

CHURCH RECORD

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GEERING CASE PRECIPITATES N.S.W. SPLIT

AS a direct result of the acquittal of Professor Geering on charges of heresy by the New Zealand Presbyterian Church, the Sutherland, N.S.W. Presbyterian Church has announced its withdrawal from the Church.

The Rev. A Graham Kerr and most of his elders and congregation at Sutherland have set up an independent congregation, loyal to the doctrines of the Westminster Confession and the Shorter Catechism. They have announced that they may seek union with the Reformed Church of Australia.

The Sutherland withdrawal follows a similar decision in New Zealand by Mr Robert Wardlaw and the Presbyterian Laymen's Association withdrew from the Church following Professor Geering's acquittal.

Professor L. G. Geering is principal of the theological hall of the N.Z. Presbyterian Church.

His teachings on the immortality of the soul, the physical resurrection of Christ, the inspiration of the Bible and the Presbyterian standards of doctrine as contained in the Westminster Confession, the Longer and the Shorter Catechisms, led, after some 18 months' negotiations, to his trial by the Assembly for heresy.

At the trial in Christchurch, Professor Geering did not deny that he seriously questioned such beliefs.

Liberal triumph

The Assembly decided that "No doctrinal error has been established, the charges are dismissed and the case is closed." Its decision is generally regarded as a triumph for extremely liberal theological views.

In N.Z. Anglican circles, considerable fears have been expressed for the future of negotiations for union between the Anglican, Methodist, Presbyterian, Congregational Churches and the Churches of Christ, in view of the Presbyterian Assembly decision.

These five Churches joined in an act of commitment in a combined service in St. Paul's Cathedral, Wellington, on May 10, 1967, pledging themselves to seek a basis of union and ways of common action. The Archbishop of Melbourne was the preacher at this service.

An N.Z. rector has written to "Church and People" in these terms: "Our leaders now have to ask themselves whether they can

continue negotiations for union with a Church which . . . seems to have 'sold orthodox Christianity down the river.' And each of us Anglicans who treasure above all things the historic faith of the Church contained in Bible and creeds, whether our personal slant is high or low, Catholic or Evangelical or a blend of both, must decide individually whether we could belong to such a United Church."

In Australia, "Australian Presbyterian Life" went on record in its editorial of November 25 last about the trial in N.Z. and the secession, with the bold heading, "We Must Prevent This."

The editorial concluded: "Australian Presbyterians will fervently hope that this Church will never find itself in a position where any other great branch of the Church would feel that it was no longer worthwhile even to talk about union with it." Since then, "Presbyterian Life" has been silent about the Sutherland secession. However, it was given considerable attention by the Sydney daily Press.

WANGARATTA GRANTS

The grant by the Diocese Board of Finance of \$5,000 towards the mission work of the Church has been allocated thus:

Society	\$1,000
S.P.C.K.	600
Church Army	150
Community of the Holy Name	500
British and Foreign Bible Society	200
Bush Church Aid Society	900
Missions to Seamen	900
Brotherhood of St. Lawrence	200
Society of the Sacred Mission	250
Mission of St. James and St. John	100
I.T.I.M.	200
	\$5,000

This compares with figure of \$4,153 for the previous year and is in addition to grants to A.B.M. and St. Cuthbert's Home.

This money is an allocation of some of the income from parish pledges.



● The ancient cathedral of Uppsala, Sweden, where the World Assembly of the World Council of Churches will be held in July. (Photo: EPS, Geneva).

GREETINGS FROM JERUSALEM

A LENGTHY delay in air mails from Israel prevented us from publishing in our last issue a personal greeting to our readers from the Most Rev. Campbell McInnes, Archbishop in Jerusalem. Here is his message:

Christmas Greetings from Jerusalem.

This is to wish you all a very happy Christmas from our Church of St. George the Martyr here in Jerusalem.

We are representatives of the whole Anglican Communion in the Holy City and we are privileged to keep in close touch with every diocese in Australia through use of the Anglican Cycle of Prayer which is used daily in the Cathedral.

We deeply appreciated visits from many Australians during the Great War and it was a constant joy to have visitors passing through and often staying at St. George's Hostel.

I myself first came to Jerusalem to work under a well-known Australian headmaster, Stacy Waddy, at that time Archdeacon in Palestine. One of my happiest memories is my visit to 19 of the Australian dioceses in 1962.

Our links are very real ones and we pray for God's blessing upon you all in 1968.

CAMPBELL, Archbishop in Jerusalem.

SYDNEY CRUSADE DEFINITELY ON

"It is expected that Dr Billy Graham will definitely be taking part in a Crusade in the Sydney Showground from April 20 to 28, 1968, in spite of the cancellation of certain Crusade arrangements caused by ill-health: Crusade planning is going ahead accordingly," said Mr Alex. Gilchrist, Director of the Billy Graham Crusade for N.S.W.

In a cable from Dr Walter Smyth, Crusade Director for the Billy Graham team, he said, "Billy's not responding satisfactorily to treatment due to long history of respiratory illness, still suffering from pneumonia and resistance at a low ebb. Doctors have strictly ordered him to cancel all engagements, including

Crusades, until mid-April followed by greatly curtailed activity."

Walter Smyth, however, expressed optimism that Dr Graham would be able to hold his Sydney Crusade set for April 20 to 28, 1968, and said, "We are planning accordingly and would appreciate your prayers."

This news must come as a challenge to all Churches and Christian friends to pray for Dr Graham at this time and for the Crusade Committees in Brisbane, Melbourne and New Zealand, who are faced with the problem of making alternative arrangements.

At the present time Dr Graham is resting at an undisclosed location in Jamaica.

FAITH HEALING STORM

THE tiny downtown Toronto (Canada) church of St. Matthias has become the centre of a storm on faith healing which has shaken the whole Anglican Church in Canada.

It has resulted in the resignation of the strongly Anglo-Catholic rector, Canon G. Moore Smith, his curate, the Rev. Douglas Tisdall and the withdrawal of four sympathising students from Wycliffe College, Toronto. The Bishop, the Right Rev. George Snell, has set up a Bishop's Commission to investigate the whole area of faith healing in the diocese of Toronto.

It all began when a coroner's inquest in Toronto found that Canon Smith was negligent in the death of his legal ward, 18-year-old Katherine Globe. Miss Globe lived in the rectory for 16 months prior to her death on June 21, 1967, from meningitis resulting from a ruptured brain abscess.

The inquest was called for after reports that a group within St. Matthias' practised exorcism of devils by prayer. The inquest was to determine whether Katherine Globe was prevented from getting adequate medical aid before her death.

COMMISSION

The inquest jury asked the bishop to set up a commission so that other tragic situations might not again occur through misguided beliefs.

Bishop Snell has said that during his 25 years' ministry, Canon Smith had shown great regard for people in spiritual and physical need. However, the Canon and a group of people around him had become increasingly concerned with the presence of evil in the lives of distressed people and had tried to develop a method of eliminating evil spirits from them. In March, 1967, Bishop Snell had warned both rector and curate of the dangers involved and urged them to stop.

On October 4 the coroner's jury found Canon Smith and his wife negligent in not summoning medical aid for their ward. They recommended an investigation into St. Matthias' prayer group and also urged that any similar groups be sought out and investigated.

After the inquest, the group's lawyer read a statement to the Press. "I have met Canon Moore Smith and other members of the St. Matthias' group and they feel that 90 per cent of the evidence delivered at the inquest was completely irrelevant as it is part of an ecclesiastical war now going on between the group and the bishops of Toronto."

THE AUSTRALIAN WAY OF DEATH

THE Revd. Alan Nichols, of Greenacre, NSW, gives a pastor's view of the funeral industry as he and others see it in Sydney. Other Australian cities find themselves in a similar situation. The funeral industry would possibly say that the present situation is as many clergy want it and Mr Nichols tacitly admits this in his article.

The progressive Americanisation of the Australian funeral industry has resulted in a serious breakdown of pastoral opportunity. Many clergy are now re-thinking their role as part of the funeral director's "team" which conducts funerals quietly, painlessly, and under the direction of the undertaker.

Surely the time has come for the parish clergyman to take a stand on the depersonalisation of the funeral ministry, and to bring the funeral back into the church.

UNCHURCHED FUNERALS

The last 10 years has seen a remarkable change of emphasis in the conduct of funerals. (These have been highlighted in an excellent series of articles in the Sydney Morning Herald by special writer Gavin Souter.) Where before most funerals were conducted from parish churches, and almost all had some sort of religious service before reaching the crematorium or cemetery, now over 30 funerals a week reach one Sydney suburban crematorium without any prior service.

Church of England clergymen in Sydney are regularly taking funerals for:

- People they have never met, and whose family they have never met;
- People who live outside their parish boundaries;
- Roman Catholics who want cremation but their Church forbids it, so they get the "Anglican man";
- Even people who were avowedly atheist but the family nevertheless want "a priest or a minister" to conduct the service.

We even have chaplains to crematoria and cemeteries! What is worse, we even have chaplains to funeral shops who will make themselves available at any time

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of day to conduct services for people who may have lived anywhere within or without their parish, but who want a simple, cheap funeral without the bother of calling the local clergyman in! Unquestionably, the funeral ministry has become one of the greatest scandals of our time.

CLERGY CAPITULATE

The reason for this scandal, I suggest, is that clergymen have completely capitulated to the high-business methods of the funeral directors. On the grounds of "the evangelistic opportunity" and "the pastoral ministry," clergy have become willing partners in services in shops — unlicensed, cramped chapels with never enough room for the mourners — where the funeral director tells him how long to speak, when and where the service will be held, and what time they are due at the crematorium.

Because of these abuses, some clergy have decided to take a stand.
 The Rev. Philip Oliver, Curate-in-Charge of Yagoona, said: "The reason I will not conduct funerals in funeral directors' chapels is that it is a breakaway from the church's ministry. At first, I just expressed a wish to the undertakers that services ought to be held in the church, but they took no notice and kept arranging for me services in their chapels."

"Then I took a stand and said that only on exceptional occasions would I go to their chapel. The Church is available; it is free; we provide an organist; and it is a licensed and consecrated building for worship. It is the proper place for a funeral, and it is easier here to minister the Word of God."

"Now I find that when the undertaker rings up for a service in his chapel, I can go round to the people and explain to them that the church is available. Often they are happy to change. The problem is that the undertaker usually has made all the arrangements before he contacts me."

"One of the astounding things to me is the number of funerals which go direct to the crema-

torium where the chaplain there takes the service, without any reference to the parish clergyman."

UNDER DRESS

The Rev. John Turner, Rector of St. Thomas', Kingsgrove, N.S.W., said: "I certainly would love never to go to funeral chapels. I do go under duress, largely because the people are the innocent victims of the system whereby the funeral directors take all the arrangements out of their hands. Once the arrangements are made, the people are too distressed to consider any change."

"So often they say, 'If only I'd known the church was available, I would have had it there, but now it's too late to alter the arrangements.'"

"I feel that it is time we should combine our ideas and make a stand on these issues."
 "One of the biggest problems to me is that some ministers make extra money by being chaplains to funeral chapels in their suburb or a nearby suburb. While this happens I would rather go to the chapel myself than encourage this funeral chapel chaplaincy business."

"Personally, I think too much is made of this so-called evangelistic opportunity presented by funerals. I would be highly interested to meet people around the diocese who have become regular worshippers through the ministry given at a funeral."

"It all comes back to the sort of people you bury. If you know the person who died, and you know the family, then you can minister to them in the funeral as their pastor."

The Rev. John Reid, Rector of Christ Church, Gladesville, N.S.W., said that he has never been inside a funeral parlour in the eleven years he has been Rector of Gladesville.

"SHOP" MINISTRY

He said, "The church building is the normal place where Christians gather for the ministry of the Word of God. Any deliberate effort to bypass it is another means to put into the background the normal place for Christian ministry."

"I don't know why I should exercise my ministry in a shop."

"I can never see why people would want a funeral in a shop when the church is available."

"I believe a consistent approach should be that I do not accept a fee for funerals."

It is not the purpose of this article to raise the issue whether Church of England clergymen should conduct funeral services for everyone who calls himself "C. of E.", or whether fees should be taken for such a ministry. It seeks to deal with only two issues:

1. Should Church of England themselves as the least principled ministers of all by continuing to take services in funeral shops? (Roman Catholics will not touch them, of course; Baptists and Church of Christ seldom do; most other denominations do not).

2. Should we tolerate chaplaincy arrangements for funeral parlours, whereby money-making ministers are allowed to abuse the pastor's right to be asked to bury his own people?

W. G. COUGHLAN RETIRES

The former Archbishop of Sydney, Dr Hugh Gough, made a pronouncement about this in a pastoral letter to the clergy of the Diocese in February, 1966, after a public stir about R.S.L. Clubs arranging funerals from their own premises and expecting clergy to take part.

At that time, he said: "Recently some publicity has been given to the holding of funerals in buildings other than Churches. I want to make it quite clear that as a general rule funerals should be held in the Church or cemetery chapel. If there is a real need owing to particular circumstances a funeral service may be held in a Funeral Parlour, but my personal conviction is strongly against this custom which has come to this country from America."

"The service should certainly not be held in a Club, whether R.S.L. or otherwise. It is important that the service should be held in a building dedicated to God and where the atmosphere should be helpful and comforting."
 "I ask you to be firm about this problem no matter how much pressure may be brought to bear upon you."
 "In very special circumstances the service should be held in a private house when sickness or age or relatives would make this desirable, but even in these cases I feel if possible the service should be in Church."

Surely it is time that Church of England clergy became noted for principles instead of compromises, and made a stand on this issue of funeral parlours as the first step in a realistic ministry to the bereaved.

On December 31, an era in the story of Marriage Guidance came to an end.

On that day, the Rev. W. G. Coughlan retired from the position of director of the Marriage Guidance Council of N.S.W.

It is more than 20 years since Mr Coughlan began to lay the foundations, not only in N.S.W. but in the other States, of a movement in social service which now is established and recognised throughout the Commonwealth.

Following two years of pioneering work in promoting discussion of marriage, sex, engagement and family life, and of intensive study of the still embryonic marriage guidance movement in Britain and the U.S.A., he was elected chairman on April 8, 1948, at the inaugural meeting of what soon became the Marriage Guidance Council of N.S.W.

In July, 1951, Mr Coughlan became the first director of the council. From 1952 to 1960, he was hon. secretary of the National Marriage Council of Australia, having jointly convened the first meeting of representative marriage guidance leaders from all the States.

For more than 20 years, he has been an active campaigner not only for marriage and family counselling, but also for progressive preparation for marriage and parenthood—including education at all ages in matters concerning sexual behaviour.

From January 1, 1968, Mr Coughlan will take long-service leave, while seeking a variety of work as a freelance.

EDITORIAL

AFTER GEERING

When the General Assembly of the Presbyterian Church in Australia last October rejected an approach from the Church of England to participate in negotiations for reunion with the Methodist, Presbyterian and Congregational churches, they may well have done us a favour.

At that time, the Geering trial was only pending and the result could not be foreseen. Now we know that the N.Z. General Assembly aligns itself with a radical theology which is contemptuous of the Bible and the Church's own accepted formularies. We have a great deal of sympathy with those who have felt in conscience bound to secede.

We are at some loss to know the precise reasons which led the Rev. Graham Kerr and his Sutherland, N.S.W., congregation to secede from the N.S.W. Presbyterian Church. We do know his undoubted loyalty to the Bible and reformed principles, and these we admire. We know that recently he spent some time in New Zealand and that the N.Z. Presbyterian Laymen's Association shared their concerns with him. We know too that for some time the Sutherland church has conducted certain negotiations with their central administration. Their decision to secede could not have been made lightly.

The Record takes the view that it would be fatal at this juncture for evangelicals in the mainline denominations to separate from them while ever their evangelical witness may be maintained without compromise. The Geering decision has made evangelical Presbyterians across the Tasman feel compromised. But we cannot see why it should compromise evangelical Presbyterians in N.S.W.

Should Australian Presbyterianism ever align itself with the decision of the N.Z. General Assembly, we would be bound to agree with some N.Z. Anglicans who see no point in negotiating a union with a denomination which denies basic essentials of the Christian faith. The Bible makes it plain that our faith rests on the fact of the physical resurrection of Christ. If, as Geering has said, this is not true, then our faith is vain indeed.

A YEAR OFF THE RECORD

A COMMENTARY on 1967 as the ACR saw it. It was a year of continued drought in many areas, the year which saw the disastrous Tasmanian bushfires, further developments in the opening up of Australia's vast mineral resources. It was a year when a larger section of the Church than ever got behind the arrangements for the Graham Crusade in 1968.

JANUARY: The Dean of Rockhampton condemned the naming of churches after patron saints and Archbishop Loane condemned the non-wearing of clerical collars. Professor Geering first hit the headlines, as did the Bishop of Huron, with his criticisms of the Australian Church. Moore College, as customary, headed the Th.L. class lists and Professor Charles Davis left his orders and the Roman church.

FEBRUARY: The Primate intervened against the Bishop of Huron's discourtesy and the Vice-Provost of Southwark came under attack for calling a passage of the Bible "blasphemous nonsense." The whole Church in Australia was appalled at the devastation of the Tasmanian bushfires in which many died and many churches, halls and rectories were burnt. The offers of aid were immediate. Our editorial on capital punishment drew considerable fire in our correspondence columns. B.C.A. announced a record budget for the year and Gippsland adopted emergency measures to ensure that missionary quotas were met. Dr George Faunce Allman died. Sydney's lay institutes of evangelism got under way.

MARCH: At last the Bishop of Huron apologised and blood pressure subsided in all quarters. An illustrious name was added to the Australian episcopate in the person of Gordon Begbie, to become a Sydney coadjutor. Armidale and Bathurst announced plans for cathedral building and extension. The inclusion of prayers for the dead was no bar to the diocese of Nelson, N.Z., unanimously adopting the experimental liturgy. Our reporting of this drew caustic remarks from Nelson's Bishop Sutton in "Church and People." Chinese bishops and church leaders were submitted to public humiliation. The Australian Society for Theological Studies held its first conference which included 100 theologians and laity from all major denominations, including R.C.S. A.B.M. announced a big drop in missionary giving and our Easter editorial accused the Australian Church of affluence and lack of missionary concern. Nobody protested but numbers thanked us.

APRIL: Some N.Z. Anglicans successfully resisted legislation which prevented non-Anglicans taking Communion in their churches and Professor Anderson and others in the House of Laity (England) had specific prayers for the dead eliminated from the Series 2 Communion service. Our editorial said that many diocesan magazines were so much waste paper. There was one angry retort but numbers were now given a face-lift. Bishop Kerle of Armidale was appointed Graham Crusade chairman for N.S.W. There was panic among conservative Anglo-Catholics throughout Australia over "A Modern Liturgy," and they tried in vain to prevent its experimental use. Adelaide kindly handed over 21 of its parishes and districts to the impoverished diocese of Willochra, paving the way, perhaps, for others to do likewise.

MAY: Bishop Madinda of Central Tanganyika completed three months in Australia. Over 1,000 evangelicals met at the English Keele Congress, the

greatest meeting of Anglican evangelicals in this generation. Crockford apologised for his misstatements in 1962 concerning the Church of England in South Africa. The Primate wrote us an article on Whitsunday and Bishop McCall wrote on Ascensiontide. The Archbishop of Perth wrote one for Trinity Sunday.

JUNE: Australian TV audiences first saw "A Modern Liturgy," televised from St. Clement's, Mosman, N.S.W. and impressions were generally favourable. Bishop Alf Stanway of Central Tanganyika arrived home for furlough and C.M.S. London announced that 120 posts in Africa and Asia remained unfilled. Australian deacons met at Gilbulla and Melbourne's old Diocesan Book Society was the victim of a G.B.R.E. takeover.

Archbishop Woods of Melbourne announced his support of the Graham Crusade and the Church and Life Movement came under fire from the Bishop of Bathurst. We challenged the bishops in Australia to come out in support of the Graham Crusade and from the Primate down, many of them in fact did. St. Philip's, Eastwood, N.S.W., added another \$1,000 to its missionary giving of \$3199 to help C.M.S. reach its budget. Bishop Dean complained about one-sided reporting on Vietnam and gave his impressions as to the necessity of American intervention. No other paper in Australia published his remarks so we have one-sided reporting here too. Ballarat synod by 45 votes to 47 defeated a proposal to allow non-Anglicans attending our churches to sit on vestries. A close shave!

JULY: Nelson opened its new cathedral and Bishop Hulme Moir added weight to the occasion. The Archbishop of Brisbane spoke about Vietnam and the modern Liturgy at his synod and the synod commended the Graham Crusade. "Drowning our Sorrows" drew attention to the increasing drink problem in Australia and Archbishop Martin Sullivan, a Kiwi, was elected Dean of St. Paul's, London. Bishop Blackwood died and the Rev. Keith Jago became Director of the G.B.R.E., succeeding Val Brown who went as top executive of the Australian Council of the W.C.C. A church for all denominations at Jerramungup, W.A. was to be built from share rates. A first in Australia, we believe. St. Paul's Cathedral, Melbourne, completed its face-lift. Bishop Gnanadason of India gave the Moorehouse lectures and Ridley College sponsored a Victorian Congress on Evangelism.

AUGUST: A printers' strike forced us to bring out but one August issue. Redundant churches were being sold in Melbourne and Sydney. Holy Trinity, Adelaide was not redundant and it reported on its unique ministry as a city church, probably the most vital, thriving parish church in Australia. Full details were given of 1968 Lambeth Conference which Bishop Dean thinks may be the last Anglican Evangelical Group Movement, a distinctly liberal organisation, finally announced its own demise. Despite the fact that church papers all over the world are feeling the circulation pinch, "Together," a new one in Australia, finally got launched. Statistics showed that Australia rates unbelievably third in

the world for per capita beer consumption. We are against it!

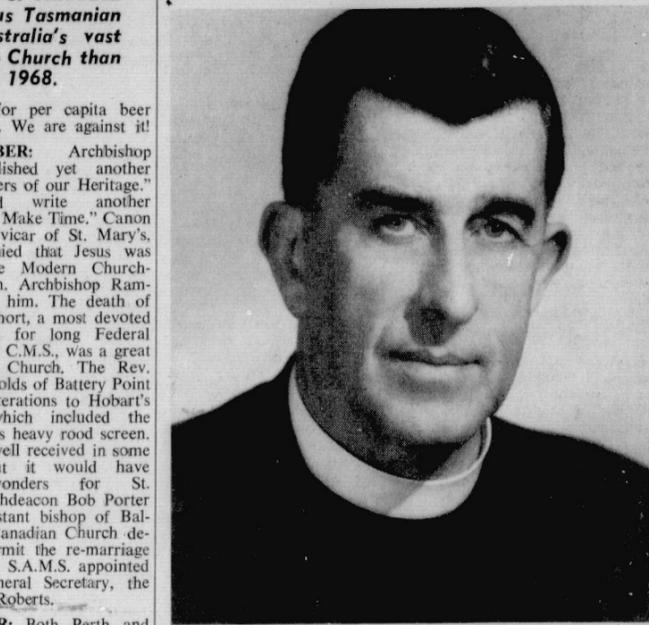
SEPTEMBER: Archbishop Loane published yet another book, "Makers of our Heritage." He should write another on "How to Make Time." Canon Montefiore, vicar of St. Mary's, Oxford, denied that Jesus was God at the Modern Churchmen's Union. Archbishop Ramsey rebuked him. The death of Arthur L. Short, a most devoted layman and for long Federal Treasurer of C.M.S., was a great loss to the Church. The Rev. Alfred Reynolds of Battery Point suggested alterations to Hobart's cathedral which included the shifting of its heavy roof screen. It was not well received in some quarters but it would have worked wonders for St. David's. Archdeacon Bob Porter became assistant bishop of Ballarat. The Canadian Church decided to permit the re-marriage of divorcees. S.A.M.S. appointed its first General Secretary, the Rev. Victor Roberts.

OCTOBER: Both Perth and Sydney announced plans for the further development of their cathedral sites. A Fijian prince, now an Anglican deacon, was featured on our front page. Adelaide announced plans for a third diocese in South Australia and we had visions of a new province being erected there soon. We appealed to the bishops for moderation in their choice of a bishop for the new diocese of the Northern Territory. It went unheard. Canberra announced plans for new methods of tackling its new housing areas. The Reformation and its 450th anniversary got considerable mention. The Presbyterians rejected the Anglican request for membership of the Joint Commission on Re-union. Archbishop Loane's synod statement on relations with Rome received a lot of attention. It was re-run by overseas papers. Bishop E. H. Burgmann died in Canberra.

NOVEMBER: The Rev. Kenneth Mason was elected as first bishop of the Northern Territory. We expressed some doubts about its legality and the Primate sought opinion. The Graham Crusade "Meet the Team" Rally in Sydney Stadium was packed to the doors. Reports from diocesan synods showed that not all would accept the proposed change of name of the Church of England in Australia. We didn't think it was of shattering importance either. The mere suggestion that Baptists might review some of their beliefs about baptism and church membership aroused considerable interest. Sydney joined others in admitting it was experiencing a shortage of theological students. Noel Pollard, of Moore College, was appointed Master of the new Anglican college at the University of N.S.W.

DECEMBER: The split in the N.Z. Presbyterian Church was announced. Dean Payne of Perth was to be Commonwealth Secretary of the Bible Society, succeeding Canon H. M. Arrowsmith, and Archdeacon Denis W. Bryant was consecrated Bishop of Kalgoorlie. The Federal Government did not resolve its Senate minority problems at the elections. Just before Christmas, the nation mourned the loss of its Prime Minister, Mr Harold Holt, who was presumed drowned in the surf at Portsea, Victoria.

Connexional Secretary



SYDNEY AND BRISBANE OUT

A regular Record reader sent us the story of his visit to Southwark Cathedral last year.

Introducing himself to the Provost, the Very Rev. Ernest Soutcott, as a visitor from Sydney, he was somewhat taken aback when the irrepressible Ernie demanded: "When is the diocese of Sydney going to join the Anglican Church?"

Recovering quickly, the astonished Australian visitor asked if this partisan notion was a result of Ernie's one-day visit to Sydney early in 1966. Becoming slightly calmer, Ernie replied: "To be fair, I want to know when the diocese of Brisbane is going to join, also."

Before entering the Ministry, Mr O'Reilly worked in the building trade and then in a retail store.

After ordination he served in a number of country and suburban circuits before becoming the Assistant Principal of Leigh Theological College for 11 years. He then served for five years as Principal of M.L.C. at Burwood. For eight years he was chairman of the N.S.W. Council of Social Services and has for many years shown a deep interest in social issues.

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THEY SAY

When St. Paul founded the Church in the various towns and cities he goes to, he leaves behind him when he goes an established ministry. But the men whom he lays hands on for this work are the men of standing in the young Christian community, men of maturity, respected and esteemed in the community. These are the clergy. The Church is in a real sense indigenous from the outset—does not this picture suggest that Roland Allen's comparisons of St. Paul's missionary methods and ours are very much to the point?

—Bishop Allen Winter of St. Arnaud, Vic.

A pastor without evangelism and sound theology is an innocuous non-entity. The church will die of starvation and he with it.

—Principal B. G. Wright, N.S.W.

I am constantly mindful of a blessing used by the Rector of a small ancient city church in London, who sent us forth from his service the words "May the Holy Spirit disturb you to do His Will."

—Canon Bill Rich, Bush Church Aid Society.

If the preparation of the congregation for the reception of new members is as important as the preparation of the candidates themselves, we have made a mistake in confirming in central churches, where the candidates are accompanied by friends and relatives only, apart from the congregation with whom they normally worship.

—The Bishop of Taunton, England.

After much discussion, the Primate asked the Anglican Executive Officer, Bishop Ralph Dean, if he would like to make some comments. The Bishop said he recognised we were dealing with a vital matter (Baptism) and that we were not alone in our concern, but he would put forward just one thought, that in our thinking about Prepara-

tion of Parents and Godparents, Congregations, and Pastoral Care, there should be one person we shouldn't overlook and that was the Baby!

—Bishop Robert Davies of Tasmania.

There are those in the Church of England, including some holding high office, who are in very much the same sceptical boat as the acquitted Presbyterian in New Zealand. The impunity with which they propagate their views while retaining their office is a standing handicap to the Church in its efforts to preach the gospel and convert the world.

—Editorial, "Church Times."

Those magnificent men and their beach mission machine.

—Rev. Wesley Givan, Kiama, N.S.W.

The Ipswich Boys' Grammar School was being renovated. The Principal went out for "a breath of air." One of the workers met him and said, "Sir, I used to be a pupil here, but I'm afraid I'm not much credit to the school. I'm only a carpenter."

The kindly Principal replied: "The greatest man who ever lived was a carpenter."

—Herbert Hoare, Brisbane, Qld.

We do not have to create the unity of the Church; we have to maintain it. Paul does not tell the Ephesians to work for unity in their congregation, he tells them to "make it fast" (4:3, N.E.B.) or "keep" it (A.V.)

—Rev. Peter Byrne, Berowra, N.S.W.

Many an immediate crisis of need has been met from my discretionary fund, and we thank God for all who so generously contribute to it. We now try to include all known needs in our diocesan budget, but there are still those that are unknown. I mention this because the fund is now approaching a state of indiscrimination!

—Bishop Neville Langford-Smith, of Nakuru, Kenya.

Members of the congregation at St. John's Church, Otumoetai, Tauranga, wear name tags at

services. Commenting on this innovation the vicar, the Rev. H. G. Titterton, says: "It's a fat lot of use people going into church and hearing and praying about love, if they don't take the trouble even to learn the name of the person sitting next to them."

—Church and People, N.Z.

This applies particularly to group bible study. If we want the Bible to be the living word of God we must read it always with reference to those situations for which we are responsible in our contemporary life. We must not pass like Alice through a scriptural looking-glass either into the historical geography of the Holy Land, or into a realm of theological concepts. The living word always speaks to our own condition in our own world.

—Dr John V. Taylor, C.M.S., London.

Jonah is one of the best-known names from the Old Testament. Anyone who brings bad luck is called by his name.

Not so many realise WHY he brought "bad luck" — he was trying to run away from God. This is a habit which many people seem to catch in our own age. They hope they will not have to do God's will if they run away, or try to ignore it. Of course, it doesn't work. Jonah's first lesson was that we cannot run away from God.

—Rev. Norman Robinson, Amelife, N.S.W.

Like many Evangelicals in an ecumenical age, my wife and I regard ourselves first as Christians, secondly Evangelicals and thirdly Anglicans.

—Richard Wilkins in Church of England Newspaper, London.

For some unknown reason the A.B.C. is not always careful to select a commentator on a current religious issue who might be considered to know what he is talking about.

—Bishop Bruce McCall of Wangaratta, Vic.

Who can say anything against such preaching? What is wrong with mass conversion? Did not Peter's first sermon add 3,000 new souls to the followers of Christ? Mr Ford will send the people back to their own Churches, where they ought to be worshipping. In London, Oxford, Calcutta and Metropolitan Perth, I have come across first-rate Christians whom God the Holy Spirit has converted through Billy Graham and they continue to be true children of God, after having accepted Jesus Christ as their personal Saviour.

—Rev. Cyril Munnell, Perth, W.A.

A magnificent bush baptism at Williamsburg Station where the grandparents and godparents and congregation came from miles around; followed by two wonderful confirmations, one in the court house at Exmouth, the other in the C.W.A. hall at Yuna have made me wonder whether church buildings are really as important as we often think they are.

—Bishop Howell Witt, of North-West Australia.

Notes and Comments

NATIONAL MOURNING

The whole nation was deeply moved by the news that the Prime Minister, Mr Harold Holt, had disappeared while swimming in the surf at Portsea, Victoria, on the Sunday before Christmas. The memorial service the following Thursday in St. Paul's Cathedral, Melbourne, was attended by Prince Charles, President Johnson, Britain's Prime Minister Wilson and many other national heads of State.

It was a fitting tribute to a national leader who in two short years had commended himself at home and abroad by his integrity, courage and his geniality.

His loss came at a time that is crucial in our history. Our prayer is that God will raise up in his successor a leader of His own choice. Our deepest sympathy goes out to Mrs Holt and her family.

PRIVILEGED LIQUOR

Last New Year's Eve was a Sunday. It quite escapes us why the N.S.W. Government deferred to the approach of the liquor industry in giving permission for certain licensed premises to sell liquor on that night and until the early hours of the morning. Like Christmas, New Year would be better celebrated without the assistance of alcohol.

It is hard to understand government weakness. It is not hard to understand the riotous behaviour at King's Cross and Tweed Heads.

GET THE MESSAGE

Epiphany or the Manifestation of Christ to the Gentiles is the season that ushers in the new year. It is a further call to the Australian Church to set its priorities right. For a long time this paper has been pointing to the falling income of our missionary bodies. The same picture is presented in many countries overseas.

Are we letting Christmas Bowl, Inter-Church Aid, old people's homes, new churches and parish halls and even the needs of rapidly developing satellite towns and suburban areas get in the road of the Church's primary obligation? Convinced Christians in 1968 must be prepared to let these things have their popular appeal and turn their own personal prayer, effort and gifts to the primary mis-

sionary agencies of the Church. How else can we proclaim Christ to those who know Him not?

DEVALUATION

Ten leading Church of England missionary bodies, including B.C.M.S., C.M.S. and S.A.M.S. have issued a statement in England drawing attention to the serious effects on their work of the devaluation of the pound.

The societies state that they must continue to meet the extra financial burden imposed on them at least in 1968, regardless of cuts which may have to be made in the future. They call upon the Church to pray and to re-assess the present use of their financial resources so that needy churches overseas might not have to seriously curtail their work.

As we pointed out in a recent issue, we in Australia, who have not had to devalue and so have not been hit, must accept an added obligation to give to our own missionary bodies so that their current budgets may be exceeded by at least 15 per cent. This will mean that each of our readers should immediately increase their own missionary giving by this same proportion. Each of us must act now.

LAS VEGAS IN AUSTRALIA!

The Lewisham Hospital's much-publicised plan to run a gambling cruise from Sydney to Lord Howe Island in March has come in for some well-deserved criticism. The N.S.W. Chief Secretary, Mr E. A. Willis, has described the proposal as "something extraordinary" and is seeking legal opinion as to whether it will contravene the N.S.W. Gaming and Betting Act.

Even the Sydney "Daily Telegraph" — not noted for its opposition to gambling — has come out with a strong editorial attack on the scheme. The paper asks "What kind of 'experts' are going to be brought out from Las Vegas' to run the show? In short, we do not want Las Vegas or any other gambling 'paradise' in this country. We have quite enough gambling of our own as it is."

It is not surprising that a Roman Catholic institution should be behind this bizarre scheme. The Church of Rome is a major promoter of gambling in this country with its Housie-Housie games, its Art Unions, its raffles and numerous other activities. This should give further food for thought to those Protestants who are anxious to see closer relations with Rome. "By their fruit ye shall know them" is our Lord's yardstick by which we may judge movements and institutions.

Letters to the Editor

The Ministry

Your issue of 14/12/67 contained two interesting letters by James C. Walker and A. Hampton about the ministry and allied topics. Both contain some incisive comments that are of value and both recognise the width of the task of a Christian minister. But both contain comments which seem from presuppositions that need to be examined.

Such a presupposition lies behind Mr Hampton's comments on the service of Holy Communion. That Christian people derive benefit from taking part in the Holy Communion regularly, we would all acknowledge; but many of us (though presumably not Mr Hampton) would find a similar spiritual benefit in Morning and Evening Prayer. Mr Hampton would apparently see the Holy Communion as much more important, and the presupposition here is that this service as we now observe it was ordained by Christ, and intended by Him to be a weekly observance. But when our Lord said, "Do this as often as you drink it, in remembrance of Me" (1 Corinthians 11:24,25), He was certainly not requiring the kind of formalised service in which the partaking of the bread and cup is now incorporated. That part of the service leading up to the act of partaking has a value, of course — but a value that is on a par with that of Morning and Evening Prayer, and not superior to it.

Now regarding the partaking itself: our Lord did not require this to be weekly, and there is in fact no evidence in Scripture to show that the Lord's Supper was observed weekly in New Testament times. In fact, apart from the narratives of the Last Supper in the gospels (which do not say that we should re-enact this Supper regularly) the only certain reference in the New Testament to the holding of a commemoration of the Last Supper (i.e. anything approximating Holy Communion as we now know it) is in 1 Corinthians chapters 10 and 11, and no reference is made here to the fact that it should be weekly. This is a presupposition which we have and which we then read into the Scriptures, but do not derive from them. (Witness the many

denominations which do not have a weekly Lord's Supper service).

If the observance of the Holy Communion weekly is to be regarded as being as important as your correspondent suggests, where is New Testament evidence to support this idea?

A short comment on the question of marriage fees which Mr Hampton raises: a clergyman on this occasion is acting both as a minister of the gospel and as a duly authorised agent of the Government: as a Public servant, no less. If Mr Hampton could see the number of forms which the minister has to fill in for each wedding, as required by the Government, he might appreciate that to a large extent the fee from the bridegroom pays for this work and is in lieu of the minister being paid by the authorities for the service he renders them.

I always point out to inquirers that there is no charge for a baptism for example, which is a purely religious service; but while I am involved in a considerable amount of clerical work for the Government in connection with each wedding I conduct, I think it reasonable that I be paid for this.

Mr Walker mentions some of the skills which are required in the ministry and the fact that a theological college does not train an embryo minister in all these. The presupposition here is that it should be the purpose of a theological college to train a candidate in theology together with a wide range of other (and non-theological) skills.

All readers would agree with Mr Walker that "the academic study of theology is essential... but it is quite incapable on its own to prepare men" for the complex situations facing a minister. For this reason Moore College encourages qualified men to do at least a year of university work to give them "a thorough grasp of social, psychological and educational issues," and the whole system of catechists and chaplains provides the opportunity for candidates to meet before their ordination a proportion of the person-to-person situations of the ministry where they can obtain guidance from older clergy experienced and qualified to give it, and where also they can test their call to this work.

It must surely be clear that many of the personal and general qualifications for the ministry the person must acquire for himself. It is clearly an advantage to a minister if for example he understands bookkeeping, can type, and can drive a car; but who would expect a theological college to teach these skills.

Perhaps Mr Walker can see therefore that the theological training of an ordinand is an essential part of his preparation, but that the ordinand should also equip himself in other ways for his ministry, ways that lie outside the purview of a theological college.

(Rev.) Ward Powers, St. Stephen's, Newtown, N.S.W.

M.U. and divorce

In his article, Marriage, Divorce and Mothers' Union (A.C.R. 30/11/67) Canon Robinson has to a certain extent missed the point. The basic issue is not whether divorce is right or wrong, but rather in what way would the standard of Mothers' Union and the pursuing of its aims be hindered by having as members, divorced women who had become Christians.

To oppose the Mothers' Union rule that divorced women cannot be members does not mean that I approve of divorce or that I am trying to lower the standard of the Christian marriage.

Scripture teaches that the maintaining of a Christian standard and witness to others is not dependent upon the standard of a person's past life but rather on the individual's personal commitment to Christ and his daily walk with Him.

St. Paul himself showed this. What right did he, a murderer of Christians and persecutor of Christ, have, to preach to others concerning the Christian life and the maintaining of Christian standards in behaviour. He did, because despite his past failures he now knew the risen Lord and this experience drove him on.

Mr Robinson may say that Mothers' Union is not suggesting that divorced women cannot witness and live the Christian life. But the refusal of membership to divorced women is a clear inference that such persons amongst their ranks would be a hindrance to the fulfilling of their aims. But neither Mr Robinson nor the Mothers' Union have shown in what way this may be so.

Mr Robinson refers to the New Testament principle of electing to the positions of bishop, deacon or teacher, only those whose lives were of high integrity — but surely this is a reference to their present Christian witness. However, Mr Robinson and Mothers' Union are disregarding the present and looking into the past of the applicant for Mothers' Union membership, in many cases to a time before her conversion to an event which may have been beyond her control, i.e. a divorce.

Is this a correct application of

what is a rather obscure N.T. principle?

Those who oppose the Mothers' Union principle are not making a mistake — the mistake is that this rule was included in the first place. If included in the first place, if such as this to enable it to create a positive witness to the sanctity of marriage I must agree with Mr Robinson's words that "the Mothers' Union may have fulfilled its usefulness."

Ross Hall, Belmont, N.S.W.

Churches unnecessary?

The Rev. Bernard Judd ("They Say," A.C.R. 14-12-67) remarked we could get along without churches. I quite agree with Mr Judd. In this material age expenses are high in maintaining our churches which also includes the minister's stipend, and expenses, etc.

The Rev. Bernard Judd on his recent visit to Russia stated that some ministers gave part-time service to the church while following their trade or profession.

This could be put into practice in Australia as all denominations are at present feeling the pinch financially. People who believe in God do not need modern buildings for prayer or meditation. Private homes for worship may be the churches of the future.

—Bernard Walsh, Redfern, N.S.W.

The Ministry

It has been brought to the notice of Church people generally in recent months the need for presenting the challenge of the ordained ministry to young men so that the ranks of the clergy may be strengthened by those whom God may call to this task.

I am writing to emphasise that there is also a real need for more young women to serve as deaconesses in the pastoral context of parish life.

The New Areas Committee appointed by the synod is much encouraged by the support being given by a number of parishes both financially and in other practical ways; but there is currently the need for a deaconess or parish sister to work in at least two of our new housing areas.

Inquiries have revealed that there is no one available to take up this work. Fortunately, a Church Army Sister has been ready to fill one of these positions, and it is apparent that more help of this kind will be needed in the near future.

I do trust that your readers will make this a matter of prayerful concern, that more young women, and men, too, may hear the call of God to serve in this way.

(Bishop) H. G. S. Begbie, Chairman, New Areas Committee, Diocese of Sydney.

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STAYING IN THEIR SEATS

On December 3, Bishop Hanington Church, Hove, Sussex, where the Vicar is the Rev. Kenneth F. W. Prior, used the new Communion Service. "I am personally looking forward to using it at B.H.," says Mr Prior, "and I believe it has exciting possibilities."

The concluding paragraph to Mr Prior's December letter is very interesting. It reads: "We shall use a table just above the chancel steps. This is because the corporate character of the new service demands that it should not be conducted a long way from the congregation at the other end of the chancel. Another important change in procedure will be the administration of the bread and wine to the congregation in their places instead of coming forward. One reason for this is that we have no communion rail at the chancel steps, but I suspect that we shall discover advantages in this method which avoids moving about and queuing at the communion rail."

CHRISTIAN TV IN WEST

The Christian Television Association of Western Australia embarks next year on an ambitious program to bring viewers almost 100 per cent Australian content in programs.

Rev. Maurice Coombs, producer for the association, said this week that programs would be available from three eastern States to supplement the completely new series to be produced by the local C.T.A.

"The management of both channels TVW 7 and STW 9 have been very helpful in providing facilities to enable the C.T.A. to present good local programming," he said.

Among programs scheduled for next year are a dramatic series, written by the Right Rev. Howell Witt, Bishop of North West Australia, already well known in Australia for his television scripts. The C.T.A. also plans a series of documentaries designed to take a close look at the workings of the denominations of the church in the west.

The C.T.A. draws its membership from all churches in the State with the exception of the Baptist Union, 1968 will see many entertaining and stimulating programs hit the TV screen as productions of the Christian Television Association. — Anglican Messenger.

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STENOGRAPHER required for Church Missionary Society, to start January 15. Previous experience required. Apply Federal Office, C.M.S., 93 Bathurst Street, Sydney. 61-9487.

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OFFICE SECRETARY, part time, required for South American Missionary Society at Roseville, N.S.W. office. Typing and shorthand required. Details from General Secretary, telephone 419-2471 (Sydney Exchange).

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THE 16th Australia Day Convention at St. Matthew's Church, The Corso, Manly, will be held January 29. Sessions at 2.30 p.m., 4.30 p.m. and 7.30 p.m. Speakers will be Rev. Harry Orr, Dr. Alan Redpath and the Rt. Rev. A. J. Dain, Bishop Coadjutor of Sydney.

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Books

THE CHRISTIAN PERSUADER by Leighton Ford, Hodder & Stoughton, PP. 159, \$2.80 Aust.

This stimulating book, described on the cover as "A new look at Evangelism today" was distributed to delegates at the World Congress on Evangelism, Berlin, 1966.

It might be expected that a book from the pen of Leighton Ford, an ordained Presbyterian minister, who is now vice-president and associate evangelist of the Billy Graham Evangelistic Association, would be primarily concerned with so-called "mass evangelism." However, the reader soon discovers that, while the book provides a very valuable and stimulating discussion of the theology, method, problems and results of "mass evangelism," this is only one aspect of evangelism and Christian witnessing which is dealt with.

From a theological point of view the book has much to commend it. As one who holds the degrees of B.A. in Philosophy from Wheaton College and B.D. from Columbia Theological Seminary, Leighton Ford shows himself to possess a keen insight into biblical truth.

Most readers will find that this book is stimulating and fresh from a theological point of view.

Mr Ford also shows a clear understanding of the practical needs of Christians and Christian Churches in the 20th century setting.

The burden of his appeal is not primarily for great crusades, but for on-going Church-centred evangelism. To quote — "A Church which bottlenecks its outreach by depending on its specialists, its pastors and evangelists, to do its witnessing, is living in violation of both the intention of its Head and the consistent pattern of the early Christians."

Both clergy and laymen should read this book. They will gain fresh insights, new ideas, and personal challenge. I suspect that the honest reader will find that the book places its finger on many areas of failure and fault in their own witness and in modern Church life in general.

THE NEW TESTAMENT AND CRITICISM by George Elton Ladd, Eerdmans, Grand Rapids, 1967, pp. 222, US \$3.95.

Dr Ladd is Professor of New Testament Exegesis and Theology at Fuller Theological Seminary, California, which means that he is a conservative evangelical. He is a N.T. scholar of note, and his recent book on The Kingdom of God has attracted wide commendation.

Here he discusses and describes the various types of scholarly criticism which are employed in the study of the New Testament: textual, linguistic, literary, historical, form, and that which is associated with the study of religions.

Ladd's purpose is partly to defend the legitimacy and value of these methods, partly to show how, and under what pressure, they have arisen, and partly to

distinguish the critical method itself from philosophical or theological presuppositions with which a particular method may have been associated.

Ladd writes obviously with an eye on the American evangelical public, which may often be too suspicious of proper critical methods (understandably, as Ladd concedes), but his book is an excellent, objective essay which will be valuable for all theological students, especially those who may be puzzled by the complexity of academic study of the Bible, and who wonder what is the relation of such study to the acceptance of the Bible as God's word.

Ladd's first chapter is on "How is the Bible the Word of God?" But the book will also be of interest to the layman, who will not find it technical, and to the person who had a smattering of "criticism" in college, and who is now vaguely aware that the subject is not as dead as he once hoped!

Ladd demonstrates, incidentally, that there is nothing obscurantist about sober evangelical scholarship, though there may be some room for disagreement with the author in certain emphases.

Perhaps he underestimates the actual contribution of conservative scholars to biblical criticism; and he perhaps oversimplifies what he calls "the modern scientific study of history."

It is false to argue that "the historian as a historian, is limited to two alternatives in dealing with the resurrection," i.e., either to be neutral "asserting simply that he does not know what happened," or, with Bultmann, to "affirm that the resurrection could not and did not happen."

The definition of history as that which is historically verifiable today (by a set of arbitrary criteria) is highly questionable, and Ladd seems to me to treat this approach with too much respect, despite his recognition that it is "a child of rationalism." But this is a minor part of a most useful book.

— D.W.B.R.

HYMNS AND THE CHRISTIAN FAITH by Cecil J. Allen, Pickering and Inglis, London, 1966, pp. 199, 21/-(UK).

This rather slight book had its genesis in a series of articles written for "The Witness." As such, each chapter contains interesting stories to arouse the attention of the magazine reader. The author writes from an evangelical standpoint, with particular reference to the music of the Christian Brethren.

Mr Allen surveys hymns from biblical days to the present, producing interest in the general and inaccuracy in the particular.

It is one thing to write attractive magazine articles, it is another to publish a book which competes in an already well-served field.

The book lacks a sense of proportion and is inconsistent in criticism. The author tends to pontificate too readily on debatable points. Anglicans might take umbrage at the suggestion that England was virtually untouched by the Reformation until the mid-seventeenth-century.

A valuable index provides cross references to various hymn books.

L.F.B.

NEW PATTERNS OF MINISTRY

This paper was given by the Rev. David Crawford of the parish of Malabar-Matrayville at a synod tea in Sydney some time ago. It is clearly relevant to the Church's ministry in all of Australia's large centres of population.

Changes in the Church's pattern of ministry emerge out of changed situations in which the Church ministers—and one change leads to another, so that when you start pulling the end of the wool, you can never be sure how much will come undone.

For instance, all around Sydney we have areas where, in the present situation, there are too many churches too close together. Their original establishment and location may be defensible (though not always) yet today, for various reasons, they are unnecessarily close. The situation has changed, and a new pattern must emerge.

Many of these churches (as a consequence) are short of members and short of money and the congregation's vision, interest and energy become absorbed, preoccupied, in the struggle for survival — material and organisational. (It even happens that NEW churches are sited too closely to existing churches, and are soon facing the same consequences.)

POLICY: Firstly, diocesan authorities and representatives from various types of parishes must thrash out clear principles regarding the siting of churches: how should they relate to natural communities and are these always residential — every suburb; every ward; in centres of community activity, shops and schools; amongst dwellings . . . ?

Should we take into account the ministering of other Christian congregations in the district — do we compete, supplement or complement? How can a balance be kept between local initiative and diocesan direction or control?

PREVENTION: Secondly, if some clear principles are laid down, then there can be and needs to be more authoritative action "from the top." At present local decisions can be made which do not always take into consideration wider issues for the Church, and therefore in the overall ministry may be unhelpful both for the present and the future.

Authority will be trusted as archdeacons and bishops continue to get amongst the parishes; as diocesan committees comprise men who have time to investigate "on the spot" and not on maps; as rural deans have an effective authority and liaison; as rural deaneries are given the opportunity to discuss proposed new sites or developments before they proceed.

Policy will then become a co-operative concern, authority will be trusted, direction and control will be exercised for the greater good of the whole Church.

ADJUSTMENT: Thirdly, where it has become necessary, we must be able to act boldly — closing redundant or unsuitably sited churches; or replacing two or three with one best situated for the present ministry.

Naturally we have serious misgivings about disposing of property which will be irretrievable

if ever wanted again. Yet we must always ask the actual question "How and where can we do the best job for this 30 years?" rather than the hypothetical question "What may we need to do the best job 30 years from now?" — especially if the cost of retaining property for the future is crippling the present.

Churches may face a continual struggle to retain their properties, to the detriment of their spiritual ministry and their missionary giving; but by developing fewer centres debts can be cleared, better facilities can be provided more suitably located to minister more effectively to the whole area.

This may be drastic, especially where church buildings are well preserved and have long local associations; and yet to enable the Church's ministry in the whole area to be restructured, it may really be imperative.

LOST PROPERTY: It is true that property sold in such a restructuring would be like darling Clementine, "lost and gone for ever."

Instead of being sold, church land, has sometimes been leased or developed. This retains ownership, and a future reassessment of the situation is then possible. But if the financial outcome does not enable the new centre to be established, this course of action is of limited use.

More radically, we may let go our conventional physical image, our ecclesiastical shape, and use for our accommodation non-ecclesiastical buildings—a block of flats, a residential, private hospital or hotel; a shop, large home or business premises.

These could be bought and adapted for a cost favourably comparable to the cost of buying new land and erecting new buildings. And the result may be surprisingly suitable. If relocation were desirable, but land unavailable where it was wanted, this could be the answer.

The great advantage is the flexibility it gives the congregation — these types of buildings can be fairly readily bought, and can be sold again to buy elsewhere. No less importantly, they are more readily entered by people unfamiliar with "church" buildings.

There is a natural feeling that such buildings can hardly carry the full weight of Anglican prestige as the "parish church" and many people feel that unless a building is really "churchy" it isn't a proper church.

Such reactions often reflect distorted views about the church, and it is always vital to keep cutting back to those essential forms and qualities which define the Church in the Bible. Whether it is any longer possible for denominational Christianity to express a biblical form and quality is another question.

Less radically, if we cannot live as lightly as that to the conventional forms, let us at least build with a modesty and economy that does not commit us for ever; perhaps augmenting a "core building" with auxiliary buildings to meet passing needs, able to be made available elsewhere when the need passed. Or design a centre where space overlapped, and permitted most of the area to be used through the week by the Church and by the community, rather than sit idly full of pews.

The cost of erection needs to be justified by use, in the cause of good stewardship.

PROPERTY DICTATORSHIP:

If we have a phobia about property, it will be our master, not our means; it will dictate to us, and our mobility will be terribly restricted. For when we sink \$150,000 roots down on a site, and foliate the plant with memorials, we are obliged thenceforth by sheer weight of financial commitment and sentiment, and fear of a real-estate mistake . . . to stay put regardless of shifts in population and social patterns; encouraging the kind of attachment which is to a building and site, rather than to the congregation, and to the Lord, and to the dynamic (not static) mission of his body in a dynamic (not static) society.

The need is for fewer centres, better placed, consequently stronger in finance and personnel; with the ability to pull up roots fairly easily and be transplanted to the location more strategic for the current situation.

THE CLUMP PATTERN:

The hitch about all this is that the thickest concentration of members and adherents usually gathers nearest the church buildings — fewer buildings mean fewer clumps.

In the past this has led us to try to build a church just around the corner from every Anglican family. Yet such zeal for God's house has literally eaten us up — with enormous debts — and when we give up the impossible attempt, how shall we cultivate all that sparse-ness between the now fewer clumps?

If we centralise institutionally, we must disperse organically, promoting vigorous cell groups through the parish, led by lay people and responsible for mission in their sub-parish. This may be developed further by ordaining elders with recognised spiritual gifts and some theological training, who would have pastoral responsibilities though continuing their normal occupations.

The cell groups could then have a partially independent congregational life at the frontiers, with the sacraments, sharing in the united worship of the whole parish perhaps only every second week; their elder non-celebrating with other elders, and with the rector, the parish priest, the elder with full-time parish responsibility, whose training would need to be of even better quality than now.

Do the possibilities of such a pattern outweigh the dangers?

AS A TEAM:

One reason why local church plant costs so much is that every church feels it must try and provide facilities for every kind of activity, and the required money and leadership are beyond the capacity of many congregations.

Can we not learn from the shopping-centres, with their pattern of neighbourhood, community and regional centres? If the home cells gather into the wider life of the parish centre; perhaps these in turn could be served by a regional centre on a rural deanery level, where more extensive facilities could be provided for various activities and training.

This argues for a closer fellowship amongst clergy of the deanery, a development of team ministry amongst groups of parishes, with a more trustful referral to each other for the particular ministries that each would develop differently.

Clergy would then need to be not only better trained theologians

Continued on page 8

Mainly About People

Venerable Clive A. Goodwin of Sydney has been awarded an M.B.E. by the Queen in the New Year honours list for his services as Director of the Church of England Retirement Villages.

Mr Roland T. St. John of Brisbane, has been awarded an M.B.E. by the Queen for his services as Registrar and Secretary of the diocese of Brisbane for over 25 years.

Rev. Charles H. Sherlock, Rector of All Saints, Hunter's Hill (Sydney), has been appointed Secretary of the Walter and Eliza Hall Trust in succession to Canon Gordon O'Keefe who retired on December 31 after 26 years as full-time secretary of the Trust. Mr Sherlock will continue as rector of Hunter's Hill and as Director of the New Housing Areas. The Trust was founded in 1912 to administer the \$2,000,000 benefaction of the late Walter and Eliza Hall.

Rev. Charles Barton, curate of Holy Trinity, Adelaide, left in December for further study in the U.S.A. in the fields of pastoral psychology and counselling.

Rev. John Gelding, curate of St. Paul's, Castle Hill (Sydney), has been appointed curate of Holy Trinity, Adelaide, as from February next.

The Rev. Owen Chadwick, Dixie Professor of Ecclesiastical History in the University of Cambridge and Master of Selwyn College, Cambridge, is to be Regius Professor of Modern History in the University of Cambridge in succession to Professor Herbert Butterfield, on his retirement from the Chair on September 30, 1968.

A former Bishop of Kimberley and Kuruman, the Rt. Rev Philip Wheeldon, has agreed to return to the diocese to succeed Bishop Edward Crowther who resigned in October.

Bishop Wheeldon, who is 54, is at present Assistant Bishop of Worcester. He resigned from the bishopric of Kimberley in 1965, on health grounds.

Miss Heather Bewley will sail on January 29, on the "Fairsea" for Panama en route to Chile. Miss Bewley will join the staff of St. Paul's School Vina del Mar, and will teach the English speaking children. St. Paul's School is one of several schools administered and maintained by the South American Missionary Society. Miss Bewley's Valedictory Service will be held at St. Paul's, Carlisle, on Thursday, January 25, at 8 p.m. The preacher will be the Rev. Brian Richardson.

Rev. Walter Hancock, curate of Cooma (Canberra-Goulburn), has been appointed rector of Tarcutta.

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Rev. A. M. Cole has been appointed curate of Horsham (Ballarat).

Rev. Michael Ingall, formerly curate of Horsham (Ballarat), is relieving in the district of Timboon.

Rev. Desmond E. Benfield has been appointed curate at Swan Hill (St. Arnaud).

Rev. Peter and Mrs Valerie Clifford of S.A.M.S., Paragay, have arrived home in Sydney on furlough.

The Rev J. Greenhalgh has begun work as Stipendiary Deacon of the Team Ministry of the Parishes of Ulverstone, Penguin and Castra and is residing at the Rectory, Penguin (Tasmania).

Dr Merna Nueller, medical officer with the Flying Medical Service of The Bush Church Aid Society, Ceduna, S.A., since 1952, has resigned to take up private practice in Ceduna.

Rev. Dr. Stuart B. Babbage, formerly Dean of both Sydney and Melbourne and principal of Ridley College, was installed on November 30 as the first President of Conwell School of Theology, Philadelphia. For the past four years he had been Visiting Professor at Columbia Theological Seminary, Conwell was formerly the theological school of Temple University and is now autonomous.

Mr Philip Thomas, a graduate of the University of Canterbury (N.Z.), has joined the staff of Holy Trinity, Adelaide. He has almost completed the Melbourne B.D. He will be ordained by the Bishop of Adelaide in February.

Archdeacon Warwick S. Bastian of Bunbury, has been appointed bishop-coadjutor of the diocese of Bunbury and will be consecrated in June. He is 53 years of age, a West Australian and trained at St. Barnabas' College, Adelaide.

Rev. A. L. Browne of St. Mark's, Leopold (Melbourne) has been appointed rector of St. Mark's, Reservoir.

Rev. P. F. George, has been appointed vicar of St. Michael's, North Dandenong (Melbourne).

Rev. E. T. Richardson, curate of Holy Trinity, Coburg (Melbourne), has been appointed to Christ Church, Templestowe.

Rev. C. M. Wood of St. Paul's, Ringwood (Melbourne), has been appointed to St. Philip's, Mount Waverley.

Rev. G. T. Glasscock, vicar of St. Silas, North Geelong (Melbourne), has been appointed chaplain of the Royal Melbourne Institute of Technology.

Rev. J. R. Oxley has been appointed vicar of the Carrum-Seaford parish (Melbourne).

Rev. F. C. Allwood, curate of St. Andrew's, Lutwyche (Brisbane), has been appointed vicar of St. Lawrence's, Caboolture.

Rev. William Scott, curate of St. John's, Canberra, has been appointed curate at Cooma.

Rev. David F. Durle, Vice-Principal of St. Francis' Theological College, Brisbane, has been appointed to the staff of Canberra Grammar School.

Rev. R. McKinney, curate of St. Paul's, West Tamworth (Armidale), has been appointed curate of Narrabri.

Rev. J. P. Lane, curate of Glen Innes (Armidale), has been appointed rector of Rockley (Bathurst).

Rev. J. W. Wilson, curate of Narrabri (Armidale), has been appointed to the charge of Tingha.

Rev. Bruce Wilson, curate of St. Bede's, Beverly Hills (Sydney), has been appointed curate of St. Mark's, Darling Point.

Rev. Eric Hampson has been appointed rector of Mt. Isa (North Queensland) and archdeacon of the West.

The Archbishop of Brisbane ordained the following on St. Thomas' Day, 21st December:

(Priests)
Revs: William I. Davidson; Keith A. Foote; Walter Lipscombe; John F. Naumann; Geoffrey J. Paxton; Gregory S. Ezzy; Ernest Harris; Alexander K. Macqueen; I. Austin Parry; Robert G. Walsh.

(Deacons)
Robert Chippendale (St. Francis' College); John Donald (St. Francis' College); Leslie Duncan (St. Francis' College); Neville Jackson (St. Francis' College); Ronlad Henderson (St. Barnabas' College, S.A.); Arthur Prosser (St. John's College, Morpeth); William Stegemann (St. Francis' College); Geoffrey Thomas (St. Francis' College); Brother William, S.S.F.

(Mr Prosser and the Rev. E. Harris for the Diocese of Rockhampton).

Rev. Norman Paynter, rector of St. Paul's, Adelaide, will be inducted to St. Philip's, Broadview, on 15th January.

The Department of Promotion of the diocese of Sydney has announced the appointment of a second Program Director, Mr Frank Garforth, in lieu of a Director of the Department (formerly Mr J. T. Keavney). Mrs A. Bankhorn will be Administrative Secretary and Mr A. Cornish and Mr F. Garforth are now equally appointed Field Directors for Christian Development programs.

The Chairman of the Council, Bishop F. O. Hulme-Moir, will act as Director of the Department until such time as an increase in program requires a full-time director.

After 28 years service in the R.A.A.F., the Rev. David Beyer, Principal Air Chaplain, retired on December 15.

The Rev. Erskine Cuthbert Sweetman, at present at the R.A.A.F. Base Pearce in Western Australia, was commissioned as the new Principal Air Chaplain at a service conducted by Bishop F. O. Hulme-Moir, Bishop of the Forces, on December 14. Chaplain Sweetman has held a commission in the R.A.A.F. for 20 years and has come to this high office with wide experience.

Canon G. A. M. Nell, rector of St. Luke's, Junee (Canberra-Goulburn), since 1950, has announced his retirement as from March next.

Rev. Owen Dowling, Precentor of St. Saviour's Cathedral, Goulburn, has been appointed to the new parish of South Wagga as from February 1.

Rev. G. H. Walden, rector of St. John's, Mudgee (Bathurst), has been appointed archdeacon of Barker.

Rev. J. F. S. Campbell, who has been serving as an Army Chaplain, is going to St. Alban's, Leura (Sydney).

Rev. P. E. Kitchen, from Norfolk Island, is going to St. David's, Greenacre (Sydney).

Rev. R. R. Gibson, from Austintiner (Sydney), is going to Christ Church, Bexley.

Rev. Canon Eric E. Hawkey, Queensland Secretary of A.B.M. since 1947, has been elected Bishop of Carpentaria and will be consecrated on St. George's Day, 23rd April. He is a graduate of Moore College.



After Holy Communion at St. Andrew's, Roseville, N.S.W., to mark the 50th anniversary of the ordination of the Rev. Herbert S. Brown by Bishop Radford, of Goulburn, on St. Thomas' Day, 1917. L. to R.: Rev. Rex Blumer (Mr Brown's tutor at Moore College), Rev. John Brain, Rev. C. Gedde, Canon S. G. Stewart (rector of Roseville) and Rev. Herbert Brown.

THE C. EXAMINATION RESULTS

The following are First Term 1967 examination results for the Certificate in Theology course conducted by the Department of External Studies, Moore College, Sydney:—

OLD TESTAMENT I

High Distinction
Berkley, R., Bondi, 94; Potter, L., Bankstown, 90; Philip, D., J. Auckland, 87; Payne, H., Gosport Bay, 85; Distinction
G. Vagoona, 84; Whitson, G. D., Seaford, 83; Smith, T. B., Auburn, 83; Doyle, R., Wahroonga, 81; Jordan, F. L., Brookvale, 81; Miller, N., Brighton-Le-Sands, 81; Ollis, W. C., Quirindi, 81; Earnshaw, B., Kogarah Bay, 77; Lambert, R., Turramurra, 75; Anderson, M., Blacktown, 75; Kilpatrick, H. F. H., Merriwa, 75.

NEW PATTERNS

Continued from page 7
ally, but better equipped pastorally for a personal ministry of counselling, help and specialised leadership.

Here is an attempt to see a new pattern emerging: fewer churches, better placed, with the flexibility to relocate if and when necessary, staffed by better trained clergy working in team ministries; supplemented locally by cell or house groups, with congregational status, authorised ministry, and delegated mission; served regionally by the more extensive facilities of a rural deanery centre.

But let no one imagine that new patterns are a solution. They simply facilitate the solution which, as always, is the promised power of the Holy Spirit flowing in full flood. Perhaps no new pattern could be as radical for the Church as an unimpeded, Holy Spirit revival!

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed
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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION
No. 1405—January 25, 1968
Registered at the G.P.O., Sydney, for transmission by post as a newspaper.
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OFFER TO TAKE OVER THE ANGLICAN

ON Friday, January 12, the Church Record made an initial approach to its young contemporary, the Anglican, with a view to purchasing the goodwill of that paper.

In the conversation with Mr A. F. P. James, Editorial Director of the "Anglican," no sum was mentioned and it was made clear that this would be subject to negotiation. The previous week it was announced in the national Press that Mr James had said that his paper was losing about \$70

the Church Standard, then 39 years old. The Standard's circulation was only 1800, its only large regular advertiser was a liquor company and it was of interest only to Anglo-Catholics. Mr James spoke of his intention to broaden the paper to appeal to a wider Anglican readership and so increase its circulation. The board warned Mr James that he would experience great difficulty with the financing of a weekly Church paper but wished him well. The Record itself was once a weekly. A few years ago the Record became aware that the Anglican's circulation had fallen to a few thousand and that its financial position was not good.

More recently, in an editorial which was quoted in Melbourne and Sydney dailies, Mr James said that unless his circulation doubled, he would have to consider closing the paper for it was losing about \$70 weekly. No doubt, past losses on the

Present control of the paper is vested in a body called the Church of England Information Trust, which includes Mr James, Mrs Joyce James, Bishop Moyes, Bishop Cranwick, the Rev. Ronald Walker of Concord West, N.S.W.; Mr E. C. B. MacLaurin, a senior lecturer at Sydney University and Mrs N. Bailey, an accountant.

As reported in the Sydney Daily Telegraph (January 13, 1968), the Record is interested in buying the goodwill of the Anglican for cash, closing it down, sending supplies of the Record to its existing subscribers and meeting its advertising contracts, except those concerned with the sale and distribution of alcoholic liquor.

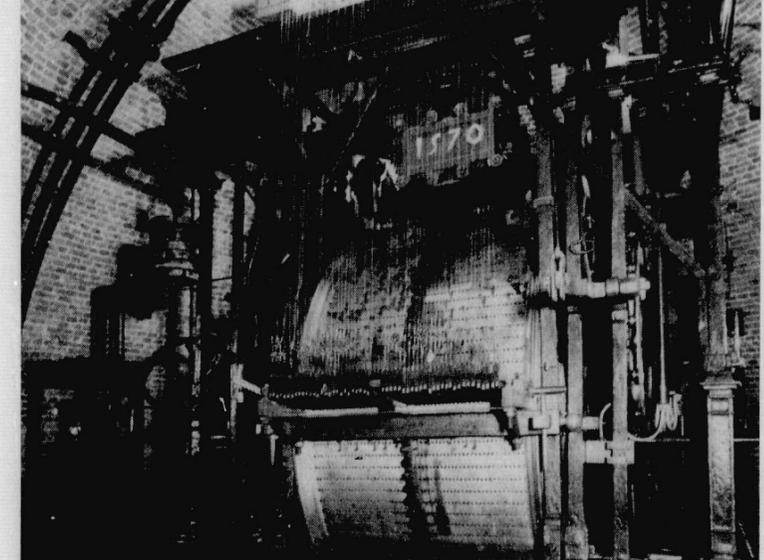
WEEKLY LOSS
GIVE-AWAYS
MANY CLOSURES

The history of church newspaper publishing in Australia is punctuated with papers which started with high hopes but after years of struggle, were forced to close.

The Church Standard, the Church Times, the C.E.M.S. magazine, Melbourne's Messenger, Newcastle's Diocesan Churchman and now the Anglican, were among them, Sydney's Southern Cross is in deep waters. New Zealand's Church and People, a fortnightly with a 14,000 circulation and supported by all dioceses as an official paper, is about to close. Western Australia's Presbyterian official paper has closed at last.

In the United States, our Episcopal brethren are equally frustrated in their endeavours to keep their two papers going and The Living Church is but a shadow of its old self. In England, papers unite or are closed and the Church of England can barely support three national weekly papers.

At one stage in its long publishing history, reaching back into last century, the Record was published weekly. In more recent years, the question of weekly publication has been closely considered and although there are many arguments in its favour, the directors have always felt that the financial risks involved were not justified. Accordingly, its national support and sound management have maintained its effectiveness and its financial viability to the stage that it can make a cash offer to the Anglican.



Part of the chiming mechanism of the clock in the New Church, Delft, Netherlands, Delft is one of the oldest cities in the Netherlands and is between The Hague and Rotterdam. The New Church dates from the 15th century and the citizens of Delft laboured for 100 years to complete it. (Photo: Circuit, The Hague.)

JUBILEE CONVENTION AT BELGRAVE HEIGHTS

This year marked the fiftieth anniversary of the Christian Convention at Belgrave Heights, Victoria. Consistently high attendances were recorded throughout and on Missionary Day an offering of \$10,600 in cash and promises was received.

Bible readings were taken by the Rev. Dudley Foord, of Moore Theological College, Sydney. As had been expected, the two overseas speakers, the Rev. George B. Duncan and Dr Alan Redpath, made an outstanding contribution to the spiritual value of the convention. Their ministry rose to high levels. A feature of this convention was the preparation and distribution of a record of the origin of the Keswick Convention movement and of the earlier days of the Upwey and Belgrave Heights Convention.

In this are recalled the Christian men and women who built well, and whose names are now remembered with honour and praise. The booklet came from the pen of Mrs I. V. Cleverdon. The memory of men of the past was happily revived at the Special Jubilee session on New Year's Day, when the Rev. John G. Ridley and the Rev. G. H. Morling, principal-emeritus of the N.S.W. Baptist Theological College, gave their reminiscences of past association with Upwey — and later with Belgrave Heights. Both these veterans had been invited as guests of the convention.

At the Katoomba Convention Bible teaching was given by a panel of six speakers—the Rev. L. R. Shilton, rector of Holy Trinity Church of England, North Terrace, Adelaide; Dr E. W. Kilbourne, director of the Korean Field of the Oriental Missionary Society; the Rev. J. R. Reid, rector of Christ Church, Gladsville, N.S.W.; the Rev. G. H. Morling, principal-emeritus of the Baptist Theological College of N.S.W.; the Rev. R. Hanlon, rector of St. Paul's, Chatswood, N.S.W.; and Bishop Stephen Bradley, of the Church of England in South Africa, who is a brother of Mrs A. A. Gilchrist.

On missionary day nine missionaries told of their experiences. The convention house party, in the Church Missionary Society conference centre adjoining the convention grounds, was led by Mr and Mrs S. Herring, and the youth camp on the convention grounds was led by Mr and Mrs A. A. Gilchrist and Mr R. Trowell.

The convention chairman was Canon A. E. Begbie, chaplain-Continued on page 8