meet this latest challenge.

It was also reported that significant and urgent opportunities for missionary service were being presented to it from many parts of the world.

Strong appeals for staff have been received from East Africa, Iran, Afghanistan, Nepal, as well as other parts of Asia. CMS work among Aborigines in the Northern Territory is in the process of development, it was reported, and additional staff is needed there.

During its meetings the Federal Council undertook a radical review of missionary policies, methods and recruitment. A special session of the council was devoted to missionary interest and concern among young people. Rev N. A. Flower, the NSW Youth Secretary, addressed

the council and answered members' questions.

The society accepted 17 new missionaries who will serve in many different parts of the world in a variety of categories ranging from theological teaching to agricultural and medical work.

The meetings were chaired by the Archbishop of Sydney, The Primate, the Most Rev Frank Woods, who is a vice-president of the society, also attended.

The question of Aboriginal land rights was discussed and it was resolved that the society should actively co-operate with other bodies concerned with the rights of Aboriginal communities in Australia.

## C of E work in Rhodesia

Last year the Church of England in South Africa reported that people in Rhodesia had made moves to set up Church of England congregations in that country. Bishop Stephen Bradley of the C.E.S.A. sent us this report on his recent visit to congregations in that country.

Last Saturday the Registrar and I flew from Cape Town to Salisbury to meet the newly formed Church Council there. We were impressed to find a group of men who, besides their "church" work, take an active part in the Graduates Christian Fellowship, New Life for All, and Youth for Christ.

Two members of the Rhodesian Regional Council motored up 180 miles from Fort Victoria, and drove back there the same night. They came to meet us for discussions, but took the opportunity to bring a carload of young people for a YFC rally in Salisbury. That same afternoon we were taken to inspect the site (1.8 acres) on which they plan to build their church.

Sanctions have compelled the Rhodesians to develop both faith in God and also a diversity of skills. One church warden, a telephone executive, has obtained licences as master-builder, plumber and electrician. He has offered to build church, hall and rectory, and believes that he can do so at a saving to the church of 40 per cent.

At present services are held in homes and halls. We went to a scout hall for service at 9.30 (as we had to fly south at midday). The hall is well-equipped and stands in big grounds, but the ordinary Sunday congregation can barely fit in, and a move to larger premises is essential. Some regulars motor in 40 miles — a round trip of 80 miles every Sunday.

## Student witness

STUDENT WITNESS AND CHRISTIAN TRUTH, by Robert M. Horn. Inter-Varsity Press, London, 1971. 79 pages. UK 4s 7d.

Robert Horn deduces from Scripture the principles governing fellowship and activities within student Christian groups.

He treats the nature of love, priority of the gospel, inclusive and exclusive limits to fellowship, student witness and practical issues. Doctrine and demeanour, arguments and attitudes must all come, he says, from Scripture.

He claims that a place exists for student Christian unions apart from local churches, their purpose being evangelism, teaching, fellowship and prayer, their basis the total acceptance of the biblical gospel.

A fundamental book for all Christian groups.

John L. M. Dooley.

## SHORT NOTICES

**THE GOSPEL ACCORDING TO ST JOHN** in the RSV by J. C. Fenton. New Clarendon Bible, Oxford, 1970. 221 pages.

Another finely produced volume in the NT series under the general editorship of H. F. D. Sparks. A concise but scholarly commentary, enhanced by many illustrations.

**RING OF TRUTH** by J. B. Phillips. Hodder paperback 1970. 188 pages. 45c. A cheap way of acquiring this great modern classic for 45 cents. **TORTURED FOR CHRIST** by Richard Wurmbrand. Hodder paperbacks 1970. 192 pages. 45c. Half a million copies of this have been sold and the price will make it a favourite for church or club bookstalls. **BEHOLD A PALE HORSE** by Joe Musser. Zondervan, 1970. 140 pages. \$US3.50.

A prophetic novel which looks at the great climactic struggle in Palestine through the eyes of three modern journalists as though it had really taken place. **PLEASE DON'T STRIKE THAT MATCH** by Fran Johnston. Zondervan, 1970. 133 pages. \$US3.50. A moving description of the tensions, illnesses and disasters that strike a missionary family living in Paris. **THE ROADS OF GOD** by John W. May. Baker, 1970. 79 pages.

**SUSI.50**. Easter devotions in which Christ is followed on many roads. Good material.

**SPLINTERS FROM MY GAVEL**. Confessions of a judge by Allen W. Harrell. Zondervan, 1970. 93 pages. \$US95c. Judge Harrell shares Christian insights gained on and off the bench. **SPRINGBOARDS FOR DISCUSSION** by John H. Bratt. Baker, 1970. 143 pages. \$US1.25. Scripture-centred discussions on eight topics of wide interest.

**A CELEBRATION OF FAITH** by Austin Farrer. Hodder and Stoughton, 1970. 218 pages. \$4.60. Sermons from the past eight years of this renowned Warden of Keble College, Oxford. **ALL THE CHILDREN OF THE BIBLE** by Herbert Lockyer. Zondervan, 1970. 287 pages. \$US5.95. Dr Lockyer has done it again with another compendious volume which at least is a tribute to his industry and to his knowledge of the whole Bible.

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## Useful for BD

THE NEW TESTAMENT CHRISTOLOGICAL HYMNS, by Jack T. Sanders. Cambridge University Press, 1963 pages U.K. £3.60.

Here we have another very useful addition to the Society for New Testament Studies Monograph Series.

It is divided into three parts. In the first the author identifies and sets out as hymns seven New

Testament passages, with explanations of his choice and the form in which he presents the hymns. There follows a survey of the current interpretations of the passages, especially of John 1:1-11, Philippians 2:6-11, and Colossians 1:15-20.

In the third part the author reaches the conclusion that the New Testament Christological hymns belong to the milieu of the psalmography of the Wisdom School.

This book will be particularly useful to students reading for the University of London B.D.

Dr D. J. Williams

## GUIDE TO WITNESSING

HOW TO GIVE AWAY YOUR FAITH, by Paul E. Little. Inter-Varsity Press, London, 1971. 143 pages. 95c.

Paul Little, Director of evangelism for USA Inter-Varsity Christian Fellowship and speaker at hundreds of University meetings, gives advice on evangelism for today which is practical, biblical and Christ-centred.

Subjects include prerequisites and methods of witnessing, basis of belief, the Gospel and its relevance today, worldliness, faith in action and spiritual growth.

He also deals with personal matters such as quiet time, Bible reading and godly life, and with the commonest questions posed by unbelievers.

A very helpful guide to evangelists and witnessing Christians.

John L. M. Dooley

## Africa—specialised

AFRICAN PERSPECTIVES, edited by Christopher Allen and R. W. Johnson, CUP, Cambridge, 1970. 439 pages. \$16.30.

This book, subtitled "Papers in the history, politics and economics of Africa," is hardly a book for the general reader.

The papers are on subjects that are indeed of interest and concern to those involved in the Christian mission in Africa, but they are very specialised studies.

The first section deals with Islam in the history of West Africa; the second section has a series of papers related to the question of whether such African religious movements as Mahdism and Messianism should be seen to any extent as a reaction to colonialism.

The third and fourth sections include papers on political and economic issues detailed case studies being used to illustrate more theoretical concepts (often Marxist concepts).

Francis Foulkes.

## THE KING'S SCHOOL, PARRAMATTA SCHOLARSHIPS 1972

An examination for the award of entrance scholarships will be held on 24th and 25th September, 1971. All candidates must be under 14 years of age on 1st February, 1972. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.

**Violet Macanish Scholarship**—for boarders or day boys. Covering free tuition, a grant of \$60 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a reduction is also made in boarding fees.

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**Burton B Scholarship**—for boarders, Valued at \$200 per annum.

Applications for the scholarships must be accompanied by an entrance fee of \$2.

Entry forms and full particulars may be obtained from the Headmaster.

Entries close 3rd September, 1971

## WURMBRAND'S SEQUEL

"IF THAT WERE CHRIST, WOULD YOU GIVE HIM YOUR BLANKET?" by Richard Wurmbrand. Hodder, 1971. 128 pages. 90 cents.

This book comes as a sequel to the author's well-known previous book "Tortured for Christ" and contains a good deal of similar material. The cold, hard facts are given without subtlety or much co-ordination. Some of the statements are hard to believe, but at least the reader reaches the conclusion that there must be some truth in them. The book comes as a timely warning to those who might otherwise have a sentimental attitude towards atheistic communism.

Lance Shilton

"HEY! J.C. I'VE READ YOUR BOOK," by Roger Bush. Hodder paperback, 1970. \$1.50.

The idea for this book was the often arresting comment found handwritten in the margins of borrowed books: Its format is a full-page photo left, while on the right there is a small column of Bible text underlined and with comment on the section underlined.

The comment often reads meaning into the text rather than extracting meaning from it, but is usually worthwhile and certainly thought-provoking.

One fault is that the author isn't sure whether to be a clergyman or a pagan. Stimulating.

Don Meadows

## Armidale Bible reading marathon

Christian students at the University of New England, Armidale, NSW, finished a marathon reading aloud of the whole Bible 6½ hours ahead of the scheduled 79 hours on Thursday, July 29.

The Bible reading was organised after the University Union called for a series of "happenings" to brighten up the students' day.

It was directed that the happenings should be diversionary, but at the same time show some initiative.

Forty students began reading the Bible aloud at 9 am on Monday and were rostered to read in half-hour shifts and when they finished in 71 hours instead of the estimated time of 77 hours, they began to read the New Testament again.

"We hoped to show that the Bible is relevant and worthwhile reading in a university," the organiser of the event, Andrew Campbell, a fourth-year rural science student, explained.

"Anyone was allowed to take a turn at reading provided he read with a sincerity and conviction in accordance with our aim."

Another of the readers, Anne King, said too few people took time to read the Bible "so we are giving them the opportunity of hearing it read if they want to."

During the day, to ensure that everyone who wanted to could, the students used the university's amplifying system to get their message across.

"We read the most interesting bits during the day when the students were about," said science student, Danny Wotherpoon.

"At night we read books like Deuteronomy and Numbers which have long lists of names and aren't very interesting."

During the day, when the courtyard was filled with coffee-drinking students, reading was slow and precise. Understandably at night — with an audience of only a night watchman and a few cleaners, the pace was speeded up.

## Helpful study of sects

"RELIGIOUS SECTS" by Brian Wilson, World University Press, 1970. 225 pages. U.K. 35s.

A significant, sociological survey of the sects. Classified under revolutionist, introversionist, manipulationist and thaumaturgical categories the author has developed a helpful phenomenology of sectarianism.

He accepts the historic denominations as the authentic norm but does not indicate why. His treatment of Pentecostalism as a sect is interesting, as is also his view that Methodism in its initial stages was virtually sectarian.

The book raises the whole matter of church history and development seen from a sociological point of view. The promotional principles of modern sects could well be studied by the denominations, as also the appeal to modern man of a predictable and relevant advent of Christ.

**YOUNG READERS' BOOK OF BIBLE STORIES**, by Helen Doss. Abingdon, 1970. 385 pages. \$6.90.

The readers had better not be too young. They are given a relatively straightforward narrative of the Bible's contents, together with historical and cultural background, occasional explanatory footnotes and some notes on sources, date and authorship written from a mildly liberal point of view.

With its large formal, flowing text and arresting illustrations, this book would be interesting reading for a literate upper primary pupil or his parents.

Don Meadows

**DOES GOD STILL GUIDE?** By J. Sidlow Baxter. Zondervan, 1971. 191 pages. US\$4.95.

In a most helpful way the author answers the question posed by the title in the affirmative. This book would be valuable to every Christian; it deals with problems of guidance met at every stage of the Christian pilgrimage. He shows how guidance is not merely a matter of "feeling led," but how Scripture, duty, sanctified common sense circumstances, etc are all part of the divine order. Unreservedly recommended.

Walter Spencer.

Perhaps as never before man is occupied with the eschaton.

G. C. Bingham

## The mature Spurgeon

METROPOLITAN TABERNACLE PULPIT, Volume 32, 1886. Banner of Truth, 708 pages.

Published weekly for 38 years, Spurgeon's sermons circulated 100 million copies. Here is the mature Spurgeon, close to the end of that period. His great power lay in his ability as a biblical expositor.

Here is language that is vivid, pungent, simple. Here are constant flashes of exegetical insight allied with moving pastoral concern. Here is Christ centred personal religion. As Helmut Thielicke recently found, an encounter with Spurgeon can be memorable indeed.

Walter Spencer.

"ANOTHER HAND ON MINE" by W. J. Peterson. Zondervan (paper back), 1970. 228 pages US\$1.95.

The story of Dr Carl Becker of the Africa Inland Mission who has served some 38 years in the Congo. Well written, not over-idealised, the book reads like a novel.

The final chapter deals with the Simba rebellion and the forced exodus of the Beckers. Re-entry into the Congo caps the many and varied triumphs of this unusual missionary doctor.

G. C. Bingham

### ANGLICAN PRIEST FOR VIETNAM

An Anglican Priest is required for appointment as Priest in Charge of the Mekong Mission District of the Diocese of Singapore. The Priest appointed is responsible for the pastoral oversight of the English speaking expatriate congregations in Vietnam and Cambodia, and in particular the congregation of St Christopher's, Saigon. The term of appointment is for two years with the possibility of renewal. A furnished house is provided and extra allowances. Interested priests should write to the Chairman, THE AUSTRALIAN BOARD OF MISSIONS, 109 CAMBRIDGE STREET, STANMORE, NSW, 2058. Before 31st August, 1971 for further details and particulars.

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# Archbishop speaks out at Darwin

Speaking at Darwin during an extensive tour of WA and the NT recently, Archbishop Sir Philip Strong challenged the mass media on attitudes towards the Church and religion and defended the conversion of Aborigines to Christianity.

Sir Philip, formerly Primate of Australia, said that the Christian

Churches were not working to destroy the religious beliefs of the Aborigines. Rather, Christianity was a development of their form of belief and it was the aim of the Church not to destroy, but to bring to perfection and fulfilment, the ideas that had been born in them.

He had not seen a great deal of work on missions but thought a great deal of fine work had been done.

## JOHN CHAPMAN TAKES MISSIONS IN NZ

Sydney's diocesan missionary, Rev John Chapman, will visit New Zealand in September for a month of dialogue evangelism.

From September 10 to October 5 he will engage in dialogue evangelism in private homes, and speak at evangelistic rallies. He will also take the opportunity to explain to church leaders the idea of "dialogue evangelism" — conversation dialogues in private homes with non-churchgoers to communicate the essentials of the Christian Faith.

The itinerary includes three church missions — at St John's, Christchurch, St John Baptist, Latimer Square, Christchurch and Auckland.

While he is overseas, the Rev Brian Telfer will continue to direct the Department of Evangelism and run dialogue missions in Sydney.

## NZ - AN EVANGELICAL LIBRARY COMES TO LIFE

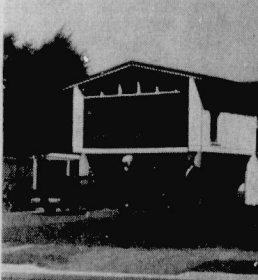
Formerly on the staff of Holy Trinity, Adelaide, Rev Philip H. E. Thomas has now settled in to his appointment as Warden of Latimer House and the W. A. Orange Memorial Library in Christchurch, New Zealand. This is a report of an Anglican evangelical foundation which is new to our region.

The concept of a private theological foundation is not a familiar one in this part of the world. Little is heard of special libraries, less of theological collections. It may even be argued that if a library is hardly seen as an essential public utility in our society, it can hardly be vital to the well-being of the Church of God!

What can be overlooked is that a library is more than a valuable collection of books. It is also a source of information, and ideally, the focus of a community of opinion. Within the Church as within our whole culture, the influence of a library can extend far beyond the people who personally use it.

It was this sort of vision which encouraged members of the Anglican Evangelical Fellowship (New Zealand) to work for the establishment of a library and study centre, somewhat on the pattern of similar English institutions.

Latimer House was opened in Christchurch about two years ago as the culmination of that work. It is controlled by the Latimer Foundation (Inc), a property holding body associated with the AEF.



Rev Canon Richard A. Carson, chairman of the N.Z. Anglican Evangelical Fellowship, the Warden and Rev John Meadowcroft outside Latimer House. The Library is two storeys and the residence is on the right.

Warden's residence attached to the library block. The House is not however intended to be a residential centre, nor primarily a lending library, although books are gladly offered to anyone involved in any theological project.

What about a research program on the pattern of Latimer House in England? "Again it will be a matter of locating the areas of real need and the people willing to tackle them," said Mr Thomas. "The comparison with



Rev John Meadowcroft, a C.M.S. missionary, at work on a commentary on Ephesians for the Church in Pakistan. The Warden, Rev Philip Thomas, looks on.

up to six people, and meetings of 30 to 40 can be accommodated in the main library area.

As a national centre it is anticipated that people from outside Christchurch will use the facilities, staying for short periods in guest rooms in the

Oxford is rather grand, but some good work has been done by members on our local liturgical and union proposals, and I hope we can continue those studies. But beyond this we can provide the resources and information to face some of the really crucial issues the church will confront in the next few years.

Professor Torrance has spoken of the problems of science, language, history, and human need, as posing the essential theological questions for today. These are the kind of issues I'd like us to take up, along with the more obvious ones of church renewal, biblical studies, and mission strategy.

A discussion between theologically trained men, and some Christian science teachers from the University is already breaking interesting ground, and augurs well for the Foundation's plans for future correspondence groups throughout the country. Since his appointment as the first full-time Warden at the beginning of this year, Rev Philip Thomas has found a variety of people using the library: "Students, people finishing thesis work, missionaries on furlough, as well as clergy," he commented, "but we don't intend that this should be a place for specialists alone. I hope that lay-readers, church workers, Sunday School teachers, prospective theologians, or even people who are uncommitted but interested in God, will find this a useful source of inspiration.

With the great need for informed laymen today, I believe we could make a real contribution to the whole church. When people begin to read well, and really get into the ministry of their local congregation, they will quickly see the need for further study opportunities."

Already a monthly "Paperback Forum" and clergy seminars are providing such opportunities. A theological course for laymen is under consideration for next year.

"I believe that evangelicals have something to give to the church today," concluded Mr Thomas, "and I think that Latimer House could give us the opportunity to do so in depth."

That is an exciting prospect for the Church in—and perhaps even beyond—New Zealand. Further information on this project can be obtained from:

The Warden, Latimer House, 101 Waimairi Road, Christchurch 4, NZ.

### New Polish Baptist Church

One new Baptist church was founded in Poland and two new mission stations opened during 1970, according to the Baptist Union of Poland.

Two theological courses were held for pastors, and conferences for church workers in nine districts helped improve their performance of church duties.

## RI UNDER REVIEW IN NSW: VITAL CHANGES COMING

Chairman of the Board of Education of the Anglican diocese of Sydney, Bishop Gordon Begbie, said today that discussions were being held to consider limiting scripture classes in high schools.

He said: "As far as high schools in NSW are concerned useful discussions are going on with the Education Department and the Council for Christian Education in Schools, who represent all the Christian denominations."

"Both have agreed generally to certain guidelines for the future, which would limit the giving of religious instruction to planned seminars, discussion groups and other forms of instruction, especially in the final years of high school students."

"It is agreed that if religious instruction cannot be lifted to a higher level than formal class teaching to crowded classrooms, more harm is done than good. It will take some time to organise

these new approaches in every high school, but it is worth the attempt."

"In a few schools this is already being done, with encouraging results. There is also much to be said for attendance at such classes to be voluntary, especially in the higher grades."

Clergy of the diocese, at a special meeting held in March this year, voted to continue teaching Scripture in both primary and high schools.

## Canberra Hospital not to pay chaplains

Canberra Hospital Board has reaffirmed its decision not to meet the costs of maintaining three full-time hospital chaplains.

The request was made by the ACT Chaplains Advisory Committee.

The committee told the board the chaplains would represent Roman Catholic, Anglican and most Protestant churches.

The deputy chairman, Mr J. H. Peard, said this view had not changed. He favoured hospital-financed chaplain services.

Such chaplains did a vital job. But the chairman, Mr A. Fraser, and board member, Mr G. Walsh, said they opposed the Commonwealth paying such costs.

"I see no reason for this board to support particular religions and this is what it would have to be," Mr Walsh said.

Dr M. Faunce said he also opposed the request, and the board was unanimous in a decision to deny it.

## Church Army reaches 37

The Church Army in Australia celebrated its 37th birthday with a special service in Christ Church Cathedral, Newcastle, on August 1.

It was conducted by the Dean of Newcastle (Very Rev J. N. Falkingham) and the guest preacher was the Army's Training College Officer (Captain F. Clarke).

Other officers from the Church Army preached in parishes throughout the diocese of Newcastle.

## "NEWNESS N.S.W." IN LISMORE

Alan Walker's "Newness NSW" evangelistic campaign received full interdenominational support in Lismore, largest North Coast centre, earlier this month. Archdeacon John Robinson, rector of St Andrew's, Lismore, was a vice-president of the local committee.

Mr Walker preached in St Andrew's on 1 August at 9 am service and the opening rally was the same Sunday in the City Hall. On the Monday, he spoke to a large gathering of ministers of all denominations.

The missionary also spoke to large crowds at local high

schools and the teachers' college. Every night of the campaign, a feature for young people was the Coffee Shop in the City Hall's Cedar Room which followed the main rally in the City Hall. These were largely attended and were used for follow-up and evangelism.

# Jesus never used his full freedom

He observed the religious practices of his day. He went to church. He had no need to go to church. He was in direct communion with his father.

He must have felt the temple services to be rather inadequate. It was like a great author reading the work of a very poor author.

Yet Jesus was willing to read books. He asked to be baptised. He had no need to be baptised. But he saw the crowd go down to the river and he resolved to go with them.

He wished from the very outset to identify himself with that which was beneath him. He refused to separate himself from the people. He insisted on serving during the same hours prescribed for their working day.

He would wear their badge. He would carry a burden equal to theirs, he would do the same

amount of work. He would serve the same length of time.

You will always find Jesus occupying an inferior room to that which he had a right to possess. Have you considered this field for the imitation of Christ? It's rather a novel field.

We often point to Christ as an incentive to fly upward; here we meet him as an incentive to fly downward.

You have moments of spiritual exaltation in which you feel lifted above the crowd. You say, "I don't need to go to church; I

have the Bible message in myself; I have communion with God; I have more light on spiritual things than the poor old parson who occupies the pulpit!"

Very likely you have. But did it occur to you that there are times when you ought to accept less light than your own! Did it ever occur to you that the people may not be ready for the degree of your light, that a less amount may be essential to them!

We ought to be prepared to step downward.

Jesus did! We must share the burdens of those beneath us. "God sent forth his son, born under the law." Galatians 4:4. Jesus never used his full freedom.

What are evangelical educators and academics doing in their field? Among other things they publish journals of education and journals of opinion.

In Australia? Yes for a period of 15 years!



JOURNAL OF CHRISTIAN EDUCATION published three times annually is taken by educators, clergy, and libraries and schools throughout the world. Editor: Dr Anna C. Hogg, Head, Department of Education, Sydney Teachers College. Published by the Australian Teachers Christian Fellowship.

INTERCHANGE published twice annually comprises papers on biblical and current questions such as censorship, poverty and others. It too penetrates into both academia and community. Editor: Professor Edwin A. Judge, Professor of Ancient History, Macquarie University. Published by IVF Graduates Fellowship of Australia.

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## THE AUSTRALIAN BOARD OF MISSIONS VACANT MISSIONARY POSTS

CLERGY	CLERGY	ACCOUNTS CLERK
<b>DIocese of New Guinea: BOIWAIAI.</b> A priest is required for Boiwaiai and district, located on the coast of Papua. It is situated on the coast of Papua. There is a considerable population in the extremely rugged mountains in the district who are waiting to hear the message of the Gospel. The priest appointed must be prepared to do frequent patrols on foot and by small boat. There is a small powered boat for coastal and river travel. A job for a single or married priest. Conditions: Mission rates and conditions. Three year agreement with three months furlough after three years.	<b>DIocese of New Guinea: SELWYN COLLEGE.</b> A priest is required to be chaplain and civility teacher at the Selwyn College, a co-educational secondary school in the Diocese of Melanesia. The school is situated near Honiara, Guadalcanal Island. A single man is preferred, but a married man will be acceptable if his wife can be supervised. Salary \$1,000 p.a. single; \$1,640 p.a. married plus accommodation. Fares paid. Five-year contract with home leave after two years. This post is vacant now.	<b>DIocese of New Guinea: LAE.</b> An experienced senior Accounts Clerk is required for a responsible position in the Diocese Office of the Anglican Diocese of New Guinea. The successful applicant will be responsible for a single man only. The post is for a single man only. The successful applicant will be responsible for the accounting functions of the Diocese office. He would be expected to train indigenous people in office bookkeeping and accounting routines. Conditions: Remuneration \$400 p.a. plus allowances, board and modern accommodation. Medical insurance and fares paid. Three year contract. This is an urgent vacant post. A challenge for a Christian layman.
<b>DIocese of New Guinea: NEW GUINEA.</b> A medical doctor is required for St. Barnabas Base Hospital, Dogura, in the Diocese of New Guinea. Dogura is situated near the south-eastern tip of Papua. It is the Cathedral Centre of the Diocese of New Guinea. It is reached by regular air service from Port Moresby or by ship from Lae or Samarai. The doctor would be the medical officer for the hospital and the district. The hospital has sixty beds and is a training centre for Papuan nurses and medical orderlies. The staff includes a theatre sister, tutor sister and medical technician. Aerial medical service is available in the district. Constant radio communication with the Department of Health in Port Moresby.	<b>DIocese of New Guinea: FAUMBU.</b> Practising Christian medical practitioner, male or female, married or single, required for Hospital of Epiphany, Faubau, Malaita, British Solomon Islands. The doctor would be the medical officer for the hospital and district villages. The hospital is a training school for Melanesian nurses. It is recognised by the government. A full nursing staff is at the hospital, including tutor sister. The Hospital is situated about 20 miles from Auki Government Centre, where there is a Government hospital. Transport is mainly land rover, small ship and light aircraft. Hospital has 80 beds and a Leprosarium close by. It is generally well equipped. There is a house for the doctor, partially furnished, electricity and refrigeration. Remuneration is approx. \$85.00 per month.	<b>DIocese of Melanesia: TARAONARA.</b> An experienced Secretary-Bookkeeper is required for appointment at the Mission Workshops in the Diocese of Melanesia. The workshops are situated at Taraonara on the island of Negra in the British Solomon Islands. The post is for a single man or a married man. The person in the post will be responsible for the secretarial work and the bookkeeping work associated with the various departments in the workshops. This includes, letters, orders, stock, and supervision of clerks. Bookkeeping is that associated with the departments and simple accounting, required by the Diocese Office in Honiara. Conditions: Remuneration \$1,000 p.a. for single man; \$1,640 p.a. for married man. A large partly furnished house is available. Five year contract with home leave after two years' service, and thereafter home leave every 2 1/2 years.
<b>DIocese of Melanesia: FAUMBU.</b> An experienced Plumber with well-tenanted experience in maintenance and installation work in the Diocese of New Guinea. A single man is preferred. The man appointed will be responsible for all types of plumbing installations and maintenance on Mission Station buildings and institutions. Variety includes iron roofs, water tanks, septic tanks, water mains and installations. Welding includes oxy and electric. Fabrication of steel house frames. Conditions: Remuneration \$300 p.a. plus allowances, board and accommodation. Medical cover and insurance. Fares paid. Three-year contract preferred but will accept a Volunteer for a shorter period of time by arrangement. An urgent vacant post for a Christian layman.	<b>DIocese of Melanesia: HONIARA.</b> An experienced motor mechanic is required immediately at Honiara to join the staff of the Diocese of Melanesia. The post is for a single man only. He will be required to maintain and repair a variety of vehicles both petrol and diesel, i.e. tractors, Landrovers, trucks and cars, etc. He will have his own workshop. Conditions: Remuneration \$1,100 p.a. plus allowances, board and insurance. Fares paid. Five year contract. Home leave after two years' service, and thereafter home leave every 2 1/2 years.	

For further information and particulars please write to THE CHAIRMAN, THE AUSTRALIAN BOARD OF MISSIONS 109 CAMBRIDGE STREET, STANMORE, NSW 2048

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Part of the multi-track recording facilities in the studio. The technician is Stephen Harris, youngest son of Rev Len and Mrs Harris of Sydney.

## A MINISTRY FOR CHRIST IN SOUND AND FILM

Years ago they were desperately trying to produce films for Christian organisations in a backyard garage.

Today they have established a reputation for technical competence that is second to none in the commercial world.

The success story of Christopher Productions is a story of God's providence in equipping two men with the vision and talent to make their firm a byword in the esoteric electronic world of sound and film.

"I suppose it all started when I was a student at Randwick High," said Warren Mills.

"My hobby of electronics led me to a job at 2UE. I was converted while at school during the '59 Crusade.

"Eventually a friend asked me why I didn't devote my talents to Christian work, and, well — here we are!"

Looking at Warren in his tastefully decorated office it's tempting to think that success lies easily on his shoulders.

But in the climb, there have been many tests of faith and character — and the loyalty of men who belong in a team — a team which in turn belongs to God.

Following his conversion, Warren went to work for BP, studying commerce for three years at the University of N.S.W.

### SPARE TIME

In his spare time he was dabbling in film work, discussing possibilities with Christian film man Ossie Emery, who introduced him to Bob Drummond,

a young teacher with the same concern.

At 20 years of age Warren was joined by Bob to film Camp Bevington for ISCF.

"Bob did the camera work, and I did the sound," said Warren.

"But it was still really a hobby to me.

"Then shortly after I was hit between the eyes at a houseparty by a talk given by Alan Patrick — now an Anglican minister, but then a businessman and Bible study leader.

### FILM JOB

"The next thing was that a friend going to Moore College challenged me to do something for the Lord with my life. So put in for a job in the film industry — one of many young men with the same idea.

"One look left me so unimpressed that I grabbed Bob and said: 'I've seen the opposition. Let's go into business fulltime!'

"That was six years ago! "Bob suggested the name 'Christopher' (it means 'Christ-bearer'), and we're still going strong."

The two started at Bob Drummond's home and with basic equipment produced a film which cost \$40 and sold for nearly \$1,000.

Their next success was a life-saving film sponsored by Arnott's Biscuits which brought in \$2,000.

Having now obtained editing and recording equipment, they converted a Baulkham Hills garage into a recording studio.

It was then that Bob Drummond left teaching and also went into the business on a full-time basis.

Films for the Australian Museum and radio commercials followed, and in 1969 they were joined by a third man, Max Harding. Within three months they were made a generous offer by a businessman of a large studio site in Chippendale.

### OWN SITE

Christopher Productions now own the site and are rapidly developing one of the most up-to-date commercial film and sound studios in Australia.

Their next staff needs were met by appointing Godfrey Gamble, a channel 9 sound engineer with electronics experience, and Lyne Graves, a full-time secretary.

Today Christopher Productions Pty. Ltd. have an increasing staff, control two other companies (Cinequip and Cherry

Pie), and are handling more business every month.

They employ only Christians, have regular company prayer meetings each week, and a monthly Bible study for the staff, conducted by the parish minister, Rev. Paul Barnett.

Perhaps the greatest tribute to their professional prestige was unconsciously provided recently when they advertised for more men.

One of the applicants turned out to be the man who interviewed Warren Mills for a job in 1965 when he decided it was time for him and Bob Drummond to get cracking on full-time production.

## 1971 Gospel film festival

The premieres of eleven new films will be held during the 1971 Religious Film Festival throughout Australia between August 13 and September 18.

Special features include a new dramatic youth film entitled "Troubled Waters." Filmed along the treacherous Yampa River, Colorado, U.S.A., this 40-minute film was produced by Ken Anderson Films, U.S.A. in co-operation with Youth For Christ, Denver, Colorado.

Ken Anderson Films have also released a new Venture For Victory film entitled "Man To Man." This is filmed in the Orient and is centred around the Venture For Victory basketball team which visited Australia recently.

Other new titles include "TV and Thee"—a unique 22 min. colour film; "Whiter Than Snow"—a new children's film; "What's It All About Anyway?" —a new contemporary musical featuring the New Hope Singers; plus four new training films which follow the release of "Like A Mighty Army"—with Dr James Kennedy, produced by Gospel Films Inc., U.S.A.

The 1971 Film Festival, presented by The Gospel Film Ministry Ltd., is showing a total of 18 religious films over 5 nights each in Sydney, Brisbane, Melbourne, Adelaide and Perth.

## SU TRAINING CONFERENCE IN LAUNCESTON

Scripture Union held a training conference at Beresford House, Launceston, from Friday night, July 23, to Sunday afternoon, July 25.

Although planned particularly to train potential Beach Mission and camp personnel, the conference included sessions on a wide range of topics. One feature was a series of audiovisuals in "Communication" recently received from London.

Sessions included "Our Doctrinal Basis," "Communication," "Personal Evangelism," "Counselling Children," "Preparation and Presentation of Talks," "How to Survive a Maria Island Camp!" "Team Relationships," "Spiritual Leadership" and others.

The Conference was conducted by the State General Secretary, Mr Ron Buckland, and sessions were also led by Dr V. Pippet, Rev. R. Carnaby and Rev. H. Smart.

During the coming summer season Scripture Union in Tasmania plans to hold three Beach Missions (Ulverstone, Bridport,

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## Vestry meeting move on public morality

Concern was expressed about the standard of some books, films and plays being provided for the community at the annual vestry meeting of St James', New Town, Tasmania, recently.

The annual meeting of parishioners was considering a motion submitted by Mrs M. L. McDonald, of Taroona.

It was decided to write to the Bishop of Tasmania (the Rt Rev Dr R. E. Davies), asking that the Church make a forthright statement on the subject of public morality.

Mrs McDonald said that the Church was not making itself sufficiently heard about the standard of books, films and

plays being circulated in the community. Clean Christian living was important and vitally necessary.

Individuals could do nothing towards remedying the trouble, but the voice of large bodies would make the authorities take notice, Mrs McDonald said.

The meeting was the liveliest and best-attended for some years. The Rector (the Rev H. F. Hadrill) presided.

## Queensland ACC elects woman as president

Mrs Wendy Rose, of Apsley, has been elected president of the Queensland State Council of the Australian Council of Churches at a meeting in Brisbane on July 28.

She is the first woman elected to this position, usually filled by archbishops and other church leaders. She is an Anglican representative on the Council.

For the next two-and-a-half years she will guide the activities of the ACC in Queensland and preside over meetings.

Mrs Rose, mother of a two-year-old daughter, Samantha, was national youth secretary of the ACC for five years before she was married four years ago.

She was active for several years as Australian member of the East Asia Christian Conference youth committee.

She is now secretary of the Brisbane diocese's Ecumenical

affairs committee and Queensland representative of Australian Volunteers Abroad.

## Hopes of Latin-American unity

Lima, Peru (EPS) — Dr Eugene Carson Blake, general secretary of the World Council of Churches, expressed the hope that God would draw the Protestants and Roman Catholics of Latin America into one ecumenical movement, when he addressed an ecumenical service at the Civic Centre here on July 18 in connection with the assembly of the World Council of Christian Education.

Dr Blake acknowledged that "prejudice and fear are strong amongst us all" and that new and powerful differences have developed between establishment and revolutionary, between rich and poor, between white and black and brown peoples.

These threaten to "dismember" all the churches and further to divide them from each other, he said.

## Pastoral work not popular

Only 50 per cent of students in theological faculties of Swiss universities plan to become pastors because they do not approve of the ministry as it is today.

A survey during the 1969-70 term showed 88 per cent felt the pastorate was in need of renewal.

They said it now "makes too many demands" and "there are no opportunities for specialised activities" or "real commitment."

The focus of pastoral work should be the "care of souls" and "moral guidance" with preaching relegated to second place. Adult education and youth work were equally important, they said.

## Prayer and Meditation

*I began to read the Holy Scriptures upon my knees, laying aside all other books and praying over, if possible, every line and word. This proved meat indeed and drink indeed to my soul. I daily received fresh life, light and power from above.*

usually something that can easily be applied to ourselves without straining the sense of the passage. This is something we can turn into prayer.

Take, for instance, the promise which Jesus gave his disciples

Rev John C. P. Cockerton, Warden of Cranmer Hall and Principal of St John's College, Durham, helps us look at prayer and meditation.

So wrote George Whitefield, the great preacher of the eighteenth century revival in England about his experience of Bible reading after his conversion. Christians long before his time and ever since have prayed over the verses of their daily Bible reading and derived much help from doing so.

How precisely is it done? You certainly don't need to read the Bible while kneeling as Whitefield did, though to do so helps some people to approach the Bible with proper reverence.

All that is needed is to allow the words of Scripture to lead you on into prayer. There are many ways of going on from there.

CONTACT

Then there is meditation. In a meditation the reader gives himself time to linger on the words of a verse or passage. He wants to get inside their meaning and appropriate it to himself.

A story from the Gospels or from some other part of the Bible is usually a good place to start. Here the aim is so to visualise the scene, so to enter the mood of the occasion, that one begins to feel that one is "there," perhaps as a bystander, perhaps

as a participant. The story comes alive.

Again, this readily leads to prayer.

We hear a good deal about meditation these days. There are those who have followed the Maharishi Mahesh Yogi and there are those who have no teacher but just make a habit of being very still for a time each day to think about something helpful or just about themselves!

No doubt the psychological mechanisms are not unlike those which operate when a Christian meditates on the Word of God. But the content, the aim, the direction, and the result are different.

The Christian gives attention to the living God who has made himself known through prophets and apostles and supremely through his Son Jesus who was the Word.

To meditate on the Scriptures is to put oneself in the way of receiving from him that mercy and truth which alone are life transforming.

(From News Extra)

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## Archbishop dedicates Magnetic Island site for youth centre

A two-acre site for a North Queensland diocesan conference and youth centre on Magnetic Island was dedicated by Dr Felix Arnott, Archbishop of Brisbane on July 10.

The new centre at Nelly Bay, will honour the memory of Bishop John Oliver Feetham, for many years Bishop of North Queensland.

Rev John T. Clarkson, chairman of the project committee set up by synod, said that it was hoped to start building before the end of the year.

The first stage is expected to cost \$24,000 and will provide sleeping for 40, a kitchen catering for 60 and other facilities.

It is expected that the centre will be used for youth groups, schools and families coming for holidays from western areas of North Queensland.

## Bunbury synod fails to agree on abortion

Abortion committee chairman and convener Canon W. E. Henn, in a statement circulated to Bunbury synod members last month said: "After careful consideration it was felt that in the interests of the diocese, no statement should be made by the committee.

"The committee reached this opinion because there is such a wide divergence of opinion in the Church."

Dr W. G. H. Leslie (Albany) complained that last year synod had asked the bishop to appoint a competent committee to prepare a statement on abortion for submission to synod.

This committee had been appointed, Dr Leslie said, but nothing had flowed from the request in the resolution.

No positive committee report had been passed on to synod members.

A belated statement had been received for synod to say that the expert and semi-expert members of the committee, who had

had nine months to do something, were unable to say anything positive on the important question.

It was appalling that the committee should have admitted that.

Canon Henn said that the Diocese of Sydney abortion

report was recommended for study and consideration.

Rev H. M. Kay (Williams) said that it was difficult to get a group of people to agree on abortion.

The whole question was a dialogue going on with Christians who had many diversified views.

## Melbourne Runs Full-time Pastoral Care Course

The Austin Hospital at Heidelberg is co-operating with Rev Roy Bradley in running a three-month full-time course in clinical pastoral training for theological students.

For three months, six students work in their particular wards, interviewing patients and learning how to deal with difficult situations.

The full-time training scheme for hospital chaplains — the only one in Australia — has been introduced by the Rev Roy Bradley, Church of England chaplain and theology examiner.

While the student was thinking of how he could help a patient, the patient could also benefit, said Mr Bradley.

"When people are in hospitals, they tend to think more about the issues in their lives," he said.

There were enough applicants to expand the scheme, but lack of money was holding it back, Mr Bradley said.

A similar scheme might be started at Alfred Hospital, he said.

**BURWOOD VERSUS CONCORD**

Column Eight of Sydney's "Herald" vouches for the truth of this story, said to have been told on Sunday, August 1.

Preaching at the centenary service at St Paul's Burwood, on Sunday, Archbishop Loane recalled that an elderly parishioner once took him to task for the Prayer Book description of God as "author of peace and lover of concord."

"If God loves Concord," she demanded, "surely he should love Burwood as well."

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"If God loves Concord," she demanded, "surely he should love Burwood as well."

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More than 10% of all Australians are now in old age. That percentage will increase alarmingly in the next few years. Government and Church Authorities cannot keep pace with the desperate need for good comfortable housing where the aged can receive total care throughout their retirement.

The work of the Church of England Retirement Villages provides an opportunity for public spirited companies and individuals to be involved in the humanitarian task of building these Villages. You or your staff members could benefit from this work.

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**CHURCH OF ENGLAND RETIREMENT VILLAGES**  
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These words come at the end of the second anonymous article in the pamphlet that has been issued preparatory to the National Evangelical Anglican Congress. They are a good summary of the immense debt that the Church of England owes to the evangelical movement.

The author of the first article quite rightly stresses that evangelicals trace their emphasis back to the New Testament and the early Church.

This, of course, is quite true, though those whom evangelicals regard as their ancestors in the faith would also be claimed by every other stream of Church tradition.

The word evangelical only came into use in its present sense at the end of the eighteenth century. Before that date the ancestors of the evangelical movement were those who, in the history of the Church, had roused it out of the formality of legalism by rediscovery of the preaching of St Paul.

#### NEWTON'S SUMMARY

Their gospel was summarised by John Newton (as quoted by Bishop Stephen Neill) as that ascribing to God "the whole of a sinner's salvation, from the first dawn of life, the first notion of spiritual life in the heart, to its full accomplishment in the victory over the last enemy."

In the light of this definition what can we expect of the Evangelical Congress?

We may hope and expect a re-emphasis of this central evangelical tenet. This will not be out of place. The insights of the Reformation need constantly to be re-emphasised in the Church.

Furthermore at this very time there is a danger in the emphasis which is being placed on the Church as the serving community and on the task of the individual Christian to be the servant of his fellows, in that such service can easily become a "work" by which either the worker or those for whom he works might be saved.

This is emphatically not the

#### ARCHBISHOP WOODS' REFLECTIONS ON NEAC

## Great expectations — The Evangelical Congress

"The supreme authority of Scripture, the unassailable standing of the forgiven man in Christ, the inwardness of true religion and the necessity of a personal fellowship with Christ — take these away and Christianity has lost something quite essential to its being."

evangelical doctrine, nor is it the doctrine of St Paul. We need to be reminded of the "sola gratia" by which we are saved and in thanksgiving for which the Christian life is to be lived.

There are other aspects of evangelical doctrine which we can expect and hope will find emphasis in the Congress, and the first of them is undoubtedly personal devotion to Christ Jesus as Lord and Saviour.

The centrality of Christ Jesus as being himself the gospel, of personal commitment to him and of thanksgiving for the atonement that He has wrought on the Cross — these things have been the heart of the gospel from the very beginning and, during the last two hundred years, the great contribution of the evangelical movement has been that it has preached them, day in and day out.

#### MAY BE THIN

It may be that, thanks to emphasis on personal commitment to the individual Christian to our Lord, the evangelical doctrine of the Church has been thin and left to the other streams of faith to emphasise. But from this central experience of evangelicals has come three outstanding contributions of the evangelical movement to the Anglican Communion, namely a definite evangel, tremendous missionary and evangelistic activity, and a constant reminder to the Church of the supreme authority of scripture.

To quote again from the pamphlet (page 11) "The word evangelical speaks of a definite

evangel; good news from God for all mankind. This means that it insists on the realities of sin and of judgment; on our desperate impotence to save ourselves, and God's generous provision to meet our needs; on the mercies offered in grace and the blessings received by faith; on a life of son-ship and the hope of glory."

#### PREACHING

If the emphasis of evangelical preaching has sometimes obscured the true humanity of Jesus and failed to give due weight to the biblical doctrine of man made in God's image, authenticated by the incarnation, evangelicals can nevertheless be thanked for the positiveness of their proclamation of the faith by way of contrast to the uncertainties and ambiguities of so much modern preaching.

It is much to be hoped that the Congress will emphasise again the missionary obligation of the Church, indeed that a Church which is not missionary is no Church at all.

There will surely be a place when the founders of the Church Missionary Society are commemorated — Simeon, Venn, Thornton, Wilberforce, Henry Martin — such names deserve to be commemorated.

Let us remember too that the very same people were responsible for the founding of the British and Foreign Bible Society, whose activities continue to grow until it has become the world-wide, international, interdenominational movement that it is today.

The battle to maintain the

authority of scripture is one which the evangelicals might well feel has been won. It is a pity to confuse the authority of scripture with certain interpretations of scripture which may or may not be valid in our day.

Evangelicals have surely been a little tardy in their recognition of the work of the great biblical schools, mostly centred in Germany but not without representation in England.

Too long did they hold out against what has been called the higher criticism, and too suspicious have they been of the exponents of what has come to be called form criticism and, in our day, the de-mythologisers.

So complete has been the victory of the authority of scripture that it can be claimed that many of the greatest biblical scholars working today are Roman Catholics.

#### WITHOUT ERROR

There could hardly be a more unequivocal statement of the inspiration of scripture than that in the documents of Vatican II: "Since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of scripture must be acknowledged as teaching firmly, faithfully, and without error, that truth which God wanted put into the sacred writings for the sake of our salvation."

The scriptures have been opened up to us in our generation but the work has been done mostly by scholars who would not regard themselves as evangelicals.

Now at last a real scholarship is emerging among the evangelicals, and we think of such names as Professor Moule and Dr Leon Morris. Let us hope that these names are the precursors of many more.

Another emphasis of the evangelical movement for due thanksgiving, which we would expect to hear at the Congress, is the right and proper place that evangelicals have always given to the laity of the Church.

Most of those who founded the Church Missionary Society and the Bible Society were laymen, and to this day the president of the Church Missionary Society has, I believe, always been a layman.

The backing behind the missionary movement within the parishes has been mostly that of devoted lay people, and the strength of the movement has been largely maintained by the Bible in the hands of lay people.

If the emphasis on lay participation has gone hand-in-hand with a suspicion of bishops and a determination to keep episcopacy in its place, and with a rather strange streak of erastianism, it may well be that the ecclesiastics themselves have been largely to blame for the former, and the legalism of the establishment for the latter.

#### GREAT SUCCESSION

Finally, in the great succession of Wilberforce, Buxton and Ashley, Lord Shaftesbury, we shall expect a recapturing of the evangelical spirit of service to the poor, the underdog, and the handicapped.

Evangelicals (as is admitted in the preparatory documents of the Congress) have tended to set the parable of the Prodigal against the parables of the Sheep and the Goats, to the belittling of the latter.

Perhaps in the rediscovery of what is erroneously (and sometimes disparagingly) called the social gospel, they will hold out a hand of understanding and fellowship to their brothers and sisters in Christ of the World Council of Churches, who are

Continued page 15

#### A BRIEF BIBLE STUDY

## HE GAMBLED ON GOD

READ PHILIPPIANS 2:25-30

No one told him to go. But the man with the name as wide as his smile cheerfully volunteered. Yes, Epaphroditus knew it would mean the hard slog of a journey of something like 800 miles. It would no doubt be dangerous, too.

He would have to keep all that money well out of sight. But he reckoned he could reach Rome within a month — perhaps less if he chanced a rickety boat-crossing instead of trekking all the way round by land.

It would be good to see Paul again. Good also to be able to cheer him up. It must be pretty miserable stuck in a Roman prison, not knowing how things were going to turn out.

#### WELCOME VISITOR

Paul was delighted to see his friend again. It touched his old heart to hear that the Christians at Philippi had had another whir-round on his behalf. Their generous help at such a time was more than welcome.

As Paul wryly reminded his visitor, tent-making for a living was hardly a practical proposition in prison. And of course his fingers were not getting any younger.

How long was it since he originally set foot in Philippi to win his first converts? Nine years? Ten? Ever since, the Philippians had been wonderful in sending him tokens of their love.

But somehow this occasion seemed extra special. His visitor would stay awhile? Epaphroditus grinned. Quite a while, he assured him.

Epaphroditus realised that the aged apostle needed looking after. He would see what could

be done to make his life a little more bearable.

Days and then weeks flew by, as Epaphroditus seized his chances to lend a hand. He cared for Paul. He ran errands. He preached. He went round visiting the Christians in Rome. Paul could not do it, so he must.

Paul wanted to warn him to ease up. But who was he to try to damp down another enthusiast?

It was not altogether a surprise when one day Epaphroditus appeared to be extra tired. Soon it was obvious that Paul had a very sick patient on his hands. The man from Philippi lay ominously grey and still.

#### RISKING ALL

It was a long pull back. But Epaphroditus made it. Both men were immensely relieved. Paul

decided that his friend must return home. Folk had heard about his illness and were very worried.

Paul began writing them a letter for Epaphroditus to take. He nearly died for the work of Christ, risking his life.

Paul smiled. The Greek he had used meant throwing down his life like a dice. Roman soldiers were always throwing dice in their off-duty.

Epaphroditus was something of a gambler too. But not for mere coins. He was a man who had learned to stake absolutely everything on betting that Christ was true.

And that, thought Paul, was no bad definition of faith.

(By Norman Hillyer, from "News Extra")

## R.I. CHANGES WILL BRING A NEW TREND SAYS BURNIE RECTOR

A decrease in the number of young people being confirmed was forecast by Rev Canon Keith Kay in his annual report to St George's Burnie on July 19.

Canon Kay said the decrease would be a result of a planned new system for religious instruction in schools.

The new system would provide a general and non-denominational religious instruction to be taught on a class basis by teachers trained for this purpose.

"What we may lose, and it seems inevitable that we must lose it at the school level under this system, is a link between nominally Church of England children and their clergy and any distinctly Church of England emphasis in the teaching."

"The loss of contact between clergy and children at high schools, which is already taking place in Burnie, will show itself among other things in fewer children coming forward for confirmation," Canon Kay said.

## LISMORE'S NEW PARISH CENTRE

The Deputy Prime Minister and Minister for Trade, Mr J. D. Anthony, will officially open the new St Andrew's parish centre in Lismore on September 5.

The new building has cost in excess of \$60,000 and has been built on the same site as the first St Andrew's church which was erected in 1871.

The centre is adjacent to the current St Andrew's. The Bishop of Grafton, Rt Rev R. G. Arthur, will dedicate the new parish centre which will be the venue of the annual synod of the diocese of Grafton between September 19 and 21.

## A. G. Reynolds retires

Rev Arthur G. Reynolds, rector of Hobart's leading evangelical parish, St George's, Battery Point, retires on August 31.

Mr Reynolds trained at Ridley College and before going to St George's in 1952, he was vicar of St Luke's, Vermont, in Melbourne.

St George's is one of Tasmania's most historic churches and has always had a strong evangelical and missionary tradition.

## Awards as memorial to former rector

New Guineans will be awarded scholarships for secondary, tertiary or theological education by a fund set up last month at St Augustine's Unley (Adelaide) as a memorial to the late Frank Weston, rector from 1934 to 1959.

The present rector, Rev W. W. Devonshire, opened the appeal on Sunday, July 25. Frank Weston was closely associated with the ABM and his daughter and son-in-law were missionaries at Gona for 15 years.

It is hoped investment of funds will yield sufficient for an annual award to help the secondary, tertiary or theological education of a native.

The aim is to grant the first scholarship award in 1973.

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# After N E A C What?

THE ANGLICAN CHURCH LEAGUE is glad to have been associated with the NATIONAL EVANGELICAL ANGLICAN CONGRESS by assisting with promotional expenses and by sponsoring attendance of students and others

May the Congress prove to be blessed of God and a source of inspiration to the Anglican Church throughout Australia

#### APPLICATION FORM.

I, the undersigned, request to be admitted to membership of the Anglican Church League, I declare that I am a member of the Church of England in Australia, and accept the principles of the Reformation.

Upon being accepted, I will pay the sum of \$2.00 being the Annual Subscription.

Nomination must be by one of the members of the League Council.

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Please forward to:  
The Secretary,  
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SYDNEY SOUTH. 2000.

The Anglican Church League is a voluntary society consisting of evangelical clergy and laymen who have come together to direct their efforts to the maintenance and defence of the Gospel within the Church of England.

It keeps its membership informed on trends and matters of current importance through literature, reports and conferences. A Newsletter is issued regularly. If you can identify with the Objects of the League take this opportunity to tear off and send the Application Form.

Members of the Council of the League who are attending NEAC are:—

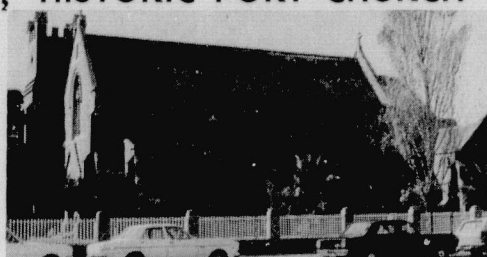
Archdeacon Reid, Canon Robinson, Revs John Chapman, Tony Lamb, Rex Meyer, Alan Nicholls, Philip Oliver, John Turner, George Robinson, Messrs Neville Thomas, G. Collins.

#### OBJECTS OF THE ANGLICAN CHURCH LEAGUE, are:

1. To unite in one Association the members of the Church of England in Australia who desire to maintain the principles of the Church as based on Holy Scripture, and set forth in the Prayer Book and XXXIX Articles.
2. To maintain the position of Holy Scripture in the Church as the Supreme Rule of Faith and Practice; to encourage the study of Church History and Doctrine and to provide definite instruction in these subjects by lectures, meetings, literature and other means.
3. To encourage the promotion of true scriptural religion in home life and in society. To set forward works of piety and charity in cordial co-operation with all parochial clergy, who are faithful to the principles of the English Reformation.
4. To support the authorities of the Church of England in the maintenance of the law of this Church, to uphold the Prayer Book and Articles as the standards of doctrine and worship in the Church of England and to oppose the introduction into the services of the Church of anything inconsistent therewith.
5. To enable its members to exert their influence systematically by the establishment of branches throughout the country and for co-operation in diocesan and other Church work.

PRESIDENT of the A.C.L.:—The Rev. Canon D. B. Knox.  
CHAIRMAN of the A.C.L.:—Dr A. M. Bryson.  
HON. SECRETARY of the A.C.L.:—David Horton.

#### HISTORIC PORT CHURCH



Holy Trinity, Port Melbourne, erected in 1854 and one of Victoria's oldest church buildings. The nave was re-erected in 1909 following a violent storm which badly damaged much of the building.

## A SECOND OPINION

(With acknowledgments to the Newcastle Herald of July 24)

The combined Churches Medical Council in Port Moresby took a benign view of the sorcerers who visit and treat patients in New Guinea hospitals.

While the sorcerers shun the white man's medicine they have heard enough about "medicinal purposes" to know how to charge — three pigs a visit, no less.

At prices like these the AMA looks like a coven of second grade wizards.

Australian doctors and Papuan and New Guinean witch doctors could swap practices to mutual advantage. The Australians could learn a trick or two and the natives could learn the cash on demand system.

A sorcerer's art has plenty of scope here. He treats illness believing it to be the work of an enemy's magic. Now, how many Australian workers have not cursed the name of their brewer or wine merchant on the morning after, or blamed the cove at the next desk for spreading the flu?

A sorcerer's prescriptions would be just as unintelligible, but at least he would bring some colour to the "cut down the smoking, stop the drinking" mumbo jumbo.

## Newcastle's \$5000 for refugees

Parishes in Newcastle diocese have raised over \$5,000 to help Pakistani refugees in India. Additional sums are expected to come in from parishes.

The Bishop of Newcastle (Rt Rev J. A. G. Housden) said the plight of the refugees demanded and had received a generous Christian response.



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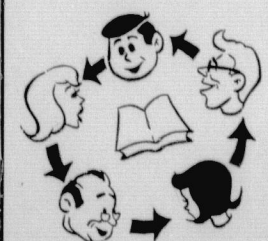
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N.T.: P.O. Box 1685, Darwin, 5794.

## SUCCESSFUL HOME MEETINGS

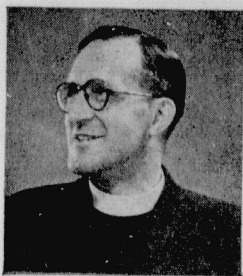
- provoke thoughtful Bible study
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## Mainly About People



Rev Alan M. Stibbs, tutor and vice-principal of Oak Hill Theological College, London, for 33 years, died on July 26 after some weeks of serious illness, aged 70. He was a former CMS missionary in China and an outstanding Bible teacher. His Bible studies long appeared in this paper.

Rev Arthur G. Reynolds, rector of St George's Battery Point, Hobart (Tasmania) since 1952, retired from the active ministry on 31 August.

Rev J. F. Gordon Olds, rector of Ts John's Bishopsthorpe (Sydney) since 1953 and rural dean of Balmain since 1965, died in hospital in Sydney on 1 August after a short illness.

Mrs. Clara Constable was killed recently in Melbourne in a pedestrian crossing accident. She was the wife of Rev Eric Constable, of The Vicarage, Rosanna.

Rev James R. Payne, Commonwealth Secretary of the Bible Society in Australia, has been appointed commissary in the ACT for the new Bishop of Central Tanganyika, Right Rev Yohana Madiha.

Mr Humphrey Babban, BD, has been appointed the first Schools' Secretary for SCSF work with the Scripture Union. He begins on 30 August.

Lieut-Colonel Gordon Peterson has been elected President of the NSW Council of Churches for 1971-72. Rev Bernard Judd was elected secretary for the 10th successive year.

Mr Ronald W. Hastie was ordained deacon in Christ Church Cathedral, Grafton by the Bishop of Grafton on 25

July. He will serve on the Cathedral staff. He was formerly in charge of the BCA Hostel at Broken Hill.

Rev Raymond Bush, a Presbyterian, has been appointed secretary of the Queensland State Committee of the Australian Council of Churches, succeeding Rev B. L. Langford.

Mr W. J. Court, Hon Director and Hon Treasurer of the NSW Temperance Council and Band of Hope Union for many years, died on 26 July.

Mr Roland St John, of Brisbane recently celebrated the 25th anniversary of his appointment as registrar of the diocese.

Miss Coral Dunn has been appointed social worker with the Immigration Department, diocese of Sydney.

Mr Henry John Day, B Comm, B.Ed. (Melbourne), at present Director of Studies and senior economic master at the famous Gordonstoun School, Elgin, Scotland, has been appointed headmaster of Brisbane has retired as Senior Army Chaplain and Archdeacon Adrian O. Charles has been appointed in his place.

Rev William T. Wheeler, on return from duty in Vietnam, has been posted to the RAAF Base at Edinburgh, SA.

Rev Thomas S. S. Brown-Beresford of Brisbane has retired as Senior Army Chaplain and Archdeacon Adrian O. Charles has been appointed in his place.

Rev Maurice E. Whitehouse, vicar of Manangatang, N.Yah (St Arnaud) since 1970, will be instituted as vicar of All Saints' Ouyen on August 27.

Rev Michael O. Dewsbury, who has been licensed to officiate in the diocese of Perth since 1968, has been appointed rector of Nollamara from September 10.

Rev Terrence P. Curtis, curate of Scarborough (Perth) since 1969, has been appointed curate of Mt Lawley from August 1.

Rev Douglas G. Newman, rector of Bassendean (Perth) since 1967, has resigned because of ill-health.

Rev Barrie N. B. Sibley of St Michael's House, Craferes (Adelaide), has been appointed chaplain at Sir Charles Gairdner Hospital and the Royal Perth Rehabilitation Hospital, Perth.

Rev Linsley G. Sinclair, has been appointed full-time chaplain at the Royal Perth Hospital.

## Book on dropouts

Two former R.C. priests, Australian Michael Parer and New Zealander Anthony Peterson, have written a book, 'Prophets and Losses in the Priesthood—In Quest of the Future Ministry.'

It says that the Roman Catholic Church is now experiencing the greatest walk-out since the Reformation.

In 1969 there were 167 world-wide requests from priests seeking permission to become laymen. By 1970, the number had risen to 3,800.

The world-wide dropout rate is put at four per cent—"between 22,000 and 25,000 priests (mainly in the 30 to 45 years age group) have left the ministry in the past eight years."

## ADELAIDE SEMINAR ON RI

The system of religious instruction in schools could be changed as a result of a seminar at Belair on August 1.

About 40 representatives from six schools and observers from the Roman Catholic and Lutheran churches attended.

They heard reports of 18 experimental courses already established in SA primary and secondary schools.

The group wants to extend the experiment, using the name "Understand Religion" to describe the courses.



L to R: Rex Alan Nichols, Mr Warwick Olsen and Miss Shane Marshall watch the first use of the telex on August 4.

## WELCOME TO THE FAMILY

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## Rest of the news

Tasmanian churches were delighted when the Legislative Council on July 28 decided not to agree to the setting up of a gambling casino at Launceston for at least five years. The bill had been passed by the House of Assembly some weeks before.

Sixteen-year-old Megan Speers, daughter of Rev John and Mrs Speers of The Rectory, Branxton, diocese of Newcastle, who has had a life-long congenital hip deformity, has been completely restored by the prayer and laying on of hands by American Ted Whitesell. "I do believe it was a miracle and I praise God for it," Megan said.

Canberra-Goulburn diocesan synod has called for radical abortion reform "to take abortion off the kitchen table and away from the Sydney and Melbourne racketeers," according to a Melbourne press report.

Mr Vaughan Hinton, writing

in the Perth "Independent", said that the Springboks tour has been turned into a travelling political circus by both its supporters and opponents.

The retiring headmaster of Wesley College, Melbourne said that "the fast and loose morals of some parents had turned Wesley College into a psychiatric clinic."

An American basketball team visiting Brisbane early this month spent more than half their 16 days taking two camps for high school students at Tallebudgera to present the young people with the claims of Christ.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

Rev P. P. A. Hopton, rector of Adelaide's St Jude's Brighton, has been in the news for some straight speaking on preaching and on poor church giving. He said that it would not be long before he would be moving from the parish.

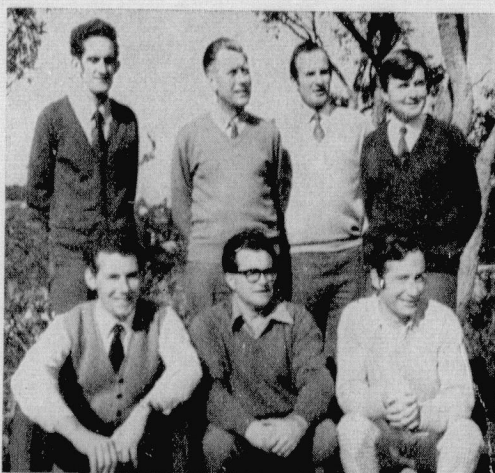
## FIRST MEETING OF ALL SU STATE SECRETARIES

All six Australian States were represented at the annual conference of Scripture Union general secretaries held in Sydney recently.

This is the first time in the 91 years of Scripture Union work in Australia that there has been a general secretary in every State. The most recent appointments were Mr Ron Buckland to Tasmania last December and Mr David Rae to Western Australia last May.

The yearly consultation provides an opportunity for fellowship and exchange on matters of common concern. The movement's Bible-reading program and the outreach of the gospel to children and young people by various means were reviewed.

Reports included news about the West Australian children's mission, Michael Lush, and his current 3,000-mile tour of north-west Australia, conducting missions in numerous places where the gospel would otherwise rarely be heard; the numerous openings for Scripture Union's ministries in Tasmania; the new camp site on the Coorong in South Australia; the Ivanhoe Youth Centre in Victoria; the experiment with proclaiming the gospel in the playground at some New South Wales high schools and the response to the wide-ranging ministries of north Queensland's staff man, David Johnston, based in Townsville.



Back row (l. to r.): Mr W. A. Magor (S.A.); Federal Chairman, Mr W. E. Andersen; Mr J. A. Price (Vic.); Mr D. A. Rae (W.A.); front row (l. to r.): Rev J. Banner (Qld.); Mr Buckland (Tas.); Mr D. Claydon (N.S.W., Federal Secretary elect).

## Sydney diocese installs its own teleprinter service

The Anglican Press Service, a division of the Information and Public Relations Office of the diocese of Sydney, has installed a telex teleprinter service for direct contact with the main media.

It will be operated by Miss Shane Marshall, senior secretary in the office, under the direction of Mr Warwick Olson, Director of Church Information.

Mr Olson said today, "With

the slowness of the postal service and the high cost of courier services, the only way to have direct and immediate contact with the media is through teleprinter."

"I believe we are the first religious office to instal a telex, but we feel it is essential for future relations with the press. There are many occasions when we have a news story or announcement for immediate release, and the telex will enable us to get this out without any delay."

"We asked all the main radio, television and press outlets in Sydney whether they would like our teleprinter service, and only one hesitated. The others were unanimously in favour."

By dialling the telex number of any news medium with a teleprinter, the operator of the machine can type a message which is simultaneously received and typed on the medium's own teleprinter. Any number from one to ten offices can be sent the message in the one operation.

## Canberra Synod Move To Change Confirmation

A motion by Rev John Collings, of Belconnen, that a commission of not more than nine people be established to study confirmation in the Anglican Church and report to the next synod was carried at the Synod of Canberra and Goulburn on August 1.

He was one of several at the synod who spoke on the present status of confirmation in the church.

The rigid application of the Rubric requiring Confirmation before admission to Holy Communion was no longer a sensible one in today's changing world, Rev J. E. Southerden, of Belconnen, said.

He said that when children of 11, 12 and 13 were confirmed,

they were declared adult members of the church, which they were not.

The motion presented by Mr Southerden read, "This synod takes note of widespread and growing dissatisfaction with the present practice of tying Holy Communion with the rite of Confirmation, and the proposal of some to link Confirmation with the age of legal majority, that is, 18, while leaving the age

of admission to Holy Communion at approximately the present one and therefore requests the Bishop to initiate various controlled experiments along these lines."

Mr J. R. Coombe, of St Paul's Church, Canberra, said he was speaking as a layman and was aware that in many cases "Mum gets them done and they never come again."