





# THE LORD JESUS REIGNS IN GLORY

**THE Bishop of Wangaratta (the Right Rev. T. B. McCall) does not hesitate in this article to take a thoroughly biblical view of the facts of our Lord's Ascension. He takes us behind the actual event and shows us its relevance to the here and now.**

What did the Disciples see on the first Ascension Day? Only in the Acts of the Apostles do we find any detail.

The two Gospel references to the Ascension (Mark 16.19 and Luke 24.51) do not give us the kind of detail we find in the Acts, and perhaps therefore give us the hint as to what is the real importance of the Ascension.

First however we must note that Luke is the author of both the gospel that bears his name as well as the Acts, and this gives it even greater significance, for in the Gospel he underlines the theological importance of the Ascension only, whereas in the Acts he describes what doubtless was described to him by those present.

It is worth noting that Luke is the most careful historian of all the evangelists, and furthermore an educated Greek unlikely to bother recording what he suspected as either fairy stories or pious fancies, yet it is Luke who gives us the details in both this and the story of the Virgin Birth, and statements of fact considered highly questionable only a few years ago (such as the taking of the census at Bethlehem) have only in recent years been confirmed.

## "NEW MORALITY" AND MENTAL AILMENTS

(Rochester, Minn.) — The "new morality" has greatly increased the number of young people in mental hospitals, a psychiatrist reported here.

Liberalised college dormitory rules and more lenient attitudes toward sex have imposed stresses on some college women severe enough to cause emotional breakdown, according to Dr Francis J. Braceland, Hartford, Conn., who cites reports from university and college psychiatrists.

Dr Braceland, editor of the *American Journal of Psychiatry* and former president of the American Psychiatric Association, spoke at a three-day National Methodist Convocation on Medicine and Theology.

He said the area of change and stress facing young people is one of the "most fertile fields" for collaboration between theology and medicine, especially between college psychiatrists and chaplains. (E.P.S.)

Perhaps, however, the real difficulty has been caused for some people by imagining that in the Ascension "Christ goes up to God" — but he is already glorified.

The point of the Ascension is twofold. (i) It is to underline the fact, and make it clear beyond all doubt to the disciples that Christ now reigns in glory, and (ii) to mark the end of the physical earthly ministry of Jesus.

## DIFFICULTY

I think if we bear these two things in mind we shall not only avoid confusion but will avoid most of the difficulties that may arise unless we are one of those superior beings who refuse to talk about "going up," being thoroughly conversant with reality and therefore contemptuous of ordinary mortals who have to make use of plain English.

Jesus reigns in glory, this is the message of the Ascension. If we may again descend to human language "he is seated at the right hand of the Father," and this is a clue indeed.

It reminds us that at the Ascension we are not only thinking of Jesus the Incarnate Lord reigning with the Father—indeed we are thinking of Him thus "very god of very god" to be worshipped and adored, but we are able because of his love and mercy to think of something else.

## REPRESENTATIVE

He sits on the right hand of the Father (I'm sorry but I haven't any celestial languages so this must do) as your representative and mine!

It is Man who sits there in glory, man as God wants him to be, man as he really is by the grace of God—we too may reign with Him if we are faithful, and we can do it because Christ has done it for us.

In the Ascended Christ we see the promise of your victory and mine.

There is a hymn in many of our hymn books by William Bright commencing "And now O Father mindful of the love..." and in it occur two lines that express the whole meaning of Christ's glorified manhood for us:

"Look Father, look on his anointed face

... And only look on us as found in Him..."

Yet even this glorious truth is not the whole of our cause for thankfulness on Ascension Day.

Our thoughts are directed by our Lord himself (see Mark 12.36, and 14.62) to Ps. 100 "The Lord saith unto my lord, sit thou at my right hand, until I make thine enemies thy footstool."

We look forward to the ultimate victory of the Lord over all evil and the redemption of all

## ECUMENICAL MOVEMENT "A WASTE"

**LONDON.** — The ecumenical movement is a waste of time and should be scrapped in favour of a militant move by Christians against materialism.

The British authors of "The New Morality" said this recently.

Sir Arnold Lunn, a Roman Catholic, and Dr Garth Lean, an Anglican, tomorrow will release additional chapters to the book they published first in 1964.

Of the ecumenical movement they say:

"We are convinced that it is a waste of time at best, and at worst, an excuse for inactivity to discuss reunion, at least so far as Rome is concerned.

"There is not in the foreseeable future the remotest chance that Rome will abandon, or that the non-Roman Catholic churches will accept, the basic claims of the Roman Catholic Church.

"But co-operation between churches is needed because no one church can reverse the advance of atheism.

"Radical Christians, both Roman Catholic and Protestant, continue to insist that Christianity has no hope of influencing the modern world till it is radically restated.

"So far, the influence of these radical Christians in converting the modern world to Christianity is not very noticeable." — "West Australian."

creation. (See Romans 8, 18-20). On Ascension Day therefore we give thanks to God for His redeeming love in Christ Jesus, and we look forward to final victory.

## VICTORY

To return to our original question, what did the disciples see?

We have no other answer but that given in Holy Scripture, He was there and then he was veiled from their sight — he seemed to go up? A cloud hid him? If we use our commonsense we can see immediately that had we been there we should have been unable to find exact words to express what happened.

Dr Swete wrote (in 1910, incidentally). . . "as seen by the spectators, the ascent was bounded by the sky but viewed in the Light of the Spirit, it carried the Lord beyond all the bounds of space . . . the momentary lifting up of the risen Christ in the sight of the Eleven can only be regarded as a symbol of the lifting up of our humanity in Him to that spiritual order which is as far above our present life as the visible heaven is above the earth. . . ."

We can only believe what they believed, that "he ascended into heaven, and sitteth upon the right hand of the Father, from thence He shall come to judge the living and the dead."

What they saw was a phenomenon, seen neither before nor since, that made such a vivid impression upon them that they saw beyond the merely visual, to the real truth that lay behind what they actually beheld with their eyes.

## EDITORIAL

### THE HIGH COMMISSION

The Church has never been out of danger of losing sight of its great commission to preach the gospel to every creature. There is a necessary tension between being comfortable, being concerned with pressing immediate issues and being actively outgoing and involved with primary concerns and major issues.

A recent statement by the Australian Board of Missions may indicate that the Australian Church is entering a phase in which our Lord's commission is not being given top priority.

The A.B.M. has announced that for the first time since 1947 it has suffered a drop in income. This is the more significant when we realise that the drop occurs during a period of rising national income.

The Board's chairman, Canon Frank Coaldrake, points out that the failure of the three largest metropolitan cities to reach their budgets is of special concern. The Board's anxiety is heightened by a falling off in recruits over the past three years.

Canon Coaldrake said that whatever may be indicated by the falling off of money and manpower, the Church must keep its priorities clear. Whatever else we do, obedience to our Lord's command is primary. We share his conviction.

The Revd. E. D. Cameron, C.M.S. Federal Secretary, commenting on the A.B.M. statement, said that while sometimes the C.M.S. budget is not reached, in absolute figures, the C.M.S. income has never fallen over the period in question.

While he was not prepared to under-rate the importance of money, he affirmed that C.M.S. policy was to work with the resources and money that God gives. He did point out that all over the world missionaries are working in areas of spiralling costs. 90 per cent of C.M.S. money goes to support people on the field.

In the field of recruitment, Mr Cameron was prepared to say that needs were not being met in certain categories, particularly clergy. Canon Coaldrake was even more explicit. Twelve recruits are now in training as against needs of 25 each year. A.B.M. had recruited only one clergyman in the past year.

Certainly, the situation seriously concerns us all. Canon Max Warren in "The Missionary Movement from Britain in Modern History" makes it plain that motives for missionary enterprise have changed over the past century.

What we would like to know is what motives are now at work in the Church in Australia to bring about a changed attitude to our Lord's specific command?

## AUSTRALIAN DEACONESSES MEET

Anglican Deaconesses will meet at "Gilbulla," Menangle, N.S.W., from May 15 to 19. Delegates are expected from five dioceses.

The Rt. Rev. F. O. Hulme Moir will deputise for the Archbishop of Sydney, when he welcomes the delegates to the diocese and gives the devotional address at the opening of the meeting.

The Chaplain and Bible Study Leader will be the Bishop of Bathurst, the Right Rev. E. K. Leslie; Rev. R. S. Meyer will lead discussions on "Pastoral Communication and some of its Problems"; Dr David Collison will be present to speak on "The

Christian Approach to Psychosomatic Illnesses."

One of the Australian Anglican delegates present at the 1966 meeting of "Diakonia" (the world federation of deaconesses) in Edinburgh, Deaconess Betty Neilson (Melbourne), will report on this gathering.

The Chairman of the Conference will be Head Deaconess M. Andrews (Sydney), and the Chairman of the Executive Committee is Head Deaconess Mary Kent (Melbourne). Other Deaconess Orders have been invited to send a representative to be in residence, for fellowship, learning and spiritual sharing.

## ADELAIDE CHURCH PROGRAM

**N**EARLY 200 people are taking part in a remarkable program of Christian education at Holy Trinity, Adelaide, each Sunday between 5 and 6 p.m.

Organisers are delighted with its development and with the steady and enthusiastic attendance this year.

The education committee at Holy Trinity hopes that what is probably a unique situation in their church will spread to others.

They want to share their study material, their classes and the benefits of such study with as many as possible — both from

other Anglican churches and with people from other denominations.

Already visitors from other Churches ARE attending Trinity Study courses. The committee invites more to come if they wish.

So far this year there have been 178 enrolments in courses ranging from practical Christianity to the S.P.T.C. and Greek.

High school students from first to fifth year and adults from various occupational background — professional men and women, tradesmen, white collar workers, housewives, nurses — are taking part.

A striking and happy feature is that whole families are joining in, with parents in one group, perhaps, children in another and babies and toddlers being cared for in a well-equipped creche.

Another pleasing aspect is the way many are staying on for the two-course meal provided afterward in the hall and then going on to worship together at the evening service. Study and fellowship are proceeding hand in hand.



**COLLEGE TRAINING TO FIT YOU FOR SERVICE**  
AT HOME OR OVERSEAS

**SYDNEY MISSIONARY & BIBLE COLLEGE**  
(INTERDENOMINATIONAL)

**BIBLE EXEGESIS • THEOLOGY • MISSIONS • FIELD TRAINING, etc.**

*Apply NOW* FOR YOUR FREE PROSPECTUS

The Office Secretary, S.M.B.C. 43 Badminton Rd., Croydon, N.S.W.

Telephone: 74-4780 (Sydney)

Principal: Rev. A. D. Deane, BA, BD. Vice-Principal: Rev. H. C. Green, BD, ALBC.

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Matriculation. Under a Council appointed by Synod.

FOUNDED 1895. SYDNEY: Forbes Street, Darlinghurst (Phone 31-3445). MOSS VALE: Sutor Road, Moss Vale, Phone 222 (Moss Vale).

NORTH SYDNEY: "Redlands," Military Road, Cremorne (Phone 90-3347).

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. (Phone B4283 Wollongong). The school curriculum comprises thorough religious teaching in accordance with principles of the Church of England, with a sound, general education under a thoroughly competent staff.

For full information, apply to the Headmistress of the school desired.

## JUNGLE DR. RETURNS TO MVUMI

**DR Paul White who, through his "Jungle Doctor" books and broadcasts, has given invaluable assistance to the diocese of Central Tanganyika, was one of the distinguished visitors at the official opening of the new buildings at Mvumi Hospital on Wednesday, April 5.**

These buildings, which include a double ward block, operating theatre and X-ray department, pathological laboratory and student nurses' teaching block, marked the completion of the second phase of the £70,000 development scheme financially supported by the "Bread for the World," Germany.

Before a crowd of over 200 visitors, local residents and hospital staff, the official dedication and opening took place.

The official party included the Bishop of the Diocese, the Rt. Rev. A. Stanway, Mr Michael Wood, F.R.C.S., Dr Paul H. White, M.B., B.S., the Dodoma Regional Commissioner, the Regional Medical Officer, Mr and Mrs A. H. Cryster (builder), together with the Assistant Bishop the Rt. Rev. Y. Madinda, the Diocesan Secretary the Ven. N. P. Lusinde and other senior diocesan leaders and hospital staff.

## WIDE SUPPORT FOR TASMANIA

The Bishop of Tasmania wrote the following to his people in the April "Church News":

How I wish you could have shared the encouragement and the fellowship received in the mail box over recent weeks.

Letters and gifts have come from all parts of Australia and beyond. Cheques from dioceses, parishes, guilds, organisations, friends and anonymous donors have amounted to \$54,000.

Just here and there the money has been given for a specific purpose, but for the most part it has been sent to assist in the task of maintenance of the Church's ministry and such reconstruction that confronts us in the Parishes which suffered as the result of the fires.

Whilst this is a most generous unsolicited response revealing the principle of mutual responsibility and interdependence in the Church of God (e.g., we received a cheque for \$22,000 from the Diocese of Sydney and for \$10 from the Diocese of Central Tanganyika), we must not lose sight of the fact that in addition to our property losses which are valued at \$257,000, top priority on any funds will be the maintenance of the ministry in the devastated areas.

Mr Wood, Director of the African Medical Research Foundation and leading plastic surgeon, who has voluntarily given his services to Mvumi Hospital over a number of years, described these recent developments as a "modern miracle."

The Regional Commissioner, Mr J. B. M. Mwakangale, in his remarks thanked the Bishop for his zeal in finding the money for these projects which are now fighting one of the three national enemies—disease.

Dr White, who did much of the pioneer work at Mvumi Hospital when he came in 1937, serving for one tour only, greeted the assembly in the Cigogo language, which he has continued to use over the past 30 years.

## "Modern miracle"

"My heart has always been here in Ugogo," he said. In speaking of the advances at Mvumi over these years, he emphasised the importance not only of the buildings but of the people who come to them.

During a three-week visit in Tanzania, Dr White was also present at the dedication and opening of the new ante-natal ward and extensions and modernisation of the male ward at the diocesan hospital at Kilimatinde, 70 miles from Dodoma.

Visits were also made to the Literature and Christian Education Centre and the Girls' Secondary School at Msalato, the Cathedral of the Holy Spirit, Dodoma, where Dr White preached at two services, one in Cigogo and the other in English, and several days were spent at Mvumi.

His tour also took him to the Diocese of Morogoro, visiting Berega Hospital, returning to Dodoma via Mpwapwa and stopping off at St. Philip's Theological College, Kongwa, to speak to the students.

In the series of books written by Dr White, many titles are now in print in 53 different languages with world sales of over 14 million copies.

While spending much of his time in writing and broadcasting, the doctor still has a regular consultation practice three days a week in Sydney, Australia.

## CROCKFORD'S EDITOR APOLOGISES

When the 1961-62 edition of Crockford appeared, righteous indignation was aroused by the section of the Preface which referred to the Church of England in South Africa. Protests and objections to the inaccuracies and near libellous innuendoes seemed to be ignored.

Now after five years an "apology" has been printed in the Clerical Directory just published.

Not only have the Editor, Printer and Publisher apologised to the Church of England in South Africa unreservedly for publishing statements capable of giving a wrong impression, but they have also given publicity to the withdrawal from circulation of the book *Episcopi Vagantes* and the Anglican Church, and the apology from its author, Rev. H. R. T. Brandreth, publisher and printer. To Mr Brandreth's apology, "the Editor, Printer and Publisher of (Crockford) unreservedly subscribe, and in turn express their regret for having quoted from a work without having fully considered its implications." ("English Churchman.")

## PLATFORM

### (19) SERMONS

I remember going into the church at Mullumbimby, N.S.W. years ago and being struck by the absence of a pulpit. It was a vogue, I later discovered, fostered by a peripatetic Melbourne architect in N.S.W. country areas. The Rector assured me that pulpits were redundant in this century. Well, that's one attitude to the sermon.

Another attitude is expressed by the earnest young man who assures his confidants that "that sermon took me 11 hours to prepare." The mountain laboured . . . Probably all evangelical preachers will have gone through this stage. I can now say in all honesty that all my sermons have taken me at least 20 years to prepare. Some are none the better for it.

Now I listen often to other people's sermons. It becomes quite obvious to me that the clergy by and large are in a dilemma. Few know what they are preaching for. Some don't know what to preach about. But worse still, lots of them don't know if their message is being received and don't know how to find out.

Since "the man and woman in the pew" forms the bulk of our readers, I suggest that you write to the Editor and give your views on "sermons." We have lots of clergy readers too and something might rub off. I sincerely believe that we ought to look long and hard at the role of the sermon in evangelical practice.

## Berlin Congress meeting

The Congress emphasised the urgency and deep responsibility of the Church in "Evangelism." In order that the Christian public may meet and hear delegates from S.A. who attended this historic Congress, the Evangelical Alliance of South Australia, has arranged a public gathering to be held in Way Hall, Central Methodist Mission at 8 p.m. on Thursday, May 4.

The Chairman of the gathering will be Rev. Lance R. Shilton, of Holy Trinity Church, North Terrace. Coloured slides and tape recordings of the Congress will be presented.

Dr Herman Sasse of Immanuel Theological Seminary, will speak on the subject "Theological Authority for Evangelism." Rev. Geoffrey Bingham, Principal of Adelaide Bible Institute, will speak on the subject "Evangelism in the local Church."



For Classified Ads. in A.C.R.

Phone:

**61-2975**

## MAKE A DATE WITH US!

Monday, 29th May, 6 to 7.50 p.m., 1st floor, St. Andrew's Cathedral Choir School, Sydney.

Lectures commence on the four gospels. A very good time to start with the Church of England Bible College. If you can't attend lectures, start now anywhere in Australia or overseas as a correspondence student.

Write now for full details to the Registrar, P.O. Box 41, Roseville, N.S.W.



## Notes and Comments

### TABBED OR NABBED?

The Christian conscience of the conservative Adelaide community has been shocked by the surprise decision of the Government to include in its new gambling legislation TAB facilities in a large, old-established, respectable department store.

A public statement by the Rector of Holy Trinity Church, the Rev. Lance Shilton, pointed out the dangers, and indicated that he had cancelled his account at the store.

This has prompted many others to do the same. Many letters have been received commending his stand.

One correspondent, however, said that his statement did not go far enough. "I am a socialist," he said; "the reason why people go into what you call 'legitimate trading' and others indulge in gambling is exactly the same, namely, a desire to amass unearned increment."

Within two weeks at all agencies nearly \$200,000 was nabbed.

### CHURCH AND UNIVERSITY

In the U.S.A., where church attendance has been a strong tradition, a current review of University life estimates that only 10 per cent of the students have any contact with organised Christianity. To most of the undergraduates, the Church is something that belongs to a past era. There seems to be no relevance to the present. It is likely that this picture is also true of our Universities.

The answer would seem to lie with the lay Christians, both graduate and undergraduate, as they have the key to "communication with their fellows. Chaplains are a help but their role must be that of a catalyst which promotes a movement rather than being the movement.

**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.)  
And The  
School for Cathedral Choristers.  
ENROLMENT 300  
Accommodation for an additional 100 pupils in the new school. Primary to Higher 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 Hemens, 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).

## PRIMATE'S WHITSUNDAY REFLECTIONS

**THE** Primate of Australia (the Most Rev. P. N. W. Strong, Archbishop of Brisbane) here gives us his reflections on the unique significance of the Whitsunday festival in the life of the Church. He shows quite clearly that the Holy Spirit came to gather in the souls for whom Christ died.

On Whitsunday, May 14, we shall celebrate the great Festival of the Holy Spirit and the birthday — or it might be said also the Baptism day — of the Church. First and foremost, it is the Festival of God the Holy Ghost.

We need a new realisation and appreciation of the Third Person of the Holy Trinity; of His place in the Godhead; of His work in the Church and in the world as the Lord and the Giver of life; as the Spirit of truth and love; as the Guide and Comforter of all who believe in Christ; and of the life work and presence of the Holy Spirit, not only in the Church, but in each one individually as God in us. We need to dedicate ourselves afresh to Him so that He may



● Archbishop Strong

### PASTORAL TRAINING

The Roman Catholic Church in Australia has announced that pastoral education is going to play a much more important part in its program of clergy training. Included in this will be clinical training in general and psychiatric hospitals.

Melbourne diocese has given the lead in clinical pastoral education in Australia. Several of its clergy have post-graduate qualifications in this field and training for its special diocesan chaplaincies is streets ahead of the rest of Australia.

daily increase in us His sevenfold gifts of the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness, and the spirit of holy fear: so that we may more and more manifest in our lives the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

### THE LAW OF COMPENSATION

Whitsunday bears witness to God's wonderful law of compensation.

What a blow it must have seemed at first to the Apostles to experience the withdrawal of their Master's earthly presence, just when there was talk of the launching of His Kingdom for which they must have felt they would most need His presence.

Yet Christ gradually attuned their hearts to the changed circumstances and to come to see that He was not really leaving them, but going to come closer to them than ever before.

Already they began to see this law of compensation at work when in the great Forty Days they beheld the Risen Christ, not less real than before but less tied as it were to earth.

With the coming of the Holy Spirit, they found in a new way the perpetual presence of Jesus and the fulfilment of His words, "Lo, I am with you always, even unto the end of the world."

Those words must have

sounded so strange, said as they were just before His Ascension and apparent withdrawal from them. Everything became clear on Whitsunday, and has remained so ever since.

If His bodily presence had remained, it must have been localised in some particular spot — if He was here He could not be there, and the degree of His nearness to individuals would be the means of His remoteness from mankind in general.

This law of compensation so often seen in our daily lives and circumstances, cutting us off from one thing that we may come to a fuller and better realisation of another and better thing gave to them and to us at Whitsun the presence of our Saviour always till the end of the world.

The Church does not merely live on the memory of her Master, but believes that, "He is in the midst of her and therefore she shall not be removed."

It is this that makes Whitsunday such a wondrous day — not only because of its historical commemoration, but because of its present truth and permanent reality.

It is, as it were, the culmination of Christmas, Good Friday, Easter and Ascension, giving meaning and permanent effect to these days as more than mere historical events, but as being living realities and as vital parts of our faith.

WHITE-SUNDAY.

The name Whitsunday is prob-

ably a contraction for 'White Sunday' — so called because of the white robes worn by the newly baptised, for this day in the early Church was a special time for Baptisms, even as it was on the first Whitsunday that the Apostles began to fulfil our Lord's command to Baptise those who repented and believed.

"Then they that gladly received His word were Baptised, and that same day there were added unto them 3,000 souls." (Acts 11.41).

### THE DAY OF PENTECOST

The name Holy Writ gives to this day is The Day of Pentecost. There was deep significance that it was on the day of Pentecost that the Holy Spirit came down on the assembled Church.

It was not only that this Jewish feast brought together Jews from all parts of the world, and so gave a unique opportunity for the wide diffusion of the Gospel; but the Feast of Pentecost was the feast of the ingathering.

At the Passover, the first-fruits of the harvest were offered to God; so it was at the Passover time that the first-fruits of redeemed humanity were offered when Jesus offered His humanity on the Cross.

But the full ingathering of the harvest was celebrated by the offering of the two loaves at Pentecost (Leviticus XXIII.17) So the Holy Spirit came down at Pentecost to gather in the harvest of human souls for whom Christ died.

● Continued Page 6

## THIRD JUBILEE

1817

1967

The Bible Society in Australia is 150 years old. We mark this occasion by a reiteration of our Faith in the Bible, and by a vigorous expansion of our programme.

The proposals are:

1. Expansion and development in Australia;
2. Extension of Bible Society work in New Guinea;
3. Enlargement of Scripture production and distribution throughout the world; New Testaments in new editions, in new languages, in new formats, for new readers.

## \$300,000 IS REQUIRED

Our first and great need is prayer. The dollar is not almighty. But God is. Our weapons are spiritual. We seek to lay hold of the power of God in the whole Bible Society operation. And we know too, that God uses people. Our second great need is money — lots of it and quickly, for organisation-wise, time is not on our side. This Bible Cause needs thousands of people who will give their modest, and even their sometimes sacrificial gifts. But the Cause needs some princely givers too — people who are able and willing to make gifts of a larger dimension. We believe that there are, say, 2,000 people in Australia who would willingly give \$150 to the Bible Society in this 150th Anniversary year. Those who are already participating in this way are moved by the conviction that, in such a Cause, no heart should be cold, no hand idle, and no purse reluctant.

We invite you to send to any Bible House for a copy of the Jubilee Leaflet

### The British and Foreign Bible Society

CANBERRA: Garema Place, Canberra City  
BRISBANE: 361 George Street  
TOWNSVILLE: P.O. Box 117, Hermit Park  
SYDNEY: 95 Bathurst Street  
DARWIN: 1059 Trower Rd., Rapid Creek  
MELBOURNE: 241 Flinders Lane  
ADELAIDE: 133 Rundle Street  
PERTH: 167 St. George's Terrace  
LAUNCESTON: 44 Brisbane Street  
PORT MORESBY: 95 Mary Street

## Letters to the Editor

### "Open revolt" comment queried

May I confess to annoyance at the concluding sentence to the news item which appeared on the front page of a recent issue of your paper (A.C.R. 6/4/67).

The item concerned the "open revolt" among some Anglicans at New Zealand legislation concerning non-Anglicans partaking at Holy Communion in Anglican services. The sentence in question read, "The objectors have our warmest support."

Surely such comments belong in the Editorial columns, not in that section ostensibly devoted to news. In my opinion this one sentence cheapened the whole report, reducing it to the level of, or the suspicion of, being, biased propaganda.

As I understand it, one of the essentials of good reporting is to avoid the intrusion of one's own views on the matter being reported.

Incidentally, the objectors also have my warmest support! (Rev.) E. J. Emery, Dundas, N.S.W.

### Good Friday Procession

I sympathise strongly with the remarks of Mr J. Steel concerning the Good Friday Procession which were published in the Church Record (20/4/67), although I do not share his obvious horror of all things "high church."

It seems to me that the basic fault is that the procession has lost its purpose.

During the episcopate of the late Archbishop Mowll I regularly took part in the procession which then was quite definitely organised as a protest by converted Christians against the opening of the Royal Easter Show on Good Friday.

### S.A. theological colleges

It is a pity to see your valuable paper marred by such remarks as those made by the writer of Notes and Comments when he referred to the future of theological colleges in South Australia. (A.C.R., March 23).

I fail to see how these remarks could be edifying or amusing but rather they are irresponsible and cause unnecessary offence, and therefore bad "strategy."

— Stephen Howes, Newtown, N.S.W.

## LAYMAN'S LOOK

### — at Prayer Book Revision

There is much misunderstanding about what is happening in Australia over Prayer Book revision. Reactions in parishes vary from sheer indifference, through frank hostility based on various misconceptions, to the idea that "The New Prayer Book isn't really getting a fair go."

Let us be quite sure about one thing — we haven't got a New Prayer Book — nor are we likely to have one. In untempered years we may have certain authorised alternative services.

The 1662 Book of Common Prayer remains — thank God — as one of the authorised standards of worship and doctrine. It is as much a part of the house as the mortgage — and always will be.

What have we got then? We have a report of a Commission appointed by General Synod in 1962. This report contains certain draft revisions of Prayer Book services, and also several draft New Services.

Unfortunately this Report was printed as a small limp cover book, and it was this that gave rise to the "New Prayer Book" scare. This book will probably never again be on sale, so if you have one, it is a collector's item.

The Report was presented to General Synod 1966 and the draft services were received with considerable interest. In general terms it was agreed that they would be the basis for experimental use in suitable parishes. This use would be in accordance with section 4 of the constitution, which means that the Bishop of a Diocese might permit the use of these services, so long as he is satisfied that they do not contravene the principles of doctrine or worship by the C. of E. in Australia.

But for a parish to use one of these services or revisions, permission must be secured in the prescribed manner. The initiative is with the parish. A properly contravened meeting of parishioners sets the ball rolling and neither bishop nor rector can force changes on an unwilling parish.

However, an incumbent may block a move by parishioners to use a draft revision or New Service.

The Revd. Joji St. George Yagi, Rector of Holy Saviour Church, Wakayama, Japan, arrived in Melbourne in April to do a six months' course with I.T.I.M.

vice — this is of course the same as with any other variation from the existing order of service.

If a parish and rector decide to apply for permission to use a draft revision or new service it then rests with the bishop to give or withhold his permission. In practice it appears that the bishops are jumping the gun a little and indicating in advance what they are likely to agree to. This will at least save some time and probably needless and frustrating abortive applications.

At least one bishop has already intimated that he won't have "A Modern Liturgy" used in any parish in his diocese. This is the new Communion Service which originally contained the revised form of the Lord's Prayer over which there was such a fuss last year.

At the request of General Synod the traditional form has now replaced the controversial revision and will do so in the printed editions of the draft services which will be issued for use in parishes which obtain the necessary authority to use them.

Incidentally, other dioceses are equally enthusiastic about the same service and permission to use it has already been given. As to the duration of such permission it appears obvious to most observers that a bishop who has the constitutional authority to give that permission, may limit the time for which such permission is given.

I wonder how many rectors have given their congregations a run-down on the bare facts as outlined above. A little effort on

this level would dispel a good deal of needless tension.

I also have a feeling that where rectors are nervous or unwilling to give the new services a trial they may find some of their parishioners — particularly the younger ones — playing hokey in the nearest Parish Church where the New Look is being given a trial. We have some interesting years ahead of us.

### HEARTS AFLAME

By Simeon

Broken rocks around our shores remind us of what were once magnificent cliffs. They have collapsed beneath the constant pounding of the waves.

We face the risk of spiritual erosion. That's why Our Lord says, "Come apart — Come ye apart and rest a while." Truly the way to remain spiritually compact is to remain in constant contact with Christ through prayer and Bible reading.

### LEADLIGHT REPAIRS CHURCH & DOMESTIC STAINED GLASS & LEADED WINDOWS RESTORED

All Country and Suburban Areas

John Martin

Stained Glass Studio  
138 Kenneth Rd., Manly Vale  
JOHN RADECKI MARTIN  
Phone: 94-8422.  
If unanswered, phone 94-7360

### CALL US!

- Whenever you have clothing and small household items you no longer need.
- CALL US often.
- CALL US because your unwanted can help people in need at the



- Charlton Boys' Homes.
- Chesalon Nursing Homes.
- Carramar Hostel.
- Family Service Centre.
- Hospitals, Courts, Gaols.

Call us at

51-4341

and the Home Mission Society Opportunity Shop van will call at your home to collect your gift.

For free, friendly and courteous advice on travel anywhere, consult

### MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all Major Airlines and Shipping Companies. General Agents for Frames Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

Culwulla Chambers, 67 Castlereagh Street, Sydney. Phone 28-1329

## CONFIRMATION SERVICE

As approved by the Archbishop of Sydney  
Price 3/- per dozen (postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing

**William Andrews Printing Co. Pty. Limited**  
96 MAY STREET, ST. PETERS  
Telephone 51-2119



## ACR CLASSIFIED ADVERTISEMENTS

### LIBRARIES PURCHASED

**SCRIPTURE UNION  
BOOKSHOP**  
239 Elizabeth St., Sydney  
26-6161

### Accommodation Available

ACCOMMODATION for Sydney UNI-  
VERSITY STUDENTS at Moore Theo-  
logical College.

FURN. S.C. Flat, suit Business Lady.  
Refrigeration, Own entrance. £5 per  
week. Phone (Sydney exchange) 82-4898.

### FOR SALE

SMITH and Wace Dictionary of Chris-  
tian Biography, 4 vols. Hard to get  
reference work in excellent cond. \$24.  
Record Office.

HOUSE FOR SALE: Cottage, fibro, one  
bedroom, furnished. Linen, cutlery.  
Suit retired couple. Cash sale \$17,000.  
Swinson, "Waubra", Murphy Lane,  
Wentworth Falls.

### WANTED

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

WANTED 100 more students to enrol in  
C. or E. Bible College. Full Bible course  
lectures in Sydney or by correspon-  
dence anywhere. Full details from  
Registrar, P.O. Box 41, Roseville,  
N.S.W.

Classified advertisements should  
be sent to THE AUSTRALIAN  
CHURCH RECORD, 511 KENT  
STREET, SYDNEY. They should  
be prepaid. Rate: 5c per word,  
minimum 40c. Replies may be ad-  
dressed to a Box Number on pay-  
ment of an additional 10c to cover  
the cost of forwarding replies to  
the advertiser. Receipts will not be  
forwarded unless requested and such  
requests should be accompanied by a  
stamped, addressed envelope.

### PERSONAL

AUTHORS invited submit MSS., all types  
(including Poems), for book publica-  
tion. Reasonable terms. Stockwell Ltd.  
Ilfracombe, England. (Estd. 1958).

### POSITIONS WANTED

EXPERIENCED Organist available. Phone  
(Sydney exchange) 50-6320.

### Accommodation Wanted

CHRISTIAN Business Girl (early twen-  
ties), seeks board in quiet home, or  
share flat. No objection own cook-  
ing. Apply: Box 210, A.C.R. Office.

Please mention "Church  
Record" when replying to  
our advertisers.

### MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY—Tel.: 211-4277 (4 lines)  
BRANCHES  
CARINGBAH—Kingsway, Willarong Road .. 524-7328  
EASTWOOD—8 East Parade ..... 85-1955  
ROZELLE—93 Victoria Road ..... 82-1141

### Holiday Accommodation

BLACKHEATH. Furnished, clean cottage  
All conveniences. Phone 631-3592  
(Sydney exchange).

CAMP KOOROORA (recently renovated).  
Available for camps, conferences.  
Maximum 60, minimum 20. Mona  
Street, Mona Vale. 99-2431 (Sydney  
Exchange).

LEURA: Accommodation in choice area  
close to Golf Clubs for those desiring  
a quiet restful holiday. Mountain  
views, spacious sunrooms and log  
fires. 5 Kensett Avenue, Phone  
4-1032.

### WYKEHURST GUEST HOUSE

For an enjoyable holiday in  
Christian atmosphere. Good  
Food, H. and C. water in bed-  
rooms. House-parties taken.

Mr and Mrs H. Bartrop,  
219 Katoomba Street,  
KATOOMBA.

### "METROPOLE" TEMPERANCE HOTEL

KATOOMBA

Full Board or Bed and Breakfast.  
K. L. and F. M. HEARNE  
Phone 20.

STANWELL PARK. Comfortable small  
cottage. Reg. Lobby. Kildare Road.  
Doonside. Phone (Sydney Exchange)  
622-1803.

PLANNING a Houseparty  
or Conference?

CONTACT THE PINES

Christian Youth Centre,  
Blackheath.  
Mountain walks and drives, bar-  
becues, tennis, table tennis, three-  
course meals.  
Reductions school holidays camp.  
Vacancy May Holidays  
—Due to Cancellation.  
Norm & Natalie Williams.  
Phone 8-195, --

### WORK WANTED

WHEN MOVING!  
The Shift is to ...  
A. R. C. THOMAS,  
FURNITURE REMOVALS—  
STORAGE.

Modern equipment, efficient men.  
21a Sorrell St. and 28 Phillip St.,  
PARRAMATTA.  
630-1241. 635-6688.

ELECTRICAL work, large or small jobs.  
Contact David Wolfe, licensed contrac-  
tor. Ph. 53-5581 (Sydney exchange).  
Specialising in churches.

### Furniture Removals and Storage

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

### POSITIONS VACANT

SECRETARY to Manager of Christian  
Bookshop—General supervision of staff,  
some sales. A varied and interesting  
position for keen Christian lady,  
actively interested in Protestant church  
work.

Apply after 9.30 a.m., 239 Eliza-  
beth St., Sydney.

### SOUTH SYDNEY WOMEN'S HOSPITAL, Gilpin Street, CAMPERDOWN.

VACANCIES exist for  
MIDWIFERY TRAINEES.

Applicants must be over 19  
years of age and in posses-  
sion of either Intermediate or  
Nurses' Entrance Certificates.  
Apply in writing or phone  
51-2861 for appointment.

CHRISTIAN Bookshop requires salesgirl,  
16 to 20 years. Excellent opportunity  
for keen girl actively interested in  
Protestant church work, to learn book  
trade and work under congenial con-  
ditions.

Apply after 9.30 a.m., 239 Eliza-  
beth St., Sydney.

### SOUTH SYDNEY WOMEN'S HOSPITAL, Gilpin Street, CAMPERDOWN.

VACANCIES exist for  
DOUBLE and TRIPLE  
CERTIFICATED SISTERS.

Apply in writing,  
or phone 51-2861  
for appointment.

SAINT MARY'S CHILDREN'S HOME,  
Alice Springs, needs a General Assis-  
tant to help with cleaning home units  
and repairs to clothing. Live on Mis-  
sion Station in missionary situation.  
Must be practising Christian (Anglican).  
Apply: Chaplain, P.O. Box 78,  
Alice Springs, N.T.

WANTED: Organist for Evening Service  
every Sunday. St. David's, Greenacre.  
Would some talented Christian be in-  
terested in this as missionary enter-  
prise? Phone (Sydney exchange),  
709-2215.

### SOUTH SYDNEY WOMEN'S HOSPITAL, Gilpin Street, CAMPERDOWN.

VACANCIES exist for  
ASSISTANTS-IN-NURSING.

Apply in writing  
or phone 51-2861  
for appointment.

MATRON FOR GIRLS' HOME. To be  
in charge of Anglican Home for 30  
girls of school-going age, pleasant  
Adelaide suburb. Married couple con-  
sidered. Apply in writing with refer-  
ences to Miss L. Jefferies, 350 King  
William Street, Adelaide, S.A.

PART-TIME Secretary for the Church  
Record. Typing ability and knowledge  
of office routine required. Close to  
Town Hall Station. Hours 10-4 Mon-  
days to Fridays. Written applications  
giving phone No. to The Editor,  
Church Record, 511 Kent Street,  
Sydney.

### Film Review:

### THE CROSSROADS OF HISTORY

Over 30 years ago the Ansvar  
Insurance Company was  
launched in Sweden and is now  
established throughout Scandina-  
via and the United Kingdom.

Since 1961 it has been operat-  
ing in Australia. It conducts all  
types of insurance but restricts  
its business to total abstainers.

Why did the Ansvar Com-  
pany make this 31 minute, 16  
mm film to portray in beautiful  
colour some of the main inci-  
dents in the Old Testament?

They did it because of the close  
link which exists between Ansvar  
and the Churches and because  
the company desires to help  
the Churches in their teach-  
ing ministry. This impressive  
film is intended for a congrega-  
tion which has already been well  
instructed in the Old Testament.

Anyone who knows in some  
detail the history of Abraham,  
Isaac and Jacob and of the  
period of the Egyptian bondage;  
anyone who knows the history  
of Israel's decline after Solomon  
and of the Assyrian and Baby-  
lonian invasions will be thrilled  
and further instructed by what  
he sees in this film.

There are sequences of the  
Dead Sea area which I have never  
seen on the screen before and  
the awe-inspiring panorama of  
the wilderness through which  
Moses led his people is magni-  
ficently portrayed.

"Crossroads of History" was  
filmed in Lebanon, Jordan, Syria,  
Israel and Iraq. It gives us an  
archaeologist's view of Ur of  
the Chaldees and we see the  
evidence of its destruction by a  
tremendous flood about 6,000  
years ago.

The scenes of ancient Egypt  
are particularly good. Excavated  
from layer upon layer of Cana-  
nite history, we view the crum-  
bled walls of ancient Jericho.  
We are reminded of the cities  
of Samaria, Hebron and Old  
Jerusalem.

The film rolls back the en-  
gulfing avalanche of the desert  
sand to reveal the remains of  
the world of the Old Testament.

Mr John Edwards of Ansvar  
is the man to contact if you  
wish to screen the film in your  
church. The address is 3rd Floor,  
Wesley Centre, 210 Pitt Street,  
Sydney. Telephone 61-6472.

—B. G. JUDD.

A rector was taken aback  
recently when a young English  
lad asked if he could help as  
a server. He replied that they  
did not use servers at St. David's  
and suggested other areas of ser-  
vice. The lad was adamant.  
"Had you not realised," he asked,  
"that servers take the drudgery  
out of being a priest?"

It was from outside that the  
Presence came and linked them  
anew with the Living Christ.  
The Christian life is a super-  
natural life that finds its strength  
not in things around, but in the  
world of spiritual reality beyond  
ourselves, and translates that into  
action in the world in which we  
live.

**BLUE MOUNTAINS CHURCH OF ENGLAND  
GRAMMAR SCHOOL**  
DAY AND BOARDING SCHOOL  
PRIMARY AND SECONDARY COURSE  
For Prospectus, apply Headmaster  
Rev. A. T. Pitt-Owen, B.A. . . . Wentworth Falls 112

**ABBOTTSLEIGH . . . . . WAHROONGA**  
CHURCH OF ENGLAND DAY AND BOARDING SCHOOL  
FOR GIRLS  
Pupils prepared for all Public Examinations.  
For Prospectus apply to the Headmistress:  
Miss H. E. Archdale, M.B.E., B.A., LL.M.  
Sydney.

## REFLECTIONS

• From Page 4

### WIND AND FIRE

To those to whom He first  
came, it seemed as though a great  
wind was rushing past filling the  
whole house where they were sit-  
ting, and as if a great stream  
of fire came down, parting into  
tongues and lighting upon each  
of them.

In the Old Testament wind and  
fire had often been symbols of  
the presence of God, and to Eli-  
jah (I Kings XIX.12) they were  
the precursors of the still, small  
voice.

Can we not see in the symbol-  
ism of the wind filling the whole  
house, that the Holy Spirit came  
first to the whole Church to fill  
it with His presence and power.

And in the flames of fire alight-  
ing upon each, that He comes to  
dwell in each member of His  
Church to illuminate them and  
to kindle in them the fire of His  
love?

### THE NEW POWER

However, the essential fact that  
these symbols were meant to con-  
vey was that the little company  
suddenly became conscious that  
a new power had come into their  
lives; their call to active service  
came with the gift of the Holy  
Spirit.

We can see at least three  
things that the gift brought to  
them—first, courage. Only a few  
weeks before they had fled at  
the moment of danger.

Now they faced the crowds  
fearlessly, carrying the war (as  
it were) into the enemy's camp.  
They knew that a power had  
come into their lives—"That all  
their adversaries could neither  
gainsay nor resist." (St. Luke  
XXI.15).

Secondly, wisdom. They had  
been foolish and slow of heart  
to believe all that the Prophets  
had spoken, but now they saw  
Jesus Christ had fulfilled the  
Scriptures in His death and Re-  
surrection. The familiar words  
now glowed with a new meaning  
as the Holy Spirit took on the  
things of Christ and revealed  
them unto them.

Thirdly, love. Their resent-  
ment at the death of their Mas-  
ter gave place to a great desire  
to win to His cause the multi-  
tudes who had gathered in the  
city where He had been slain.  
The Holy Spirit stirred in them  
the energy of service.

### GIFT FROM ABOVE

The fact that it was not a  
natural development but a gift  
from above, was shown by the  
fact that it did not gradually  
change the character of the dis-  
ciples, but transformed them in  
a moment.

It was from outside that the  
Presence came and linked them  
anew with the Living Christ.

The Christian life is a super-  
natural life that finds its strength  
not in things around, but in the  
world of spiritual reality beyond  
ourselves, and translates that into  
action in the world in which we  
live.

## Books

LOVE ALMIGHTY AND ILLS UNLIMIT-  
ED, by Austin Farrer. Fontana Paper-  
back, 1966. 190 pp. 75c.

The writer of this paperback  
reprint of a book first published  
in 1962 is one of the foremost  
English theologians of our time.  
He is at present Warden of  
Keble College, Oxford.

In this book, he surveys the  
perplexities and disorders of the  
world today, and seeks to discern  
the controlling hand of God, and  
His Divine purpose, in the  
dilemmas and frustrations which  
are a mark of the age.

The result of all this is a first-  
class book, from the intellectual  
point of view; it is not an easy  
book to assimilate, but for those  
who are prepared to think it  
through with the author, it is a  
book which will repay careful  
reading.

—B.R.H.

PLAIN TALK ON LUKE, by M. G.  
Gutzke. Zondervan, Grand Rapids,  
U.S.A., 1966. Pp. 180. \$3.95 (U.S.).

This is a fourth in Dr  
Gutzke's "Plain Talk" series. The  
author is on the staff of Colum-  
bia Theological Seminary, Deca-  
ter, Georgia, where Dr Stuart  
Babbage is at present serving.

It is a readable, popular ex-  
position of the main themes in  
St. Luke's gospel, going through  
the book systematically. Two of  
his best chapters are those on  
the Virgin Birth and the Mir-  
acles. The chapter on the Reality  
of Demons is disappointing.  
Here, illustration and anecdote  
heavily outweigh exposition.

A good resource book for  
teaching and expository mater-  
ial.

—R.M.

THE MAN WHO CHANGED THE  
WORLD, by Herbert Lockyer. Zondervan,  
Grand Rapids, U.S.A., 1966.  
Vol. 1, pp. 418. Vol. II, pp. 441.  
\$9.95 (set).

Dr Lockyer is an evangelical  
preacher and Bible expositor  
with a fine reputation in two  
continents. These two impressive  
volumes must have involved pro-  
digious labours for a man who  
is now over 80.

It sets out to be "a compre-  
hensive analysis and survey of  
the influence of Christ and the  
Christian ethic traced from the  
first century through the twen-  
tieth." It fails because it is far  
too ambitious. In its endeavour  
to be a comprehensive survey,

### WOOD COFFILL FUNERALS

— Phones —  
Metropolitan (All  
Branches) 80-0396  
Katoomba — Katoomba 41

### Scots Church

Margaret Street, Sydney.  
20th May, 7.30 p.m. "LOVE  
OUTPOURED." O.M.F. film  
of Philippines.

HEAR  
Rev. Dr KLAS RUNIA,  
Th.D.

Subject: "Ecumenism and  
the Evangelical."  
(A Westminster rally, 57-2415)

it plods on doggedly, leaving  
nobody out.

Enrico Caruso rates a mention  
and the names of the Queen's  
last three children are listed in  
full. Robert E. Speer is rated as  
the missionary statesman of the  
20th century. John R. Mott is  
given a lower station. The sheer  
weight of biographical material  
is burdensome.

In its desire to pile up infor-  
mation for the reader, as might be  
expected, The author sums up  
every situation and seems fear-  
ful of letting the reader draw a  
single conclusion of his own.

As might be expected, it is a  
veritable mine of historical and  
biographical information and for  
this reason alone, it could prove  
a most useful set in many a  
library.

Should you be in doubt about  
the antecedents of Black Magic,  
President Nasser, Ecumenism, T.  
S. Eliot, C. S. Lewis, Paul Tillich,  
Abraham Lincoln or even Presi-  
dent Johnson, this imposing  
work will bring you up-to-date.

At the end one feels that the  
author has lost sight of "The  
Man who Changed the World"  
and that he has given us instead  
a compendium of history and  
biography, both religious and  
secular.

—R.M.

HYMN WRITERS OF THE CHRISTIAN  
CHURCH, by Mildred C. Whittemore.  
Hodder and Stoughton 65 pp. Price  
3/6 U.K.

One hundred and eighty hymn  
writers are biographed and  
photographed in 60 pages. The  
detail is mostly reliable, though  
historical perspective slips at  
times.

No attempt is made to evalu-  
ate each writer's contribution to  
hymnody. Nevertheless the book  
provides information about some  
popular hymn writers of whom  
little else might be known.

## ALL-OUT EFFORT IN SCHOOLS

Increasing numbers of pupils  
in Public Schools within the Dio-  
cese of Sydney have continued  
to place a stress on the Church  
in its work of Special Religious  
Instruction.

The Board's Four Stage Train-  
ing Course leading to the award  
of a Religious Instruction Teach-  
ers' Certificate has been  
revised.

The staffing position of Scrip-  
ture classes has shown improve-  
ment especially in Infants and  
Primary Schools. This is mainly  
due to the Special Secondary  
School's Assessment.

By this means the Diocesan  
Board of Education has given  
introductory training to over  
1,200 lay teachers (of whom an  
estimated 700 are teaching this  
year).

In addition it has provided  
Lesson Notes and other materi-  
als in four grades, conducted  
workshops to prepare for forth-  
coming lessons, and increased its  
assistance to lay teachers.

Following recommendations  
made by the Sydney Synod in  
1966, the Board of Education has  
given priority to recruiting and  
training lay teachers, while re-  
ducing its direct assistance in  
teaching in Secondary Schools.

By this means it is hoped to  
realise a goal to train another  
800 lay teachers by 1968, bring-  
ing the number of teachers avail-  
able for this work (including  
clergy and deaconesses) to  
2,000.

The Board's staff has been in-  
volved in deputation directed to-  
wards recruitment, and as-  
sistance has been given to lay  
teachers seeking advice about  
their work.

## HE ASCENDED INTO HEAVEN

THE Director of Christian Education of the diocese of Armidale, the Rev.  
John C. Chapman, brings home to us that the Ascension is the seal  
to the finished work of Christ upon the cross. He sets out from the scrip-  
tures the work of the ascended Lord, finding its perfect fulfilment in His  
second coming.

The resurrection of Our  
Lord and His ascension are  
seen in the New Testament  
to be one continuous move-  
ment (Eph. 1:20, etc.).

This exaltation of Christ is  
the inevitable result of the ef-  
fectiveness of His death on the  
cross. The penalty for man's sin  
is death (Rom. 6:23). Our Lord  
takes that punishment upon Him-  
self (I Peter 2:24), and the in-  
evitable result is that He must rise  
from the dead. Death is the  
result of sin. The result of sin's  
power being broken in resurrec-  
tion. Now in rising from the  
dead Jesus shows that at the  
cross the power of Satan was  
shattered. He has overcome all  
His enemies and is Lord of ALL.  
The ascension is the inevitable  
result of the "last enemy" having  
been destroyed.

THE RESTORATION OF THE  
KINGDOM  
It is not without significance  
that St. Luke records in Acts 1  
that when the risen Lord ap-  
peared to the disciples He spoke  
with them the "things concern-  
ing the kingdom of God—the  
gospel." One senses the im-  
pact of the disciple, who saw  
the kingdom in terms only of its  
outward appearances and like  
the woman at the well who saw  
nothing beyond the material, he en-  
quires "Lord will you at this  
time restore the kingdom to  
Israel?" Perhaps he harkened  
back to the "good old days" when  
men could see the might and  
power of Israel. Perhaps he still  
harboured some thoughts of his  
own authority of political power  
in the new kingdom (Mark 10:35,  
Luke 22:24). Perhaps he even

thought that if only the world  
could see how strong Israel was,  
then all men would be attracted  
to the Lord (a not altogether un-  
common fallacy of our own  
time). However, he was to learn  
that the kingdom was in the  
hearts of men who gave  
obedience to the Lord. Men  
would be influenced by the Holy  
Spirit. The job of the disciple  
was to be a witness. Witnessing  
would be the result of the com-  
ing of the Spirit and our Lord's  
leaving them would bring this  
to pass.

Instead of political power they  
would receive the far greater  
power of the Holy Spirit. As  
Christ had been anointed at His  
baptism so they were to be  
anointed to carry on His work.  
They were to see God take the  
weak and foolish things of this  
world and confound the wise.

It would not be by might or  
by the power of men but by the  
Spirit of God that men would  
respond to the preaching of the  
kingdom. When the risen Lord  
had made this sufficiently plain  
to them He ascended to the  
"right hand of the Majesty on  
high."

As we consider the Ascension  
we do well to remember that our  
commission from the Lord re-  
mains as theirs was—as Israel's  
ever was—"to be a light to light-  
en the Gentiles." "All authority  
in heaven and earth are given  
to me. Go, therefore, and make  
disciples of all nations." (Matt.  
28:16).

In an age of affluence with  
emphasis on property and num-  
bers of adherents we need to  
heed afresh that the dynamic of  
the kingdom is the Holy Spirit  
in the life of the witness rather  
than the outward appearance of  
the institution.

### OPEN TABLES

(New York) — No canonical  
or rubrical changes are required  
by the Episcopal Church in or-  
der to admit all baptised Chris-  
tians entitled to receive the Sacra-  
ment in their own churches to  
Holy Communion in the  
Episcopal Church (U.S.A.).

This judgment is contained in  
a report which the Joint Com-  
mission on Ecumenical Relations  
will present to the House  
of Bishops when it meets in  
Seattle in September.

"Not only on special occasions  
of ecumenical gatherings, but  
also in circumstances of individ-  
ual spiritual need," is the com-  
munion ruling said to apply.  
—E.P.S.

### Archbishop would be "well content"

In an address a few weeks ago,  
Lord Fisher of Lambeth, the  
former Archbishop of Can-  
terbury, urged the establishment  
of full communion between  
Methodists and the Church of  
England.

In a later comment he said he  
saw "no general rule requiring  
unification," and went on, "If  
in due course the Church of En-  
gland and the Church of Rome in  
this country are able to come  
into Full Communion, I shall be  
well content if they continue to  
abide in Full Communion side  
by side 'till Kingdom come'. Why  
not?"

—("English Churchmen.")

name. Ask and you shall receive  
it." Consider with what vigour  
we ought to pray. There is noth-  
ing outside of the control of  
Christ the King. There is noth-  
ing that He cannot do. Remem-  
bering this will not only release  
you from fear and cause you  
to be more urgent in prayer but  
it will strengthen you for ser-  
vice by releasing you of the ten-  
sion of worry about results.

Not only is Christ King but He  
is also our High Priest—able to  
sympathise with our weakness  
having been tempted in every  
respect as we are,



## Mainly About People

### N.S.W.

The Rev. P. W. Peters, of St. Peter's Cathedral, Armidale, N.S.W., will leave Australia with his wife and son on the Galileo at the end of July on the first stage of a journey to take up a scholarship at the Divinity School of Yale University, in the U.S.A. Mr Peters who has just graduated B.A. from the University of New England, expects to be at Yale for four years. Mr and Mrs Peters are rejoicing in the birth of a son, David John, born on April 23.

The Rev. Graham W. Hynard, Curate-in-charge of St. Thomas', Mulgoa, since 1965, has been appointed Curate-in-charge of the provisional parish of St. George's, Engadine.

The resignations have been announced of the Rev. E. P. W. Clarke, from St. Mary's, Waverley (Sydney), the Rev. A. R. B. Morrisby, from Milton, and the Rev. S. A. Turner, from St. James', Smithfield (Sydney).

The Rev. A. T. Pattison, rector of Longueville (Sydney), has accepted nomination as Rector of St. John's, Maroubra.

Head Deaconess Mary Andrews of Sydney has been given leave of absence and will attend a W.C.C. conference in Taizé, France, and a W.C.C. Division of Studies World Consultation in London, July 19-22. She will also visit mission fields in South America where former Deaconess House students are working.

The Rev. Dennis Johnson has been appointed Rector of Longueville (Sydney).

### Victoria

Dr Robin Sharwood, Warden of Trinity College, University of Melbourne, has been appointed a lay canon of St. Paul's Cathedral. He was installed on April 27.

Mr Russell Hale, Accountant to the diocese of Melbourne for over 46 years has begun long service leave and has left for an extended overseas tour.

The Rev. A. P. B. Bennie, Warden of St. Paul's College, University of Sydney, will give the Hart Memorial Lectures at Holy Trinity Cathedral, Warraratta, May 29, to June 1, on "The Sources of Christian Doctrine."

The Rev. T. C. Moyle, formerly the Canon of Christ Church Cathedral, Ballarat, has been appointed to Christ Church, Essendon.

The Rev. L. A. Banfield, recently returned from England where he was Chaplain to Youth in the Diocese of Derby, has been appointed to St. David's, East Doncaster. Mr Banfield will be inducted by the Archbishop on Tuesday, May 16.

The Rev. W. L. McSpedden, Vicar of Holy Advent, Malvern, has announced his resignation as from May 31.

The Rev. George Lazenby, T.D., Dip. Th., of London, has been appointed staff lecturer at Melbourne Bible Institute as from third term, 1967.

### Elsewhere in Australia

Mr R. T. St. John has completed 20 years as Registrar of the diocese of Brisbane.

The Rev. Arthur E. Johnson, formerly rector of Nambour (Brisbane), has been inducted to St. Andrew's Pittsworth.

Canon E. O. AURICHT, Rector of Croydon, Diocese of Adelaide, has resigned as from June 30.

Rev. K. T. CARTER, to be Assistant Curate of St. Francis', Nundah, Diocese of Brisbane.

Rev. L. E. DANDO, Rector of Campbell Town, Diocese of Tasmania, has resigned as from March 31.

Rev. D. W. REIN, formerly Assistant Priest of New Town, Diocese of Tasmania, was instituted Priest-in-charge of Bothwell, in the same diocese, on March 30.

Rev. S. TAYLOR, Rector of Mount Gambier, Diocese of Adelaide, has resigned, because of ill health.

Rev. R. J. L. WILLIAMS, Rector of Carey Park, Diocese of Bunbury, to be Rector of Cranbrook, in the same diocese as from May 1.

Rev. L. BURGESS, Vicar of St. Alban's, West Coburg, Diocese of Melbourne, to be Vicar of St. George's, Quenscliff, in the same diocese, as from April 23.

Rev. H. W. BISHOP, formerly Vicar of St. Augustine's, Mentone, diocese of Melbourne, to be Superintendent of Child Care at St. John's Home for Boys and Girls, Canterbury, in the same diocese.

Rev. E. C. SMITH, Curate of Christ Church, Berwick, diocese of Melbourne, to be Vicar of St. Bartholomew's, Ferntree Gully, in the same diocese, as from May 3.

Rev. W. H. SCATTERGOOD, formerly Vicar of Miriam Vale, Diocese of Rockhampton, was inducted as Rector of Balranald, Diocese of Riverina, on April 10.

Rev. D. H. HOORE, to be Priest-in-charge of Mulwala, Diocese of Riverina. It will be an independent parochial district in the parish of Corowa.

Canon L. G. WHENT, Rector of Cranbrook, diocese of Bunbury, has announced his retirement as from April 30.

## BLESSING AT IVANHOE MISSION

A PACKED Church was a fitting culmination to a Parish Mission conducted at St. James', Ivanhoe, Melbourne, from April 8-16th.

The missioner, the Rev. Bernard Gook, invited those who had committed their lives to Christ during the week, and on that night, to come forward and kneel at the Communion rail.

The whole congregation was profoundly moved as a large number of people from all walks of life came forward to confess their faith in Christ. Among them were professional and businessmen, tradesmen, teachers, students, elderly folk, married couples and young people.

All mission services were well attended, and several times additional seating had to be brought in. At a Ladies' Luncheon, 204 women attended, 184 young people attended a youth tea and 90 men attended a men's dinner.

On every occasion on which he spoke, Mr Gook sought to shake his listeners out of indifference and he accomplished this by a practical application of the Gospel to everyday life.

The addresses were simple, biblical, and arresting.

In addition to the regular mission services, Mr Gook addressed students at the La Trobe University and the Ivanhoe Grammar Schools. He was also greatly in demand for spiritual counselling.

The Vicar of St. James', the Rev. Jack Shilton, says that the people of the parish are profoundly grateful for this special ministry, and he believes that it has given the inspiration for a great forward spiritual movement in the parish.

People have been drawn together in prayer, and they have been given a vision of what can be accomplished for the Kingdom of God when people are confronted with the gospel of Jesus Christ.

## THE AUSTRALIAN CHURCH RECORD

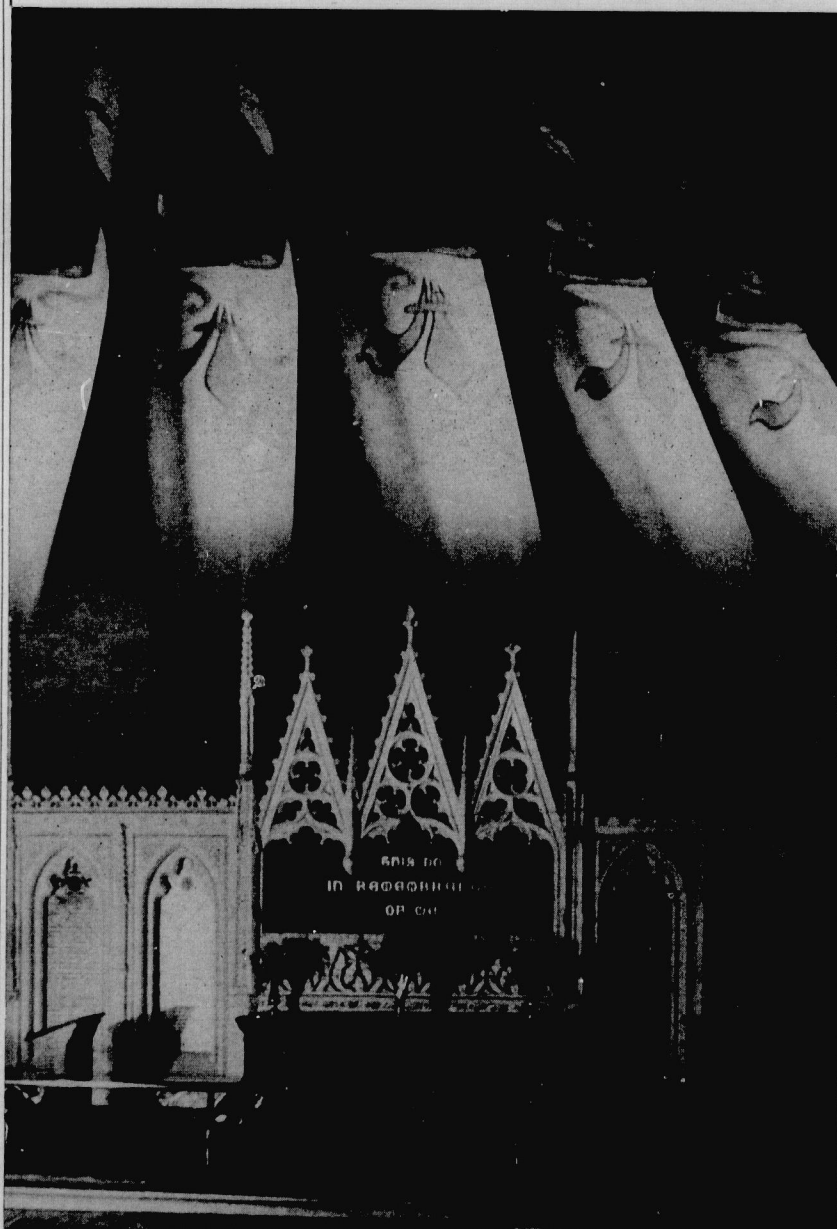
The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed  
Subscription \$2.50 per year.  
Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—  
MAY 18 : May 11  
JUNE 1 : May 25  
JUNE 15 : June 8

## 6,000 ENTER TV HYMN CONTEST

More than 6,000 entries have been received by Southern Independent Television, England, since Mr George Egan, the producer, launched his "Write a Hymn" contest. They have come from nearly every part of the world, including Canada, Sweden, New Guinea, France, Germany and India. A selection of the entries will be presented in a series of religious programs towards the end of the year.

Entries for the B.B.C.'s folk contest, "Songs of Grief and Glory," have also "staggered" the organiser, the Rev. Ray Short. Three thousand songs have been received from all over the country, making 50 miles of tape.

## UNUSUAL ASPECT OF CHURCH



• An interesting study taken in St. Philip's, Church Hill, Sydney, N.S.W.

# THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SEVENTH YEAR OF PUBLICATION

No 1388 — May 18, 1967

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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

Price 10 cents

## EVANGELICALS UNITE—KEELE 1967

"KEELE 1967 is a symbol of growth in size and, I hope, in stature of the Evangelical group within the Church of England." So the Rev. John Stott summed up the significance of the National Evangelical Anglican Congress held last month at Keele University.

From time to time the "Record" has commented on the thorough preparations which were being made in England for Keele. In the event, over 1,000 delegates representing many hundreds of parishes, attended an intensive four days were spent.

Quite a number of bishops took part, among them the Bishops of Liverpool and Southwell. The Archbishop of Canterbury was there on the opening day. Undoubtedly, the whole Church in England sat up and took notice.

Even the Church Times was mildly congratulatory. By any standard, it was a significant event in the Church's life and much more significant than many at Lambeth.

Now that over a month has passed by, a clearer assessment of the value of Keele is emerging. Some things can be said with confidence. First, it was a triumph for careful, detailed planning.

More importantly, it was apparent that Evangelicals have leaders whose mastery of their subjects will always evoke respect.

Keele forcibly demonstrated a vigorous resurgence of evangelical Christianity within the Church of England. It mobilised and then released a most significant body of lay opinion. It has probably been accurately assessed as a turning point in Evangelical affairs.

The full statement agreed by the delegates runs into something over 10,000 words. While it says nothing that Evangelicals have not said before, it does represent a wide consensus of Evangelical opinion on questions which concern the whole Church. Excerpts from the statement are given below.

### Introduction

We reaffirm our belief in the historic faith of the Church, in an age when it has come under attack from both outside and inside the Church. We also value the creeds and the 39 Articles as expressions of it. In acknowledgement of the Lordship of Jesus Christ we make this confession of faith.

### CHRIST'S PERSON

The Christian message proclaims God in Jesus Christ, incarnate, crucified, raised, ascended, reigning, and coming again. He is God's final word to man, and therefore the message concerning Him is in this respect unchangeable. We affirm that Christianity is more than a system of beliefs and a way of behaviour; essentially it is a person-to-person relationship with God in Jesus Christ. We reject attempts to drive a wedge between

"the Jesus of history" and "the Christ of faith."

### Revelation

Revelation is by word as well as by deed. God reveals Himself not only in mighty acts but also in the word which interprets those acts. We therefore receive the Bible as authoritative divine teaching, and hence conclude that to differ from the Bible is to deviate from the truth.

### Man under Sin

God made man to know, love and serve Him and his fellow men, but man rejects all these purposes and is thus in a state of rebellion and alienation. The social disarray of the human race, the psychological maladjustment of individuals, together with the whole range of human crimes and sins reflect this affront to the holy God in the human situation where man, and not God, is made supreme. We therefore reject all optimism about human nature without Christ, holding that without His grace, all men, under the influence of sin and a personal Evil Being, make evil choices.

### Atonement.

The law of God reveals Him as a righteous judge who justly condemns sin. The atonement can be fully understood only when Christ is seen as bearing the penalty of our sins in our place. This is the deepest, though not the only, significance of the divine love demonstrated in the cross. Upon this depends man's conquest of Satan and the powers of evil. Accounts which omit this element reflect an inadequate view of God's holy character and also of the greatness of God's grace and love whereby God Himself met the claims of His own justice.

### Justification

We affirm that both Christ's sacrifice for sin and also our justification from sin which is grounded on it, are finished works. Justification is God's acceptance of believers as righteous in Christ and His adoption of them into a covenant family relationship with Himself. It is received by faith as a gift and is final and irrevocable. God constantly renews His invitations and promises to Christians even when they fail Him.

### In the Local Church

The local church, the community of Christian people in one place, must manifest the Lordship of the Holy Spirit in fellowship, prayer and mutual service; in holiness of life; reverence for the scriptures and the sacraments as means through which Christ, when sought, may be found; openness to welcome others, with readiness to share both spiritual and material things to meet their needs; and

flexibility of structure, so that pastoral and evangelistic effectiveness is not impeded by out-of-date procedures. We confess our own great failures here, and call on the whole Anglican Church to pray for a fresh outpouring of the Holy Spirit to revitalise its congregational life.

### THE CHRISTIAN HOPE

Acknowledging God as the Lord of events, and history as the unfolding of His plan, we look for the promised personal return of Jesus Christ and we call on all Christian people to live in expectation of it and readiness for it. We look forward to the resurrection of the body and to the final consummation of all things in Christ and their restoration to the Father, that God may be all in all.

### The scope of Mission.

God's purpose is to make men new through the Gospel, and

through their transformed lives to bring all aspects of human life under the Lordship of Christ. Christians share in God's work of mission, by being present among non-Christians to live and to speak for Christ, and in His name to promote justice and meet human need in all its forms. Both evangelism and compassion of service belong together in the mission of God.

### Missionary Societies

We affirm that missionary societies, as autonomous voluntary agencies, are, in the present situation, the best means by which the Church of England may engage in mission to the whole world. We urge missionary societies of like evangelical conviction including the home mission societies, to seek ways of working in closer co-operation. In particular, we recommend to the Congress Committee that a suitable working party be set up to explore definite starting points. We believe that closer co-operation will help in world-wide missionary strategy.

### Mission and other faiths

We affirm the unique claims of Jesus Christ to be the only

Saviour, through whom alone men can be saved (Acts iv, 12), and deprecate the current tendency to equate all religions as ways which eventually lead to God. We welcome sympathetic dialogue with their adherents, but we reject as misleading the statement that Christ is already present in other faiths. We cannot regard those true insights which non-Christian religions contain, as constituting a way of salvation. It is scriptural to speak in this connection of the work of the Holy Spirit preparing men of other faiths for the Gospel.

### Teaching and proclamation

In many areas, even in Britain, we cannot assume any accurate knowledge of Christian teaching. We accept the responsibility to provide basic instruction for all age groups, including adults. Alongside other methods of communication, we continue to regard preaching as indispensable.

### Literature

We recognise the urgent need for Christian reading matter, particularly among the younger

• Continued on Page 3

## THE HOME MISSION SOCIETY FESTIVAL



A crowded Sydney Town Hall on Friday, May 5, heard the Archbishop of Sydney announce that the Home Mission Society budget had been met. The expenditure from the general funds of the society had totalled \$139,458 and there had been a small surplus of \$208 for the year. This was a cause of thanksgiving to God.

The Minister for Child Welfare and Social Welfare, the Honourable A. D. Bridges, expressed appreciation for what the churches were doing in the field of social welfare. He added that there was an enormous field of

endeavour for both the State and the voluntary organisations.

In the concluding address, the Dean of Sydney, the Very Reverend Dr A. W. Morton, referred to the importance of personal concern for those in need.

The general secretary of the Home Mission Society, the Reverend Neville Keen, appealed for two Christian nurses to offer for service with the Chesalon Parish Nursing Service. The two who had been working in the Summer Hill and inner city areas had resigned and had not yet been replaced. Temporary help was

allowing urgent cases to be attended to, but unless two permanent appointments were made many aged sick patients would be denied the attention they needed. Inquiries by nurses would be welcomed by Sister Symons at 71-4990 (Sydney).

• PHOTO: Left to right Bishop F. O. Hulme-Moir, Bishop H. S. Begbie, the Reverend Neville Keen, Dr A. Morton, Archbishop M. L. Loane and the Honourable A. D. Bridges, Minister for Child Welfare. (Church Photography Australia.)

Is your church displaying an A.C.R. poster?

—available on request