

Books

RC SCHOLAR ON BIBLE

THE GOSPELS AND THE HISTORY OF JESUS, by Xavier Leon-Dufour, S. J. Fontana, 1970. 288 pages. \$1.60.

Books by Roman Catholic scholars on the Bible continue to appear at a fairly prolific rate. This compact volume translated from its 1963 French original certainly deserves to be noted by clergy and laity alike. The author is thoroughly familiar with contemporary scholarship on the Gospels yet his own outlook is decidedly conservative.

For a comprehensive and stimulating introduction to a modern study of the Gospels which is easy to read and which deepens the reader's appreciation of the biblical text this volume would be hard to beat. \$1.60

Jonathan Edwards on I Corinthians 13

CHARITY AND ITS FRUITS, by Jonathan Edwards, reprint by Banner of Truth, 1969, 368 pages. £1/10/ (UK).

Few Christian leaders since the Reformation have been as gifted as Jonathan Edwards (1703-1758). A man of intense personal devotion to Christ, he was a leader of revival, and a creative reformed theologian as well as being a philosopher meriting the description "the greatest of the metaphysical divines."

In 1727, after his conversion, he was ordained to the ministry of the Congregational church at Northampton, Massachusetts, where he struggled hard to stem the drift towards Arminianism.

Charity and its fruits was preached in 1735. It is a moving exposition of I Corinthians 13, revealing Edwards' insistence both that true Christian experience is supernatural, Spirit filled and Christ centred, and that "all true Christian grace tends to practice."

This is a deeply spiritual interpretation of the great Pauline "hymn of love" and extending

Atherton Keswick Convention

The Queensland Tropics Keswick Convention was held at the Atherton Show-ground over the Easter period and drew large numbers at both adults and children's meetings.

Ministers and laymen of North Queensland Protestant denominations carefully organised the convention and it is now established as a regular feature of North Queensland Christian activity.

Guest speakers were Rev Dr Edward Gibson, principal of the Queensland Baptist Theological College and Rev Matthew Francis, lecturer at the Adelaide Bible Institute.

A position is available on the staff of the

SYDNEY CITY MISSION

for an "Active Retired Man"

preferably with a driver's licence who would like to be associated with an organisation which meets the needs of the people of our community. The duties include storeman, off-sider to a truck driver, and general help in the Mission's clothing relief and furniture depot.

Please apply with references to Mrs M. Hurcomb, Sydney City Mission, 103 Bathurst Street, Sydney, 61 6136.

spent on this book is a \$1.60 well spent (if, of course, we read it).

B. L. Smith.

PORTRAIT OF CALVIN

THE HUMANNES OF JOHN CALVIN, by Richard Stauffer (trans. by George H. Shriver), Abingdon paperback, 1971. 96 pages. \$2.05.

In the four hundred years since this death, John Calvin has been portrayed by his critics, Protestant and Roman Catholic alike, as a cold, ruthless fanatic. This distorted characterisation still remains in the minds of many today.

Over against this common caricature, Professor Richard Stauffer examines Calvin's personal correspondence, which reveals him as a man capable of human mistakes and weaknesses, and yet a deeply human and dedicated person underserving of the years of vilification.

This is a short, readable book which should be enjoyed by the non-academic reader as well as the church historian.

Keith Cole

Place of our senses

YOUR FIVE SENSES, by Stephen Winward, Lakeland, 1971. 128 pages. Paperback, \$1.55.

This is an unusual and delightful book. Its sub-title indicates its contents and purpose, "The knowledge and love of nature, people, even God, through ear, eye, hand, tongue and nose."

It indicates the place of our senses in the enjoyment of God's creation, and also their place in the communicating of spiritual realities. It uses modern scientific knowledge to show the wonder of our senses, and it uses scripture to show their significance.

One illustration may be given, taken from the last page of the book: "The fragrance that is spread abroad through character and proclamation, by life and by lip, is 'the aroma of Christ.' How fragrant is that sacrifice in which he gave all. The aroma of his sacrificial love now fills all heaven. It should be the ambition of Christians to see that it also pervades the whole earth."

Francis Foulkes

PUBLIC HEARS GOSPEL STORY IN WARWICK

The Warwick, Q. ministers' fraternal made sure that the people of Warwick heard the narrative of the four gospels last Easter. They carried through a reading of the four gospels in the main street.

Between 9 am and 5 pm on Maundy Thursday, the ministers

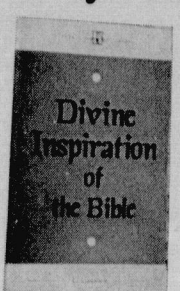
John Knox Banned

A British stamp to commemorate the 400th anniversary of the death of John Knox, was banned lest it should inflame the Ulster situation.

An attempt is being made to have the matter reconsidered which it is hoped will result in the eventual appearance of the John Knox commemorative issue.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



DIVINE INSPIRATION OF THE BIBLE, by L. Gausson. Kregel Reprint Library, 1971. 382 pages. US\$5.95. In this new Reprint Library, Kregel publications of Grand Rapids, USA are making available in first-class editions at a reasonable price, some of the great classic works of theology. 130 years ago an edition of Gausson was published in English in Scotland and every writer on the plenary inspiration of Scripture since that time has expressed his debt to this great Reformed theologian. Among other things, Gausson deals very deftly with all the objections to the plenary inspiration of the Bible that have ever been made. His answers are as valid today as ever they were.

THE INTENTIONAL FAMILY, by Jo Carr and Imogene Sorley. Abingdon, 1971. 144 pages. \$3.60. Two skilful writers show how a family can intend to be a family and act like a Christian family or else just meander along. They consider all those relationships which must be taken into account if it is to be an intentional family and the choices which must be made. It is an unusual book, written with spirit, insight and good humour. A book for mums and dads and for newly-marrieds—but a book to keep handy after it has been carefully digested.

THY PEOPLE SHALL BE MY PEOPLE, by Ruth J. Perl. Bethany Fellowship, 1968. 249 pages. \$US1.95. Two modern Christians who love Israel and who have a burning desire for their incorporation into Christ, tell the story of their experiences in the new state of Israel and their deep affection for the Israeli people. Through it all the Book of Ruth comes alive again in our times.

Papers help shape present attitudes

COUNCILS AND ASSEMBLIES ed. J. Cumming and D. Baker. Cambridge University Press, 1971. 359 pages. \$1.95.

This is Volume 7 in the Studies in Church History series published by the Cambridge University Press.

The book contains twenty two papers read at the eighth summer meeting and the ninth winter meeting of the Ecclesiastical History Society of Great Britain. The papers are arranged in chronological order of subject matter.

Starting in the early middle ages the history moves through the great medieval councils to Vatican I and II. Geographically the gatherings range from By-

zantium to the West. The two final papers are of particular importance for contemporary ecumenical attitudes. The first of these is an interesting comparison between Vatican Councils I and II, while the second deals with the interaction between the 1910 Edinburgh Conference and the 1913 Kikuyu Conference in East Africa.

This is a very valuable volume for the church historian and those interested in modern ecumenical moves.

Keith Cole.

Glubb: Israel always wrong

PEACE IN THE HOLY LAND: An historical analysis of the Palestine problem by John Dagol Glubb. Hodder & Stoughton, 1971. \$9.25.

This is a fascinating study of the past and present history of Palestine. It begins with an examination of the history of Old Testament times which is rather superficial. It continues with a study of Palestinian history from New Testament times to the modern day including wider studies of both Jewish and Arab history outside Palestine.

N. S. Pollard

Prof. Mackay's Brisbane lecture

Professor Donald Mackay gave the Inter Varsity Fellowship public lecture in the Axom Room of the University of Queensland on April 11 to a large audience.

His subject was "Brain and will: or My fault or my glands." Dr Mackay is professor of Communication and a physicist from Keel University, England. He is at present at the ANU on a visiting fellowship.

He is one of the editors of the international journal, "Experimental Brain Research." While in Australia, he has given a number of lectures and spoken at meetings for the IVF Graduates' Fellowship.

Keith Cole.

UK Anglican-Methodist unity vote fails

Meeting at Westminster on Wednesday, May 3, the English General Synod failed to give final approval to the 1968 Anglican-Methodist reunion scheme. A 75% majority was required but only 65% voted for the present scheme, slightly fewer than the 65.3% in July last year.

The Archbishop of Canterbury, who has led the campaign for unity, left the chair to move the motion giving final approval. The 1968 scheme has come under constant fire for its "deliberate ambiguity" concerning the validity of the Methodist ministry. It has been strongly opposed because of this ambiguity by Lord Fisher of Lambeth, formerly Archbishop of Canterbury, by Anglo-Catholics and by Evangelicals.

Most Anglicans desire unity with the Methodists but not at the expense of a tacit refusal to acknowledge that Methodists hitherto have had a real ministry to offer their people. Anglo-Catholics and Evangelicals met together when it was seen that the 1968 scheme would not commend itself widely to Anglicans and a compromise unity plan was drawn up and circulated by the Bishop of Willesden and Dr James Packer and some others.

But the supporters of the 1968 plan were adamant in their re-

Parish Life Mission at Blackwater, Q.

The new industrial parish of Blackwater in Rockhampton diocese recently concluded its first Parish Life Mission.

It was led by Canon William F. Carter, rector of St Andrew's South Brisbane. Canon Philip of St Luke's Wandal attended as an observer.

Rev Greg Ezzy, BCA mis-

sioner at Blackwater, gathered 25 of his adult parishioners together for the Mission to explore how well they were carrying out the church's mission to the community and to find ways of doing it more effectively.

An entire weekend was devoted to the Mission and participants from Blackwater, Burkan and Kullanda found it a most stimulating experience.

B.C.A. RALLY

FRIDAY, 19th MAY

6.30 Thanksgiving Service St. Andrew's Cathedral, George St, Sydney.

7.30 Light Refreshments Chapter House.

8.00 Annual Rally Chapter House.

Speaker: The Rt. Revd. Bruce Rosier Bishop of Willochra.

Singer: Shirley Mills.

B.C.A.'s SHOWCASE OF THE YEAR

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION

No. 1513 — May 18, 1972

Registered for posting as a newspaper — Category A.

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

Price 15 cents

New Guinea Crusade climax in Port Moresby

94,000 hear Gospel from Ralph Bell

A crowd of 6,000 people attended the final meeting of the Papua New Guinea Crusade conducted by the Rev Ralph Bell of the Billy Graham Association in the Hubert Murray Stadium, Port Moresby, on Sunday, April 30.

A total of 94,000 people attended the crusade meetings



Rev Ralph Bell

held by the black evangelist during the past 30 days of the Papua New Guinea Crusade. Meetings were conducted in seven major centres.

The crusade was an ecumenical occasion having the active support of the Melanesian Council of Churches including the Roman Catholic Church, Roman Catholic Archbishop Copas attended the Port Moresby meeting and read the Scriptures. At the close of the meeting he stayed to counsel some of those who had gone forward for counselling. A total of 589 went forward at this final meeting for counselling.

CLEAR MESSAGE

Bishop Ravu Henao of the United Church who was Crusade chairman said that the crusade was a significant event in the New Guinea church's history.

He said, "It has helped the people come together to hear the good news of Jesus Christ. Many have been influenced by the simple but clear message preached by Ralph Bell. We thank him

for coming and thank God for him."

The invitation to hold a crusade in Papua New Guinea came from the Evangelical Alliance of Papua New Guinea, and proved to be a really ecumenical occasion. In his 30-day tour of Papua-New Guinea, Ralph Bell preached to a total of 94,000 people who attended the meetings. Meetings were held in seven major centres — Bougainville, Rabaul, Madang, Wewak, Lae, Goroka and Port Moresby. 9,795 people came forward at the meetings for counselling.

During his time in Papua New Guinea, Ralph Bell spoke with political leaders, school students, college and university students, copper miners at Bougainville — all sections of the community.

Local interpreters "turned the talk" from English to pidgin throughout the crusade, while at some of the meetings the message was interpreted into Cooiino and Motu.

Mr Bell attended a press conference in Sydney, May 2, and addressed 150 Sydney church leaders at a luncheon that day before returning to the USA.

UK Anglican-Methodist unity vote fails

Meeting at Westminster on Wednesday, May 3, the English General Synod failed to give final approval to the 1968 Anglican-Methodist reunion scheme. A 75% majority was required but only 65% voted for the present scheme, slightly fewer than the 65.3% in July last year.

The Archbishop of Canterbury, who has led the campaign for unity, left the chair to move the motion giving final approval. The 1968 scheme has come under constant fire for its "deliberate ambiguity" concerning the validity of the Methodist ministry. It has been strongly opposed because of this ambiguity by Lord Fisher of Lambeth, formerly Archbishop of Canterbury, by Anglo-Catholics and by Evangelicals.

Most Anglicans desire unity with the Methodists but not at the expense of a tacit refusal to

acknowledge that Methodists hitherto have had a real ministry to offer their people. Anglo-Catholics and Evangelicals met together when it was seen that the 1968 scheme would not commend itself widely to Anglicans and a compromise unity plan was drawn up and circulated by the Bishop of Willesden and Dr James Packer and some others.

But the supporters of the 1968 plan were adamant in their re-

New Primate for NZ

The New Zealand General Synod on April 26, elected Right Rev Allen Howard Johnston, 60, Bishop of Waikato since 1969, as its Primate.

He has been acting Primate since Dr Lesser retired last year and he is chairman of the joint commission on Church union, involving five denominations and on which a critical vote is to be taken this year.

Dr Johnston trained at St John's Theological College, Auckland and was elected Bishop of Dunedin in 1953. He is married with four daughters.

fusal to consider the compromise and after their first defeat in General Synod they hoped that attitudes would change before its resubmission this month.

The Archbishop of Canterbury has now been asked to consider what steps can be taken to further Christian unity in England and the Anglican-Methodist liaison committee has been asked to continue its discussions on matters of common concern.

Large enrolment at writers' seminar

Over ninety men and women enrolled for the Seminar for Christian Writers held in Sydney on Saturday, April 29. Last-minute enrolments greatly swelled the numbers but did not affect the smooth organisation.

It was organised jointly by Evangelical Literature Overseas (Australia) and the Writers' Group of "Decision" magazine. It was open to all denominations and it was held in the spacious accommodation of Stanmore Baptist Church whose women provided two excellent meals and afternoon tea.

Organisers were Mr Ray Gu-

yatt, Rev Graeme Ascoug and Rev David Morley. The morning was given to a symposium on writing for the available market and the panel was Mr Eric Daley ("New Life"), Mrs April Hersey (Anglican Press Service), Rev W. Porter-Young and Mr Ken Harrison (Home Mission Society PR officer).

After lunch, Mr Ascoug gave a presentation on the work of ELO, Australia.

The rest of the afternoon was given to four workshops on writing devotional articles, for youth, for radio and TV and for women. People chose which of



Members of one of the workshops busy thinking or writing during a practice session.

the four workshops they needed most and attended it for the afternoon. Best attended was writing for youth and many young people chose it. Mr Jim McLennan, editor of "Focus," being the leader.

Mrs June Bosanquet, editor of "Christian Woman," led writing for women. Rev Rex Meyer (Church Record) led devotional writing and a panel led writing for radio and TV. The workshops aroused a great deal of interest and response and prac-

tice was mixed with theory. Before tea a film on writing for children was screened. After tea, Mr Warwick Olson of Anglican Press Service spoke on "Getting your church in the news."

This was followed by Rev David Morley (Australian Baptist) who spoke on "Four vital hows."

When participants' reactions were tested, most seemed to expect the need for a weekend live-in seminar on a Friday and a Saturday and one may be planned for next year.

Bp Patteson's insurance policy found in NZ

A strong link with Anglican history in Australia was discovered recently in Auckland, New Zealand.

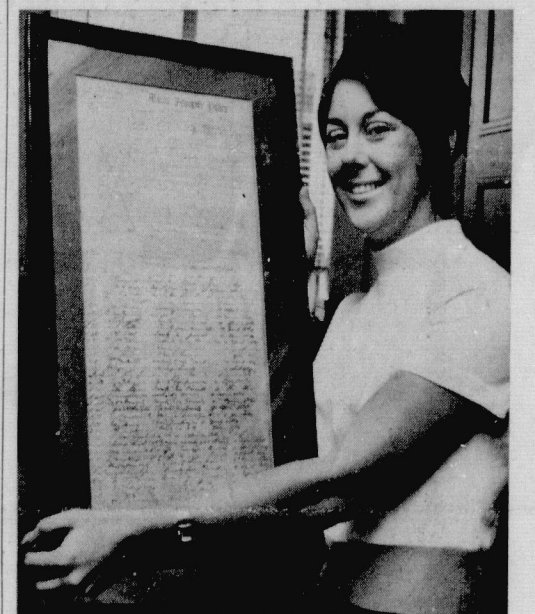
The South British Insurance Company, preparing for an exhibition to mark its centennial, found among its archives the original policy made out to The Right Reverend Bishop Patteson in Sydney in April, 1864.

It covered his ship Southern Cross for the period to April,

1865, for £2,500. More than 30 people were listed as underwriters for amounts varying from £15 to £75.

The policy was written by Metcalfe's Marine Assurance Office, Sydney, the first agent appointed by South British in Australia in 1873. It is not known how the policy eventually came to New Zealand.

South British is considering presenting the framed historical policy to some church museum later this year.



South British head office secretary Robyn Brown with the framed policy made out for Bishop Patteson in Sydney in 1864.

MELBOURNE CALL FOR BEER HEALTH LABELS

A Melbourne Presbyterian minister has called for health hazard warnings on beer bottle labels and a ban on television advertising of alcohol until late at night.

Rev Gordon Powell, of Scots' Presbyterian Church, was commenting on the findings of a Monash University survey which found 15 per cent of 15-year-old students drank beer regularly.

The survey, conducted by 11 students at the university's school of education, also found that 18 per cent of the boys smoked regularly.

Mr Powell said the percentage of 15-year-old beer drinkers corresponded with the proportion of alcoholics in the population.

The survey was taken in 75 schools in Victoria. Questions were put to 1,403 boys and 1,327 girls with an average age of 14 years 9 months.

New archdeacon of the Downs

Rev Canon Ralph E. Wicks, rector of St James' Toowoomba, Q, since 1963, has been appointed archdeacon of the Downs. He will continue at St James'.

Canon Wicks was trained at St Francis' College, Brisbane, and has served all his ministry in Brisbane diocese. He was appointed canon of St John's Cathedral in 1968.

The vacancy was caused by the resignation of Archdeacon Adrian Charles, who has accepted an appointment in Perth.

Moore College

"I will not leave you . . ."

Broadly speaking, the work of the Holy Spirit is twofold: the regeneration of sinners and the edification of those who belong to Christ. As we approach Whitsunday, it is one part of the latter work which is certainly relevant to all who are living under strain and pressure.

In John 14:18 we have that calm assurance of our Lord: "I will not leave you comfortless." We are not to be left as orphans or desolate, as we might render "comfortless" but He promised His Holy Spirit who would abide with us for ever.

The word "Comforter" or advocate is one whose office it is to plead our cause and secure our welfare by helping our infirmities, guiding us into all truth, strengthening us against temptation's assaults, sustaining us under the pressure of trial and, most necessary, aiding us in the exercise of prayer.

Think on these things for they are helping graces of the Holy Spirit indeed and for every believer in Christ.

Paul presents the Holy Spirit in the office of Comforter when he says in Romans 15:13: "Now the God of hope fill you with all peace and joy in believing, that ye may abound in

hope through the power of the Holy Ghost." "Abounding in hope" is another mark of the Holy Spirit's work in a man. In fact, peace, joy and hope are linked in this verse as constituent elements of the comfort which God can provide for all His people. Tremendous thought!

Elsewhere this peace is described as the peace that passes all understanding. The joy is described as a joy unspeakable and full of glory. The hope is described as a living and lively hope, an anchor to the soul both sure and steadfast.

Nowhere are we told that the Holy Spirit as Comforter will save us from trials. Indeed, the Christian will be subject to trials and humiliations and inward conflicts which those who are not born again of the Holy Spirit will never know.

Yet the Comforter ministers to us in the

very midst of trouble and trial so that we learn to say with the apostle: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed."

The comfort of the Holy Spirit does not exist in all believers in equal measure, else why did Paul pray "The God of all hope fill you with all peace and joy in believing; that ye may abound in hope, through the power of the Holy Ghost"? It is present according to the degree of the believer's growth in Christ.

The joy and peace in believing in Christ as our Saviour will precede the lively hope which concerns our future prospects. And the real hope of eternal life hereafter must follow some measure of the enjoyment of peace here and now. It is the tormented man who says that he can know no peace this side of the grave.

A LETTER TO MYSELF

"They who wait upon the Lord shall renew their strength, They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint." —Isaiah 40/31.

Then I am spiritually renewed when I pray!

The real purpose of prayer is to secure objective blessings; but, in doing that, it also produces a subjective blessing upon me when I pray.

This strength is for me, because it is for everybody who prays — the young and old, the weak and strong, the clever and

the not-so-clever, the rich and the poor.

There are some who will naturally tire and fail, while others seem to be able to go on and on. Yet, even youths . . . "and the

By Ken Roughley

young men" stand in great need of regular spiritual renewal.

The renewal which comes as a by-product of prayer is so great it covers every eventuality. When I have to contend with outstandingly difficult situations, I can be "on top" of those exceptional difficulties because the

verse promises "eagles' wings."

When I am plodding along with the onerous task I will "not be weary." The ordinary, humdrum things of each day will not leave me wrung-out and faint.

I must wait upon the Lord more than I do.

Boredom inexcusable

I don't care what anyone may say to the contrary — boredom is absolutely inexcusable.

Especially in a Christian. And yet it is tolerated all too often. It can spread its deadening influence like a heavy grey blanket, in the very place where light and joy should abound. It surely is a symptom of something very wrong under the surface.

A boring preacher or speaker is maladjusted somewhere along the line. He has a need, and that need is not being dealt with, so he has come almost to acting a part. Perhaps he is saying things which are not real in his experience. And so we are not bluffed, but we are bored.

Before we go further, and get our mental knife into someone, let us make sure that we, the listeners, have the right attitude to our dull speaker. I think it was C. S. Lewis who said we should not quickly condemn someone who appears to be spiritually under the weather, for, "to know all is to forgive all."

We cannot know what conflict he may be going through, which has temporarily knocked the stuffing out of him. You know, you can sometimes see in the eyes of a speaker a kind of wistfulness reflecting an inner disquiet. Whatever the matter, he needs not our critical thoughts but our love and compassion — and prayer. I have often prayed for those who were evidently labouring in their speaking.

But if the boredom occurs habitually, then there is something seriously wrong, there is a blind spot. And if it is stifling the life of a church or other Christian group, there ought to be loving concern, leading to some kind of action.

I am not saying that there ought to be brilliant rhetoric in every address, but there certainly should be edge and punch — and power, the true power of the Holy Spirit. We should be able to sense the reality of Jesus.

Every Christian ought to have a brother or sister in Christ with whom he can share on a deep level. Such fellowship is not an optional, it is a must. It's so easy to get off the track if we try to go it alone.

The path to spiritual effectiveness is not an easy one, as we all know. Our lurking pride has to suffer some hard knocks. But if we really mean business, our listeners may not only stay

awake but some may even be edified!

MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS

12 Redmyre Road, Strathfield
BOARDING & DAY SCHOOL
Kindergarten to Higher School Certificate and Matriculation.
For further information, apply to the Headmistress,
Miss Sheila M. Morton, B.Sc.

MOVING MADE EASY

with
DAVIS Van Lines
Pty. Ltd.
Australia-wide door-to-door service
630 6222
157 BRIENS ROAD,
NORTHMEAD
(Box 410 Parramatta)

CHURCH ORGANS

For artistry in organ building
New or rebuilt organs with fine tone and craftsmanship.
Quality organs imported from England from \$850 plus freight, etc.
Regular tuning visits to all areas. Read organs serviced. Free consultations without obligation.

ANTHONY WELBY Organ Builder

41 William Street, Avalon Beach 2107
Phone: 918 7107 (24 hours)
Works: 4/95 Darley St., Mona Vale.

STAINED GLASS WINDOWS

K. J. LITTLE,
19 Barden St., Arncliffe, 2205
Phone: 599 7348

CUSTOMS AGENTS

Goods cleared/delivered ex Parcels Post, Aircraft and Ships.
"SERVICE TRANSPORT"
181 Clarence St., Sydney.
Phone 29 5001, 29 3634.

TOWARD AN EVANGELICAL RENAISSANCE

Two recent experiences have moved me to crystallise some fresh thoughts on the subject of evangelism and the Christian realities that are at its core. One was reading the remarkable booklet by Richard S. Armstrong entitled *The Oak Lane Story*.

VIEWPOINT

Reflecting on the Charismatic movement.

Hendrikus Berkhof (*"The Doctrine of the Holy Spirit," p.93*) has said *"the Pentecostal movement is God's judgment upon a church which lost its inner growth and its outward extension, its character as a vertical as well as a horizontal movement . . ."*

This is a perceptive statement. Before we expand it further let us sound a caution: we must not automatically assume that the instrument of God's judgment in itself reflects God's character. Though the Charismatic movement may highlight deficiencies in the main line churches and their services, it would be too rash to think that such a movement exemplifies the biblical pattern of church life and worship. (Berkhof does not fall into this error.)

It is amazing how so many from the "established churches" wish to disassociate themselves completely from the Charismatic movement without a thought as to where these adherents came from! Many if not most of them have come from our churches! In fact, in many respects the movement represents the logical conclusion of so many of the implicit presuppositions of Christianity as it has been taught and practised for some time!

Take, for example, the general tendency to allow experience and sub-culture to dominate the approach to the text. Or the general lack of any consistent methodology in ascertaining the import of the Word. Are these things not present in our churches? Mishandling the text must bring judgment and I think we can hear it in the frequent fervent depreciation of "doctrine" or "theology" or when one is charged with being "unloving" when one seeks to be accurate and faithful to the text!

Look also at the question of the role of the Spirit. Berkhof (op.cit. pp. 10-11) says the nature of the Spirit is one of the main reasons for the comparative neglect of the Spirit in the past. If the church has failed here in the past, I wish to suggest it has been in the area of Christology (Person and Work) and not Pneumatology. If Pentecostals had a correct understanding of the person and work of Christ they would find it well nigh impossible to assert their thesis of subsequence.

But, and this is the point, who has given them such a poor view of Christ (pleroma) and His work? Why are they so far from the now-and-then tension of Romans 8? Have they never heard of "at one time sinner and saint"? We cannot spoil children and then divest ourselves of any of the guilt for their failures.

Geoffrey J. Paxton,
Principal, Q.B.I.

PEAKHURST LUGARNO or NARWEE to EAST HILLS in Sydney

If you are buying or selling a home, land, or unit in the above localities, and want efficient personal service, please contact

GRAHAM ROBB

(Hickin Real Estate)
53 7960
235 Belmore Road,
Riverwood (Sydney)
or A.H.: 631 6304.

have the crucial responsibility of confronting people everywhere, in a discreet but decisive way, with the reality of Christ, and facing the varied problems of human society in the light and power of Christ.

Let the Church be the Church.

Dr John A. Mackay, the author of this article, is a former missionary in Peru, president of Princeton Seminary for 23 years and has been president of the World Presbyterian Alliance. The article is copyright 1972 by "Christianity Today" and reproduced by permission.

Let the Church be its true self, which it can be only if it takes evangelism seriously, committing itself to the task of evangelisation.

The most succinct and meaningful description I know of what evangelistic effort involves is this: "To evangelise is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their King in the fellowship of his Church." This statement, first issued by a group of Anglicans some decades ago, merits study in this new age, especially in view of the Church's growing concern about its evangelistic role.

In the past few years a mood has emerged, a movement has gotten under way that augurs the advent of an evangelical renaissance. Here are facts to be pondered that illumine the horizon of tomorrow.

1. Feeling has begun to play a most decisive role in thinking and activity today, very especially in the world of youth. Words written three centuries ago by the French philosopher-scientist Blaise Pascal, one of the profoundest Christian thinkers of all time, have taken on fresh significance. Said Pascal, "The heart has its reasons which reason does not know." The heart — that is, a sensitivity to spiritual ultimates that kindles enthusiasm for a cause or idea — is becoming more and more manifest in the present generation of young people. This is true both inside and outside the Church. Crusaders are appearing who embarrass the generation of their fathers.

JESUS MOVEMENT

2. It is a striking fact that the reality of Jesus Christ as a living Presence is central in the experience and ideas of these new crusaders. Hundreds of thousands of young people of very diversified church background participate in the "Jesus Movement." They are related to a wide variety of evangelical groups that are making an increasingly significant contribution to evangelism. The concern for evangelism in official church circles (a concern that, happily, is growing) must take this new phenomenon very seriously, learn from it, and bring about meaningful contact with those involved in it. Leading newspapers and magazines in the United States have given much attention to the "Jesus Movement," and one thing they have stressed is now richly human those youths become who have spiritual rebirth.

3. This radical change in outlook and character that multitudes of people are experiencing in this country and in other countries of the world is being paralleled by colossal growth in the Christian community. This is particularly true in Latin America.

CLERGY FINANCE

(Priv.) TRUST (1954)
"LENDS TO CLERGY"
Phonics:
95 4231, 92 5139
6-7 a.m. or 5-8 p.m.

ABBOTTSLEIGH OPEN SCHOLARSHIP

A competitive examination for 2 open scholarships will be held on Saturday, July 29, 1972. The scholarships are tenable for 4 years and open to girls under 13 years of age on November 30 proximo. Entries close on Saturday, May 27, 1972. Conditions and forms of entry will be supplied on application.
K. L. McCredie, Headmistress.

IMPORTANT

IS GOD CALLING YOU?

TWO YEAR BIBLE CENTRED COURSE PRACTICAL MISSIONARY TRAINING. FAMILIES WELCOME.

Enquiries:

Tahlee Bible College
KARUAH, NSW 2324

ST. LUKE'S HOSPITAL

18 ROSLYN STREET, POTTS POINT, SYDNEY
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work. Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to, "St. Luke's Development Fund."

C. R. JAMES,
Chief Executive Officer.

THE GOSPEL FILM MINISTRY LTD. announces a

MAY SALE "BUY 2-GET 1 FREE"

Then get ONE FREE for each additional TWO you buy!

On our COMPLETE STOCKS of:

12" LP WORD SACRED RECORDS
SACRED CASSETTES
CHRISTIAN BOOKS
MUSIC BOOKS
5" SERMON TAPES
BIBLE READING CASSETTES, RECORDS, TAPES

The above includes our LATEST Releases!

MOTION FILM RENTALS
PLAIN RECORDING TAPE
FILMSTRIPS

PHONE OR WRITE TODAY FOR THE ILLUSTRATED MAY SALE 12-PAGE BROCHURE AVAILABLE FREE UPON REQUEST, OR YOU MAY CALL REGIONALLY AT THE B.P.A. SHOWROOM.
MELBOURNE • 211 Latrobe Street, Melbourne 3000 Phone 663 1232
SYDNEY • 181 Clarence Street, Sydney 2000 Phone 29 4005
BRISBANE • 337 Queen Street, Brisbane 4000 Phone 21 7553
ADELAIDE • 230 Rundle Street, Adelaide 5000 Phone 23 4412
PERTH • 10 William Street, Perth 6000 Phone 21 7081

TUTANKHAMEN EXHIBITION

50th Anniversary of Tomb Discovery

May 22 to June 2, 1972

Chapter House, St. Andrew's Cathedral,
George Street, Sydney

The exhibition includes replicas and models of items from Tutankhamen's tomb, actual Egyptian antiquities, and photographs. Literature on sale.

OPEN DAILY

Weekdays: 9.30 a.m. to 9.30 p.m. Saturdays: 11 a.m. to 9.30 p.m. Sundays: 2 p.m. to 5 p.m.
Closed Thursday evenings.
(Student groups — by appointment only.)

ILLUSTRATED LECTURES

On the tomb, its discovery, contents and significance.

Monday to Friday: 7.30 and 8.30 p.m. Saturday: 11.30, 2, 3.30, 7.30 and 8.30. Sunday: 2.30 and 3.30.
(N.B.: The Institute reserves the right to alter this program should attendances necessitate changes.)

Presented by:

The Australian Institute of Archaeology

174 Collins Street, Melbourne 3000
Phone 03 63 3477.

For free, friendly and courteous advice on travel anywhere, consult
MITCHELL'S INTERNATIONAL TOURS
Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd., of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.
5th FLOOR, ASBESTOS HOUSE, 65 YORK STREET, SYDNEY, NSW, 2000. PHONE 29 4136
(AT CORNER OF BARRACK STREET)

"I will not leave you . . ."

Broadly speaking, the work of the Holy Spirit is twofold; the regeneration of sinners and the edification of those who belong to Christ. As we approach Whitsunday, it is one part of the latter work which is certainly relevant to all who are living under strain and pressure.

In John 14:18 we have that calm assurance of our Lord: "I will not leave you comfortless." We are not to be left as orphans or desolate, as we might render "comfortless" but He promised His Holy Spirit who would abide with us for ever.

The word "Comforter" or advocate is one whose office it is to plead our cause and secure our welfare by helping our infirmities, guiding us into all truth, strengthening us against temptation's assaults, sustaining us under the pressure of trial and, most necessary, aiding us in the exercise of prayer.

Think on these things for they are helping graces of the Holy Spirit indeed and for every believer in Christ.

Paul presents the Holy Spirit in the office of Comforter when he says in Romans 15:13: "Now the God of hope fill you with all peace and joy in believing, that ye may abound in

hope through the power of the Holy Ghost." "Abounding in hope" is another mark of the Holy Spirit's work in a man. In fact, peace, joy and hope are linked in this verse as constituent elements of the comfort which God can provide for all His people. Tremendous thought!

Elsewhere this peace is described as the peace that passes all understanding. The joy is described as a joy unspeakable and full of glory. The hope is described as a living and lively hope, an anchor to the soul both sure and steadfast.

Nowhere are we told that the Holy Spirit as Comforter will save us from trials. Indeed, the Christian will be subject to trials and humiliations and inward conflicts which those who are not born again of the Holy Spirit will never know.

Yet the Comforter ministers to us in the

very midst of trouble and trial so that we learn to say with the apostle: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed."

The comfort of the Holy Spirit does not exist in all believers in equal measure, else why did Paul pray "The God of all hope fill you with all peace and joy in believing; that ye may abound in hope, through the power of the Holy Ghost"? It is present according to the degree of the believer's growth in Christ.

The joy and peace in believing in Christ as our Saviour will precede the lively hope which concerns our future prospects. And the real hope of eternal life hereafter must follow some measure of the enjoyment of peace here and now. It is the tormented man who says that he can know no peace this side of the grave.

young men" stand in great need of regular spiritual renewal.

The renewal which comes as a by-product of prayer is so great it covers every eventuality. When I have to contend with outstandingly difficult situations, I can be "on top" of those exceptional difficulties because the

verse promises "eagles' wings."

When I am plodding along with the onerous task I will "not be weary." The ordinary, humdrum things of each day will not leave me wrung-out and faint.

I must wait upon the Lord more than I do.

By Ken Roughley

A LETTER TO MYSELF

"They who wait upon the Lord shall renew their strength, They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint." —Isaiah 40/31.

Then I am spiritually renewed when I pray! The real purpose of prayer is to secure objective blessings; but, in doing that, it also produces a subjective blessing upon me when I pray.

This strength is for me, because it is for everybody who prays — the young and old, the weak and strong, the clever and

the not-so-clever, the rich and the poor.

There are some who will naturally tire and fail, while others seem to be able to go on and on. Yet, even youths . . . "and the

Boredom inexcusable

I don't care what anyone may say to the contrary — boredom is absolutely inexcusable.

Especially in a Christian. And yet it is tolerated all too often. It can spread its deadening influence like a heavy grey blanket, in the very place where light and joy should abound. It surely is a symptom of something very wrong under the surface.

A boring preacher or speaker is maladjusted somewhere along the line. He has a need, and that need is not being dealt with, so he has come almost to acting a part. Perhaps he is saying things which are not real in his experience. And so we are not bluffed, but we are bored.

Before we go further, and get our mental knife into someone, let us make sure that we, the listeners, have the right attitude to our dull speaker. I think it was C. S. Lewis who said we should not quickly condemn someone who appears to be spiritually under the weather, for, "to know all is to forgive all."

We cannot know what conflict he may be going through, which has temporarily knocked the stuffing out of him. You know, you can sometimes see in the eyes of a speaker a kind of wishfulness reflecting an inner disquiet. Whatever the matter, he needs not our critical thoughts but our love and compassion — and prayer. I have often prayed for those who were evidently labouring in their speaking.

But if the boredom occurs habitually, then there is something seriously wrong, there is a blind spot. And if it is stifling the life of a church or other Christian group, there ought to be loving concern, leading to some kind of action.

I am not saying that there ought to be brilliant rhetoric in every address, but there certainly should be edge and punch — and power, the true power of the Holy Spirit. We should be able to sense the reality of Jesus.

Every Christian ought to have a brother or sister in Christ with whom he can share on a deep level. Such fellowship is not an optional, it is a must. It's so easy to get off the track if we try to go it alone.

The path to spiritual effectiveness is not an easy one, as we all know. Our lurking pride has to suffer some hard knocks. But if we really mean business, our listeners may not only stay

MERIDEN
CHURCH OF ENGLAND
SCHOOL FOR GIRLS
12 Redmyre Road, Strathfield
BOARDING & DAY SCHOOL
Kindergarten to Higher School
Certificate and Matriculation.
For further information, apply
to the Headmistress,
Miss Sheila M. Morton, B.Sc.

MOVING
MADE EASY
with
DAVIS Van Lines
Pty. Ltd.
Australia-wide door-to-door
service
630 6222
157 BRIENS ROAD,
NORTHMEAD
(Box 410 Parramatta)

CHURCH ORGANS

For artistry in organ building
New or rebuilt organs with fine tone and craftsmanship.
Quality organs imported from England from \$550 plus freight, etc.
Regular tuning visits to all areas. Read organs serviced. Free consultations without obligation.

ANTHONY WELBY
Organ Builder
41 William Street, Avalon Beach 2107
Phone: 918 7107 (24 hours)
Works: 4/95 Darley St., Mona Vale.

STAINED GLASS WINDOWS
K. J. LITTLE
19 Barden St., Arncliffe, 2205
Phone: 599 7348

CUSTOMS AGENTS
Goods cleared/delivered ex Parcels Post, Aircraft and Ships.
"SERVICE TRANSPORT"
181 Clarence St., Sydney, Phone 29 5001, 29 3634.

TOWARD AN EVANGELICAL RENAISSANCE

Two recent experiences have moved me to crystallise some fresh thoughts on the subject of evangelism and the Christian realities that are at its core. One was reading the remarkable booklet by Richard S. Armstrong entitled *The Oak Lane Story*.

VIEWPOINT

Reflecting on the Charismatic movement.

Hendrikus Berkhof (*"The Doctrine of the Holy Spirit," p.93*) has said "the Pentecostal movement is God's judgment upon a church which lost its inner growth and its outward extension, its character as a vertical as well as a horizontal movement . . ."

This is a perceptive statement. Before we expand it further let us sound a caution: we must not automatically assume that the instrument of God's judgment in itself reflects God's character. Though the Charismatic movement may highlight deficiencies in the main line churches and their services, it would be too rash to think that such a movement exemplifies the biblical pattern of church life and worship. (Berkhof does not fall into this error.)

It is amazing how so many from the "established churches" wish to disassociate themselves completely from the Charismatic movement without a thought as to where these adherents came from! Many if not most of them have come from our churches! In fact, in many respects the movement represents the logical conclusion of so many of the implicit presuppositions of Christianity as it has been taught and practised for some time!

Take, for example, the general tendency to allow experience and sub-culture to dominate the approach to the text. Or the general lack of any consistent methodology in ascertaining the import of the Word. Are these things not present in our churches? Mishandling the text must bring judgment and I think we can hear it in the frequent fervent depreciation of "doctrine" or "theology" or when one is charged with being "unloving" when one seeks to be accurate and faithful to the text!

Look also at the question of the role of the Spirit. Berkhof (op.cit. pp. 10-11) says the nature of the Spirit is one of the main reasons for the comparative neglect of the Spirit in the past. If the church has failed here in the past, I wish to suggest it has been in the area of Christology (Person and Work) and not Pneumatology. If Pentecostals had a correct understanding of the person and work of Christ they would find it well nigh impossible to assert their thesis of subsequence.

But, and this is the point, who has given them such a poor view of Christ (pleroma) and His work? Why are they so far from the now-and-then tension of Romans 8? Have they never heard of "at one time sinner and saint"? We cannot spoil children and then divest ourselves of any of the guilt for their failures.

Geoffrey J. Paxton, Principal, Q.B.I.

PEAKHURST
LUGARNO
or **NARWEE** to **EAST HILLS**
in Sydney
If you are buying or selling a home, land, or unit in the above localities, and want efficient personal service, please contact

GRAHAM ROBB
(Hickin Real Estate)
53 7960
235 Belmore Road,
Riverwood (Sydney)
or A.H.: 631 6304.

REDEMPTION
THE GOAL
The evangelical goal is a redeemed humanity.

Let this truth be remembered and re-emphasised, and its contemporary relevance shown. The Church's abiding task, its timeless imperative through the ages, is to give luminous and dynamic expression to the Gospel. This demands that the Church be sensitive to the human situation in each successive period of history and to the need to make the Gospel's changeless essence meaningful in a changing world.

If this is to be achieved, evangelism must be given fresh significance and vitality. It must not confine itself to communicating the Gospel; it must apply the Gospel to all of life. Individual Christians and the Christian community as a whole

have the crucial responsibility of confronting people everywhere, in a discreet but decisive way, with the reality of Christ, and facing the varied problems of human society in the light and power of Christ.

Let the Church be the Church.

Dr John A. Mackay, the author of this article, is a former missionary in Peru, president of Princeton Seminary for 23 years and has been president of the World Presbyterian Alliance. The article is copyright 1972 by "Christianity Today" and reproduced by permission.

Let the Church be its true self, which it can be only if it takes evangelism seriously, committing itself to the task of evangelisation.

The most succinct and meaningful description I know of what evangelistic effort involves is this: "To evangelise is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour, and to serve him as their King in the fellowship of his Church." This statement, first issued by a group of Anglicans some decades ago, merits study in this new age, especially in view of the Church's growing concern about its evangelistic role.

In the past few years a mood has emerged, a movement has gotten under way that augurs the advent of an evangelical renaissance. Here are facts to be pondered that illumine the horizon of tomorrow.

1. Feeling has begun to play a most decisive role in thinking and activity today, very especially in the world of youth. Words written three centuries ago by the French philosopher-scientist Blaise Pascal, one of the profoundest Christian thinkers of all time, have taken on fresh significance. Said Pascal, "The heart has its reasons which reason does not know." The heart — that is, a sensitivity to spiritual ultimates that kindles enthusiasm for a cause or idea — is becoming more and more manifest in the present generation of young people. This is true both inside and outside the Church. Crusaders are appearing who embarrass the generation of their fathers.

2. It is a striking fact that the reality of Jesus Christ as a living Presence is central in the experience and ideas of these new crusaders. Hundreds of thousands of young people of very diversified church background participate in the "Jesus Movement." They are related to a wide variety of evangelical groups that are making an increasingly significant contribution to evangelism. The concern for evangelism in official church circles (a concern that, happily, is growing) must take this new phenomenon very seriously, learn from it, and bring about meaningful contact with those involved in it. Leading newspapers and magazines in the United States have given much attention to the "Jesus Movement," and one thing they have stressed is now richly human those youths become who have spiritual rebirth.

3. This radical change in outlook and character that multitudes of people are experiencing in this country and in other countries of the world is being paralleled by colossal growth in the Christian community. This is particularly true in Latin America.

JESUS MOVEMENT

Let this truth be remembered and re-emphasised, and its contemporary relevance shown. The Church's abiding task, its timeless imperative through the ages, is to give luminous and dynamic expression to the Gospel. This demands that the Church be sensitive to the human situation in each successive period of history and to the need to make the Gospel's changeless essence meaningful in a changing world.

CLERGY FINANCE
(Priv.) TRUST (1954)
"LENDS TO CLERGY"
Phonics:
95 4231, 92 5139
6-7 a.m. or 5-8 p.m.

can and African countries, and in lands as Korea and Indonesia. Pentecostalism. This movement, which began several decades ago, (Continued next page, column five)

ABBOTTSLEIGH OPEN SCHOLARSHIP

A competitive examination for 2 open scholarships will be held on Saturday, July 29, 1972. The scholarships are tenable for 4 years and open to girls under 13 years of age on November 30 proximo. Entries close on Saturday, May 27, 1972. Conditions and forms of entry will be supplied on application K. L. McCredie, Headmistress.

IMPORTANT

IS GOD CALLING YOU?

TWO YEAR BIBLE CENTRED COURSE PRACTICAL MISSIONARY TRAINING. FAMILIES WELCOME.

Enquiries:

Tahlee Bible College
KARUAH, NSW 2324

ST. LUKE'S HOSPITAL

18 ROSLYN STREET, POTTS POINT, SYDNEY
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

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

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

C. R. JAMES,
Chief Executive Officer.

THE GOSPEL FILM MINISTRY LTD. announces a

MAY SALE
"BUY 2-GET 1 FREE"
Then get ONE FREE for each additional TWO you buy!

On our COMPLETE STOCKS of:

12" LP: WORD SACRED RECORDS
SACRED CASSETTES
CHRISTIAN BOOKS
MUSIC BOOKS
5" SERMON TAPES
BIBLE READING CASSETTES, RECORDS, TAPES

The above includes our LATEST Releases!

AND ON A SELECTED RANGE OF

MOTION FILM RENTALS
PLAIN RECORDING TAPE
FILMSTRIPS

PHONE OR WRITE TODAY FOR THE ILLUSTRATED MAY SALE 12-PAGE BROCHURE AVAILABLE FREE UPON REQUEST, OR YOU MAY CALL PERSONALLY AT THE G.F.M. SHOWROOM.

MELBOURNE • 211 Latrobe Street, Melbourne 3000 Phone 663 1232
SYDNEY • 181 Clarence Street, Sydney 2000 Phone 29 4005
BRISBANE • 337 Queen Street, Brisbane 4000 Phone 21 7553
ADELAIDE • 230 Rundle Street, Adelaide 5000 Phone 23 4412
PERTH • 10 William Street, Perth 6000 Phone 21 7081

TUTANKHAMEN EXHIBITION

50th Anniversary of Tomb Discovery

May 22 to June 2, 1972

Chapter House, St. Andrew's Cathedral,
George Street, Sydney

The exhibition includes replicas and models of items from Tutankhamen's tomb, actual Egyptian antiquities, and photographs. Literature on sale.

OPEN DAILY

Weekdays: 9.30 a.m. to 9.30 p.m. Saturdays: 11 a.m. to 9.30 p.m. Sundays: 2 p.m. to 5 p.m.

Closed Thursday evenings.
(Student groups — by appointment only.)

ILLUSTRATED LECTURES

On the tomb, its discovery, contents and significance.

Monday to Friday: 7.30 and 8.30 p.m. Saturday: 11.30, 2.30, 7.30 and 8.30. Sunday: 2.30 and 3.30.

(N.B.: The Institute reserves the right to alter this program should attendances necessitate changes.)

Presented by:

The Australian Institute of Archaeology
174 Collins Street, Melbourne 3000
Phone 03 63 3477.

For free, friendly and courteous advice on travel anywhere, consult
MITCHELL'S INTERNATIONAL TOURS
Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd., of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.
5th FLOOR, ASBESTOS HOUSE, 65 YORK STREET, SYDNEY, NSW, 2000. PHONE 29 4136
(AT CORNER OF BARRACK STREET)

Notes and Comments

Another paper in trouble

Yet another Anglican paper is in trouble with subscribers and advertising falling away.

Plans are afoot to make some radical changes in order to reach a wider audience and so keep it alive.

Which confirms what most religious papers in Australia and overseas have been saying for five or six years that the way of religious journalism is hard indeed.

The only way for the Church Record to remain viable and to maintain its ministry for Christ in the face of rising production and postage costs, is to continue to expand our readership. The prayers and personal activity of our readers in helping to introduce our paper to more parishes and more readers are of the highest importance.

WOOD COFFILL FUNERALS

—PHONES—
Metropolitan (All Branches) 80 0396,
Katoomba — Katoomba 41.

POVERTY AND P.R. — THE LITTLE RED BOOK — IN DEEP WATER

Poverty and the P.R. breakdown

The Archbishop of Sydney must have been dismayed when he discovered that his pre-Winter Appeal statement on poverty in our community was interpreted by all the media and all the politicians as an attack on the Federal Government.

He issued a further statement some days later in a vain attempt to correct an impression that we can be certain he had not intended to give.

God's wonderful timing

Dr Peter Wild returned recently after 30 years' missionary service in Iran and he told this story at a meeting of the Senior Fellowship of Holy Trinity North Terrace, Adelaide.

The story concerned a visit by the Rector of Holy Trinity to the hospital at Isfahan a few years ago.

An English family, who had been making their way across Europe by car, were saddened by the death of their daughter who, on the journey, was killed when

she fell down a well. The Rector was asked to speak at a meeting of Iranian Christians, but his message was quite unexpected with an evangelistic emphasis.

Present at the meeting were the parents of the dead girl. As a result, they both eventually received Christ as Saviour and came into glorious new life.

Dr Wild said that this was just another illustration of God's timing. These people had come across the world to hear the Gospel. The messenger had come across the world to bear it. The meeting was at the right place, at the right time, with the right message!

Archbishop Loane has too keen an appreciation of the human situation and is too good a New Testament scholar to attempt to blame any one government for poverty in Australia.

Poverty springs first from man's fallen condition. Greed, vice, intemperance and gambling lie at the root of almost all our poverty. We will never abolish poverty until we can abolish sin.

In a national television documentary on 26 April, Sir Kenneth Clark was commenting on aspects of life in medieval France and Italy. He spoke of Francis of Assisi. He pointed out that he sanctified poverty while modern man would try to abolish it. Our Lord was born into a very poor family and was very poor himself.

Modern man feels the reproach of poverty so keenly not because of his altruism but because it is the antithesis of the materialism at whose shrine he worships. Where poverty causes hardship and suffering, whatever its cause, Christians must show compassion and deep concern. But it is glib to blame it on government action or inaction.

The little red book

This is a book that we can all heartily recommend — it is the red-covered New Testament and Psalms distributed so widely in Australia by the Gideons International.

It is the only real antidote we know for profanity, pornography, anarchy and violence and yet it is entirely a revolutionary document. There are four-letter words like Lord, love, holy, on every page. It has often set children against parents and teachers because it has brought them to Christ.

This little red book is so disturbing in many lands today that it is banned as likely to corrupt people from their loyalty to an ideology.

This is one banned book whose words will bring blessing to all who read.

Primate on care of unwanted

Speaking in Adelaide recently, the Primate, Dr Frank Woods said that an unborn child should be destroyed only if it endangered the life of the mother.

Dr Woods was visiting Adelaide to mark the 125th anniversary of the Church of St George's, Magill.

He said that the civilisation of a country could be measured by the care it took of its unwanted, deprived and handicapped people.

"Nobody need ever feel that the time of a nurse is wasted in looking after a mentally handicapped or physically handicapped child," he added.

"And no young people need ever feel that their time is wasted if they look after an old parent."

(From page three)

AN EVANGELICAL RENAISSANCE

and which in its early years was very sectarian in character, is now becoming ecumenical in the deepest sense. A neo-Pentecostalism has lately appeared that includes many thousands of Roman Catholics. The Roman Catholic Church today is giving new status to the Bible, to the Gospel, to the living Christ, and to Christian fellowship across ecclesiastical boundaries. A new era of the Spirit has begun. The charismatic experience moves Christians far beyond glossolalia. It creates a comradeship in Christ and makes manifest, through the power of the Spirit, that what really matters in world Christianity is not the pursuit of organisational oneness but co-operative effort, Christian companionship in making the Gospel real in its full dimension, in quest of the Kingdom of God.

There is light on the horizon. An evangelical renaissance is becoming visible along the Christian highway from the frontiers of the sects to the high-places of the Roman Catholic communion. This appears to be one of the most strategic moments in the Church's history.

Newcastle synods

Newcastle diocesan synod begins on Sunday 4 June. It will be last session at which Bishop Housden will preside.

The special synod to elect a new bishop has been tentatively set down for Monday October 16 and Bishop Stibbard will preside.

Furniture Removals and Storage
G & C DREW Pty Ltd
66 Smith's Avenue,
Hurstville
Local, Country and Interstate Removals
Write or phone 50-8366
After hours 53-7377

Some amazing statements

The front page of your issue of 6 April has some amazing statements.

Rev A. J. Sexby says, inter alia, "He (the Archbishop of Canterbury) does not tell the world that his party has been in substantial agreement with Roman Catholic eucharistic doctrine for at least 140 years, and has sworn to undermine the constitution of the English Church until they are able to take it back to Rome."

I do not know the significance of the 140 years, but common observation would seem to indicate there is some substance in the last statement.

In another article the Primate (Dr Woods) says that we grew from the Roman Catholic Church centuries ago.

Indeed! When Augustine landed on British soil he was greeted by a group of British bishops.

At all Church Councils in Europe for years before this, the British Church was not only strongly represented, but played an active part.

H. R. Granville Smith, Arian Park, NSW.

Sydney Cathedral site scheme—Is it wise?

I wish to draw attention to what amounts to the giving away of the Sydney Cathedral site by the Standing Committee, whose members do not seem to be able to say "halt" to the folly.

There is more than one line of serious objection to the scheme but now that the figures are available, I confine this letter to the financial irresponsibility of the project.

It is proposed to put up an 8-storey building absorbing the whole of the site behind the Cathedral. To do this the Cathedral School buildings (mostly new) and picturesque Church House (which contains the Diocesan offices) and the Cathedral Verger's flat are to be demolished.

The annual replacement cost of these buildings is \$250,000. However, the net surplus on the new building is estimated at only \$295,000 even when no allowance for depreciation is made.

It is not a responsible action to put up a building which provides so small a net return, that is, only \$45,000 on a building costing \$13 million, especially when it involves erecting a building occupying so large a portion of our limited space, and which will prevent the Cathedral from being enlarged westward. (It also involves the elimination of the Cathedral garden for a pedestrian thoroughfare). Even this slender surplus depends on being able to let continuously all the office space.

The \$45,000 annual surplus is to be increased to \$115,000 by asking the school to pay an extra \$70,000 per annum. This is a terribly heavy extra burden for 300 or 400 children and their parents to bear, in addition to school fees. It is likely to lead to the closing of the school before long.

Moreover, it is not a responsible action to put up a commercial building without allowing at least 2 per cent depreciation p.a. as buildings of this sort will be obsolete in fifty years. Two per cent on \$13-million is \$260,000 but the surplus, even with the children's subsidy, is only \$115,000. It has been suggested that the building will appreciate and the rents rise, because of inflation.

Inflation is a social evil and we all hope that the Government will be successful in the

strenuous efforts it is making to curtail it. It seems hardly moral to put up a building which can only be financial if the Government's efforts fail, that is, to put up a building whose financial viability depends upon the continuance of a social evil.

Whether depreciation has to be allowed for or not, repayments have to begin within a few years. At 4 per cent which allows a generous 25 years for repayment, \$560,000 per year must be found. But the only surplus available is a mere \$115,000.

Is it conceivable that inflation will force this surplus up 500 per cent in the four or five years before the repayments must begin to be made? As citizens we sincerely hope not. As Christians, is it right to proceed on a scheme whose viability is based on continuing inflation? It is highly likely that inflation will not help us to the extent needed, especially as it has been authoritatively predicted that Sydney will shortly have a surplus of office space. This will have a damping effect on any tendency for rents to rise.

The church will be caught with the need to make yearly repayments of more than half a million dollars, with a surplus considerably less than half the amount. The upshot of the scheme is likely to be that the school will be closed, and large sections of the glebes will have to be sold to meet the repayments on a building which will be obsolete and fit only for demolition in fifty years.

It is being said publicly that the building will assist the Cathedral financially. The above figures show that this cannot be the case. The annual repayments will more than absorb the slender surplus.

The scheme has cost \$300,000 so far and this is put forward as an argument for going on with it! It is much better to cut one's losses. A larger sum than this will be lost every year for many years before the scheme becomes viable.

D. B. Knox,
Senior Canon,
St Andrew's Cathedral,
Sydney.

Away with gloom

Usually I have been impressed with "Margaret's" articles, but I did not agree with the one in A.C.R., March 23.

First why are the Anglicans the target for criticism. To my mind we need to be taught theology; St. Paul taught it so why should it not be in our hymns.

Every saved sinner is a joyful one but not all in the congregations are saved, so perhaps if we make those "gloomy" hymns into a prayer, it may bring someone under the conviction of sin.

I heartily agree with the Bishop of Manchester, Dr Patrick Rodgers, in respect of silence during services especially Holy Communion, to be able as he says, "At least in our church buildings we should be encouraging each other to regard silence as precious — valuable for meditation prayer and quiet reflection."

(Miss) M. Cole,
Eastwood, NSW.

Away with gloom

Thank you, "Margaret," for your article, "Away with gloom."

I, too, have trouble with many of the hymns in the revised edition of "Hymns Ancient and Modern." But, instead of singing with the lips and not with the heart, I do not sing some of the words, and in other cases I substitute the words that are meaningful to me.

This exercise, which demands constant concentration, certainly doesn't conform to St. Paul's instruction, "That together you may with one voice glorify the God and Father of our Lord Jesus Christ," does it?

The "Passion" hymns disturb me. Do they not grieve Jesus I am sure they must please the devil, as the "dismal" hymns must.

We sing "Hell's foundations quiver at the shout of Praise!"

So please could we repent, then with one voice sing praises to God for His Son's crucifixion as well His Glorification.

When Jesus and His disciples were gathered together for the Last Supper they "sang a hymn" I am sure it was a Psalm of Praise.

(Miss) Laura C. Bell,
Williamstown, Vic.

Too many theological colleges

While sympathetic with the overall concern expressed in the article "What's happening in our theological colleges?" in your issue of 6th April, we feel we must make three comments on your references to Trinity College, Melbourne.

(1) Though the number of theological students in the College is small, it is to be remembered, (a) that they live in a student collegiate community of over 200, and (b) as theological students, they study in a United Faculty of Theology of some 150 students from the Anglican, Roman Catholic, Presbyterian, Methodist, Congregational and Baptist Churches, both men and women.

(2) Trinity theological students (all of whom must be university graduates, by virtue of the College's Statute of Affiliation with University) now read for the B.D. of the Melbourne College of Divinity. This is the reason why the name of the College no longer appears in the result lists of the Australian College of Theology.

(3) It may be a small point, but as a matter of law and of

history, Trinity, not Ridley, is the "provincial college" in Victoria. Trinity was officially established as such, and the Bishops of the Province are still formally constituted as its and remains a private foundation, although of course, it accepts provincial responsibilities, and, indeed, takes students from beyond the province, as Trinity does too.

Dr Robin L. Sharwood, Warden, Right Rev J. A. Grant, Hon. Chaplain.

Rev Dr M. M. Thomas, Chairman, Faculty Committee of Theology School, Trinity College, Parkville, Vic.

MU in Canberra-Goulburn

I wish to draw your attention to the article on Mothers' Union membership (ACR April 20) and its statement that there are no branches in Canberra-Goulburn diocese.

There are four branches: Canberra (representing all parishes), Christ Church, Queanbeyan, St. Mary's, North Albion and Holbrook.

The branches are beginning to appear again after Bishop Burgman's effort to replace them with his own version called Churchwoman's Union. Bishop Clements supported the M.U. in the new drive to re-establish branches.

— J. Bernasconi,
Downer, ACT
Diocesan M.U.,
Canberra-Goulburn.

(ED NOTE — Facts and figures quoted in the article were for 1971 and came from "Mia-Mia," Australian MU magazine. It listed no members in Canberra-Goulburn but we are glad to hear there are.)
More letters on P6

JEWELLER NOW EXTENDS HIS EXCLUSIVE SERVICES TO OUR READERS

MADE TO ORDER JEWELLERY
YOUR DESIGN OR OURS
ASK TO SEE THE RANGE OF ENGAGEMENT RINGS
20 per cent Below Retail
FRANK AKEHURST "PARK HOUSE"
4th Floor, 15 Park Street, Sydney, 2000. Phone 26 6368

Insure Church Property with the CHURCH OF ENGLAND INSURANCE CO. of Australia Limited

- (Inc. in N.S.W.)
- Because . . .
1. The company is wholly owned by the Dioceses of the Church of England and it operates entirely for the benefit of the Church.
 2. Our re-insuring companies are among the strongest in the world.
 3. Claims, both large and small, are dealt with promptly.
 4. Church property worth more than \$65,000,000 is insured with this company.
 5. Classes of insurance undertaken include FIRE (with extension to storm and tempest, earthquake, etc., if required), MOTOR CAR, PUBLIC RISKS, Plate Glass and BURLARY.

HONORARY DIRECTORS:

E. N. MILLNER, FCA (Chairman)
Rt Rev R. C. KERLE, BA, THL,
C. E. SMITH, MBE, FCA
K. B. PRICE, MA (Oxon)
R. A. CATLEY
Ven C. A. GOODWIN, MBE (alternate)
Canon G. G. O'KEEFE, OBE, THL, JP (alternate)
W. M. COWPER
82 PITT STREET, SYDNEY.
Phone 28 0709. Telegrams: COFE, SYDNEY.

PERSONALLY CONDUCTED TOURS -

BUDGET PRICED from A.C.T. TRAVEL
(An Activity of Christian Tourism)

- NORTH QUEENSLAND July 26, 1972
See all the North—Emerald, Charters Towers, Cairns, etc. 18 days from Sydney, \$299—14 days from Brisbane . . . \$251
 - CENTRAL AUSTRALIA August 26, 1972
Tour leader Alan Watson takes you to Mt. Isa, Darwin, Flynn Memorial, Alice Springs, Ayers Rock, etc. Return Murray Valley. 22 days, all inclusive . . . \$385
 - NEW ZEALAND September 11, 1972
16 days, led by Rev. J. D. Robinson. See all the best tourist centres. All air, coach, accommodation (other tours Nov. and March). . . \$380
 - TASMANIA December 30, 1972
All the history, all the beauty of the Apple Isle, 9 days of sight-seeing—Melbourne to Melbourne—all connecting travel arranged. From . . . \$172
- A.T.C. TRAVEL** 188 ANN ST., BRISBANE, Q. 4000. PHONE 21 0425



this is practical christianity

The trouble is it costs \$60,000 to maintain the Counselling Service. Be a practical Christian. Pray and pay.

Help the Counselling Service through the Anglican Home Mission Society, 387 Kent Street, Sydney.

Mainly About People

Rev Thomas C. Milton, rector of St John's Biggenden (Brisbane) since 1970, has been appointed curate of St Luke's Liverpool (Sydney) from May 1.

Rev Alfred J. A. Stoller, rector of All Saints' Minto (Brisbane) since 1968, has been appointed assistant chaplain at The Southport School.

Rev Canon Guy Harner, Director of the Mission of St James and St John, Melbourne, recently spent a few weeks' leave in Sydney following an operation.

Rev Anthony H. Nichols, lecturer at Moore College, Sydney, since 1968, has been accepted by CMS for service in Indonesia in the field of theological training.

Miss Angela Wawn has been appointed public relations officer of the NSW Missions to Seamen.

Rev Paul and Mrs. Currier-Jones, formerly of The Rectory, Milton, NSW, leave for Numbulwar Mission, North Australia, at the end of the month. Mr Currier-Jones will be chaplain in place of Rev Earl Hughes.

Rev Earl J. Hughes, of CMS North Australia since 1959, has gone on a year's extended leave. He has lectured in linguistics at St Andrew's Hall, Melbourne, for the first term this year.

Rev Frederick G. Staden, rector of St NT STUDENTS AT SU CAMPS

Crocodiles and snakes were of merely passing interest to the campers at Coolalie Creek, 60 miles south of Darwin during the past Easter!

With that camp filled another camp was organised for May 8-16. Applications for this camp had to be closed by the beginning of April!

The May camp was at Katherine Gorge and students came from Katherine, Alice Springs and Darwin.

The camps are organised by the Scripture Union Committee in Darwin who make a plea for more Christian teachers to apply for positions at the two high schools at Darwin and Alice Springs.

Mark's Terrigal (Newcastle) since 1969, will retire on September 30 and will live at Belmont.

Rev L. Gregory Holmes, chaplain at Christ Church Cathedral, Newcastle, since 1968, has been inducted in charge of the new district of Kotara South (Newcastle).

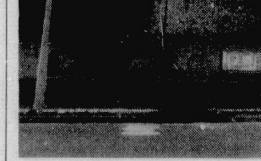
Rev Ernest H. Wheatley, rector of St Peter's Islington (Newcastle) since 1959, was inducted as rector of All Saints' Belmont on April 21.

Rev Canon Ralph E. Wicks, rector of St James' Toowoomba (Brisbane) since 1963, has been appointed archdeacon of The Downs.

Rev Ernest W. Canahy, chaplain at Woemera Rocket Range (Willichra) has been appointed General Secretary for CMS in South Australia and will take up duties in August next.

Mr Lionel Dakers, 48, Organist and Master of the Chorists at Exeter Cathedral since 1957, has been appointed Director of the Royal School of Church Music to succeed Dr Gerald Knight. He will take up his post next January.

THE NEW and THE OLD



The modern circular building of Christ Church, Gosford, diocese of Newcastle. Opened in 1960 and consecrated in 1970, it overshadows the old stone Christ Church, consecrated in 1958, which is on the right. Gosford is the largest town between Sydney and Newcastle and the parish buildings occupy a commanding situation in the main street with extensive views of the Brisbane Water.

SA psych. lecturer speaks in Sydney

Dr John Court, Senior Lecturer in Clinical Psychology at Adelaide University, spoke recently in Sydney on the topic, "Being a Christian in today's society."

The meeting, co-sponsored by the Youth Department and the Parish of Gladesville, was held on Friday, May 5, at Christ Church, Gladesville.

Dr Court was a member of the Moral Action Committee formed in Adelaide to oppose the staging of the controversial play "Oh Calcutta."

He has written many articles and booklets on censorship and contributed to the book "No, No Calcutta" (published 1972), which outlines the legal fight against the play.

While in Sydney, Dr Court addressed other meetings open to the public and private meetings of students.

PR Dept's 24-hour Newsline

Newsline - 614700, the diocese of Sydney's Public Relations Department 24-hour telephone information service began operations on Tuesday, April 17.

Those who want to know the latest church news and to learn points for prayer, may dial 61 4700 at any hour and hear the news on a tape which will be changed each Thursday.

The news both from within and beyond the diocese and the points for prayer will be most useful to clergy and others who prepare weekly news bulletins for distribution at Sunday services.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: Room 820, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

Old Tas. church restored

St Luke's Campbell Town, built in 1832 and one of Tasmania's oldest church buildings, has just had considerable restoration work done.

The fine old porch tower was endangered by collapsing foundations and steel scaffolding had to be erected to carry out this work. Its interior was also renovated and the church bell more securely swung.

Windows and ventilation also came in for considerable attention. Anglican services in Campbell Town began in 1822, ten years before the present church was built. Rev H. D. Ikin is the rector.

Bp Witt's mission in Newcastle

Bishop Howell Witt of North West Australia conducted a mission in the Newcastle suburban parish of St Peter's Hamilton in April.

In an interview with the local press, Bishop Witt spoke of the challenge of his vast 700,000 square mile diocese which so far this year has seen him at home in Geraldton 28 days and away for 75 days.

"My predecessor, Bishop Frewer, made so many flights the airlines gave him a gold pass," the Bishop said.

Bishop Witt, a 51-year-old Welshman who came out to Australia in 1949 to be chaplain at Woemera Rocket Range in SA, also packs into a busy life a regular newspaper column and numbers of television appearances in news and current affairs programs.

ALLEN QUEE FAREWELLED IN ADELAIDE

A warm-hearted family farewell was given Rev Allen Quee and his wife and four children after his seven years in South Australia as C.M.S. General Secretary.

A crowd of friends from CMS and other organisations with which Mr Quee was closely linked gathered at Holy Trinity, North Terrace parish hall on April 10.

As State Secretary, he had travelled extensively, greatly strengthening the work and witness of CMS in the State.

At the same time, his friendliness and desire to forward the

gospel of Christ commended him in wider denominational and interdenominational circles. He was active in the local Anglican Evangelical Fellowship. He was a secretary of the SA churches' committee which organised the Leighton Ford Crusade.

He was chairman of the SA Keswick Convention Council, a member of the council of the Adelaide Bible Institute and closely associated with the SA Evangelical Alliance.

On behalf of the CMS committee, the vice-chairman, Mr Alf Lamprey made presentations to Mr and Mrs Quee.

Mr Quee has since been inducted as rector of St Bede's, Beverly Hills, in Sydney.

Great day for Aborigines at CMS station in NT

Over Easter at the CMS Mission Station at Oenpelli, Northern Territory, 71 young people were baptised and 75 men and women were confirmed. Six men and women who had previously been baptised were also confirmed.

The services climaxed a long period of preparation by the Oenpelli chaplain, Rev Philip Taylor, and a band of dedicated lay helpers.

Several others who for various

reasons were not ready for baptism or confirmation, will be admitted later in the year.

The Bishop of the Northern Territory, Right Rev Kenneth Mason, arrived by aircraft and was given a colourful welcome by the crowd who had gathered on the airstrip.

The Church of Emmanuel had been decorated by members of the congregation, but crowds had to sit on the lawns outside and hear the service broadcast. Being outside didn't stop them joining in, and the whole congregation

joined in the service with dignified enthusiasm.

The questions to the candidates and some other parts of the service were in the Gunwingu language. A feature of the proceedings was the competence of the interpreters in getting the heart of the matter across to the listeners.

All age groups were represented in the candidates and congregation, so that the occasion was a very real reflection of the spiritual awakening that has come to Oenpelli in the last year.

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION

No. 1514 — June 1 and 15, 1972

Registered for posting as a newspaper — Category A.

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

Price 15 cents

Don Cameron's West Malaysia mission

Rev Donald Cameron, CMS Secretary left Australia on 26th May to lead a three weeks' teaching mission in the diocese of West Malaysia.

Mr Cameron was invited to lead the mission to the English-speaking congregations in the diocese by the Bishop, Right Rev Tan Sri Roland Koh.

In an interview for the Church Record, Mr Cameron said that the mission is directed at church members rather than non-Christians and is aimed at instructing them in their faith

and deepening it.

He pointed out that the churches in West Malaysia are multi-lingual and that a church building may be used for a number of congregations speaking perhaps English, Mandarin, Cantonese, Tamil or another Chinese dialect.

Accordingly, not one missionary but several had been invited. A presbyter from South India will conduct the mission to the Tamils and one coming from Hong Kong will be missionary to the Chinese speaking congregations.

Mr Cameron will cover the English-speaking congregations, working down the peninsula from Penang, to Ipoh, Kuala Lumpur, Seremban, Malacca to Johore Bahru. On the way, he will take one or two meetings for ministers of various denominations.

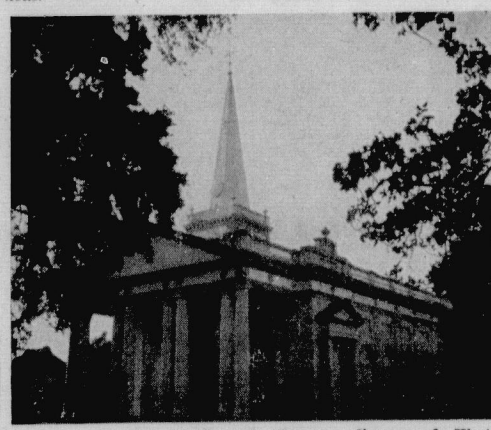


Rev Donald Cameron

Played at 24 inductions

PARISHIONERS at Mount Barker in the diocese of Bunbury are planning to install a small pipe organ in memory of the late Mrs Sophie Smith, organist at All Saints' for 51 years.

During that time she played at the induction of 24 ministers.



The century-old St George's Penang, diocese of West Malaysia.

PARISH RENEWAL CONFERENCE IN WA EASTERN WHEATBELT

One of the most successful parish renewal conferences ever organised by the Perth Diocesan Board of Religious Education was held in Merredin last month.

Sixty people came from many parts of the Parish and the associated parish of Kellerberrin for the day at All Saints'.

Conference leader was Rev Tom Wallace, Diocesan Director of Religious Education.

During his sermon at the communion which preceded the conference, he outlined the threefold expressions of the church under the headings Worship, Mission and Education.

From a previously prepared document, handed to each member of the conference, a report of the present situation was outlined. From this participants were encouraged to deduce the strengths and weaknesses of the Church's position.

Emphasis of the conference was upon renewal and change, and the program was divided up into four sections: "Where are we now?" "Where are we going?" "How do we get there?" and concluded with the largest annual meeting ever.

When the rector (Rev Michael Rowdon) was asked what he thought of the conference, he replied: "It doesn't appear that we have come up with anything very startling or revolutionary, but there has been enough enthusiasm, frankness and imagination for us to be able to form a plan that will give us work to do for the next three years. I am glad to see that the search for meaning is going on inside the Church as well as outside — at

least in Merredin and I am particularly encouraged to know that there is such concern to reach out to the men, to young people and to Aboriginal Australians.

He has been chairman of the Australia-New Zealand-East Asia Council of the movement for some years, and replaces British businessman Mr P. D. Warren.

His appointment was made at the recent Scripture Union International Council meeting in West Malaysia.

At a historic meeting in Canberra over the weekend May 26-28, evangelicals of Australia's major denominations founded the Australian Evangelical Alliance. They will seek affiliation with the World Evangelical Fellowship.

Those attending the meeting represented State Evangelical Alliances, evangelical missionary alliances and kindred missionary bodies in many States.

Delegates included the following: From NSW: Canon D. W. B. Robinson, Rev Dudley Ford, Rev Dr Gilbert McArthur, Mr Alex. Gilchrist, Mr J. Stuart Hill, Mr Arthur Collins and Rev Lindsay Slade.

State aid motion rejected by Gippsland synod

Rev Peter Arch, of Churchill, told the Gippsland synod last month that the St Anne's and Gippsland Grammar School, Sale, should examine its conscience on accepting taxpayers' money to run the school.

Synod met at Moe and Mr Arch said that it appeared that independent schools were becoming richer and the State schools were becoming poorer.

He conceded that he introduced the motion as a springboard to open a debate on a State-wide basis.

Mr Arch said that giving money to independent schools worsened the education level in State schools.

Synod took the view that it was unfair to single out the Grammar as a lever to open a debate on an issue of such magnitude.

Mr W. E. Edwards, Warragul, submitted that synod was wasting time on political discussion and should give church matters priority.

The motion was thrown out on the grounds that controversial issues such as contraception, abortion and conscription were part of the gospel.

John Reid to be assistant bishop

Ven. John Reid, 43, Archdeacon of Cumberland in Sydney since 1969, is to become an assistant bishop of the diocese. He will be consecrated on 25 July.

As well as being a capable and hard-working administrator, Archdeacon Reid has established a reputation in many parts of the world and particularly in Asia, as an outstanding Bible teacher and convention speaker.

He is a graduate of the University of Melbourne and

Moore College and for some years he was a full-time worker with the Inter-Varsity Fellowship. He is married with six children.

As an assistant bishop of Sydney, he will be responsible for the rural deaneries of Balmain, Cook's River, Randwick, St George, Marrickville and Banks-town.

Thus he will take over the areas at present under the oversight of Bishop Jack Dain who is to assume a general supervisory role in the central administration of the diocese.

Alan Kerr world SU chairman

A Melbourne businessman, Mr Alan Kerr, has been elected International Chairman of the world-wide Scripture Union, a Bible-reading organisation with 13 million members.

Mr Kerr is managing director of a Melbourne-based group of furniture manufacturing companies and combines business trips through Asia with contacts for Scripture Union.

He has been chairman of the Australia-New Zealand-East Asia Council of the movement for some years, and replaces British businessman Mr P. D. Warren.

Mr Kerr is also chairman of the Asia Pacific Christian Mission which has hundreds of Australian missionaries in New Guinea and nearby islands.

In August, 1971, he was co-chairman with Bishop Clive Kerle of Armidale of the National Evangelical Anglican Congress attended by 550 Anglicans from all over Australia.

He is a committed Christian, an Anglican layman who serves on various Anglican committees such as the Federal Executive of the Church Missionary Society.

His appointment was made at the recent Scripture Union International Council meeting in West Malaysia.

Australian evangelicals form united body

At a historic meeting in Canberra over the weekend May 26-28, evangelicals of Australia's major denominations founded the Australian Evangelical Alliance. They will seek affiliation with the World Evangelical Fellowship.

Those attending the meeting represented State Evangelical Alliances, evangelical missionary alliances and kindred missionary bodies in many States.

Delegates included the following: From NSW: Canon D. W. B. Robinson, Rev Dudley Ford, Rev Dr Gilbert McArthur, Mr Alex. Gilchrist, Mr J. Stuart Hill, Mr Arthur Collins and Rev Lindsay Slade.

From Victoria: Rev Dr Keith Cole, Mr L. B. Buck, Mr B. D. Bayston, Mr Graham McKelvie, Mr R. V. Clough and Rev Howard Knight.

From South Australia: Mr Bruce Bryson and Mr Bruce Townsend.

From Tasmania: Rev N. S. Miller and Pastor W. Spiers. From ACT: Mr George Cook. Also present were observers from other States.

The need to present a united front on a Commonwealth-wide scale in the face of the current eroding permissiveness in society and to ensure that the evangelical viewpoint is not overlooked by the Government and the media, are two of the main reasons for this action. Many other avenues of united action and co-operation by member churches, individuals, organi-

sations and missions are also in view, eg, the wider operation of TEAR FUND which has already sent over \$10,000 to aid Bangladesh refugees, the publishing of an Australian Missions Directory, and the undertaking of Commonwealth-wide surveys and research.

Dr Keith Cole gave a paper on the historical background of the Evangelical Alliance movement and Dr Gilbert McArthur outlined proposed activities of the new federal body. Mr B. D. Bayston submitted a possible structure for consideration.

The following officers were elected for the first year: chairman, Canon Leon Morris; vice-chairman, Mr L. Buck; secretary, Rev Howard Knight; treasurer, Bishop Alfred Stanger; member of the executive council, Rev Lance Shilton.

WELCOME TO THE FAMILY

To become a subscriber to the Australian Church Record, just fill in the form below and mail it in with \$4 or simply ask us to charge it. I enclose \$4 for annual subscription/Please charge it (cross out one)

To The Australian Church Record, Room 820, 160 Castlereagh Street, Sydney, NSW 2000.

NAME

ADDRESS

POSTCODE