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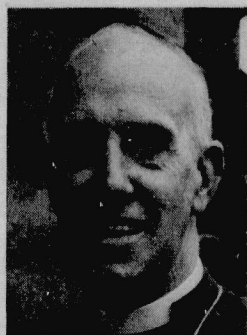
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Australian Prayer Book is the aim of Liturgical Commission

At a meeting of General Synod's Liturgical Commission held at Cheltenham, Victoria, May 10-14, it was decided to aim to produce a Book of Common Prayer for the Church of England in Australia to be considered by General Synod in 1977.

The chairman was Bishop Gordon Arthur of Grafton. After the meeting, the following statement of its three main decisions was released:

(1) To make the commission's main aim to produce a Book of Common Prayer for the Church of England in Australia, for presentation to the General Synod of 1977.



Bishop Arthur

Such a book should contain at least:

(a) Forms of Morning and Evening Prayer for Sundays, with Lectionary, Psalms, Collects and Litany.

(b) The Order of Holy Communion (a revision of 1662) and a modern Order of Holy Communion (Australia 77) with Lectionary and Psalms.

(c) Baptism and Confirmation, possibly with alternative forms.

(d) Marriage and Burial services.

(e) Such calendar as may be necessary, and a preface.

(2) To redraft the provision

for consecrating additional bread and wine printed in the notes to Australia 69 so that it reads: "If the consecrated bread or wine, or both, prove insufficient for the Communion, the Priest shall take more bread or wine to the Holy Table, and add it to what remains, saying:

(Priest) "We set apart this bread for the sacrament of the body of our Lord Jesus Christ. On the night He was betrayed, He took bread, and when He had given thanks He broke it, and gave it to His disciples, saying, 'Take, eat, this is My body given for you. Do this in remembrance of Me'."

or, in the case of the wine:

(Priest) "We set apart this wine for the sacrament of the blood of our Lord Jesus Christ. On the night He was betrayed He took the cup, and when He had given thanks He gave it to His disciples, saying, 'Drink of it, all of you, for this cup is the new covenant in My blood. Do this as often as you drink it, in remembrance of Me'."

or, in the case of bread and wine together:

(Priest) "We set apart this bread and wine for the sacrament of the body and blood of our Lord Jesus Christ. On the night He was betrayed ... (etc as on page 12)."

(3) That the publishers of Australia 69 be asked to print a note incorporating the substance of (2) above, and to insert this note into all copies sold in future. This note will also draw attention to the accidental omission of the words "God from God" in the Nicene Creed as printed in Australia 69."

The decision to alter the provisions in Australia 69 for the further consecration of bread and wine was taken by the Liturgical

Commission on a number of grounds. One was that as it stood it was contrary to existing canons of the Church of England.

While the Melbourne members have for some time given close consideration to an optional wording in Australia 69 which evangelicals have generally accepted as permitting prayer for the dead, nothing was done at the meeting to remove doubts on this score.

N.Q. boycott debate gagged

In the North Queensland diocesan synod in May, Professor E. Scott succeeded in having the gag applied to a debate which called on Australians to boycott South African sporting tours. The motion had been moved by Mr K. Orr.

Professor Scott said that it was a question of conscience of individuals and nations. He asked what the World Council of Churches had done about apartheid in the UK and the USA. He also claimed that there was apartheid in the church where Methodists were not allowed to take Communion in the Church of England.

In his first synod, Bishop John Lewis said that the diocese should adopt a frontier policy.

He said North Queensland was a frontier diocese, in the true sense of that word.

"It is a diocese with a great deal of vitality, and one that has experienced some enlightened and talented leadership over the years," he said.

"Perhaps its greatest responsibility in the next decade is to look seriously at its resources both spiritual and material, and ensure that these are used to the very best advantage in the furthering of God's kingdom in the North."

There was a trend towards an outgoing ministry within the

diocese, he said, particularly in the community projects and educational establishments, but there was a need to look further afield, to north and south.

"I say this because the Province of Queensland is very concerned about the stability of the

smaller dioceses within the province," he said.

Among the 17 women who played an active role at synod were Miss Marg. Herring (Heathcote), Mrs Dossie Brown (Tully), Mrs Eunice Prickett and Mrs Frances Todd (Mount Isa).

C.E.B.S. FIGHT POLLUTION



C.E.B.S. members from St Thomas', Auburn, NSW, collect rubbish from Karloo Pool, Royan National Park (see story page 11).

NZ REPS AT NEAC

A number of New Zealand evangelicals are expected to attend the National Evangelical Anglican Congress to be held at Monash University, Melbourne, in August next. The first to enrol is Canon B. J. Machell.

Enrolments for NEAC have now passed 280 and it is believed that the maximum number of 400 will be reached before applications close on 30 June.

Several CMS missionaries from North Australia and from abroad including Bishop Alfred Stanway at present Bishop of Central Tanganyika, have enrolled.

An outstanding feature of the Congress will be a display

mounted by a number of Anglican and related groups under the direction of Pilgrim Design. Pilgrim is co-ordinating the display and designing and constructing it as an act of fellowship in NEAC. Mr Neil Brain has agreed to make tape recordings of the Congress addresses and these will later be made available to parishes and individualism.

Mary Light in Brisbane

Mary Light, world figure in the Christian healing movement, is to hold a healing-teaching mission in St John's Cathedral, Brisbane, 12-14 June.

Mrs Phyllis Learmont, who writes under the name of Mary Light, has been visiting Australia and New Zealand for the Order of St Luke the Physician since February.

The Cathedral mission is over the Queen's Birthday Holiday weekend and will conclude with a thanksgiving healing service on Friday 18 June. Prior meetings are being held in Stanthorpe and Toowoomba and later visits are planned to Redcliffe and Caloundra.

Mrs Learmont belongs to the Anglican Church in Canada and her current visits are part of a world-wide program she and her husband have fulfilled.

She has visited Tasmania (April), Victoria and SA (May) and will be in NSW from 19 June to 7 July when she flies back to Canada.

R.C. Archbishop Critical Of Dean's Views

Dr Goody, Roman Catholic Archbishop of Perth, has criticised Dean John Hazelwood of Perth for describing Jesus Christ on the ABC program, "Encounter," as "schizoid."

In a letter to the "Record," an RC newspaper, Dr Goody said that he had heard our Lord described as a man confused, demented and schizoid. He said that the Dean had asserted that the real Jesus had been whitewashed by the writers of the gospels.

Dr Goody went on: "If the dean, through his undoubted flair for communication and excellent public relations, was not such a leading Christian figure in our community, the radio confrontation could be dismissed as a not unusual exhibition of modern agnosticism."

"However, the good dean is regarded by many as the spokesman for the exhibitor of an ongoing, updated and with-it Christianity particularly suited to the confused and mixed-up youth of today."

"With this acceptance I cannot

co-operate nor by silence can I leave it to be presumed that I agree."

DEMENTIA

Dr Goody said that to describe the union of human and divine natures in one person as "schizoid" was to impute dementia to Christ. To describe him as "whitewashed" implied that his faults had been covered up by the writers of the Gospels.

It had been affirmed and not denied during the session that the principal message of Christ had been "Love your enemies." This was not so. His first message had been that He was the true son of God.

Dr Goody's letter ended: "The agnostic or unbeliever will never be attracted by a whitewashed hero or a watered-down Christ. He will accept the whole divine Saviour or he will sadly turn away and walk no more with him."

Dean Hazelwood told the "West Australian" that he was disturbed and deeply grieved by the archbishop's letter.

"I chose the word schizoid because this means two natures —

human and divine," he said. I think there is evidence in the Gospels for this.

"Any knowledge of recent New Testament scholarship would show this."

"I am trained in theology and I did not intend to be controversial."

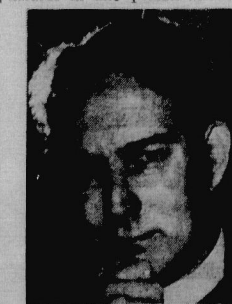
"I believe from frequent indications in the Gospels that the view of Dennis Potter, the author of 'Son of Man,' is not all that ridiculous."

"I am amazed and astonished at this criticism."

"I don't want to prejudice inter-church relationships."

In the ABC program, Dean Hazelwood was commenting on Christ's character as portrayed in the controversial play, "Son of Man."

English's "Dictionary of Psychological Terms" defines "schizoid" as "a personality tending to preoccupation with dreams and fantasies and other ruminations at the expense of interest in external events."



Dean Hazelwood

The Holy and Undivided Trinity

"The Calendar and the Lectionary," published by the Joint Liturgical Group and edited by Canon Ronald C. D. Jasper, pays little heed to Trinity Sunday and adopts the form of Sundays after Pentecost.

While this has much to commend it, the Group does appear to have swept under the carpet the theological and philosophical difficulties inherent in the doctrine of the Trinity. It may even reflect a theology which is absorbed with a humanistic interpretation of the New Testament and of the biblical concept of the divinity of our Lord and of the Holy Spirit.

Students of history know that Athanasius, an archdeacon of Alexandria, formulated with great clarity the biblical doctrine of the three

persons of the Godhead. By the end of the fourth century, Augustine, Bishop of Hippo, gave Western Christianity its final formulation of this key doctrine of the Holy Trinity.

In *De Trinitate*, Augustine stressed the unity of essence and the Trinity of Persons. They are not like three human persons. The divine essence belongs to each and the relation of dependence between them is a mutual one. Between the three Persons (a term which did not altogether satisfy Augustine), there is a relation of mutual interpenetration and inter-dwelling.

Current attempts to rob the doctrine of the Trinity of its force, reflect the views of Paul of Samosata, Sabellius or even of Arius. Errors so clearly seen and refuted by both Athanasius

and Augustine are revived as though they were new.

The feast of the Trinity was of late observance but became very popular in England in the fourteenth century. The Sarum rite provided for Sundays after Trinity while the Roman rite had Sundays after Pentecost.

If the present trend back to Sundays after Pentecost reflects a desire to give fresh emphasis to the vital need of the work of the Holy Spirit, we will all say, amen. But if it is a way of side-stepping the key Christian doctrine of the Holy Trinity, it must be deplored.

The Eternal Son alone works our salvation. The Eternal Spirit alone brings about the rebirth of believers and sanctifies us. If either were less than they claim and the Bible proclaims them to be, our faith is a chimera.

CNI SEEKS WIDER UNITY

Jullundur City, India (EPS) —The first synod of the Church of North India sent a message to Methodist, Baptist and Lutheran churches inviting them to participate in the new church to help realize that wider union that Christ wills for His church.

Fraternal greetings were also sent to the bishops and members of the Roman Catholic Church. Noting that differences still exist both in doctrine and practice, the synod was encouraged that many Roman Catholics share a "longing for continued reformation and renewal under the guidance of the Holy Spirit and according to the Word of God." It expressed the hope that God would increasingly lead all Christians to unity.

The message to the Methodist Church in southern Asia expressed sadness at "the misunderstandings" that kept the Methodists from the united church and asked the church leaders to join in looking towards the future and in attempting to cultivate mutual trust.

Wollongong Christian Union Shows Rapid Growth

Founded in 1969 with three members, the Wollongong University College Christian Union, now affiliated with the Inter-Varsity Fellowship, has become one of the most active groups on the campus.

Mr Tony McCarthy, NSW IVF residential staff worker reports:

"This year saw the groups' first training weekend with thirty attending to discuss the theme, 'Evangelism.' It was a privilege to hear the students' papers which showed careful research and a real awareness of useful ways of applying the ideas on the campus.

"Three Bible Study groups are operating and are proving a means of outreach. As I met with the committee during lunch to discuss ways of improving contact with members (a 'problem' raised by the groups' rapid growth), the administration and preparing for added growth, a lively Bible discussion group met next door with twenty attending, ie, half non-members and same admitting they are not believers.

Contact with over 600 full time students is good and the CU appears as one of the more active groups on campus.

"One important issue facing the group is affiliation with the Wollongong University College Union whose constitution must be unique among Australian Universities. As the constitution stands, the groups can not affiliate. CU members were active in

moving for constitutional amendments at the recent annual meeting.

"It is an important issue because as the constitution stands the CU would be denied the right of free association, students' initiative and responsibility are also limited by the provisions. Non-affiliation will involve considerable financial cost as the Union's affiliates receive considerable concessions in the use of

rooms; non affiliates are charged for each meeting.

"As the union is the best place for student meetings, this restriction places a heavy financial burden on the group — a student society concerned for students desiring to meet in the Union provided to provide premises and other amenities which shall be the common meeting ground and social centre for members of the union."

S.U. HAS BUMPER YEAR

1970 proved to be a 'bumper' year for Scripture Union, when for the first time the world-wide circulation of Notes and Cards exceeded 14 million. The number of languages in which the headings were published rose to 151; seven languages were added to the range of Cards and four to the range of Notes.

In the ANZEA Region alone (Australia, New Zealand and East Asia), the circulation of English language notes is now over 138 thousand. In addition notes are printed in 21 languages and cards in 34 languages.

From July the format of Quest Notes, printed in Australia, will be changed. These quarterly booklets for child en from 8 to 11 years will have 100 pages instead of 52; this will allow a

complete page for each day's note and make the booklet more attractive to children.

But although the statistics are encouraging, Scripture Union is mainly interested in people. As the circulation of cards and notes increases, the desire is that more and more people will read the Bible in a systematic and thoughtful manner, and so learn more about God and themselves.

Mr Long left in 1918, shortly after the opening of the church and went to St Mary's North Melbourne.

He later became Victorian CMS General Secretary and, moving to Sydney, he was rector of St Paul's Chatswood, St Michael's Wollongong and Christ Church, Gladsville.

The present vicar of St Paul's is Rev Keith E. Neve.

Moore College expands

Four new staff houses are being built for Moore College in a further stage of the College's development program. It is the first new building project for 10 years.

They are in town house style and overlook Sydney University. They provide on two floors the usual accommodation plus a study and four bedrooms. They are in Carillon Avenue, opposite the Women's College in a site acquired years ago for projected expansion.

Nine theological students are enrolled this year and of these, 33 are new enrolments. Among the overseas students are Rev Roland Warui from Kenya and Young Chen Fah who has completed an arts degree at Sydney and is training for the ministry in Sabah.

The external course of six years for the Certificate in Theology last year saw top marks gained by two medical practitioners, Dr Ailsa Barker of New Zealand and Dr J. Douglas Treloar of Wahroonga, NSW. The 1969 list was topped by Dr John Tay of Malaysia.

WHAT EVANGELICALS BELIEVE

There is a distinction in the New Testament between the terms FAITH and THE FAITH. The former is used to denote personal trust; the latter is used to denote Christian truth. It is in the latter sense that the term was used in a famous Pauline statement: "I have fought a good fight, I have finished my course; I have kept THE FAITH" (2 Tim. 4:7). This is what St Jude calls "THE FAITH which was once delivered unto the saints" (Jude 3).

It is apostolical in origin; it is experimental in character; it is evangelical in objective.

We live in an age when men like to be thought broad-minded and tolerant. They are afraid of strong convictions lest they should lead to some form of bigotry. Yet it is of the first importance whether a man accepts the truth or is deceived by false teaching. "As he thinketh in his heart, so is he" (Prov 23:7); as he believes, so he behaves. If there is no fear of God in his soul, he will do what he likes; but if he knows that there is a God who rules over all, he will seek to order his life in ways that are acceptable to him.

Then what do evangelical churchmen believe? What are the great primary elements of THE FAITH for which they contend? There are six notes which I will name. I make them with the full and glad recognition that they are part of the great New Testament deposit of truth which all Christians inherit, but with the clear understanding that they provide the essential and distinctive emphasis in evangelical teaching and testimony.

The first note of THE FAITH concerns the word of God. This was made clear as a result of the Reformation. Mediaeval theology centred all its emphasis on the sacrifice of the mass; non-Christian philosophy centres all its arguments on the exercise of reason.

But the masters of the Reformation saw that the word of God is the supreme touch-stone in all matters of doctrine and worship. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of THE FAITH." (i).

Evangelical churchmen stand their ground on the rock which the Scriptures afford. They make their last appeal to the Bible in all that concerns their faith and conduct. There is nothing new in that line of thought. "To the law and to the testimony: if they speak not according to his word, it is because there is no light in them" (Is 8:20).

This rule forbids us to use the voice of tradition like the Pharisees so as to add to what has been written or take the knife of criticism like the Sadducees so as to take away from what has been written. We hold that the Scriptures bear the hall-marks of revelation and inspiration, and we seek to submit ourselves in heart and in conscience to the god of all truth whom they reveal.

The next note of THE FAITH concerns the sin of man. Sin is called sin, and is stripped of all its specious plumes and colours. This is in sharp contrast with the current notion that we are all good at bottom.

It is just as much in conflict with the modern fancy that there is a divine spark which needs to be stirred into flame if we would be saved. Nothing of the sort; the masters of the Reformation saw that if that were true, the cross was a mistake. "Man is very far gone from original righteousness," so they said, "and is of his own nature inclined to evil." (ii)

Those were strong words but not stronger than the words of warning in the Bible. The word of God declares with an almost monotonous repetition that "the heart is deceitful above all things and desperately wicked" (Jer 17:9). Therefore there is no room for a judicious compromise on the subject of sin.

Faithful preaching will not shrink from speaking the truth in love on this matter. God may love the sinner, but he cannot brook sin: it is because of sin that he sees the sinner as lost, guilty, in danger of ruin, and in desperate need of salvation.

The third note of THE FAITH concerns the cross of Christ. This is totally alien to the popular theory that the cross was no

more than a glorious example of a heroic martyrdom.

The great compelling emphasis of the Bible is that the death of Christ was voluntary and vicarious; it was the great ultimate

Archbishop Marcus L. Loane is one of the three patrons of the National Evangelical Anglican Congress which will be held at Monash University, Melbourne, from August 23 to 28, 1971.

sacrifice of one who died as our substitute and our sin-bearer. Thus the masters of the Reformation boldly affirmed that the Bible "doth set out unto us only the name of Jesus Christ whereby men must be saved." (iii).

He died for us, the just for the unjust, that he might bring us back to God. That is the one way back, and the man who misses that way is lost. If an angel from light were to preach some other gospel, he would become accursed. The blood of



Christ, the son of God, alone can cleanse the heart and break the power of cancelled sin, for his death on the cross represents the one sacrifice made once and for all on behalf of "us men and our salvation."

The fourth note of THE FAITH concerns the doctrine of justification. The old problem has lost none of its force with

(Continued Page 11)

On my path

I met Rose in the supermarket; she is well-to-do, comes to church occasionally, and is involved in a number of society functions for charity.

On this particular occasion, Rose spoke about some of her friends. "They haven't any faith," she said wistfully, "and I don't seem able to help them."

"I think you've got to grow in the Christian faith yourself first," I said as gently as I could. Rose doesn't come to our Bible study. "And if I can help, I'll meet your friends any time."

I mentioned the incident to a Christian friend, and his response was immediate. "Get your Bible study out of the Vicarage and on to neutral ground," he said. "See if Rose will let you meet in her home."

I myself have often thought about this. Even in these days of increasing honesty and reality, there lurks a suspicion in the minds of the unchurched, that religious folk are still a bit queer. Maybe it's partly our fault: we have clouded the image of Jesus, or presented a distorted picture of Him.

I look forward to the day when there will be more groups of Christians meeting on neutral or secular territory. Coffee clubs are an excellent idea — don't let's rubbish them.

Oh yes, I know all the arguments against it. "It's a gimmick." "The church is here, they know it. They know what we stand

for." "We'll welcome them when they do come..." and so on. Years ago there used to be a Christian club in our city; it lapsed through lack of financial support and I mourn its demise. But

city property is expensive. Now wouldn't it be grand if a few humble little Christian clubs and coffee shops opened up, not only on Sunday nights, but rubbing shoulders with the workaday world in High Street?

Meanwhile you Christians who don't live in vicarages — get a few of your unsaved pals together and invite a committed Christian who is blessed with a sense of humour and a loving heart. Get her to give her testimony — and see what happens.

If his conditions are met, God is bound by his Word to forgive any man or any woman of any sin because of Christ.

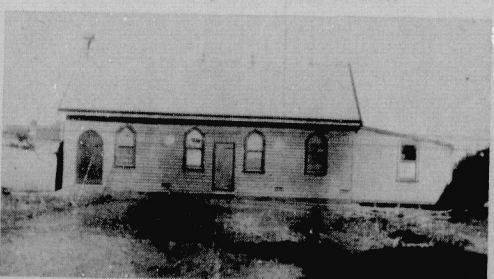
(Billy Graham)

LONG TRADITION OF MELBOURNE PARISH

With the rapid expansion of the great diocese of Melbourne in the post-war years and the establishment of new, virile parishes, some with a longer tradition of evangelical ministry and service and witness tend to be overshadowed. One such is St Paul's Fairfield.



Archbishop Lowther Clarke, of Melbourne, lays the foundation stone of the present church in 1918.



The old St Paul's Fairfield.

The district began in 1913 when it was separated from St Jude's Alphington. The first minister was Rev Reginald C. M. Long, who had been curate at St Jude's Carlton and formerly a vicar in Bendigo diocese.

Newly married, he entered into the work of a new district with the intensity of energy and devotion which were characteristic of him and he was supported by a strong band of equally devoted men and women. A strong evangelical who never ceased to preach Christ crucified and whose ministry was Bible-centred, Rex Long established a warm evangelical tradition which

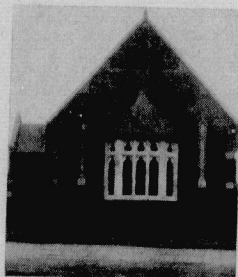
has always been maintained at St Paul's.

By 1918, the old wooden St Paul's was replaced by the existing brick church. The accompanying pictures tell something of those first five years in the life of the new parish.

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He later became Victorian CMS General Secretary and, moving to Sydney, he was rector of St Paul's Chatswood, St Michael's Wollongong and Christ Church, Gladsville.

The present vicar of St Paul's is Rev Keith E. Neve.



St Paul's Fairfield exterior in 1918.



St Paul's Fairfield interior in 1918.



A working bee on Old St Paul's Saturday, 26 February, 1916. The vicar, Rev Rex Long, is third from left.

Notes and Comments

Help for NEAC

Latest information from the organisers of the National Evangelical Anglican Congress is that \$3,108 is still needed to cover the budget for basic expenses.

The Finance Committee would like this whole amount to be covered no later than June 30.

Readers who wish to do so may send donations made out to NEAC to the Australian Church Record, 511 Kent St. Sydney, 2000, and we will gladly pass such donations on and acknowledge them in our columns.

This Congress will be a great demonstration of the ties which bind Australian evangelical churchmen together and we must all share in the sacrificial giving that is necessary to reach the budget figure without delay.

Where do radical decisions come from?

Much light has been thrown on the reason for the Geneva headquarters of the World Council of Churches arriving at some of its recent decisions which fail to reflect grass roots opinion. But the question is now beginning to emerge in Australia — what forces are at work in the Australian Council of Churches which put some of its decisions on contemporary issues out of

THE COMMAND — ROCK MASS

step with its member churches?

Numbers of Anglican synods have already shown their opposition to moves to stand in judgment of Australian sporting bodies who have invited South African Rugby and cricket teams to tour Australia. Cardinal Gilroy whose denomination is at present affiliated in Tasmania with the ACC. The Methodist official organ in NSW and more recently the General Assembly of the Presbyterian Church in NSW have all likewise spoken against the cancellation of the tours.

The Presbyterian motion for a boycott which was defeated, was moved by Rev C. R. Sprckett, who is NSW secretary of the ACC.

As the year goes on, it seems that the pattern will become stronger. Resolutions of the ACC will be rejected by the member denominations in increasing numbers.

How can this anomaly be explained? And how can it be justified? The ACC recently announced that one of its resolutions was passed with only one dissentient vote. Only one against at an ACC meeting which is supposed to be representative of denominations, yet the denominations themselves, in their elected representative bodies having a majority against similar resolutions.

It seems to us that denominations must begin to look very closely at the methods whereby they elect representatives to the ACC. We can hardly blame the

ACC for some of its decisions which have aroused widespread opposition as long as we show little real interest in who represents us on its Council.

Membership of the ACC will continue to be a frequent source

of embarrassment to denominations as long as they are content with the situation in which published ACC statements on current issues are out of touch with denominational and grass roots opinion.

"Rock Masses" in Cathedral

The shock waves that have recently hit staid old St. George's Cathedral in Perth will take a long time to subside. A "rock mass" with the Dean, Very Rev John Hazelwood in gay chasuble, blaring pop groups, gaily-clad hippies, some of them casually smoking and drinking in the midst of it all — St. George's has seen it all.

Then three more rock Masses,

each one with rather more reverence than its predecessor, all four over a period of three months.

The Dean comments on the conclusion of the experiment: "Congregational participation developed along the series. By the third Mass there was no smoking, no drinking and most of the concentrated following of the service and responses were answered in such a way as to make most of us used to the usual congregational whisper get quite excited. The people also responded with huge waves of applause.

There is no doubt about the success of the venture. At the first on March 7, 2,500 jammed every space in the building and smoked, drank and joined in with the group and the jazz musicians most uninhibitedly. 800 were outside.

On March 21, all the Cathedral pews were moved out and 3,000 crammed in. Another 3,000 were outside.

Perth Anglicans had recourse to the metropolitan press to voice their protests at the mass being held in an Anglican cathedral at all. They objected too to the smoking and drinking in their cathedral.

The "Anglican Messenger" (WA) comments: "The Dean is at any rate trying." Trying indeed.

ABORTION BOOK IS LAUNCHED

(APS) A popular version of an Anglican report on abortion was released on May 14, urging a firm line against the demands for abortion law reform.

The report published by the Information and Public Relations Office of the diocese of Sydney, was adopted by the Church's synod last October. The book costs 90c.

Secretary of the Church's Ethics and Social Questions Committee, Rev Bruce Smith, issued a statement to coincide with the release of the book. He said: "A relatively small but very vocal number of people is agitating at the present time for a relaxation of our existing restrictions against the practice of abortion. Most of these agitators are calling for the removal of all restrictions, insisting that a woman has the right to do with her body what she pleases.

"In response to this agitation we want to point out that an abortion operation is not like any other operation. It is not like the removal of an appendix or of some malignant growth. It is the termination of another life which from its earliest moments contains within itself all the physical and other characteristics which will emerge in the process of growth and development.

"To interfere with a foetus is not to deal with an aberration within the mother, it is to attack another human being at an early stage of development. This attack is, of course, concealed from human sight and is directed against someone who cannot voice a protest, and with whom we have no developed relationship as yet, but it is an attack nevertheless. No talk about a woman's rights can alter this fact.

"We may wish that God had made his creation differently and that the human species was propagated by some external and less intimate means, but He has not, and we have to live within the divine choice and accept the responsibilities which this entails.

"That this decision involves difficulties no one denies, but it is imperative that our society accepts these difficulties in a responsible manner and does not resort to the surgical knife in order to cut a way through them. "The Abortion Report" concedes that there are crises when

abortion is morally justified but it stresses that every step must be taken (medical, psychiatric, and social) to preserve the life of the foetus while enabling the mother to carry her pregnancy with the minimum of strain.

"This report addresses itself, seriously we believe, of the problem of abortion and points our community in the right direction. We can only pray that our legislators and the general public will choose to follow this path."

Note to Groups:

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LETTERS

Using pop for Christ

I sympathise deeply with Rev J. F. Campbell (ACR 22/4/71), who says that pop culture is no substitute for Bach and the arts as a vehicle for the gospel. I sympathise, because this was my own view until I saw its inconsistencies.

If the majority of teenagers like listening to pop rather than "sacred music," it is utterly futile, and damaging to the church's image to insist that they ought to like "sacred music." It is also questionable whether the music of, say, Bach or Handel has in itself won souls (to use Mr Campbell's words) any more than the music of, say, Cliff Richard.

Again, Mr Campbell questions the lack of musical ability and the presence of nauseating sentimentality in pop music. This is quite true. However the fact that most church choirs sing traditional hymns (badly) does not excuse them from similar criticism, and what could be more nauseating than the hymn titles "Tell Mother I'll Be There," or "Somebody's Here With An Aching Heart" from a hymn book still used in many parishes.

There is no doubt that God is using some talented musicians to identify with young people. Tedd Smith, for example, whose name is automatically linked with the Graham Crusades, is now writing "way out" rock music. Among the Newness group in the Methodist church are many soundly converted, mature (long haired) Christians engaged in presenting the gospel through modern music.

As one who witnessed the Aradia festival, and after speaking with some of those involved behind the scene, I would offer the following comment:

(a) Some of the commercial pop groups stayed behind after their commitments, to speak about Jesus with members of Christian pop groups. Some who were described as antagonistic, ended up willing to listen!

(b) About half of those present had no church con-

nections, but were quite willing to listen to the gospel.

(c) There was a complete absence of litter. Interesting when one compares this with the last Graham Crusade or the Roman Catholic gathering at Randwick.

As more of my prejudices crumble I ask with conviction,

should we sit back in isolation and enjoy our kind of music, or should we launch out into the deep and experiment with new forms of communicating the gospel to a world estranged from God?

Tom Mayne, Dundas, NSW.

Difficulties facing theological students

The letter in ACR 6/5/71 from a student at Ridley College, Melbourne, has prompted me to do some thinking about the sacrifices which are involved in the pursuing of a vocation to the ordained ministry.

(1) It is not generally recognised that theological students do have quite severe financial problems. True, where a student is sponsored by a diocese his fees will be paid for him: some of the wealthier dioceses may even pay him a small allowance for books, and dioceses whose students are trained interstate usually provide a fare allowance. But remaining expenses have to be met by the student. These mount up over a year, and where the student has a car (so necessary for transport to Sunday work) even after travelling allowance has been taken into account, registration, insurance, maintenance and fuelling are very expensive.

Most would meet these expenses out of their own pockets using savings and perhaps a superannuation refund. Some

would be assisted by parents and parishes. Students from poorer families, less wealthy parishes or students who have entered college fresh from full-time studies and who haven't the savings of their colleagues who were receiving a salary are at a great disadvantage.

But it is undoubtedly at the end of theological college that the strain is most felt.

Before receiving an assistant curate's stipend, the ordinand must provide robes, utensils, furniture, bedding etc. If this is a hard time for a bachelor, it must be an even harder time for your Ridley correspondent who is contemplating marriage at the same time. My own diocese forbids marriage while at College, and also in the first few years of ordained life unless the bishop's permission is obtained. This is not to encourage celibate curates, but to avoid men being so laden with debt and worry that the ministry suffers.

If diocesan authorities do not have schemes whereunder interest-free, or reduced interest loans are automatically available to students and newly ordained, then surely it is high time that sitting members of standing committees, and others who have faced the same problems at the start of their own ministries, raised the matter at synods.

(2) The whole Christian life, whether it is lived in the ordained or unordained ministry, involves sacrifice. Look at the example of our Lord: He sacrificed part of his divinity in order to become man (Philippians 2) and having become as you and I he sacrificed his innate self-will in order to become obedient to the will of God the Father, a sacrifice which ultimately led to suffering and death.

What about St. Matthew? Had he remained at his desk no doubt he would have had the benefits of a career in the Public Service with all the security, status, superannuation, financial rewards and holiday benefits attendant to such a position. Sts. James and John would perhaps have been co-directors of Zeldene's fresh frozen fish finger and vegetables company had they not sacrificed their careers.

What of the martyrs who encountered the cross, the gridiron, lions, Gestapo or Russian police, or who went out from their safe homelands to spread the Christian gospel to unenlightened Africa or Australia?

The evidence is overwhelming for the Christians. Success is not to be measured by money or status, life is not to be good parishes, over-award stipends and masses of wedding fees. The man who seeks these things is missing out on one important aspect of his call to follow in Jesus Christ's footsteps: sacrifice of self, and the values which are of importance to this world only.

If while at theological college we come to learn the difference between luxury and a barely adequate state of living, then perhaps we will experience the folly of status and wealth as indicators of success. But that doesn't mean we have to be broke and begging!

Theo Log, St John's College, Morpeth, NSW.

Pop festivals

I read with interest the article written by Rev John F. Campbell, headed "Pop festivals an inversion of values." I particularly appreciate his comments in paragraph six.

It is a matter of great concern to me that the Christian church should borrow the "jargon" of the worldly influences in our community — "Springwoods-tock", for instance. To add another thought to the author's quote in the following paragraph, in what way are we being separate (2 Cor. 6:17, 18) in this matter?

I, too, am concerned that people in authority should be accepting and encouraging the present trend of song. It seems to be "out" to sing a song that has a clear and definite message, with an ending. One is told that it is "to make people think" — does it? We are "hiding our light" with vagueness.

We have a triumphant message — let us make it seem so. There is no message to equal ours — how can we draw our

presentation from lesser trends? It is to be hoped that Christians will once again take the lead in the important realm of a message in song and that the era of the "uncertain sound" will vanish. I believe that people, young and old, can be won to Christ without subterfuge.

"Another voice crying", Beecroft, NSW.

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MARY ANDREWS REPORTS from WORLD ASSEMBLY

Miss Mary Andrews, Head Deaconess and Principal of Deaconess House, Sydney, wrote to the ACR from the USA giving some impressions of her visit to the USA at the end of April to attend the Ecumenical Assembly of Church Women United. She represented Australian Church Women.

At Wichita Airport I was given a fantastic welcome by a charming American Episcopalian in whose magnificent home I have enjoyed every comfort possible.

The concert hall in which we held the Assembly was the most lavish and comfortable I have ever been in. There we witnessed some of the most amazing design and colour effects that modern technology can produce.

As for sound, we had some of America's top musicians and singers. To crown it all were the voices of women from many countries around the world — sounding the praises of him who has called us out of darkness into his marvellous light.

How thrilled we all were when for the first time a Negro lady, Mrs Martin Harvey, from Jackson, Mississippi, was elected president of Church Women United. Six years ago she was not allowed to belong to such an organisation because of the colour of her skin.

She brings to her position a depth of spiritual life that made her outstanding among the other women leaders.

BIBLE STUDY

I have been asked to address different groups in the city — especially Episcopalian ones.

Yesterday I crept out of the Overseas Consultation to have a peep at a Wichita Bible Study Fellowship which has over 300 members and which meets every week for 14 hours Bible study in depth. I arrived not knowing anyone but within a few minutes I was on the platform and asked to tell them something about women's work in Australia.

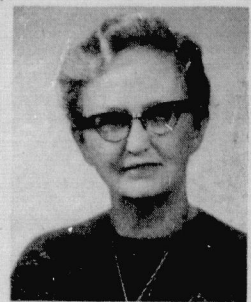
An Episcopalian clergyman who came to a Women's Fellowship I spoke at the other night has asked me to address his congregation this morning in West Wichita. After that a fellow Australian, Rev George Wood, is taking me to his home for dinner. He is in charge of the large Disciples church here in Wichita and is doing well in his youth programs.

Tomorrow I leave for Eureka Springs, the little Switzerland of USA — a place which seems to light up the faces of Episcopals when I mention I am going there.

30/4/71. Here I am at Hillspeak.

Hillspeak is many things. Geographically, it consists of 3,003 acres atop Grindstone Mountain in the Ozarks, four miles from Eureka Springs.

It once belonged to some wealthy Texans who spent nearly \$250,000 on clearing, fences, roads, building two residences, a guest house, a summer house, two large barns, a bevy of smaller buildings and a complete water system.



Deaconess Jackson

Hillspeak is known as the home of "Operation Unlimited." It is the headquarters of the Episcopal Book Club which has 7,000 members. The Anglican Digest which has a circulation every quarter of about 160,000 copies.

Many other projects are developing here. Operation Holy Word: A college of Witness; Operation Pass Along: A Book depot for distribution of second-hand books; Operation Brush Up: A College of priests to provide refresher courses; Operation 3M: The revival, writing and production of good religious drama.

WORK CAMP

Other projects include a retreat centre, a summer work camp for boys where some pay more, some pay less, some nothing at all and everybody works. The whole atmosphere of the place is one of loving concern for the building up of the Kingdom of God.

One of the moving forces behind this project of Operation

Unlimited is Deaconess Margaret Jackson who is secretary to Rev Dr H. L. Foland, Hillspeak's Sensible Dreamer, as he has been called.

The deaconess is concerned about the future of the Deaconess Order in USA.

At the General Convention of the Episcopal Church in the USA a resolution was passed that will change history of deaconesses.

Both the House of Bishops and House of Deputies at the Convention unanimously approved four resolutions presented by the Joint Commission on Women Church Workers as follows:

(1) Declare deaconesses to be within the deaconate. (2) Subject women wishing to be ordained deaconesses to the same canonical requirements as men. (3) Change wording from "laymen" to "lay persons" in related canons. (4) Discharge the Joint Commission on Women Church Workers and assign its duties either to the Board for Theological Education or to the Joint Commission on Ordained and Licensed Ministries.

Already two women have been made deacons in the Episcopal Church under the new ruling, namely: Kathleen Ryan, diocese of Arizona, Dorothy Dobson, diocese of Chicago.

The diocese of Virginia has passed a resolution recommending the opening of the priesthood to women.

Some of the leading Church women feel that other dioceses will follow suit.

CHURCH FERMENT

The Episcopal Church in USA appears to be in a state of ferment as is evidenced by the Episcopal Centre in New York almost becoming a mausoleum. At one time it had over 300 people on the staff and is now reduced to about 100 as the dioceses appear to want to carry out their own program rather than be controlled by a central, national office.

Amid all the frustration and ferment, on the top of the mountains this community at

Hillspeak is calling the church to lift up its eyes and look unto the hills from whence cometh its help — even from the Lord of Hosts.

Deaconess Margaret Jackson is Secretary of the Retired Deaconess Fund which has a foundation of half a million dollars invested. She is on the board of Central Deaconess House (where there is not one student in training this year).

Greetings from Hawaii where every prospect pleases, but where unusual things take place.

After spending last week at Claremont in a Pilgrim village with over 200 retired missionaries and Christian workers, I have found myself in the wealthiest parish in the diocese of Hawaii where some of the members are millionaires.

This beautiful island not only has attracted the wealthy — it has also drawn 2,000 hippies.

There was a great contrast between the two services I addressed here yesterday. The one at 7.30 am was a quiet service attended by larger congregation than usual. After the service I had breakfast with a Rugby footballer who had played in a team against Australia. Dr Robertson, a psychologist, a chef from a restaurant in Kona and Dr and Mrs Yeh.

At the 9.30 am service I noticed a group of people come into church who seemed radiantly happy.

After the Rector gave out the notices he asked one of these to come up; he wanted to ask him some questions such as "Were you a hippie?" Yes. Did you take drugs? Yes. Are you taking drugs now? No. Why aren't you taking drugs? The Lord Jesus Christ has taken possession of my life and my needs are met in him.

Dr Yeh asked how did this come about? After spending some years on drugs, Brett said, for a time he settled down in California in business. He made sixty thousand dollars a year and bought a forty-five thousand dollar house but still he was not satisfied, so he went back to drugs to try and find reality. He was introduced to Eureka Ranch in America where some converted hippies live. There eight months ago he found freedom in Christ which was so evident in his face as he told his story.

After that he wanted to seek to win other hippies for Christ and he was led to Hawaii where already seventy have become Christians and have formed themselves into a Christian Community. They have services each day morning and evening to study the word of God and pray. They go out to witness for Christ whenever possible.

One of the local ladies who was with them in church was won to Christ through their witness, now she is seeking to help them.

A doctor has given them 20 acres of land to use. Someone else has given them a house to pull down and put up again on the property.

After the service was over the 12 converted hippies gathered around me and talked for a time. Then we came up to the Rectory for coffee and Dr Yeh and I talked to them for another 11 hours. During that time I learnt from some of them how they too had found in Christ the Saviour and deliverer.

One very bright lad said it was through hearing the singing of the hymn "Amazing love, how could it be." Before that he was living in the jungle on fruits and drugs, practising yoga, seeking for reality. Now his passion in life is to tell others about that amazing love.

One of the hippie school teachers whom we met later in the day, said he was starting a pre-school kindergarten. His face was aglow with the joy of the Lord.

Some of the local vestrymen take a dim view of the reformed hippie invasion into Christ Church — and since yesterday morning's service have spent hours debating with the Rector about the matter.

The zeal and love of the "reformed hippies" as they are called has revealed their lack of these virtues and they are becoming very hostile.

Dr Yeh believes God has called him to minister to all in need. He said in church yesterday "The Church was not a fraternity club, nor a service club, but a worship place for all who are followers of the Lord Jesus Christ."

In this diocese the ferment in the Episcopal Church is highlighted by the fact that 30 out of 60 of the clergy have no full-time work. Liberalism has produced apathy and deadness.

However in Dallas Theological Seminary the President said they have 465 students, all graduates who are studying theology. They will have to turn away at least 100 suitable applicants because of lack of accommodation.

So there is a real hunger in many quarters for a knowledge of the word of God.

Books Australian Arcady

ARCADY IN AUSTRALIA by Coral Lansbury. Melbourne University Press, 1970. 202 pages. \$7.50.

This is an attempt to show that the popular image of Australia in the English mind, created by writers such as Dickens, Lytton and Reade, under the influence of Samuel Sidney, determined in the nineteenth century, to a large extent Australia's national consciousness.

Many Australians, however, well before Lawson and Furphy, rejected the arcadian myth, for example, Kendall and Michael, but their voices were not strong enough to shatter the illusion. It is strange that no mention is made of the corrective influence of *The Bulletin* in the last two decades of the century.

Dr Lansbury presents a well documented case in her enthralling book.

T. T. Reed.

WHAT IS MAN? by David Jenkins, SCM, 1970, Eng. Price, 8/6 (paperback), pp 125.

Most conservative evangelic scholars will find Dr David Jenkins' book, *What Is Man?* disappointing. This is especially true in his Biblical exposition of man. He seems to suggest a buoyant optimism in the future of man which does not find support in

NATIONAL YOUTH CONFERENCE FOR TASMANIA

The C.M.S. General Committee has agreed to the holding of All Australia League of Youth Conference in Hobart, 22-24 January, 1973.

The League of Youth is the C.M.S. youth organisations and it has branches in every State. The Conference will be followed by the C.M.S. Summer School 25-29 January.

Mr and Mrs Glover have returned to Tasmania from C.M.S. missionary service in North Australia and are at present carrying out deputation work in the diocese.

Rev John van Enmerik, another Tasmanian, was appointed to the Maseno Bible School from the end of April.

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either traditional belief or present reality. One wonders why he concludes that it is "blasphemy to define man" (p. 123) and why true man cannot be seen in the face of Jesus Christ. The book, nevertheless, is well written in allowing style which is very easy to read.

— Keith Cole.

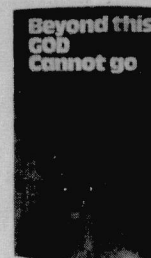
JESUS AND THE DISINHERITED, Howard Thurman, Abingdon, \$1.25, paperback.

Written by a Negro preacher for the "man who stands with his back against the wall," this book contains material with which we would argue, but is valuable for its insights into the black side of black vs white. Further, his practical points from Jesus' examples are valid and worthwhile, and do not depend on his occasionally liberal assessment of Christ.

D. Meadows.

Key Books

ACR'S REVIEW EDITOR INTRODUCES
IMPORTANT NEW TITLES:



BEYOND THIS GOD CANNOT GO by Creath Davis, Zondervan, 1971. 148 pages. US \$3.95. Keith Miller writes the foreword to this very honest book which needs to be read by every converted Christian. It tears aside the fake and hypocrisy of much so-called Christian living which is short-circuiting our relations with God and therefore with each other. And from the author's profound experiences, it helps us get back to the point where Christ can begin using us afresh as he did in those halcyon days when we first came into that realisation that our lives belonged to him.

THE WAY I SEE IT by Cliff Richard. Hodder Christian Paperbooks, 1970. 187 pages. 45c. This is a very cheap reprint that should be in the hands of all young people from the middle teens onwards. Cliff Richard, Britain's pop idol, accepted Christ at the 1966 Graham Crusade. In this most readable book, he chats about how Christ can make the whole of one's life worthwhile. 200,000 copies have been sold in English, German, Swedish, Japanese and Turkish. Should be on every church bookshelf.

LEADING THE MEETING by Helen Innes. Falcon booklets, 1970 reprint. 36 pages, 35c. One of the "Falcon Focus for Women" series and one that will be in constant use at meetings for women. Themes and prayers for Advent, Easter, missionary meeting, families, leisure, education, service, healing and many others. Suggestions for hymns and Bible readings head each program, followed by two excellent prayers for the meeting.

Why Davis defected 400th ANNIVERSARY OF THE 39 ARTICLES

A QUESTION OF CONSCIENCE by Charles Davis. Hodder & Stoughton, 1967. 251 pages. \$4.25.

There is no time quite like the present for reading this book. The relatively recent visit of the Pope to these shores has forcibly reminded the Australian public of the continuing presence and importance of the Roman Catholic Church.

Davis made his decision to withdraw from the Roman Church in Dec, 1966, and in this book he gives his reasons for making this decision.

It is an honest and impressive statement which focuses almost exclusively on the question of the Church. The hierarchical structures and bureaucratic patterns of denominational life are subjected to intense criticism and the role of the papacy emerges as irrelevant at best and an obstacle to reform at worst.

Those outside the Church of Rome have much to learn from this volume, especially the clergy. There are a number of basic and controversial points raised in Pt III (esp Chs 4, 5) which should engage the attention of evangelical thinkers. The chapter on the sacraments is excellent indeed.

B. L. Smith

A service in the House of Commons, London, on May 29, celebrated the 400th anniversary of the promulgation of the Thirty-Nine Articles of Religion of the Church of England.

Queen Elizabeth I signed the royal assent to the Act of Parliament which set forth the Articles in the House of Lords on May 29, 1571.

At 3 pm on May 29, 1971, a service of Evening Prayer was held in the crypt chapel of the Palace of Westminster at the invitation of Captain L. P. S. Orr, M.P. The service was conducted by Rev D. R. Hill, Canon D. K. Dean and Bishop R. B. White. Rev A. G. Pouny, vicar of Woking preached the sermon.

The celebration was organised by the Truth and Faith Committee with the help of the Fellowship of Evangelical Churchmen and the Protestant Reformation Society. Australian evangelicals were represented at the service.

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Then add the cost of chaplaincies in hospitals, gaols, psychiatric centres and child welfare institutions. Add the cost of work on the south coast and in parishes where special difficulties are known. Add the cost of future planning for Chesalon homes and the girls' hostel. Add \$44,000 for administration.

It costs a million dollars each year to keep the Anglican Home Mission Society just breaking even. Another million dollars is needed for future Chesalon expansion alone.

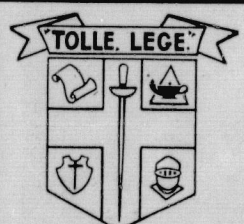
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The establishment of the shop is an interesting story. A firm link had been forged with Ridley College and the Church Missionary Society. While there was a desire to improve support for both, the numerical and financial position of parishioners made this difficult.

When an opportunity shop was mooted, there was some fear that it would interfere with the parish fair.

All were satisfied when a formula was agreed upon: that 25 per cent of the net proceeds would go to each of training the ministry (Ridley), supporting the home ministry (parish), training missionaries (St Andrew's Hall) and supporting our own missionaries (CMS).

Difficulties were experienced in finding suitable premises, as successive premises were repossessed, sold over the heads of the parish, or made too expensive. It was decided that the only sure future was in own premises. It was therefore agreed that the three benefitting parties would advance the capital proportionately to finance purchase of a building, on which interest would be paid. The shop pays rent, and rear tenants rent.

One of the great boons of the shop is the outlet for interest, human relationships and christian service which it gives to the voluntary team who work there: all parishioners and mostly pensioners.

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New Testament Reprints

The S.C.M.'s new Study Edition reprints include Joachim Jeremias's *The Eucharistic Words of Jesus* (first published in English 1966, this edition 278 pages, English £1.75) and W. G. Kuemmel's *Introduction to the New Testament* (first published in English 1966, this edition 444 pages, English £1.90). The first is still by far the best and most important biblical study of the Last Supper, and is a fascinating reading.

Kuemmel's *Introduction* is a first class piece of work, erudite and judicious, and, for all its detail, easy to read and consult. Its survey of the work of others is comprehensive and fair, and it is the most useful full introduction available to students, somewhat like Guthrie's in its thoroughness, though a little less conservative.

These Study Editions make it possible for all theological students to possess both books.

Faber and Faber now have a paperback edition of Hans Conzelmann's *The Theology of Saint Luke (Die Mitte der Zeit, 1953)*, first published in English 1960, this edition 255 pages, Aust \$2.40. This is the standard study of Luke-Acts in terms of "redaction criticism," and has proved very influential in subsequent study.

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You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?

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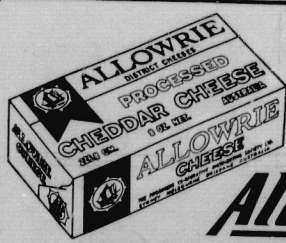
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It is largely answered, as to its main thesis, by the evangelical scholar Dr I. Howard Marshall in his recent *Luke: Historian and Theologian* (Paternoster, 1970) but Conzelmann cannot be bypassed, and has important insights.

The Anglican scholar F. W. Beare of Toronto brought out his critical commentary on I Peter (*The First Epistle of Peter. The Greek Text with Introduction and Notes*, Blackwell, Oxford) in 1945. This is the third edition (288 pages, 1970, English £2.75), the new material being a 23-page essay on textual criticism in the

light of recent discoveries (notably papyrus 72 and the Old Latin edition), a supplement on recent criticism of I Peter, a revised bibliography, and a few notes.

It is a learned work, which students must take note of. But its dogmatism does not inspire confidence in the author's scholarly judgment. "There can be no possible doubt that 'Peter' is a pseudonym," he writes. Yet Dean Selwyn (whose Macmillan commentary on I Peter also appeared in 1945) and many subsequent commentators fully acquainted with Beare's mis-

Help with prayer

WHY PRAY? by Mark Gibbard. SCM Centrebooks, 1970. 125 pages. UK 8/6.

A KIND OF PRAYING by Rex Chapman. SCM, 1970. 121 pages. UK 13s.

Prayer has gone dead! Why? Perhaps we have not faced underlying intellectual questions. Perhaps prayer has become routine. Perhaps there is no harmony between our living and our praying. These are some of the causes the author deftly discloses and seeks to rectify. A struggling Christian will surely be helped by this book.

The second book is a collection of twentieth century meditations, in the style of Michel Quoist, on various passages of the gospels. It could prove a valuable asset either in private prayer or, with a thoughtful congregation, in public worship.

Andrew Dauntman Fear.

ALONE AT HIGH NOON — REFLECTIONS ON THE SOLITARY LIFE by Emile Cailliet. Zondervan 1971. 49 pages. SUS 2.95.

An easy to read attempt to portray the variety and depth of human experiences of solitude, touching childhood, teenage, adult and old age experiences on the way.

Cailliet's explanation is that solitude ultimately springs from the human heart and that liberation from solitude is found in a soul at peace with God.

Recommended as a gift to someone who is experiencing loneliness and as a salutary reminder to Christian pastors and leaders of the widespread experiences of loneliness in the souls under our care.

R. A. Kernebone.

SCHOOL FOR PRAYER by Archbishop Anthony Bloom, A. Libra Book p 75.

There is a certain "refreshment" in listening to Christians of another tradition and particularly on such a vital topic as prayer. Anthony Bloom was appointed Archbishop in charge of the Russian Church in Great Britain and Ireland in 1962. In 1963 he was appointed Exarch to the Patriarch of Moscow in Western Europe and in 1966 raised to the rank of Metropolitan.

The archbishop is intelligent, perceptive and obviously a man of prayer. The book is slim but well worth the price and time involved in listening to the author deal with questions such as "The Absence of God," "Learning to Pray Where We Are."

R. H. Goodhew.

First published in 1969 in a hard covered edition entitled "Man in Triumph," this book aims at providing "an integration of psychology and Christian belief."

It is a comprehensive and useful survey of this field by an American professor of psychology. However, the general reader will find it a difficult book to read, due to the author's very compressed style, and his use of technical terms.

Readers who have a background knowledge of psychology will find it quite stimulating, although in the end rather frustrating. He devotes so much space to an exposition of the major theories in the behavioural sciences that there is not as much material on the integration of psychology and Christianity as the cover notes seem to promise.

J. Faddy.

THE REAL REFORMATION CATECHISM OF 1553 by Bishop Poynt of Winchester. Horizon, Netherlands, 1970. 36 pages. 3s. (UK). Poynt's catechism was drawn up for use in the Church of England and pre-dates our present catechism by 50 years. Its prolixity would forbid its use today but it affords us another glimpse of the height that Reformation thinking had reached in our Church of England just before Mary Tudor came to the throne.

TIME TO ENDEAVOUR by Harold Henderson. Christian Endeavour Publications, Sydney, 1970. 76 pages. No price given.

Harold Henderson, of the staff of Sydney's Central Methodist Mission and the publishers have done an excellent job with this bright paperback. Mr Henderson shows the relevance of CE principles to today's turmoil, particularly that of our youth.

AUSTRALIAN MIGRANTS' HANDBOOK, Warwick Boyce Publishing Co. Sydney, 1970. 80 pages. 60c. Cheap but excellent publication with all information that a migrant might need with one exception. The handbook might make it appear that Australia is quite without religion or churches except for a few passing references.

GOD I LIKE YOU, Selected by Sherwood Wirt and Charles Anderson, Zondervan, 1970. 90 pages. \$US2.95. Selections from poems published in Decision magazine. A judicious selection, nicely illustrated and splendidly set out.

MODERN OBJECT LESSONS by John H. Sargent. Baker, 1970. 105 pages. \$US1.50. Another in the Object Lessons Series. Lots of starters here for children's talks. MY GOD, by Mel Calman. Souvenir Press, 1970. Paperback. UK 8s. Too close to being blasphemous for our liking.

COUNSELLING CHRISTIAN PARENTS by William S. Deal. Zondervan, 1970. 128 pages. \$US1.95. Guidelines for nurturing a Christian family and for the counsellor who wonders what went wrong in the Christian families that seek his help. CAN YOU TELL ME? by Dena Korfker. Zondervan, 1970. 96 pages. \$US1.95. Nicely printed and

givings have certainly doubted it. (I think of Bo Reicke, A. F. Walls and A. M. Stibbs, and J. N. D. Kelly.)

On the whole, these commentators all discount Beare's views on the "persecutions" mentioned in I Peter, and on the relation of the epistle to those of St Paul — about which Beare also expresses himself with some dogmatism.

It is a pity that, in a new edition, Beare pays such slight regard to the very important monograph of Dr William Dalton of Melbourne, which appeared in 1965, and which Dr Kelly praises so highly in his commentary on I Peter in Black's series.

D. W. B. Robinson

MAN IN HIS RIGHT MIND by Harold W. Darling. Paternoster, 1970. 158 pages.

First published in 1969 in a hard covered edition entitled "Man in Triumph," this book aims at providing "an integration of psychology and Christian belief."

It is a comprehensive and useful survey of this field by an American professor of psychology. However, the general reader will find it a difficult book to read, due to the author's very compressed style, and his use of technical terms.

Readers who have a background knowledge of psychology will find it quite stimulating, although in the end rather frustrating. He devotes so much space to an exposition of the major theories in the behavioural sciences that there is not as much material on the integration of psychology and Christianity as the cover notes seem to promise.

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God in nature

BIOLOGY, A SEARCH FOR ORDER IN COMPLEXITY, edited by J. N. Moore and H. S. Slusher, Zondervan, 1970. 548 pages. \$8.95 (US).

This is a beautifully produced volume prepared by the Textbook Committee of the Creation Research Society. A trained biologist and a biology teacher would need to supplement this brief review by one who can only be called a "general reader."

The aim of the book is so to present biology that the student may see the hand of God in nature. Without labouring the point, it certainly provides abundant evidence of design in God's creation. It refers at many points to the choice between evolution and creation, rightly emphasising at the beginning that evolution is scientific theory and not to be regarded as fact.

Later, the book gives several chapters to the consideration of evolution. It is perhaps a pity that evolution and creation are regarded of necessity as mutually exclusive alternatives.

Such a book as D. C. Spanner's *Creation and Evolution* (Falcon) indicates that not all scientists who take a conservative attitude to the Bible think in this way. Nevertheless, there is much material on the integration of psychology and Christianity as the cover notes seem to promise.

Francis Foulkes.

SHORT NOTICES

illustrated paperback answering 39 questions all children ask. **SCIENCE AND COMPASSION: UNEASY PARTNERS** by Douglas M. Jackson. Christian Medical Fellowship, London, 1970. 5 pages. UK 1s. **WHAT IS HUMAN** by T. M. Kitwood. Inter-Varsity Press, 1970. 142 pages. 95c. A very thoughtful analysis of three views of man — humanist, existentialist and Christian. Essential reading for thinking Christians.

A BOY ONCE LIVED IN NAZARETH by Florence M. Taylor. Bay Books, Sydney, 1970. \$2.20. A picture storybook that is fresh and vivid in its approach. **RUSS TYSON'S NEW PHILOSOPHY**. Landsdowne, 1970. 110 pages. \$2.50. Russ Tyson, popular radio compere, knows there's no such thing as a new philosophy but this collection of material from his sessions, etc, has to have a name.

THE OLD WORLD AND THE NEW 1492-1650 by J. H. Elliott. Cambridge, 1970. (paper) 118 pages. UK 18s. Professor Elliott reverses the usual theme and traces the influence of America on Europe in this period. **THE BIRTH OF A KINGDOM**, by John J. Davis-Baker, 1970. 209 pages. \$US2.95. Excellent studies in I and II Samuel and I Kings 1-11 in the Baker O.T. Series. Illustrations and maps make it a great help for SS teachers and students.

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Bibles on doorstep of China

On the island of Matsu, just off the China coast, a whole congregation has been gathered through conversion by the efforts of one woman.

In hospital she had been given a Bible.

Returning to Matsu she started a study group which grew so quickly that they soon had to put up a building.

Now, while crackers go off to accompany the hymns, the congregation worships as one family, for they are all this one woman's spiritual children. — The Sower.

THE KINGDOM: WHAT, HOW, WHEN?

"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." — 2 Peter 1:20 and 21.

Just what is the promise and purpose of His coming? Weekly in our churches we declare it will be "to judge the quick and the dead." The Bible says far more. There is no space even to enumerate, much less quote all the texts about it. The reader must seek out and study them for himself. He will find it rewarding.

Isaiah 9: 6 and 7 was cited in the last article. Let us take just one more, as given us in Isaiah 2:2 to 4 and repeated, with a significant and appealing addition in Micah 4:1 to 4.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways: and Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Are there nations — complete with swords and spears or their present-day equivalents — in heaven? Are ploughs in use there? Do "many people" have to be "rebuked" there? The whole prophecy clearly predicts an earthly but perfect and irresistibly divine rule.

Micah adds (verse 4): "But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid."

These words, especially when read with Isaiah 58: "Woe unto them that join house to house, that lay field to field" are alone almost enough to show the flat contradiction between God's earthly kingdom and Mammon's. Along with much else that God condemns, at this very moment Mammon is commanding our farmers to "get big or get out!"

The idea of an earthly king-

dom horrifies a Methodist minister of my acquaintance. He says "it detracts from Calvary." Apart from the fact that nothing on earth or anywhere else could possibly detract from Calvary (or its glorious sequel), the Christ's own words, uttered in person by

The third and final article in a series by Mr Frank Sibson, a retired journalist, of Doubleview, Western Australia.

Jesus as well as through his prophets, are not to be contested by any fallible mortal's ideas or what is or is not a fit and proper activity for God the Son.

And what is there even surprising, in any case, about The Creator wanting to see His Earth running at long last as he designed it to run?

SINCE EDEN

Has not the kingdom of God been available to mankind ever since Sinai — indeed, ever since Eden?

If the basic Christian doctrine of human free will be true, then surely all we need to do — and what he must wait, by his own rules, for us to do — is to ask him for it?

Can anybody but God himself, in his eternal present, know when enough of us actually will ask him for it?

(But shall we do this, until we are forced thereto by the inescapable imminence of one or more of the many ways whereby, as we already know, we can bring destruction on ourselves, and indeed on all other life on earth as well? "Except those days should be shortened, there should no flesh be saved.")

PERPLEXITY AND FEAR

Do not our own secular press and radio already tell us, daily, irrefutably (but of course without knowing it: indeed "as in the days of Noe," most of them would still deride it) about the very "distress of nations, which perplexity and fear of those

things that are coming on the earth" that are among the "signs" Jesus gave us?

When will they see — when will even most of us Christians see — that rescue must be sought, not through the United Nations, nor world socialism, nor any other nostrum palliative that our self-willed, sophistication-ad-dled heads may devise, but on our knees?

If God's Church were to accept, and preach to the peoples of the world, this his gospel of the kingdom (as supplement, not substitute, to God's paramount gospel of salvation), over the heads of the governments and their "establishments" and "mass media" . . . would it preach to deaf ears?

Best of all, might it not thus actually be helping to bring about the coming of the King?

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Thomas Cranmer

There is nothing novel in the current agitation to revise the Prayer Book. It is true that we need to have a liturgy in the language of our day; but it is also a tribute to the genius of Thomas Cranmer that a book so old as the Prayer Book of 1662 (which is based squarely on the earlier works of Cranmer) is still so clear in all important respects to the educated person today.

Cranmer was a very great scholar, and the best research today makes it plain that he has in former centuries been cruelly treated by history. Stephen Neill in his book "Anglicanism" says, "We have as our chief reformer the man who had a greater genius for liturgical worship than any other of whom we have record in the whole history of the church" (p. 52).

Though more recent scholarship has brought us nearer to a fair judgment and assessment of the man, it is doubtful whether

terity, were it not for the fact that Henry VIII employed him in the great matter of the king's divorce proceedings. Henry was

Rev Geoffrey E. Hayles is rector of St Mary's Kelmscott in the diocese of Perth and before ordination he was a solicitor. His previous parishes were Meckering and Berkley (Bath & Wells).

greatly fond of Cranmer and appointed him Archbishop of Canterbury in 1533.

As Archbishop he continued to devote as much time as he could (three-quarters of the day) to his studies. He was not ambitious and did not want to be an Archbishop. Cranmer was every inch a scholar and he did not devote his energies to administration of the church — which was ruled more by his assent than his dictate.

Cranmer came slowly along the paths to a fully-reformed faith, partly because he liked to see every side of a question; but once his mind was made up he would pursue that point of view utterly.

The Bible and the prayer book

He was able to help forward the cause of reform in England by introduction of the common language into the church services which had been in Latin. He encouraged the provision of English Bibles in all churches, and he gave us the Litany of 1544.

After Henry's death (3 years later) Cranmer had an easier task. He said: "Little by little I put away my former ignorance. As God of His mercy gave me light so through grace I opened my eyes to realise it."

In the Preface of your prayer

book you will find a passage entitled "Concerning the Service of the Church". This is most likely Cranmer's work and is the preface for the first prayer book of 1549. Brightman and Mackenzie in "Liturgy and Worship" state that the book was probably never satisfactory to Cranmer. "He regarded it as a temporary compromise and only waited for further innovations." But the point is that it was a reformed book and its difficulty was that enemies of the Reformation tried to interpret it in an unreformed manner.

The book lasted only three years and the 1552 book which replaced it was far more Protestant, but it did not last long after Mary became Queen the following year.

Deposition and martyrdom

Space will not suffice to relate the details of Cranmer's trial and condemnation; but research has demonstrated the greatness of this man to whom the church of England and the Anglican Communion owe so much.

Though he did at one point recant we must remember his great respect for the monarch of the day. His faults, of which he was unaware, were greatly overshadowed by his precise scholarship, his intrinsic humanity and his humility, his wisdom and gentleness and his final courage.

In our days, with an overdose of tolerance so infecting and weakening the witness of the church to the truth of the Word of God, we have much to learn from Thomas Cranmer's great example. By a difficult and tortuous path he came to "cleave to Holy Scripture" as the final arbiter in all things relating to faith. Could any man do better?

References: Thomas Cranmer by G. Duffield (Sutton Courtenay Press). Liturgy and Worship (S.P.C.K.). Anglicanism (S. Neill), and The Reformation (O. Chadwick) (both Pelican books) and Masters of the Reformation by M. Loane (C.B.R. Press).

CMS SEES PM ON LAND RIGHTS FOR ABORIGINALS

The Prime Minister, The Minister of the Interior and the Minister in Charge of Aboriginal Affairs have received a delegation from the Church Missionary Society of Australia which put forward the views of the Aboriginal community at Oenpelli in the Northern Territory.

The delegation was led by the Bishop of Armidale, the Right Rev R. C. Kerle — and included an Aboriginal spokesman from the Oenpelli community.

The delegation discussed the immensely rich uranium deposits at Nabarlek, nearby to Oenpelli, being investigated by Queensland Mines Limited.

The projected mining operations would, it is felt, threaten the life of the Aboriginal community at Oenpelli, endangering the traditional sites as well as

entering upon the traditional tribal lands of the area.

Oenpelli Mission has been the centre of a growing cattle industry where both beef and buffalo herds have been built up and a profitable industry developed involving the Aboriginal people.

The delegation received a sympathetic hearing from the Prime Minister and other members of the Government. The delegation stressed the point that the Aboriginal Reserve and the sense of identity which the Aboriginal people have in this area is now threatened by the intrusion of entirely new communities established in places which the Arnhem Land people have believed to be their own.

As yet, few Aboriginals have either the skill or the resources to share in these new ventures and they feel wholly excluded from operations which were begun without their consent and in which they have no participation.

STATEMENT ON EUTHANASIA

Following the Archbishop of Canterbury's widely reported statement that doctors were not bound to prolong the lives of patients whose cases were hopeless, Sydney's Archdeacon of Cumberland, Ven John R. Reid, has made a statement on the subject.

Archdeacon Reid said: "The Ethics and Social Questions Committee of the diocese of Sydney has produced a report on abortion which states very clearly the importance and value of human life.

It states, "Everything in the Bible points to the sanctity of human life and to the continuity of all life from conception to the grave."

It is true that modern medical science, by prolonging life and eliminating many diseases, has created a very great problem of aged people who can no longer look after themselves, lingering in a sort of twilight, and with little enjoyment of human relationships. But if medical science has created this problem, then we have the responsibility of solving it. Through the work done in this diocese by Chesham Hospitals for the aged and the Homes of Peace, we are very aware of these problems, and offer Christian compassion and comfortable surroundings for people in the last stages of their life.

We believe, for example, in the power of believing prayer to affect the medical and psychological situation of people. But the most important issue is that God has given a person human life and no man has the right to take that life away — either by murder or euthanasia.

But under no circumstances could we consider the possibility of anyone taking steps to terminate life, even if the medical diagnosis is hopeless. For one thing, we know that people often rally and sometimes recover when their situation appears hopeless."

In calling for the cancellation of the tour, or boycott, the A.C.C. Executive Committee meeting on April 21 approved the public release of the statement of reasons leading to this decision.

Among its comments are: "It is too late to 'keep politics out of sport' because the South African Government has already mixed the two by injecting a political and racial principle into the selection of its sporting teams."

"Sporting tours are used by South Africa for political ends. They are an attempt to maintain solidarity between those nations which are predominately white."

"The A.C.C. Executive Committee does not support any harassment of the sportsmen. They should not be abused or harmed in any way. However, there is no doubt that they are symbols of a racist policy."

"It is not unfair to make known in a peaceful way our objection to a policy which is morally evil. It is not discriminatory because no one is being deprived of his rights or made to suffer hardship . . ."

Jews not clear

While all Orthodox Jews believe "with perfect faith" in the ultimate coming of the Messiah, few have a clear conception of the Messiah's identity and task. Is he of divine nature, or mortal, or both? Is he to redeem the Jewish people only, or all "the families of the earth"? Is the purpose of his mission to bring the Jews back to their ancestral home, and that only in order to let them live in freedom and peace? Or is his purpose mainly to reconcile them with God through their keeping of the Law, based largely on prescribed sacrifices? When will he come? And where is he now? (Jacob Gartenhaus)

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John Taylor's Top Ten Missionary Qualities

Speaking at the annual meeting of C.M.S. in London in May, Canon John Taylor, General Secretary, spoke of the ten qualities necessary for missionaries. These were based on an analysis of answers from Asian and African Christian leaders and some older and younger serving missionaries.

This was his new decalogue: 1. Faith, free from bigotry and sure enough to be risked among the realities of human encounter. 2. Self-acceptance, based on self-knowledge and Christ's forgiveness and enabling one to identify deeply with others with no loss of consistency and to endure the ambiguities of the missionary's role. These ambiguities could be seen in the pairing of the next eight qualities.

3. 4. Acceptance of others as they are, combined with an undiminished desire to win them for Christ.

5. 6. Acceptance of circumstance and constant change of plan, combined with commitment and ability to effect change.

7. 8. The habit of teamwork and of thinking communally, combined with firmness of purpose and ability to withstand pressure.

9. 10. Curiosity and a taste for involvement, combined with detachment and a creative acceptance of one's foreignness.

The meeting heard a report from the treasurer, Mr Kingsley Tubbs, which showed a deficit in 1970 of \$60,053. Contributions from parochial and non-parochial sources fell back to the 1963 level. This was somewhat to offset by a record year for legacies (\$258,000).

Previous meetings have considered the churches' understanding of the Eucharist, Baptism, the ministry and ecumenical developments.

Co-chairman of the Joint Working Group meeting were the Roman Catholic Archbishop of Hobart, the Most Rev Dr Guilford Young and the Archbishop of Brisbane, the Most Rev Dr Felix Arnott.

The meeting discussed papers on aspects of marriage including the social effects of mixed marriages, biblical and theological understandings of marriage and pastoral problems in the care of partners in mixed marriages.

Participants from the Roman Catholic Church were: Most Rev Dr G. C. Young, Rev William Dalton, S. J. (Melbourne); Rev Camillus Hay, O.F.M. (Melbourne); Rev Dr T. J. Connolly (Sydney); Rev Dr P. L. Murphy (Sydney); Rev Angelo O'Hagan, O.F.M. (Melbourne); Rev James Esler, S.M. (Sydney); Rev Dr C. Tierney (Sydney); Rev J. Scullion, S.J. (Melbourne); Rev A. Cleary, P.P. (Melbourne); Rev Dr G. Robinson (Sydney); and Rev P. Dougherty (Australian Episcopal Conference Secretariat, Canberra).

Participants from the Australian Council of Churches were: Most Rev Dr Felix Arnott; Rev Principal G. L. Barnes (Congregational, Sydney); Rev F. L. Cuttriss (Anglican, Sydney); Rev F. G. Engel (Presbyterian, Sydney); Rev Dr A. W. Loy (Methodist, Sydney); Rev Professor E. F. Osborn (Methodist, Melbourne); Rev James Peter (Presbyterian, Sydney); Bishop Gibran Ranlaoui (Antiochian Orthodox Church, Sydney); Rev Bruce Reddrop (Anglican, Melbourne); Rev Canon D. W. B. Robinson (Anglican, Sydney); Principal A. W. Stephenson (Churches of Christ, Sydney); Rev Dr M. M. Thomas (Anglican, Melbourne); Rev Dr H. D. Wood (Methodist, Sydney); and Mrs M. Wyllie (Methodist, Sydney).

Continued from page 3

the passage of time: how can a man get right with God? How can God be righteous, and yet count as righteous those who have no righteousness of their own?

We know that if we should try to venture before God's bar on the ground of our own merit, there could only be one verdict: we would be found guilty, and we would stand condemned. There is nothing that we can do; nothing that we can bring, that may alter this dark situation; not baptism, nor communion, nor regular church activities.

All these may be good in themselves; but to rely on them for God's favour is to turn them into beggarly elements of law.

The great Masters of the Reformation were never more lucid than in exposition of the truth on this grand question: "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. (iv).

This was the main battle ground on which the Reformation was fought and won. Martin Luther was right when he declared that this doctrine is the index as to whether a church will stand or fall. We are "justified freely by His grace, through the redemption that is in Christ Jesus" (Romans 3:24); for He is "of God made unto us . . ."

POSITIONS VACANT—Deputationalist Organiser

British and Foreign Bible Society NSW Auxiliary. Applications are invited for the position of Male Deputationalist and Organiser for the Society in portion of the Sydney metropolitan and near country areas, operating from the Sydney area. A car and 16mm projector will be provided. Apply in writing giving age, references and qualifications, denominational affiliations, Ministerial status desirable but not essential. State Secretary, Bible House, 95 Bathurst Street, Sydney.

The last note of THE FAITH concerns the doctrine of sanctification. Evangelical theology must reject and evangelical churchmen must avoid all that seems to suggest the spirit of An-

The Melanesian Council of Churches, with its headquarters in Port Moresby, New Guinea, is seeking a full-time executive secretary. If he is non-Melanesian, it will be for two or three years only so that he may work alongside a Melanesian, who will succeed him in the post.

The Roman Catholic Church will officially join the Council at its general meeting in October, 1971. Other members are the Anglican Church, the Baptist Mission, the Evangelical Lutheran Church of New Guinea, the Salvation Army, and the United Church (Congregational, Methodist, Presbyterian).

The first full-time Executive Secretary of the Council is to maintain and develop the expanding ministry of the Council. Based in Port Moresby, he will be involved in the organising of seminars and conferences, travelling throughout the area as well as administering the M.C.C.'s correspondence liaison with member churches and with international agencies like Inter-Church Aid and World Vision Inc.

He will further contacts with leaders of Christian life throughout Papua and New Guinea and the British Solomon Islands, and will be involved in Christian co-operation which extends beyond the Council's member churches; in January 1971 a World Vision Conference of 250 pastors, most of them Melanesians, reaffirmed the importance of working together in the gospel.

The Bridge Street church hall is to be sold to St Matthew's Homes for the Aged. It will be developed for use as a senior citizens' centre when it is not in use for Sunday School, GFS and CEBS.

A property committee was set up to look at the question of the development of the entire church property and with power to draw up plans and seek advice from architects if thought necessary. Another committee set up was an Education Committee consisting of six members of the congregation and the clergy.

It was decided to have an evening Communion service on the first Sunday of each month in place of evening Prayer.

The meeting adopted a budget for 1971-72 of \$18,800, slightly higher than last year. Included was a larger amount for missions, \$3,700.

123rd ANNUAL VESTRY MEETING

Few Australian parishes can claim to have had a 123rd annual vestry meeting. St Matthew's, Marysville, in Adelaide diocese, is one.

The meeting adopted a budget for 1971-72 of \$18,800, slightly higher than last year. Included was a larger amount for missions, \$3,700.

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Rev. Geoff Hayles

we shall ever have a full appreciation of this great Master of the Reformation in Britain.

R. Dixon in "The History of the Church of England" says of Cranmer: "He preserved the continuity of the Church of England. He gave to the English Reformation largeness and capacity. He was a greater man than any of his contemporaries . . ." (Vol. 4, p. 552).

His origins and early life

Born in 1489 of fairly humble folk Cranmer went up to Cambridge at the age of 14 and became a Fellow of Jesus College. He married early but his wife died a year or so later. He might well have stayed on at Cambridge pursuing studies, and remained unknown to pos-



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ACC comments on boycott decision

In a commentary released recently, the Commission on Race Relations listed the reasons which had been put before the Executive Committee of the Australian Council of Churches when it issued its call for the cancellation or boycott of South African sporting tour fixtures.

WIDESPREAD DEMAND FOR NEW BIBLES

A growing program of distribution of Scriptures to Roman Catholic schools in Nigeria is taking place.

Already some 30,000 Bibles and New Testaments have been requested, and it looks as if more will be needed. Orders for some 20,000 Bibles, 5,500 New Testaments and 5,000 magazine Gospels in English RSV and TEV are expected from schools in Uganda, nearly one-third of them Roman Catholic.

Mainly About People

Rev Rowland Warui of the diocese of Mount Kenya, East Africa, has taken up a 12 months' scholarship at Moore College, Sydney. He has been licensed as curate of St Andrew's Summer Hill.

Right Rev Albert J. Trillo, Bishop of Hertford, has been appointed Bishop of Chelmsford, succeeding Bishop John Turks who resigned because of ill-health.

Rev K. P. Allen has been ordained deacon by the Bishop of Armidale in St Paul's, West Tamworth and is now serving as curate in that parish.

Rev Michael Hill, curate of Narrabri, has been ordained priest in St Paul's, Tamworth by the Bishop of Armidale. Floods prevented his ordination at Narrabri.

Rev William J. Dumbrell, on leave from the diocese of Sydney, has been awarded a Ph.D. at Harvard in Old Testament languages and will return as lecturer at Moore College in September.

Rev Beaumont W. Powers, rector of St Stephen's, Newtown (Sydney), has returned from study leave in England, where he was awarded the MA of Reading University and he has submitted a Ph.D. thesis at the University of London.

Rev Raymond E. Elliott, rector of Warragul (Gippsland), has been appointed rector of Foster and Archdeacon of South Gippsland.

Rev Ian F. Barlow, rector of Clare (Willocra), has been appointed rural dean of the Broughton for three years from April 1 last.

Ven James A. Knife, registrar of the diocese of Gippsland, has been appointed Vicar-General from April 26 last.

Rev Philip E. Kitchen will be inducted to the parish of St Matthew's Botany (Sydney) on June 11.

Rev Harold E. S. Doyle, rector of St John's, Milson's Point (Sydney) since 1955 will retire from the active ministry on June 15.

Rev William J. M. Warner, chaplain of St John's College, St Lucia (Brisbane), has been appointed rector of St John's, Surfers Paradise, from the end of June.

Mr Stephen Barrett was ordained deacon by Bishop H. G. S. Beattie, in St Albans' Epping (Sydney) on Sunday 30 May. He will serve his title at St Albans.

Mrs Nellie May Stanner, great-granddaughter of Rev Samuel Marsden and a parishioner of St Albans' Lindfield, NSW, died on April 25. She was born in Molong and was a daughter of Henry Samuel Marsden Betts.

Rev Frank J. Stanley, vicar of All Saints' Owen (St Arnaud) since 1968 has been inducted as rector of St Martin's, Charlton.

Rev Alan Quee, who has been licensed as curate of St Matthew's Maryville (Adelaide) for Sunday assistance, is still SA Secretary of CMS.

Rev George L. Knack, curate of Holy Trinity, Ingham (North Q.) has been appointed curate of St James' Cathedral, Townsville.

Rev Arthur E. Menkens, curate at St James' Cathedral, Townsville, has been appointed curate at All Saints' Gordonvale (NQ).

Rev Frank E. Harris, rector of St Matthew's, Mundingburra (NQ), has resigned and has returned to England.

Rev Laurence Heydon, curate of St James' Cathedral, Townsville (NQ), has resigned and taken up appointment as an army chaplain to Holsworthy, NSW.

Rev Dr John A. Munro, rector of St Paul's, Manuka (Canb-Goulb) has been appointed rector of St Matthew's Albany.

Rev Edward W. J. Sinclair, curate of All Saints' Kempsey (Grafton) died after surgery on April 29. Trained at Moore College, he was ordained in 1966 and served in Port Macquarie, Grafton and Kempsey. He leaves a wife, Robin, and three small children. Services were held in Christ Church Cathedral, Grafton, and St Barnabas', Broadway.

Bathurst's two new archdeacons

The Bishop has re-organised the archdeaconries in the diocese of Bathurst and appointed two new archdeacons.

Rev John H. Reeves, rector of St John's Parkes, since 1961, has been appointed Archdeacon of Camidge.

Rev N. James Eley, rector of Holy Trinity Dubbo since 1967 and former NSW Secretary for ABM, has been appointed Archdeacon of Long.

Ven. Clifford E. Ussher, rector of St Barnabas' South Bathurst since 1969 and Archdeacon of Camidge since 1965, has been appointed Commissioner for the Cathedral Appeal and archdeacon without territorial jurisdiction.

Oxford dean in Sydney

Dr Henry Chadwick, Dean of Christ Church, Oxford, will pay a brief visit to Sydney next month on his way to New Zealand.

He will speak on "Romanticism and Religion" in the Stephen Roberts Theatre, University of Sydney, on July 6.

The address is being sponsored by the University of Sydney and the Board of Studies in Divinity.

W.A.'s OLDEST CHURCH



St Mark's, Picton, in the parish of Carey Park, diocese of Bunbury. Oldest standing church in W.A., it was opened by Archdeacon John Wollaston on 18th September, 1842. The church has been restored to its original condition since this picture was taken.

Help for elderly needs co-ordination

Mrs Rosemary Dargaville, a Melbourne social worker, has said in a report, "The Bare Necessities," that although many people and organisations are trying to serve the needs of the elderly, there is no co-ordination or integration between them.

Mrs Dargaville was commissioned by the Anglican and Methodist co-operating parish of North and West Melbourne, Glemington and Kensington to complete a survey.

It took her two years of interviews with organisations, concerned professional people and 20 elderly people to gather her material. The district for whom the survey was drawn up has a

high percentage of elderly folk and the churches wanted to investigate their needs and to find out what gaps there were in existing services.

"We don't know nearly enough of what elderly people want in the way of services," Mrs Dargaville said.

The report suggests that too little attention is given to providing various types of accommodation for the frail aged and those unable to leave home.

There could be more help for the confused, for those living alone and for discharged hospital patients.

BP LESLIE TO WALK 130 MILES

Right Rev E. Kenneth Leslie, Bishop of Bathurst, has announced that he will walk the 130 miles from Dubbo to Bathurst to assist in paying off the balance owing on the new All Saints' Cathedral, Bathurst.

The Bishop, who is 60, will begin the walk on Sunday 18 July, and he hopes that sponsors will give amounts equal to a dollar a yard for the 130-mile walk. \$200,000 is owing on the new cathedral.

He hopes to arrive at Bathurst on Saturday, 24 July, after possible overnight stops at Geurie, Wellington, Eurimbila, Molong, Orange and Victoria. He has appointed the Diocesan Chaplain, Canon Harry Thorpe, as organiser for the event.

hot line

Round-up of church press comment

Eddy Stride in the CHURCH OF ENGLAND NEWS-PAPER calls for a campaign for a clean atmosphere for our children to grow up in. We need to pray and witness and encourage those who want to clean up the pornographers.

He quotes a "Daily Mirror" film critic on one film which "gave honest dirt a bad name."

The same paper tells of a Liverpool couple whose campaign to clean up TV has aroused an extraordinary response from all over Merseyside. The invasion of our homes by nudity, blasphemy and sniggering dirtiness calls for an Australia-wide response.

Whatever we may think of pop festivals, The Methodist records with some pride that the Valley Festival at Dundas, NSW, represented a breakthrough to the culture (is it sub-culture?) of today's youth. 3,500 young people shared in the three-day festival in which misery, booze, immorality, drugs were missing. Fifty per cent of the young people had no links with any Church but they accepted the challenge of a Christian pop festival.

The "Church Times" reports that the Council of the Church of South-East Asia which met in Hong Kong in May, refused at

this stage to endorse the Limuru resolution about the ordination of women to the priesthood. The council also cleared the way for the dioceses in Malaysia and Singapore to form a province of South-East Asia.

Brisbane's "Church Chronicle" quotes British pop idol, Cliff Richard, as saying: "Pop life is not all that it appears to be. No one can underline enough how much I needed Christ — and I was richer than that I am now. ... We need Christian politicians, show business converted, people who speak by their art, anybody who communicates, TV producers, directors, actors — we have to continue reaching these people (for Christ)."

Donations to ACR

January to May 1971

Miss L. J. Carroll, Riverwood, NSW \$3; All Saints Church, Nowra, NSW \$2; Mr R. W. Johnston, Macquarie, ACT \$2; Miss J. Williams, Goulburn, NSW \$2; Mr N. Jones, Lane Cove, NSW \$2; Mr H. W. Moir, Eastwood, NSW \$2; Mr G. Kneeshaw, Kogarah, NSW \$1; St Andrews Church, Roseville, NSW \$2.50; Deaconess Bransgrove, Willoughby, NSW \$1; Mrs W. J. Cracknell, Sandy Bay, Hobart \$1; Mrs A. Thollar, Vermont, Vic \$7; Rev N. Pollard, Kensington, NSW \$2; Mr K. A. Badman, Eastwood, NSW \$1.25; Mrs M. Doyle, Croydon, NSW \$1; Mr C. S. Wheeler, Greenacre, NSW \$2; Rev B. Richardson, Manly, NSW \$2; Miss M. Cole, Eastwood, NSW \$1; Mr W. Bull, Haberfield, NSW \$50; Rev J. Derrett, West Wollongong, NSW \$4.80; Dr M. H. McKav, Boroko, TPNG \$4; Mrs J. E. Robinson, Lidcombe, NSW \$1; Canon A. A. Langdon, Chatswood, NSW \$1; Mr M. Gilbert, Wahroonga, NSW \$3; Mrs A. Truett, Lower Templestowe, Vic \$2; Mr H. Wray, Mt Evelyn, Vic \$1; Dr Peter Keith, Randwick, NSW \$3; Miss L. Loane, Chatswood, NSW \$10.

Tas. C.C. elects new head

Tasmanian churchmen meeting in Hobart elected Rev B. Blackwell president of the Tasmanian Council of Churches recently. He succeeds Archdeacon Henry Jerrim, of Hobart.

The election was at the annual meeting held at Ross in May. Archdeacon Jerrim led the service of worship and Rev Frank Engel, General Secretary of the Australian Council of Churches, presided.

This was the first meeting attended by representatives of the Roman Catholic Church which was recently given full membership of the TCC. The Rev Norman Cocks was elected secretary.

University learning offered to God at Uni. of W.A.

A symbolic offering of academic hoods was made at a recent interdenominational service held in the Winthrop Hall, University of Western Australia, Perth. Representatives of degree courses went to the dais and put their hoods on stands.

The intention was to dedicate to God the many studies within the University. Leaders of the Anglican, Congregational, Methodist, Presbyterian and Roman Catholic denominations attended. State Governor Sir Douglas Kendrew, read one of the lessons and Rev S. J. Henshale of Trinity Congregational Church, Perth, preached. About 750 people attended.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

Victorian LOY needs 2 camps

Two winter camps have had to be organised by the Victorian CMS League of Youth because of the large numbers who have been attending in previous years.

Both camps are being held over Queen's Birthday weekend, 11-14 June. One is at Port Lonsdale and the other at Monbulk, thus giving campers the choice of the seaside or the hills.

Rev Peter Harradence is chaplain and Mr and Mrs W. Bishop are house parents at Port Lonsdale. Rev John Goldsworthy is chaplain and Mr and Mrs N. Curtis are house parents at Monbulk. Special buses are being run to each camp from St Paul's Cathedral on the Friday evening.

AEF Director in Australia

Mr H. Gordon Flegg, new General Director of the African Evangelical Fellowship (formerly the South Africa General Mission) arrived in Sydney in May for visits to Australian States.

During May he fulfilled engagements in NSW at Hurstville, the Hawkesbury, a reception at Moore College and a public meeting. He preached at Eastwood and St Andrew's Roseville on Sunday May 30. Mr and Mrs Derek Brown went out from St Andrew's to serve with the AEF in South Africa.

He has also had meetings and services at Cardiff, Newcastle and Brisbane. He will preach in Canberra on June 6 and then fly to Melbourne where he will lecture MBI students and attend a meeting of supporters in Ballarat.

The famous Andrew Murray founded the mission in 1889. Today it has 270 missionaries from Australia, the UK, Canada, South Africa and NZ.

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