

# THE AUSTRALIAN CHURCH RECORD

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## 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 Cooinoo 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.

## 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.

## 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-

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.

## 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 crucial 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.

## 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 Guyatt, Rev Graeme Ascough 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 Ascough 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-

## 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, \$10.00. 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 Council of Trent. 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.

## 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.

N. S. Pollard

## 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

## 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

## SHORT NOTICES

**LETTERS TO AN AMERICAN LADY** by C. S. Lewis. Hodder Christian Paperbacks, 1971, 121 pages, \$1. This reprint brings another C. S. Lewis within reach of all. **FACING THE ISSUES 4** by W. J. Krutza and P. P. Di Cicco. Baker, 1971, 144 pages, \$US1.25. Twelve more subjects in the Contemporary Discussion Series. **NEW WELCOME SPEECHES** by Amy Bolding. Baker, 1971, 130 pages, \$US1.95. All kinds of helps for preachers and speakers. **HISTORICAL, BIBLICAL, BIOGRAPHICAL AND OTHER STUDIES** by D. P. Thompson, 1971. A pot pourri of sermons, addresses and historical sketches by a Scottish minister.

## 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 Edward's 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, offsider 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 undeserving 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.

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.

# "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!

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.

# 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 divert ourselves of any of the guilt for their failures. **Geoffrey J. Paxton, Principal, Q.B.I.**

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 so 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.

This renaissance, which is long overdue, is the primary requirement of the world Christian community, from the local congregation to the Church universal. It is equally the basic need of the global community of man.

## INSEPARABLE FROM CHRIST

If an evangelical renaissance is to become a reality and not merely an idea or aspiration, this fact must be remembered and stressed: the Gospel, the Christian "good news," is inseparably related to Jesus Christ, to His identity as a person, to the work He accomplished, and to His continuing living presence and companionship on the road of life.

It is a moving fact that the personality of Christ is currently becoming the focus of attention in an unusual manner and in most unexpected circles. This is so in the secular as well as the religious order. There is on the march today a many-sided "Jesus Movement," an intensified quest for the Christian message.

In this context a statement phrased several decades ago in the environs of Jerusalem by a group of Christians from around the world has resounding significance. At the close of a meeting on the Mount of Olives during Easter week, 1928, those Christians said: "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become."

Christianity is Christ. The Bible is a book about Christ. Devotion to Christ, the God-man, crucified and risen, is the central passion of true Christian living. In Christ, God's concern for man becomes manifest. Through Christ the transformation of man, the creation of new men and women, can be accomplished.

## 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

can and African countries, and in lands as Korea and Indonesia. Pentecostalism. This movement, which began several decades ago, is making the greatest contribution to the current Christian revival around the globe is (Continued next page, column five)

## ABBOTSLEIGH 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.**

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## 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

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# "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.

## 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

## 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

awake but some may even be edified!

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# 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.

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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.

## INSEPARABLE FROM CHRIST

If an evangelical renaissance is to become a reality and not merely an idea or aspiration, this fact must be remembered and stressed: the Gospel, the Christian "good news," is inseparably related to Jesus Christ, to His identity as a person, to the work He accomplished, and to His continuing living presence and companionship on the road of life.

It is a moving fact that the personality of Christ is currently becoming the focus of attention in an unusual manner and in most unexpected circles. This is so in the secular as well as in the religious order. There is on the march today a many-sided "Jesus Movement," an intensified quest for the Christian message.

In this context a statement phrased several decades ago in the environs of Jerusalem by a group of Christians from around the world has resounding significance. At the close of a meeting on the Mount of Olives during Easter week, 1928, those Christians said: "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become."

Christianity is Christ. The Bible is a book about Christ. Devotion to Christ, the God-man, crucified and risen, is the central passion of true Christian living. In Christ, God's concern for man becomes manifest. Through Christ the transformation of man, the creation of new men and women, can be accomplished.

## 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

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

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# 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.

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# 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 at-

## 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

tempt to correct an impression that we can be certain he had not intended to give.

We can't help feeling that the political storm and the later statement would have been avoided had Sydney's well-oiled and well-heeled Public Relations Department done its job before its teletypewriter released the damaging statement. Or was someone sitting back waiting to enjoy the fireworks that were certain to follow?

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

## Primate on care of unwanted

Speaking in Adelaide recently, the Primate, Dr Frank Woods said that an unborn child should be de-

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.

stroyed 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.

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## 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, Ariah 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.

## ABBOTSLIGH JUBILEE SCHOLARSHIP

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 29, 1972. Scholarship is tenable for 4 years and is open to girls under 13 years of age on November 30, who are daughters of Abbotsligh old girls. Entries close on Saturday, May 27, 1972. Conditions and form of entry will be supplied on application.  
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The Council will provide reasonable travel and removal expenses for an appointee from outside Sydney and reserves the right to make an appointment by invitation. The successful applicant will be expected to take up his appointment on October 1, 1972.

Further information about the position, including method of application and conditions may be obtained from the undersigned with whom applications close on May 22, 1972.  
Dr J. G. Hawke, Secretary,  
New University Colleges' Council, Chemistry School,  
Macquarie University, North Ryde, NSW 2113

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.

(Miss) M. Cole, Eastwood, NSW.

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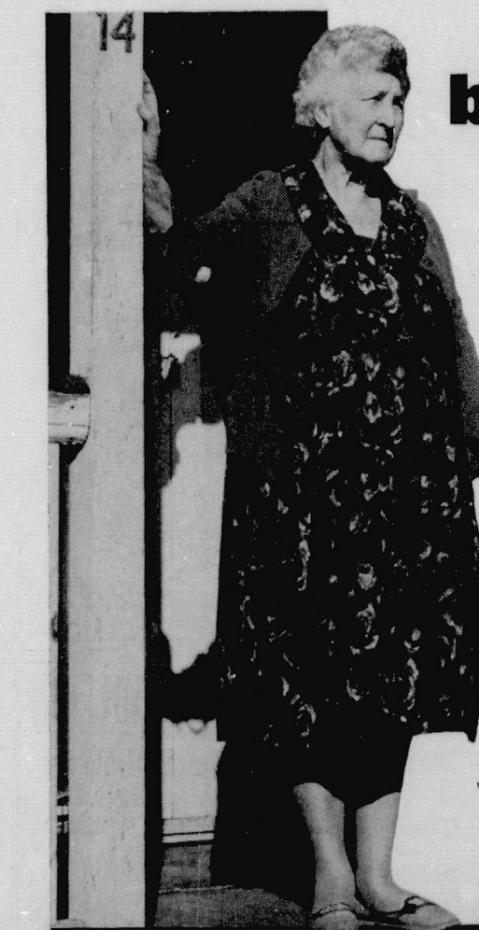
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- NORTH QUEENSLAND July 26, 1972  
See all the North—Emerald, Charters Towers, Cairns, etc. 18 days from Sydney, \$299—14 days from Brisbane . . . \$251
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Tour leader Alan Watson takes you to Mt. Isa, Darwin, Flynn Memorial, Alice Springs, Ayers Rock, etc. Returns Murray River. 22 days, all inclusive. . . \$385
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All the history, all the beauty of the Apple Isle. 9 days of sight-seeing—Melbourne to Melbourne—all connecting travel arranged. From . . . \$172
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# patricia bourke can't manage

It has come to that.  
Despite the scrimping and the saving.  
Despite the darning and the patching.  
Despite having learned how to put rubber on her shoes and cook mince steak in fifty different ways—Miss Bourke is about to give up.  
It isn't easy to admit defeat.  
It isn't pride that has kept her up— it's independence.  
But today her electric light will be cut off if she cannot pay the account.  
If she pays the account she will have no money for food until next week.  
Her clothes are threadbare.  
She will be a laughing stock if she doesn't ask for help soon.  
Help awaits her in the dignity and privacy of the Offices of the Church of England Counselling Service.  
A social worker will help Miss Bourke and will provide her with whatever is necessary to get her over this difficult period.



**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.

**CLASSIFIED ADVERTISEMENTS**

Classified advertisements may be left at the office or phoned to 61 2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

**Positions Vacant**

**BOARD OF EDUCATION**  
**OFFICE SECRETARY**

A vacancy exists now for a responsible young woman to work in liaison with the Executive Secretary in the Board's general work, including supervision of records, typing associated with Council and associated committees, correspondence and general duties. Short-hand would be an advantage.

This position calls for a high degree of dedication, and an interest, if not participation, in Sunday School teaching or other Christian Education activity.

No Saturday work. Superannuation after a qualifying period.

For further information, or an appointment, please telephone 26 6428 and ask for Rev. R. J. Bomford.

**ORGANIST**, 2 Manual Walker Organ. Student Organist acceptable. Apply Rector, Christ Church, North Sydney, 92 1719.

**For Sale**

**CONCRETE BLOCK MACHINE.**  
Makes blocks, slabs, edgings, screen-blocks, garden stools—8 at once and 99 an hour. \$95. Ideal self-help projects. Send for leaflets. Department C.R., Forest Farm Research, Londonderry, N.S.W., 2753.

**Wanted**

**LOUNGES**

CENEF urgently needs some lounge-type divans for its Student Hostel at Randwick. If you have such items, in reasonable condition, and have no further use for them, kindly contact the Hostel Warden, Mr Elliott, 39-1722 (Wednesday to Sunday) or the CENEF office 61 9243 (Monday to Friday).

**SECOND-HAND THEOLOGICAL BOOKS** bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

**WANTED** 100 more students to enrol in C. of E. Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, P.O. Box 41, Roseville, N.S.W., 2059.

**WANTED** Calvin's Institute, battle translation library of Christian classics. Phone 51 5111, Brisbane.

**HOME OF PEACE HOSPITAL** (Deaconess Institution),

**EVERSLEIGH**, 274 Addison Road, Petersham.  
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The largest Hospital of its kind in the State admitting terminal or advanced chronically ill patients of any age, nationality or religious faith.

Accommodation for 300 patients.

Your help is urgently needed for the immediate and future needs of the Hospital.

It is proposed to establish a 100-bed Hospital at Mona Vale when sufficient funds are available.

All donations over \$2 are allowable deductions for income tax purposes.

**PLEASE REMEMBER THE HOSPITAL IN YOUR WILL**

For further information, phone or write to:  
The Chief Administrative Officer, Box 124, Post Office, Petersham, 56-5621. 56-8871.

**MORE LETTERS**

**Chaplain needed in HK**

My friend, the Dean of Hong Kong (the Very Rev John Foster) has written as follows:

"We are in need of a third Chaplain at St John's Cathedral, Hong Kong. We need someone who would take a special interest in adult education within the parish ministry and I would welcome a married man with a young family. We need someone who is completely dedicated to the pastoral ministry and who is willing to work within the congregation in which are representatives of many different nationalities. Any help you can give in finding us someone would be most appreciated."

Those interested may like to contact me at PO Box 507, Canberra City, A.C.T. 2601, or write direct to the Very Rev. J. W. Foster at St John's Cathedral, Garden Road, Hong Kong.

(Rev) J. R. Payne, Bible Society, Canberra, A.C.T.

**Dr Hardman on Luther & Baptism**

In view of recent correspondence on baptism and Mr Hayward's letter quoting Martin Luther, it may be useful to state the Lutheran position a little more fully.

For Luther, baptism is "neces-

sary and effectual to salvation. It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation." It is not, however, an absolute necessity as it is in Roman teaching, but binding upon all men because Christ wills to use it as an instrument, and for this reason He instituted it. Hence the rule of the Lutheran Church that in virtue of the universal priesthood every Christian can in emergency baptise. But when no one is available, it is not to be thought that the person who would otherwise have received baptism is lost. Only the spurning of baptism incurs divine judgment.

While complete forgiveness is given in baptism, man's renewal of regeneration is a continuing event in the person baptised. For baptism "signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and again, a new man daily come forth and arise, who shall live before God in righteousness and purity for ever."

For Luther, baptism is directed to faith. It is in the strict sense the acceptance of the gift of salvation. This acceptance is part of baptism. Luther therefore assumes faith even in baptised infants.

A concluding quote will underline this. Luther says, "We bring the child in the conviction and hope that it believes, and we pray that God may grant it faith; but we do not baptise it upon that, but solely upon the command of God. Why so? Because we know that God does not lie. I and my neighbour and, in short, all men, may err and deceive, but the Word of God cannot err."

(Rev Dr) B. E. HARDMAN, Victor Harbour, SA.

**Charismatic movement**

Mr McKay's statement that we should "be thankful for any experience which gives either us, or our brothers and sisters in Christ greater power to proclaim the message of Christ" (20/4/72) is one with which I agree.

He rightly draws our attention to the personal nature of a man's spiritual experience. However, when a person identifies his experience as "baptism in the Holy Spirit" he should understand that in so doing he makes his experience mandatory on all Christians, since being "baptised in the Holy Spirit" seems to me to be the mark of membership in the Messianic Kingdom (Acts 2:14-38).

(Rev) JOHN C. CHAPMAN, Dept of Evangelism, Sydney.

**Giving to ABM increases but Bishop urges caution**

In 1971, supporters gave over \$9,000 more than the Board asked, the Chairman of the Australian Board of Missions, the Rt Rev Donald Shearman, told the half-yearly Board meeting in April.

The Meeting was held at ABM Head Office, Stanmore, from April 11 to 13. Among those present were the Primate, The Most Revd. Frank Woods (in the chair), the Archbishop of Sydney, The Most Revd. Marcus Loane, and the Archbishop of Brisbane, The Most Revd Felix Arnott.

During the year ending December 31, 1971, the income was \$493,000 as against \$484,000 requested by the Board.

Two country dioceses between them gave over \$6,000 above what they were asked. The dioceses were Wangaratta and North Queensland, which gave a combined total of over \$30,000.

Bishop Shearman described the increased offerings as "a splendid effort for which we give thanks to God," but warned that the books were balanced only because a large sum was transferred from a reserve fund kept for such contingencies. "It is not a bottomless pit," he said.

Bishop Shearman also recalled that at the last Board Meeting in October, the Board had asked

for an approximate five per cent increase in giving. This increase would not even keep abreast with inflation, he said.

**Joy for Agarabi people**

In the eastern highlands of New Guinea there is a community of 10,000 people, living in some 60 villages, speaking a language known as Agarabi. The Gospel of Mark has just been made available to them for the first time, published by the Bible Society.

One young man at the welcoming ceremony said, "I am very happy and full of joy today. We are thanking God for what He has done for us by giving us the Agarabi language Bible."

"In one hand I hold the Bible in my own language (English); in my other hand is the Scripture in our tribe. We pray that God may bless all the people who are working at this book and those who gave money to make it possible."

**WHAT!**

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

I always get my clerical wear when I go book-browsing at the Bookshop.



Available from stock  
**CMS CHURCH SUPPLIES**  
61 9487,  
93 Bathurst St., Sydney, N.S.W.  
Catalogue Available.

**POWER FOR SERVICE**  
**Baptism with the Holy Spirit**

A series of three meetings at  
**St. John's Church of England**

Darlinghurst Road, Darlinghurst, King's Cross at 8 p.m.

- FRI. MAY 26th:** The PROMISE OF POWER. What is baptism with the Spirit?
- FRI. JUNE 2nd:** THE PURPOSE OF POWER. Why we need baptism with the Spirit.
- FRI. JUNE 9th:** THE APPROPRIATION OF POWER. How we receive it.

Tea or coffee available from 6pm if you bring your own meal. Singing at 7.30 pm. MEETING at 8 pm. Opportunity for questions.

**SPEAKERS:** Mr. Barry Hobart; Cannon Jim Glennon; Rev. David Crawford. Leaflets available from your rector, or enquiries to: Rev. B. Gook, 31 6412. Rev. D. Crawford, 661 2055

**Books**

**FINNEY & REVIVAL**

FINNEY LIVES ON by Raymond Edman. Bethany Fellowship, 1971. 245 pages.

A thrilling story of the life and ministry of Charles Finney, and a study of his revival methods and message, that is worthy of the attention of modern Christians. Finney however was the man for his times, and his methods and presentation would not necessarily meet with a sim-

ilar response in this age. However his message is the message of Scripture, and the basic principles of revival certainly have not changed.

Walter Spencer.

A SURVEY OF BIBLE PROPHECY by Arthur Bloomfield. Bethany Fellowship, 1971. 238 pages. US\$2.95.

This is another of the avalanche of publications issuing from various prophetic schools in America, mostly dispensational in origin but each with its own dogmatic assertions concerning details associated with the return of Christ. Mr Bloomfield appears to have extraordinary prophetic insight which enables him to predict dogmatically the chronological order of events and the modern nations associated with them. It appears to the reviewer to be educated guess-work.

Walter Spencer.

**Dr Loane on II Corinthians**

BY FAITH WE STAND, by Marcus L. Loane. Angus & Robertson, 1971. 130 pages. \$4.25.

The Archbishop of Sydney has once again given to us a deeply spiritual book which goes right to the heart of the Christian gospel. As with his other writings he has in this book combined a

wide intellectual understanding of the material with a great depth of devotional insight. As Bishop Stanway recently remarked, he always has something new, something which is his own, something which he himself has found personally from God.

By Faith We Stand is a series of studies in Paul's second letter

to the Corinthians. The Preface offers a reconstruction of the course of events which led to the writing of this letter. Thirteen chapters follow, each one dealing with a key passage in each of the chapters into which the letter has been divided. There are three additional chapters, "A new creation"; "Why did he die?" and "The heart of a preacher," which take up themes that are hinted at within the main body of the book.

Although a little expensive, it is to be hoped that many clergy and laity will avail themselves of sharing the Archbishop's profound insights into the greatest of the New Testament writers

J. A. Dyer.

**Helping in grief**

THE DYNAMICS OF GRIEF, by David K. Switzer. Abingdon, 1970. 221 pages. \$5.55.

The author is assistant professor of pastoral counselling at Southern Methodist University. He outlines what personality is and then demonstrates the childhood roots of grief, the range of its symptoms and the elements of its healing. He shows that grief, anxiety, hostility and guilt are, surprisingly, the same thing at base.

He shows how language is an extension of personality and how just talking has its place in the healing of the same. He usefully points out the relevance of existentialism and also integrates his contribution with previous psychological work. He so analyses

bereavement that the gospel balm can be applied where it will be effective.

Every minister should have a book such as this.

J. A. Dyer.

**Sydney clergy at seminar for pastoral skills and insights**

The growth of a minister's skills and insights as a pastor to all his people is not something which is left to the lecture room or to the long

process of parish experience. Fifteen Sydney clergy will share in a clinical pastoral course every day for a week in June because their experience in their first clinical pastoral course helped them more with pastoral problems than any other experience they ever had.

Each year, Canon W. K. Deasey, Sydney's Director of Chaplains, organises a clinical pastoral seminar of one week in February and November. Each course is limited to twelve parish clergy, Canon Deasey and two chaplain-supervisors, Rev Rex Meyer and Rev Geoffrey Simmons.

An increasing proportion of diocesan clergy have now done one seminar and those who know that they will profit from a rather more advanced seminar, enrol for such a seminar which is held in June each year.

The seminars are all held at Broughton Hall Psychiatric Clinic which is one of the best staffed and equipped psychiatric clinics in Australia.

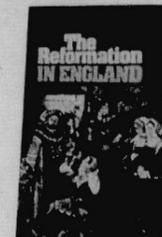
The seminars run from 9 am to 5 pm each day and enrolment for the entire week is obligatory. Members are divided into three teams each with a chaplain-supervisor. All the facilities of the Clinic are at their disposal for the week.

The pastor's concern is people and to minister to them effectively in Christ's name he must know them, understand them and love them. In the clinical situation the minister sees constantly how superficially people may relate to each other, and how unhelpful or how damaging well-intentioned relationships can often be.

For the week, the minister shares his insights with a number of other related and "helping" disciplines — nurses, social workers, occupational therapists, psychologists, medical practitioners and psychiatrists.

He will work for the week among people whose problems have brought them to the Clinic. He will end the week certain of the uniqueness of his role as a Christian minister but feeling more comfortable in his ongoing

**Key Books** ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



d'Aubigne, Banner of Truth Trust, 1971 reprint, 476 pages, UK£1.50. At this very low price one of the great evangelical classics of all time is brought within the reach of all. d'Aubigne has been very hard to come by and when volume 2 is published, we will have as complete a record of the dynamic unfolding of the English Reformation as has ever been written. He shows the triumph of Christ and his word in the church. This volume begins with the second century and ends with 1530. It is a needed corrective to moderns, who through ignorance, would forget the work and doctrines of the Reformation.

**RESERVATION AND COMMUNION OF THE SICK**, by R. T. Beckwith, J. I. Packer and Colin O. Buchanan. Grove Books, 1972. 28 pages. UK20p. This is No. 4 in the Grove Booklets on Ministry and Worship and it is a succinct study of the issues from the English viewpoint, which is quite relevant here. Beckwith sees a break in the reservation deadlock and a decline of the cultus because of Roman openness to change. Packer sees the "real presence" as a wrong turning

in eucharistic theology. Buchanan tells of a new approach to communion of the sick. Most valuable.

**TRUE SPIRITUALITY**, by Francis Schaeffer, Hodder and Stoughton, 1972. 216 pages. \$6.05. Driven by the unreality of the evangelical world as he saw it, Dr Schaeffer went back to the time of his agnosticism and rethought his way through to an evangelical faith lived out and seen in relationships with other men. All of Schaeffer's works are gems of freshness and originality. This is no exception.

**Extraordinary African**

SAMUEL MORRIS, by Lindley Baldwin. Dimension Books, 1971. 94 pages.

The story of the son of an African chief born in 1872, miraculously delivered from execution, subsequently converted to an American mission in Monrovia where he heard of Stephen Merritt in New York, a man who could lead him to the Holy Spirit.

Stepping on to a sailing ship, he immediately healed a seriously wounded youth and during an adventurous voyage overcame seasickness, converted the captain, healed a berserk Malay.

On his arrival in New York seventeen men were converted

the same night, he was given a bishop's bed and on the way to a funeral, Merritt himself received the Holy Spirit in the coach, the African was completely outfitted in expensive clothes when they stopped at an exclusive store, and when they finally arrived at the funeral, men came and knelt in penitence at the casket.

Entering Taylor University at Fort Wayne, Morris became a student leader, saved the university from closing and died before reaching 21, some five years after coming out of the jungle.

The author confesses to writing the book in the 79th year of her busy life.

J. B. Moroney.

**SHORT NOTICES**

TRIALS OF GREAT MEN OF THE BIBLE by Clarence E. Martcney. Abingdon, 1971 reprint. 189 pages, \$1.30. First printed in 1946, these sermons of a modern master are fresh and vigorous.



**St. Andrew's CATHEDRAL SCHOOL**

SYDNEY (Registered under the Bursary Endowment Act). The Church School at the Heart of the Diocese. (Founded by Bishop Barry, 14th July, 1885.)

School for Cathedral Choristers. ENROLMENT 300

Accommodation for an additional 100 pupils in the new school. Primary to High School Certificate and Matriculation. Provision for Language and Technical Courses. Staff of experienced Teachers and Graduates. Generous Scholarships provided for Cathedral choristers and Probationers; choral training in the Cathedral and in the School under the direction of Michael Hemans, M. Mus., Cathedral Organist and Choirmaster.

For Prospectus apply to: The Headmaster, Canon M. C. Newth, B.A., Th. L., M.A.C.E. (TELEPHONE: 61-7836).

**\$300m to spread poverty in N.S.W.**

A NSW Government agency whose existence depends on human frailty, will take over \$300,000,000 from people who can least afford it for the year ended 30 June, 1972.

TAB investment in NSW for the nine months ended March 31 totalled \$241,902,865.

This compared with \$202,503,269 for the corresponding period last year. Horse-racing investment was \$143,157,880 (\$9.18 pc), trotting \$42,232,557 (17.46), and greyhounds \$56,512,428 (23.36).

This showed a slight increase in turnover on trotting and greyhounds. Investment on doubles of \$97,223,634 (40.19pc) showed an increase of 2.14 pc.

**11 GLORIOUS DAYS** to the **FRIENDLY ISLES**

ABOARD "HIMALAYA"

Eleven days of ocean cruising luxury as you visit Tonga, Suva and Lautoka. You leave Sydney at 11.00 a.m. on Sunday, January 7th, 1973, and return Thursday, January 18th. PERSONAL TOUR LEADER IS REV. NEV. STODDART. You have your choice from 1 berth to 6 berth cabins and the whole tour is available

from **\$273** (LESS SAVING FOR GROUP)

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# 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

## Mainly About People

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

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

Rev Canon Guy Harmer, 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 Wawa 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 1956, 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. Sturden, rector of St

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. Camahy, chaplain at Woemera Rocket Range (Willochra) 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.

## NT STUDENTS AT SU CAMPS

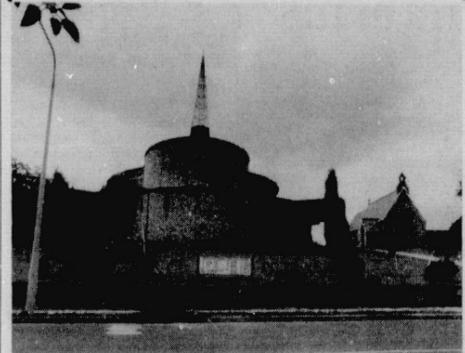
Crocodiles and snakes were of merely passing interest to the campers at Coomalie Creek, 60 miles south of Darwin during the past Easter!

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.

## 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 Gladsville, was held on Friday, May 5, at Christ Church, Gladsville.

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

## 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.

## 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.

## 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.

## Evangelical Society ends 2nd year strongly

At the end of its second full year of operations, the Evangelical Society based in the western areas of the diocese of Sydney ended the year with 85 members drawn from 30 parishes in the area.

Four conferences arranged during the year drew 356 church members and leaders and the topics were "Evangelising in the twentieth century," "The Church

with Youth," moral issues including abortion, protests, strikes, drugs and alcohol; and "Problems of Local Church Government." These conferences were held at Wentworthville, Baulkham Hills, Blaxland and Cabramatta.

The annual meeting is being held at St Marys on May 27 and after the business meeting, the film "A Lost Generation" will be screened and supper will be served.

Rev Milton Myers has been an active chairman during the year and much organising work has fallen on the two secretaries, Miss Gill Evans and Canon Victor Cole.

The first conferences for the third year of activity will be at Merrylands in July with Canon D. B. Knox as guest speaker, and a film conference in September in the new area of Tregear.

## Bp Chisholm in Bendigo

Bishop John Chisholm of Melanesia visited his home city of Bendigo on 17 April for a men's dinner.

Some hundreds of men gathered in the White Hills Technical School hall to hear the Bishop speak and to meet him.

Money raised from the dinner was given to the Melanesia Cyclone Relief Fund. The Bishop flew to New Zealand the following day.

## 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.

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.

## WA goldfields need counselling service

The Kalgoorlie-Boulder-Kambalda area had special problems among its people which required special counselling and guidance.

Rev Peter Lomas, chaplain of mental health services in W.A., said this in Kalgoorlie recently.

He was in Kalgoorlie to conduct a parish mission in St Matthews Church, Boulder, and to endeavour to form a counselling and guidance service in the town.

Mr Lomas said he hoped a counselling service could be formed from within the community to help local people face and conquer problems.

He hoped that such a service could be operated by local authorities with the backing of the mental health services in Perth.

Mr Lomas said he could see things in Kalgoorlie and Boulder that could develop into problems. However, if the right type of counselling and guidance was available these problems could be met head on before they were allowed to do any harm.

Local authorities could play a big part in setting up such a counselling service because funds were required to enable counsellors to recruitment of a high standard.

## 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.

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## Don Cameron's West Malaysia mission

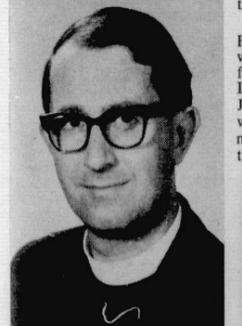
Rev Donald Cameron, CMS Secretary left Australia on 26th May to lead a three weeks' teaching mission in the diocese of West Malaysia.

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.

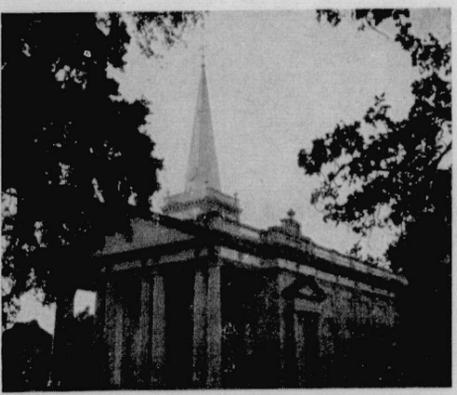
In an interview for the Church Record, Mr Cameron said that the mission is directed at church members rather than non-Christians and is aimed at instructing them in their faith and deepening it.

The itinerary includes three days in Penang and the other centres and one day in Johore Bahru, on Friday June 16. While in the diocese, Mr Cameron hopes to see something of the four Australian CMS missionaries there. Rev Peter and Mrs Tasker are at St George's Penang. The city of Penang was laid out by Colonel Light who also planned the city of Adelaide. Rev John and Mrs Lousada are engaged in lay training at St Barnabas's Klang, midway between Kuala Lumpur and Port Swettenham.

By means of the mission, Bishop Koh hopes to quicken the evangelistic concern of his diocese and he hopes that through this and the follow-up which will go on afterwards, to achieve a greater level of understanding and breadth of instruction in the congregations of his diocese.



Rev Donald Cameron



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

## 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.

## 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.

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.

## 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 1 1/2 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-