

THE DAY OF THE CROSS IN JERUSALEM

Continued From Page 1

is usually approached through the famous St. Stephen's Gate. The original pavement of the fortress now lies many feet beneath the narrow roadway which marks the route of the Via Dolorosa or Way of Sorrows.

During my visit to Jerusalem I went to the building which is in the care of the Sisters of Zion. With other members of our party we descended several flights of steps until we were standing on the actual pavement of the Antonia Fortress.

As St John tells us in Chapter 19 of his gospel, "When Pilate heard those words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement. There they were, these huge, smooth stones, which were grooved to prevent horses from slipping and there were fairly deep gutters to carry away the rain."

Some of the stones had markings made by the soldiers for their games. Matthew tells us in his gospel "When the soldiers had plaited a crown of thorns they put it upon His head and put a reed in His right hand and they bowed the knee before Him and mocked Him saying 'Hail, King of the Jews!'"

We all stood in silent meditation as we looked upon one of the most impressive places in the Holy Land. There is sound warrant for identifying this place with the scene of Christ's suffering at the hands of the rough soldiers who made sport of the Son of God.

THE DILEMMA

The Gospel narratives describe Pilate's unsuccessful efforts to evade the issue of giving a just verdict concerning Jesus.

Pilate knew the evil motives which prompted the leaders of the Jewish Church to seek the death of Christ. He said quite plainly that Christ was innocent of anything which could justify Rome's displeasure. He tried to get rid of the matter by referring it to Herod Antipas who also happened to be staying in Jerusalem at that time. He tried to get the mob to accept Jesus as the Passover Prisoner whom the Governor released as an annual gesture of goodwill.

He tried every dodge and stratagem but all to no avail. What had begun as a simple open-and-shut case was assuming alarming proportions. The situation was getting beyond the Governor's control.

In mounting alarm and almost in desperation Pilate asks the question, the personal implications of which preachers have reiterated down the centuries, "What shall I do, then, with Jesus who is called Christ?"

The crowd, egged on by the chief priests, had no doubt about their answer to Pilate's question. "Let him be crucified!" they shouted.

Still the obstinate Pilate seemed to hesitate. The stubborn Governor was giving Caiaphas and his henchmen some anxious moments. It was still not quite certain that he would give in to their pressure.

At this point the Jews launched their most telling shaft: "If you let this man go, you are not the Emperor's friend: whoever makes himself a king speaks against Caesar."

This was too much. Pilate's self-interest was involved and he could not stand against that kind of blackmail. His resistance crumbled completely. "Take him, he said, and crucify him; I find no fault in him."

They took Jesus and led him away. And he, bearing his cross, went forth unto a place called the place of a skull which is called Golgotha and there they crucified him."

MODERN PROCESSION

Every Friday afternoon at 3 o'clock in Jerusalem a crowd of people gathers in the spacious courtyard of the Moslem college of Al-Omariyeh, which stands on the Antonia Fortress area. These people will join in the procession which follows the traditional Via Dolorosa or Way of Sorrows leading to the Church of the Holy Sepulchre. Visitors from many countries join in this procession which slowly advances through the narrow streets of the Old City.

To participate in the procession was a moving experience. Most of those taking part appeared to be sincerely interested in its religious significance and were not just "doing" another tour. As we moved off, the amplified Moslem "call to prayer" from the nearby minaret mingled with the chants of the Christians. As the procession moved along the narrow streets, the average citizen of Jerusalem took little notice of it as he went about his own affairs.

There was the Jordanian policeman questioning a rough-looking fellow who was loudly protesting. There were the shopkeepers busily selling their goods. The carpenter and the bootmaker scarcely looked up from their benches. Perhaps it was rather like this on that first Day of the Cross when the Son of God went forth to bear our sins in his body on the tree.

Men become so immersed in their daily pursuits that nothing can break in upon their busy self-centred activities.

The Via Dolorosa Procession ends at the Church of the Holy

Sepulchre which encloses the traditional site of Calvary and the Tomb of Joseph of Arimathea in which Christ's body was placed after its removal from the Cross.

CHRIST CRUCIFIED

Crucified between two criminals, taunted by his remorseless foes whose ferocity pursued him to the Cross itself, Jesus Christ refused to allow the hatred of his enemies to overwhelm him. "Father, forgive them," he prayed as they drove in the nails, "they know not what they are doing." If they had known, what difference would it have made to these men who crucified the Lord of Glory as part of the day's work?

Jesus commissioned the faithful John to take care of Mary, his mother. He responded to the cry of the Repentant Criminal with the answer: "today you will be with me in Paradise."

The terrible cry of desolation, "My God, why have you forsaken me?" was wrung from his lips but it was followed by the words of peace: "It is finished." "Father into thy hands I commend my spirit."

Joseph of Arimathea (a secret follower of Jesus and a member of the Sanhedrin) now summoned sufficient courage to ask Pilate for permission to take Christ's body and to lay it in his own prepared tomb and the ancient Church of the Holy Sepulchre encloses this tomb.

GOOD FRIDAY

Good Friday seems an inappropriate title for the Day of the Cross. Its events leave Caiaphas and Pilate in control. Evil on the throne, truth on the scaffold. There is nothing good about that. Most people are fascinated by the events of this day. We understand the cross-current of human emotion and character failure which it so starkly reveals.

Good Friday cannot be understood unless we see it against the background of Easter Day. Does God care about our moral striving? If He does, can He make his "caring" effective in this kind of world? These questions require convincing answers, because if the Cross on Calvary is the end of the story, Christ's personal moral victory over his enemies would have meant no more for us than an inspiring example of heroic martyrdom.

EASTER DAY answers the questions which Good Friday asks. It is as preachers of the Resurrection that the Apostles first became aware of their world mission to preach the Good News of the Gospel and that is why the Day of the Cross can be called Good Friday.

The Cross was the meeting-place between sinful men, blind, rebellious, evil and their loving Father whom Christ revealed. The Cross was the place of conflict, suffering and victory.

Death on the Cross did not overtake Jesus and trap Him unaware. He went to meet it and bore it because it was the Father's will.

RESCUE OPERATIONS

Christ crucified and risen is Good News. It is God's rescue operation saving men in the midst of their need. "God was in Christ reconciling the world to Himself." The New Testament writers insist that what Christ accomplished on the Cross does take away the guilt of sin, and that sin cannot be removed in any other way. That is why the Cross of Christ is central.

Christianity is a realistic religion and faces the fact of sin. Man prefers to think that salva-

tion comes from what he does to earn it. Christianity asserts that salvation comes from outside man namely from what Christ has done. "The gift of God is eternal life" and this gift is so costly that Christ had to die on the Cross to secure it for us.

Emil Brunner expresses the contrast between Christianity and the non-Christian religions at this point thus: "In the non-Christian religious man is spared the final humiliation of knowing that the Mediator must bear the punishment instead of man himself."

The love of God and the righteousness of God are great New Testament themes. That central cross, flanked by the two crucified criminals, shows how both the Divine righteousness and the Divine love met on Calvary.

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Mainly About People

REV. ERIC HAMPSON, a graduate of Rhodes University, South Africa, has been appointed Archdeacon of the West and rector of Mount Isa, North Queensland.

REV. GRAHAM JEFFERYS, curate of St. Michael's, Wollongong (Sydney), was married to Elizabeth, elder daughter of the REV. GORDON and MRS. GIBBER, of St. Alban's Rectory, Belmont, N.S.W., on March 9, at St. Alban's Belmont, by the Archbishop of Sydney.

RIGHT REV. NICHOLAS ALLEN, Bishop of Kuching, a see which includes Sarawak, Brunei and part of Indonesian Borneo, has resigned as from October 31. He will become Assistant Bishop of Worcester from November. He is 59. Before his consecration in 1962 he was Provincial of the Society of the Sacred Mission in Adelaide.

MR JOHN YOUNG, of Melbourne, was made a deacon in Christ Church Cathedral, Darwin, on March 24, by the Bishop of the Northern Territory.

REV. ROBERT J. DONNELLY has been appointed Senior Chaplain at the Mission to Seamen, Port Melbourne.

MR GEOFFREY EVANS was made a deacon in St. James', Dandenong (Melbourne), on March 24 by Bishop G. T. Sambell.

"CHRISTIAN MATRIMONIAL AGENTS" CONFER

(Tokyo) — "Hunting for husbands is a difficult task for Christian girls," commented an experienced matchmaker in Japan, as members of the Family Life Committee of the National Christian Council (Kyodan) conferred with "Christian matrimonial agents" from various denominations.

The committee, which is concerned with the education of young adults who want to establish Christian homes, knows the problems young people face in finding Christian partners and realises the need to make effective use of these "agents," who are mainly volunteers from among church women.

In almost every Japanese denomination, there are a few small committees for this purpose. For instance, the Kyodan has a committee in each district. In the Episcopal Church there are "Isaac and Rebecca" groups. The Evangelical Lutheran Church deals with the problem in its department of social welfare.

These committees make out a card for each client and arrange a meeting date. Yet most committees are now unable to make adequate arrangements because they have more girls than boys — the rate being as high as six to one.

"Generally speaking, Christian girls want to marry Christians, but Christian boys do not necessarily want Christian girls because they are optimistic about the possibility of their partners becoming Christians," was one observation.

EPS, Geneva.

REV. GORDON GLANVILLE MOTT, formerly rector of St. John's, Penhurst (Sydney), died in the Repatriation Hospital, Concord, on 23rd March. Two sisters are Mrs. F. Langford-Smith and Mrs. K. Langford-Smith.

REV. BARRY MAXWELL, curate of St. Paul's, Wahroonga (Sydney), has been appointed locum tenens for six months at St. Luke's, Miranda, while the rector, Rev. Russell Fowler, is overseas.

REV. W. R. DOWELL, formerly Senior Chaplain, Missions to Seamen, has been appointed Vicar of Christ Church, Brunswick (Melbourne), from March 13.

REV. J. D. SANSOM, vicar of Holy Trinity, Kew, has been appointed vicar of St. Agnes', Black Rock (Melbourne), as from June 19, next.

REV. JOHN BILSBORROW was commissioned in St. Paul's Cathedral, Melbourne, on March 25 as Home Secretary of C.M.S. for Victoria.

THE MOST REV. HAROLD E. SEXTON, Metropolitan of the Province of British Columbia, Canada, has resigned as Metropolitan but will continue as Bishop of British Columbia, the see which he has occupied since 1935. He was ordained in 1911 by the Bishop of Ballarat and is the only Australian who is a bishop of a Canadian see.

REV. NICHOLAS STACEY, controversial rector of Woolwich, London, has resigned to become deputy director of Orfium. Last year Mr Stacey opened a licensed bar at his church in connection with his youth activities.

REV. MALCOLM MCKENZIE has been appointed Master of St. Mark's College, University of Adelaide. He has been chaplain of the College for the past four years. He is a graduate of Trinity College, Melbourne.

REV. L. R. JUPP, rector of All Souls' St. Peter's (Adelaide), has been appointed rural dean of the Eastern Suburbs in place of the REV. S. A. MAINSTONE, who has resigned.

REV. B. R. JONES, rector of St. Bede's, Semaphore (Adelaide), has been appointed rural dean of the Western Suburbs in place of the REV. W. C. S. JOHNSON, who has resigned.

REV. ALAN G. DUTTON, of the diocese of Melbourne, has been appointed A.B.M. Secretary for the diocese of Adelaide.

REV. RON and MRS BUTLER and family sail for Paraguay, South America, for the South American Missionary Society on May 29.

MR KEVIN BEWLEY, the pioneer S.A.M.S. missionary from Australia, has been obliged to resign as from June on account of ill-health. He has been 12 years in Argentina.

REV. K. D. WILSON, rector of Bombala (Canberra-Goulburn), has been appointed rector of Juncie from April 1.

REV. ROBIN FOWLER, formerly of New Guinea, and who has been a student at A.N.U., has been appointed curate of St. Paul's, Manuka, Canberra.

MR and MRS HERBERT KENNETT, formerly in charge of the B.C.A. Hostel at Broken Hill, have been appointed to the Bungaribill Boys' Home, Tumbarumba (Canberra-Goulburn) from March 16.

The Bishop of Ballarat has appointed the following canons of Christ Church Cathedral: REV. G. A. BROWN, rector of Warrambrook; REV. D. STEWART, rector of Colac; REV. A. P. L. RUTTER, rector of Camperdown; REV. C. Y. CRACKNALL, rector of St. Peter's, Ballarat.

VENERABLE HUGH GRYVAN, rector of Mildura (St. Arnaud), was inducted to the parish to St. Arnaud on March 19.

CANON W. A. REID, rector of St. Arnaud for the past six years, has been appointed rector of Charlton (St. Arnaud).

VENERABLE JOHN BURNETT, rector of Swan Hall (St. Arnaud), has been appointed archdeacon of the Murray (formerly the archdeaconry of Mildura).

MR GEORGE B. BROWNE was made a deacon in St. Andrew's Aberfeldie, by the Bishop of St. Arnaud on March 2. He will continue studies at Ridley College.

MISS PAULINE MCCANN left Sydney on Sunday, April 1, for the island of Tanzania, where she will resume her position as Headmistress of the Girls' Secondary School. Dr. Guy and Mrs. Timmis depart for Tanzania on Tuesday April 16 to rejoin the staff at the Hombolo Leprosy Centre.

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THOUSANDS RESPOND TO CRUSADE'S CHALLENGE

MANY thousands of people responded to the Gospel invitation as the Crusades came to their climax in Perth, Adelaide and Brisbane. Eyewitnesses sent their stories to the Record of the impact of the Crusades upon the crowds who attended and they all hold high hopes for the continuing effect of the Crusades on the life of the church and the community.

Rev. Bryan F. Hall, rector of St. Alban's, Perth, W.A., said:

The predominance of young people at the Leighton Ford Crusade in Perth was notable, especially on "Youth Night," when delegations from many church schools joined others to hear a fine and relevant address to modern youth on "David and Goliath."

Despite the indifference of the Press and the cold weather, attendances were good, totalling about 60,000. Almost 2,000 people responded to the appeals, over a quarter of whom were Anglicans.

Archbishop Appleton is planning a service in the Cathedral on April 28, to which all these folk will be invited. A further follow-up program is planned

when the Rev. Lance Shilton of Adelaide will hold two teaching meetings and an evangelistic Guest Service in May. This will take place at St. Alban's, Highgate, whose rector and people have been actively involved in the Crusade throughout.

At the Archbishop's personal request, the final meeting of the Crusade was marked by a challenge to Christians to re-dedicate their lives to Christ, signifying this intention by standing in their places. The response was most encouraging.

The Leighton Ford Crusade has made a very considerable impact in Adelaide. Over 50,000 attended the Wayville Showgrounds and there were over a thousand inquirers.

Strong support was forthcoming from the Church of England

in Adelaide and at least 25 parishes were involved in some way.

It is to the credit of the Bishop of Adelaide that while he did not actively support the Crusade and was the only bishop in the four capitals concerned not to do so, he refrained from the open hostility which a few have had for the Crusades.

At the University of Adelaide, Leighton Ford was met by dozens of paper planes. But after the merriment subsided, he was given close attention. At the University of Bedford Park, there was rapt attention and he was closely questioned about political issues, particularly Vietnam.

OPPOSITION

At both universities there was strong and organised opposition by the Humanist Society but many inquirers remained behind for counselling.

At Wayville, the second highest number of inquirers have called themselves Church of England. Churches who have a follow-up program in operation will benefit greatly from the influx of new, dedicated, Christians.

From Brisbane, the rector of St. Stephen's, Coorparoo, reports particularly on the meeting on Friday, April 5, addressed by Dr Billy Graham:

The Archbishop of Brisbane gave a fine lead to the Crusade on Friday, March 28, in the Festival Hall. Attended by 6,000 it was the opportunity to introduce the associate evangelist, Dr John Wesley White, who spoke at the Exhibition Grounds from Sunday, March 31, to Thursday, April 4. Up till then about 33,500 attended with 200 inquirers coming forward.

ALBANIA ANTI-CHURCH MOVE

(United Nations, New York). — Albania has officially abrogated all laws dealing with Church-State relations in that country.

Copies of the official gazette detailing the action were made available here. It was adopted by the country's People's Assembly in Tirana.

The action is apparently aimed at delivering the coup de grace to formal religious institutions in Albania. Since churches and religious bodies no longer exist, laws covering them are deemed unnecessary.

Tirana Radio claimed last October that Albania had become "the first atheist State in the world." The broadcast dealt with confiscation of Church property by the State, ostensibly in the interests of the country's movement and its ideological purity.

EPS, Geneva.

The Archbishop's address on the Friday night was a great evangelistic appeal sufficient to warm the heart. His oratory, dramatic appeal and enthusiastic personality poured over the packed Festival Hall.

He attended the first Crusade meeting on Sunday, March 31, and was again present last night for Billy Graham's meeting. He will also be at the final meeting on Sunday April 7, to give the Benediction.

The mass media gave a wide coverage to the final service in

Brisbane on the Sunday night when there was an attendance of 65,000 and over 2,000 responded to the appeal.

In N.S.W., thousands of visitors took personal invitations to the Crusade into 950,000 homes in city and country. Landlines will take the Crusades into well over 100 country centres and special trains will bring many hundreds from as far as Melbourne. April 20 to 28 will certainly be a landmark in the history of the mother State of Australia.

NEW DAY FOR CARPENTARIA

WITH the creation of the new diocese of Northern Territory, an area separated from the diocese of Carpentaria, a new era begins for Carpentaria with the consecration of Canon Eric Hawkey as its new Bishop.

Canon Hawkey spoke about his vast and scattered diocese in a special interview with the Record when he visited Sydney just before his consecration. He will be consecrated on St. George's Day, April 23, in St. John's Cathedral, Brisbane.

He told the Record that this would be the first consecration of a Brisbane man in Brisbane's cathedral for many years. Possibly Bishop Dixon was the last and that was in the pre-war period. The consecration will be at 7.30 p.m. and that too is rather unusual.

Quetta Memorial Cathedral on Thursday Island in the Torres Strait will see an unusual enthronement, by Australian standards.

ORGANISTS?

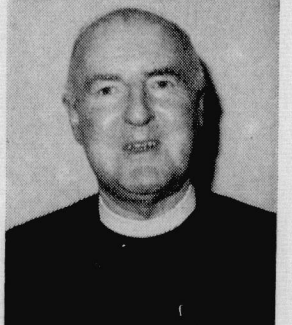
When someone asked the Bishop-elect about his Cathedral organist, he had to admit that he had neither organist nor organ. But there will be music aplenty. Torres Strait Islanders will be there in force with their

of Queensland; and the expanding work in quickly developing industrial centres like Weipa.

The diocese begins about 20 miles north of Cairns and 40 miles north of that city lies Mossman, a town of a few thousand people and the largest mainland town in the diocese.

Much of the bishop's work involves inter-island travel and the bishop-elect is a good sailor and already has visited much of the diocese while A.B.M. Secretary for Queensland. The Torres Herald has now been modified to provide him with a bunk as he travels.

Eric Hawkey is a very robust and active man in his later fifties who will bring to his work administrative gifts and also a deep devotion to Christ and a clear understanding of the vital spiritual role of the church in a rapidly developing part of Australia. Readers will be interested to know that the Torres Islanders are full Australian citizens with voting rights.



● Canon Eric Hawkey in the Record office prior to his consecration.

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YOUR DECISION

—by Donald Howard

FIRST of four specially-written articles to help those who went forward during the recent *Crusades in Perth, Adelaide, Brisbane and Sydney*. The writer of this article is the Minister of St. Peter's, Burwood East, N.S.W.

So you made a decision at the crusade?

What a wonderful truth to realise that God actually picked you out for Himself as His own (cf. Eph. 1:4).

"But hold on," you say, "I chose Him."

Of course you did, but only because He chose you first (1 John 4:19).

Let's start with the old you—wherever you were. Perhaps you regarded religion for the birds, you might even have been "religious," but whatever your state, you had missed the bus. You had never known that Christ died to save you; that as King He claimed your obedience.

The Bible says that in those days you were "dead in your trespasses and sins... by nature a child of wrath" (Eph. 2:1).

Now that's pretty strong language. Putting it bluntly, Paul (who wrote a lot of the New Testament) is putting the "old you" in the category of a spiritual corpse—without life, health or strength—spiritually a dead loss (Rom. 8:8).

In other words, you were incapable of self-help, like countless others at this very moment: powerless to help yourself (Rom. 5:5).

REGENERATION

Here is where the miracle occurred. God in His mercy and love, "even when we were dead through our trespasses, made us alive together with Christ" (Eph. 2:4,5).

God Himself took the initiative and breathed life into you (John 3:8; 1:13). It might have been a long process of which you were largely unaware, it might have happened in an instant, but however and whenever it was, it was wholly of God. "No man can come unto me," said Jesus, "unless the Father who sent me draws him" (John 6:44).

Prompted by love and with-

out anything commendable in yourself (Titus 3:5), God chose to implant a principle of new life within you, an act which we call regeneration. As a result, there came a change in your life—you began to think and act differently—your life was moving in a Godward direction.

Maybe you are aware of this, but can't fathom how it all came about. Suffice to know that through the preaching of God's Word (Ro. 10:17) God in His love applied that Word to your heart and you turned to Him (1 Cor. 1:21-24; Acts 16:14f.).

The main thing to realise is that God called and regenerated you—it was His work. You were as helpless to co-operate in that work as you are in the work of Calvary (1 Cor. 4:7; Phil. 1:6).

As a hymn which you might have already heard says:

He called me long before I heard,

Before my sinful heart was stirred;

But when I took Him at His word,

Forgiven He lifted me.

This leads us to what we call your conversion.

Side by side with God's sovereignty (His absolute, unquestionable and unchallengeable right and power to do as seems good in His sight), there is the fact that man is a responsible agent who must one day answer for his actions before the judgement seat of Christ.

Conversion is the name for the change in your life when by a conscious act you turned away from your old life and turned to God. You saw yourself as a sinner without hope in this life or the next—separated from God by your sin. Like the prodigal son, you said, "I will return, and go to my father"—and like him you left the old life and went home.

Conversion is a supernatural work of God by which the sin-

ner passes from one conscious direction to another, with a clear distaste for the former life. It is supernatural because God is the author. "Bring me back," said Ephraim (Jer. 31:18). "That I may be restored, for thou art the Lord my God."

In conversion a man becomes conscious that he deserves to be condemned. This leads to confident trust in Christ for salvation, and the converted man awakens to the joyous assurance that all his sins are pardoned for Christ's sake (2 Cor. 5:21; cf. Article XI).

Conversion, we see, is made up of a negative aspect—the turning from sin (which we call repentance), and the turning to Christ (which we call faith). The two are but different aspects of the same turning and cannot be separated.

REPENTANCE

Repentance, the turning away from sin, really means a change of mind—of attitude—not only for what we have done, but for what we are (Ro.3:23; Is. 64:6).

It is a deliberate act involving our mind, our feelings and our will. In other words, it is intellectual (Ro. 3:20); emotional (Ps. 51:2, 10, 14) and volitional (Ps. 51:5, 7, 10; Jer. 25:5).

Such a change may be dramatically sudden or prolonged, but it issues in faith and we experience forgiveness through trust in God's dearly beloved son (1 John 1:7-10).

What is faith? It is a leaning upon, a trusting of oneself to another. Faith in itself will not save, but faith in Christ does. The converted man is one who has committed himself completely to Christ and His promises in absolute surrender and devotion.

Faith is spoken of as a looking to Jesus (John 13:14, 15, compare Numb. 21:9); a hungering and thirsting, an eating and drinking (Matt. 5:6; John 6:50-58; 4:14), a coming to Christ and receiving Him (John 5:40; 7:37; 6:44, 65; 1:12).

But at no time is faith our work. "Faith," says Billy Graham, "is simply the channel through which God's grace to us is received." It is the instrument through which we are saved.

JUSTIFICATION

Faith justifies and saves only because it lays hold on Jesus Christ. When we are justified (a Court room term equivalent to "not guilty") our standing before God is settled for eternity in a permanent, final transaction.

Our comfort comes from knowing that the whole righteousness (being right with God)

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EDITORIAL

EVANGELICALS IN 1968

1968 has ushered in a great new era of opportunity for evangelicals in the Church of England in Australia. The spiritual impact which we make upon our country depends on the quality of the leadership we give in the next year or two. It depends too, on what we see as our vital contribution to the swiftly changing life of our church and the religious life of our nation.

The remarkable leadership of Archbishop Mowll from 1933 to 1958 gave new impetus to the tired evangelicals of an earlier generation who were dismayed by a nationwide slackening of evangelical fibre. His capacity for friendship, his missionary statesmanship and his total commitment to the gospel, wrought many changes in the national scene. By the sheer weight of his own example and later, of his primate leadership, evangelicals emerged from a period of isolation and defeat to become highly significant in the Australian church.

A new and confident spirit emerged. Under T. C. Hammond, Moore College became the dominant force in theological training and began to attract men of great gifts and scholarship. Under Stuart Babbage, attracted to Australia by Mowll but turned down by St. Paul's College in Sydney as a prospective Warden, Ridley College was caught up in the general evangelical advance. Ridley also attracted men of outstanding gifts and today occupies a highly significant place in the life of the church in Victoria and beyond.

We cannot underestimate the importance of evangelical leadership in our two largest theological colleges. They could never occupy the positions they do if it were not for the fact that evangelicals in Australia also came to accept the need for real scholarship. It can never be said today, as it was said in the thirties, that we lack real scholars. It is more true of others today.

The impetus to scholarship came from the spade work of the Inter-Varsity Fellowship of Evangelical Unions in Australian universities. Again, this was due to the leadership of Mowll and Hammond.

Since Howard Guinness founded the Australian I.V.F. in the twenties, our universities have poured out into the life of the community large numbers of professional men who were seized by the importance of working out the claims of Christ in their professions. Today they are witnessing in the top echelons of all the professions and the universities.

The Graham Crusades of 1959 demonstrated to a faltering church which doubted the power of the evangel, that evangelism is still the spearhead of the church's warfare and that the old-fashioned gospel, faithfully preached according to the Scriptures, is still the power of God at work saving men and changing their lives. Larger numbers than ever before offered for the ministry and for the mission field.

Many who doubted the force of modern evangelism were won over because of the influence of the Crusades on the continuing life of the church. Evidence for this is seen in the larger and warmer support for the 1968 Crusades. The testimony of men like the Primate and Frank Coaldrake cannot be ignored, except by the most intransigent. Today the Crusades come at a time when we are pre-occupied by ecumenical concern, schemes for re-union, Prayer Book revision, falling off of missionary giving, decline in candidates for the ministry.

Whether or not we are able to capitalise on the new vigour which Crusade converts will bring to our churches depends primarily on our attitude to the preaching of the gospel and what priority we give it. Amidst all these current concerns, evangelicals must be prepared to give preaching for decision first place. This is the place it held in the New Testament and we cannot afford to give it less.

In doing this, our true ecumenicity will be tested as we work with all men of all denominations who share the same love of the gospel. Our deep convictions about the Gospel will guide us as we examine reunion plans. Our attitude to Prayer Book revision will be guided by the same love of Bible truth plus the desire to communicate such truth through forms of worship understood by and shared with all men.

If we feel an utter dependence of God's sovereign grace, we will have a burning desire to proclaim this grace in every possible way. In the dying love of Christ lies the heart of the gospel. It is giving this gospel chief priority that makes us evangelicals. As long as we are faithful to it, God will bless every part of our work and witness. The evangelical who is prepared to temporise about the gospel and its priorities, has no claim on this great, historic name.

ATOMIC ENERGY AND CHRISTIAN FELLOWSHIP

—by The Editor

IT is not every day that you get the chance to look over an atomic energy plant. Australia has only one, that at Lucas Heights, N.S.W.

When I was invited to give a lunch hour talk to the Atomic Energy Commission Christian Fellowship one recent Friday, I felt that it would make the return trip of some 80 miles from the city even more worthwhile if I could be shown over the plant. This was readily agreed to.

A dozen or so men ate their lunch in a lecture theatre while I spoke to them about a special area of Christian witness, using my Bible and some charts. Being men with trained and inquiring minds, they asked lots of penetrating questions. Before they all went back to their respective

areas of the plant, I had time to get a photo of three of them. They were Jim Cook, in charge of the Total Body Monitoring section, an Englishman who had previously worked at the Harwell plant in England; Tim Warren of the Health Physics section and secretary of the Christian Fellowship; and John Stokes of the Works and Operations section who took me round the plant.

I saw but a part of the extensive plant, for it is as large as some townships: with its own roads and facilities. It lies in high, isolated scrub country on

the Hawkesbury sandstone some miles from Heathcote in the coastal Illawarra region. Inside the plant, you forget the isolation but you are always mindful of tight security and safety regulations. Special shoes and outer garments, washing of hands and the wearing of a small instrument to measure radio-activity picked up by me en route, were some of the essentials. Photographs were forbidden inside the plant.

You are always aware of the ever-present danger from exposure to radio-activity and there are warning signs in very many areas. Nevertheless, the plant has an excellent safety record and its own medical unit attends to few things more serious than the cuts and abrasions experienced in any large plant.

The Australian Atomic Energy Commission is solely engaged in work concerning the peaceful uses of atomic energy and its major efforts are in the fields of research and production. Its work in cancer research is well-known and it produces cobalt 60 which is becoming widely used in medicine. It also produces radio-isotopes which are used in medicine, agriculture and industry.

Lucas Heights has two atomic reactors and the Hifor reactor is the larger and can be seen from any position in the plant and from the public roads. To enter it is quite an experience.

First the special shoes and coat and then through an airlock for the pressure inside is lower than the atmosphere. In the event of accidents inside the reactor, air will come in, not out to carry radio-activity into the atmosphere. The reactor is housed in a circular steel building, 70 feet high and 70 feet in diameter.

YOUR DECISION

• From Page 2

which we require comes from outside ourselves. We do not bring it into being. We are justified, we are pardoned completely on the basis of the Lord Jesus Christ and what He has done for us in His perfect life and death.

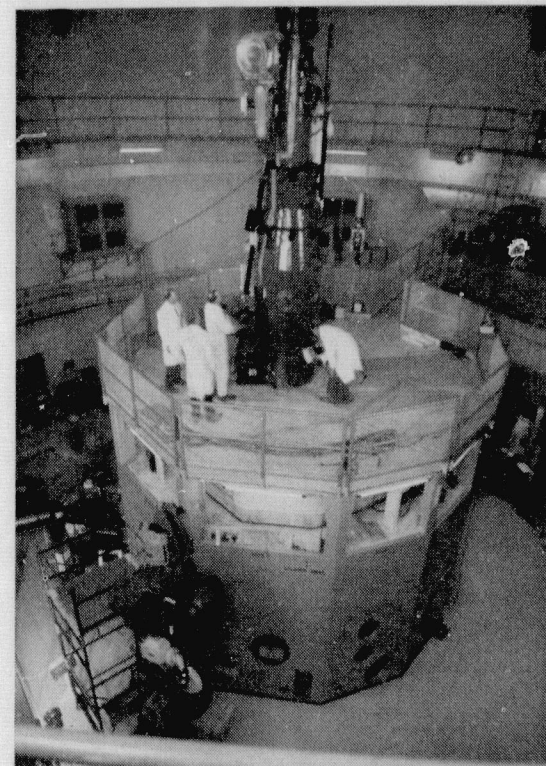
Hebrew 11:6 tells us it is impossible to please God without faith. We need to ask God continually for this gift, that our faith might grow stronger.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

For you and for me He prayed on the tree: The prayer is accepted, the sinner is free. That sinner am I, Who on Jesus rely, And come for the pardon God will not deny.

My pardon I claim: For a sinner I am, A sinner believing in Jesus's name.

He purchased the grace Which now I embrace: O Father, Thou know'st He hath died in my place.



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MASONRY BAN TO LIFT

A rule threatening excommunication for Roman Catholics who become Freemasons is expected to be abandoned in the near future.

Vatican sources have this week revealed that, when a new code of canon law now being drawn up is completed, the Roman Catholic Church's position on Masonry is likely to be modified.

Under the present code of canon law, adopted in 1918, provision is made for the automatic excommunication of Roman Catholics "who enrol in the Masonic sect or in secret societies conspiring against the Church or the legitimate authorities."



• After the Christian Fellowship meeting at the Atomic Energy Commission's plant, Lucas Heights. From left: Jim Cook, Tim Warren and John Stokes.

Once inside the reactor building, the heavily shielded reactor which measures 364 feet high and 22 feet across takes up most of the space. The core of the reactor consists of the fuel elements which contain 6.6lb of uranium 235 and these are surrounded by 10 tons of heavy water.

A thick shield, over six feet thick, of lead, graphite, special concrete and finally steel retains heat and inhibits radio-activity to a safe level. Standing alongside the reactor you feel no heat and hear no noise. Nevertheless, it may be operating at a thermal power of 11,000 kilowatts. The reactor cost \$2,900,000 to build and was completed in 1960.

It is comforting to realise that this tremendous power is being harnessed for the benefit of mankind, not for his destruction. It is also good to know that in this establishment, as in many others throughout the length and breadth of our land, men and women meet together humbly in Christ's name and in His fellowship. In these weekly gatherings for prayer and Bible study

they seek to know His will and to find grace and strength to serve Him faithfully in their daily vocation.

MOWLL VILLAGE

The Mowll Memorial Village at Castle Hill, N.S.W., will hold its annual "Village Fair" on Saturday, May 4, 1968, from 12.30 p.m. to 4.30 p.m.

Set in lovely surroundings, Mowll Village has 420 retired people in residence and the well-stocked stalls will represent their efforts. This year the newly opened Woodberry Village at Baulkham Hills will be incorporated.

Part of the funds raised from the Fair will go toward the cost of the new extension to the nursing home which is in the process of being built and when complete will have 95 beds and part will go to help reduce the debt on the chapel.

There will be a barbecue area with hot water available. Music will be provided by the Police Military Band.

4 NEW RELIGIOUS FILMS TO BE PREMIERED

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30 min. evangelistic family film, Color. Produced by Gospel Films.

ONE CAME BACK!
35 min. color evangelistic film. Produced by Ken Anderson Films.

HEY THERE, VONDA
30 min. teenage COLOR film. A Gospel Films Production.

WELL ROUNDED SQUARE
30 min. teenage COLOR film. Produced by Ken Anderson Films.

PLUS: FOR THEIR SAKE & INHALE THE INCENSE

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ONE CAME BACK FOR THEIR SAKE
HEY THERE VONDA
WELL ROUNDED SQUARE
INHALE THE INCENSE

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Friday, 10th May, 7.45 p.m.
BRISBANE
Church of Christ, 430 Ann St. Friday, 19th April, 7.30 p.m. Friday, 26th April, 7.30 p.m.

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Willard Hall, 45 Wakefield St. Friday, 19th April, 7.45 p.m. Friday, 26th April, 7.45 p.m. Admission FREE — Offering.

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Notes and Comments

PRESIDENT JOHNSON

The modern miracle of telecommunications allowed Australians to see and hear the speech of President L. B. Johnson as he announced strong moves of the U.S. to bring the North Vietnamese to the conference table. None can doubt his courage and his sincerity.

At the same time, he announced his irrevocable decision that he would not be a candidate for the presidency at the end of this year. Health considerations may have been important, despite statements to the contrary from sources close to the President. We have the feeling that there were much more significant, personal considerations that have not yet appeared. They may become apparent in the next year or two.

President Johnson's achievements in the U.S. have been considerable but these have been obscured by the demands of the war in Vietnam which was not of his choosing. History will show that he placed the peace-loving peoples of the world in his debt.

BILLY GRAHAM

Dr Billy Graham arrived in Sydney on the same day that President Johnson made his epic announcement. Accordingly, he secured much less attention from the news media than he might have.

His presence among us is a great event and for generations to come, millions of Australians will trace their spiritual pilgrimage back to this source. The mass media were interested mainly in questioning him on his reactions to President Johnson's speech and his attitude to the Vietnam conflict. His most hostile questioner unfortunately represented a small section of our own Church whose hostility to the Graham Crusade has up to this point been veiled in silence. The Primate and many other bishops and Churchmen associated themselves with the evangelist's work in the warmest possible terms. In these Crusades we see the ecumenical spirit at its best.

We welcome God's faithful servant among us. These are great and exciting days to be alive, to work and to witness for our Lord.

CHIEF PASTOR

Recent meetings in rural deaneries in which the Archbishop of Sydney endeavoured to meet the clergy one night and a group of key lay folk another night have much to commend them.

The clergy often feel that a few words to their bishop would be helpful, but unless there is a great problem, tend to hold back rather than waste his time. Such evenings over tea in small circles are very encouraging.

The laity have also been thrilled to talk with their Archbishop in small groups. To most such a man is only seen in a big congregation on a special occasion.

To exchange greetings and thoughts, to share problems and hopes is spiritually uplifting. Pastoral care is a facet of the office of bishop which has gone into the background. The executive has been to the fore. Opportunities like these should be used to the full.

DEVALUATION

Our previous comments on the effects of devaluation on mission fields hitherto supported from the United Kingdom, are more than borne out by the statement of an East African bishop. His diocese stands to lose £5,000 sterling by exchange alone. The Diocesan Treasurer suggested that in the emergency, all diocesan schools should be abandoned and that all should accept a 10 per cent cut in wages.

These drastic proposals indicate quite clearly that many mission fields are now facing great crises in which the U.K. can no longer help. Devaluation of the pound and the recent severe Budget are economic facts which should move Christians in Australia to sacrifice as never before to give extra support to our overseas missions.

We are challenged to act now. Send your extra gifts to C.M.S. or A.B.M. now marked "To help offset devaluation." Such gifts may also be sent with "A.C.R." subscriptions and we will send them on to the missionary societies indicated by our readers.

ST. CLEMENTS DANES CEREMONY

The standard of the last squadron to operate giant Beverley transports was laid up in the R.A.F. Church of St. Clement Danes in the Strand on Sunday, March 24. The No. 34 Squadron was formed in 1916 and during the last war flew against the Japanese from Singapore and Malaya and later from India. In 1960 it returned to the Far East and played a vital part in the Indonesian confrontation, when the large Beverleys were a familiar sight throughout the airfields of Asia and Australia.

Anglican statistics

How many Anglicans are there in the world? According to statistics compiled for the forthcoming Lambeth Conference, baptised Anglicans number 47,198,230.

Figures recently released also show that there are 40,498 clergymen to minister to these persons.

The largest number of Anglicans, as would be expected, is in England—27,600,000. Australia follows next with 4,149,000 and then the United States with 3,416,100 and Canada with 2,409,100.

Wales, South Africa, Uganda and the West Indies all have over 1,000,000 Anglicans.

NO GREEKS AT UPPSALA

(Athens). — The Church of Greece has announced that its representatives will not attend the Assembly of the World Council of Churches to be held this summer in Uppsala, Sweden, according to a bulletin from Agence France Presse.

The announcement was made by His Beatitude Hieronymos, Archbishop of Athens and Primate of Greece, during a Press conference on March 13.

He stated that "the Church of Greece did not wish to go to Sweden, a country whose attitude to Greece is hostile, and where we are not even assured of our security. Another reason is the interference by the W.C.C. in the internal affairs of Greece," the Archbishop declared.

—EPS, Geneva.

Shakespeare and Bacon

Canon Thomas Bland, Vicar of Stratford-on-Avon, has turned down a request from the Francis Bacon Society, whose members wish to open the tomb of William Shakespeare in the chancel of Stratford's parish church.

They believe the tomb may contain evidence which could solve the long-standing controversy as to whether Bacon was the author of Shakespeare's plays.

Six years ago Canon Bland turned down a similar request. Now the Francis Bacon Society is considering taking the case to a consistory court.

"Time"

"Lord I have time,
I have plenty of time,
All the time that you give me,
The years of my life,
The days of my years,
The hours of my days,
They are all mine.
Mine to fill, quietly, calmly,
But to fill completely, up to the brim,
To offer them to you, that of their insipid water
You may make a rich wine such as you made one in Cana of Galilee.
I am not asking you to-night,
Lord, for the time to do this and then that,
But your grace to do conscientiously, in the time that you give me, what you want me to do."

THEY SAY

The "choir" is also a relic of the monastic church and should not be found in any modern building being planned.

—Bishop Bruce McCall of Wangaratta, Vic.

The Church is in danger of being a spectator, watching from the touchline the main arena in which the life of this world is being lived and where history is being made.

—Adrian Hastings (quoted in C.M.S. Newsletter, London).

To be a Christian is to be a servant, to be where the suffering is.

—Bishop David Gurnsey of Gippsland, Vic.

The truly wise man is he who believes the Bible against the opinions of any man. If the Bible says one thing, and any body of men says another, the wise man will decide, "This book is the word of Him who cannot lie."

—R. A. Torrey, U.S.A.

Essentially, therefore, assurance is not a feeling but a conviction—the conviction of Romans 8:39 f.

—Dr Jim Packer, Oxford.

More important than buildings is the message of the Gospel.

—Canon Basil Williams, Wollongong, N.S.W.

Among the things which the Resurrection does emphasise, one of the most obvious is the Sovereignty of God.

—Canon S. G. Stewart, Roseville, N.S.W.

The world says, "Before you marry, be sure you have some visible means of support." God says, "Be sure you have some invisible means of support."

—Leighton Ford, Perth, W.A.

The famous theologian Karl Barth once said, "The greatest thought that ever crossed my mind was 'Jesus loves me, for the Bible tells me so.'" This is the most profound truth in the world and able to be understood by everybody.

—Billy Graham, Sydney, N.S.W.

Do the votes of central councils really represent Christian unity as it appears in the New Testament? We think not. Instead we see Christian unity as appearing at its deepest and truest in the personal relationships which exist among those believers who live and worship and work together in the same community.

—Rev. Gordon Murray, Editor, "English Churchman."

The greatest contribution any citizen can make to the nation's strength at this hour in his personal faith in Jesus Christ.

—Rev. Lance Shilton, Adelaide, S.A.

Our churches in Hong Kong are not parishes in the English sense with parish boundaries, parsons' freeholds, and the kind of insulation from one another which makes co-operation difficult.

—Bishop Gilbert Baker of Hong Kong.

TAKING WOMEN IN HAND

WILLIAM Booth didn't want the devil to have the best tunes!

Should the devil be given all the nicest fashions, the tidest hair, the slenderest figures, the freshest faces, the smoothest legs, the best-kept nails and the best manners?

There's one woman who doesn't think so — Merle Saunders.

A double certificated nursing sister and wife of an Anglican parson employed by the A.B.C., Merle Saunders firmly believes that Christian women and girls should look and act their best at all times.

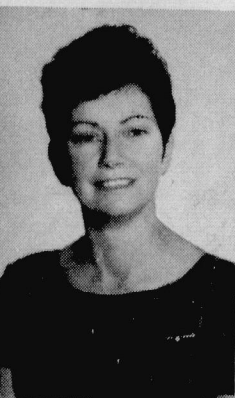
"Is it any honour to God for a Christian lass to dress in a fashion that's three years old — to look out of place?" she says.

MEANINGFUL

What help is available for a Christian girl or woman in the art of make-up, hairstyling, fingernail care, fashion knowledge, poise and general grooming? It's one thing to say that Christian girls can conform to the fashions of the hour, it's another thing to help girls to dress and act in accordance with Christian principles without looking out of place in God's world.

Several years existence on a country parson's salary has brought Merle into intimate contact with the trials and tribulations of the housewife and mother who has no time or money to give to herself and her appearance. Living for years in other people's left-overs — as a child she was one of eight so it was nothing new for her — and dressing her children likewise, Merle knows the frustration many women suffer in never being able to look or feel their best.

"It's not just a matter of knowing what to wear and when — it's also how to behave, how to speak in public, how to take part in meaningful conversation. Since the Church is run by men it's not likely that any Church will run classes for women! So using a small legacy left by her mother Merle Saunders is starting the "Eleanor School of Personal Development."



• Mrs Merle Saunders.

She plans not only to conduct classes in Sydney, but also to go to country towns for a fortnight at a time, where local women's groups will help in the organisation, making themselves a few dollars into the bargain. The course is planned to cover every aspect of beauty, care and fashion, deportment, good manners, and speech training. But doesn't every woman need a man? "If my school really gets going, I'll be starting courses for men too. So many Christian men dress shockingly, talk dreadfully, barge past their women-folk through doors, forget to open car doors for them..." — Contributed.

Baptism by dipping—1

Baptism by "dipping," by the Rev. Ward Powers. (21/3/68.) The writer does not claim to be a scholar, but is an interested reader of the Church Record.

To me the question of baptism is not how it is done, but when it is done. The amount of water used is unessential.

By and large there are two methods used by the evangelical denominations. First, accompanied by the prayers of parents and friends, the infant is sprinkled with, or "dipped" in water. Then around 13-16 years old a "confirmation" service is held. The whole of which constitutes baptism preceding conversion.

The second method is that the infant is dedicated to the Lord, accompanied by the prayers of parents and friends as above. Then on attaining responsible age, and on profession of faith, baptism may be performed as a witness that he has now become a child of God. Then we have baptism following conversion — quite irrespective of the amount of water used or the mode of application.

Henry S. B. Young, Darrivill Park, Vic.

Baptism by dipping—2

Charles de Gaulle refers to England occasionally as "perfidious Albion" but I suggest our Baptist friends may use the term even more strongly for the Church of England after the recent article on the "Immersing of Infants" at St. Stephen's Newtown.

Here was a master stroke of Anglican ingenuity. We are faced with an increasing number of nominal adherents under an amazing lack of discipline. Our problems are "Who to baptise? When to baptise? What do we require of the baptised?" Instead of answering our tender consciences on these matters, apparently it is suggested that we begin immersing children left and right to show our Anglican "Biblical" tradition.

One is reminded of the typical political stratagem when one party has something to hide. Look for a matter which is commendable and shout it to the skies; let all the world know so that if the storm breaks on the truth we shall have something to point to as likely to lessen the blast. I think this matter boasts of the same spirit.

"Amazed Rector"

Baptism by dipping—3

The article on Baptism by the Rev. Ward Powers records an interesting experience. May I respectfully suggest that he

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Letters to the Editor

does some historical research into the meaning of the word "dip" as used in the Prayer Book before writing on his interpretation of the word?

(Canon) W. K. Deasey, Carlingford, N.S.W.

Tolerate what?

Miss Forrest's "irritation" towards some "mean-minded Christians" who lack "tolerance" towards members of sects who masquerade as Christians baffles me.

The assumption that Jehovah Witnesses and Mormons are Christian denominations is erroneous. Can a person who denies not only the Trinity, but also the following truths be classified as a Christian? Jehovah Witnesses deny the deity of Christ; deny that by His death Christ paid the full price for our sin (Hebrews 10:12); deny the physical resurrection and physical return of our Lord; deny that the soul is immortal; deny that we are saved by grace through faith and can do nothing to "earn" our salvation; and deny that we can be sure of our salvation in Christ.

The statement that we tolerate them "provided that he also tolerates" us, suggests that we should only exercise this Christian grace when it is likely to be returned. Is this in accordance with Christ's teaching?

Often it is easy to tolerate a person who belongs to one of these sects, and even to love them as a person, but that does not mean, nor should it mean, that we find it easy to tolerate their first doctrines. To quote the "Record" of March 7, 1968, "A dog barks when his master is attacked. I would be a coward if I saw that God's truth is attacked and yet would remain silent, without giving any sound, John Calvin."

Surely the basis for our attitudes to other people and their doctrines should be the Word of God. Would other readers agree that St. John's words in 2 John verses 6-11 encourage "tolerance" towards false teachers?

(Mrs) Judy Walker, Gray's Point, N.S.W.

Graham and tolerance

In the process of discrediting Billy Graham, Sydney churchman, the Rev. W. G. Coughlan, was reported in "The Australian" (20/3/68) as claiming that the 1959 Crusade made for emotionalism and intolerance that Graham preached that tolerance was a sin and required his listeners to be in accord with the evangelist's every point made.

If, in fact, Graham considered himself so, one wonders why he ever bothered to convene the World Congress on Evangelism where any number of approaches to evangelism were discussed.

What about tolerance? Graham answers this very question on page 178 of his book "Peace With God," by referring to Luke 6:31 or the Golden Rule. Dr Barton Babbage, in his book "Light Beneath the Cross," on page 125 has reported a 1959 Crusade sermon where the evangelist says, "Human beings must be made to love instead of hate. They must produce tolerance instead of intolerance." For those attending the Crusades of 1959 it was evident that emotionalism was at a minimum, no more obvious than among the pomp and ceremony of much of our worship, and much less so than that recorded on the Day of Pentecost.

Some of Graham's critics, while conceding he stresses in his books and sermons the need for social action, claim he has soft-pedalled on the race question. But Anglican clergyman, John Pollock, in his biography of Graham, sets out in 10 pages the evangelist's contribution in his own way to hastening integration.

Pollock points out that long before northern churchmen were marching south, Graham had insisted on integrated Crusades, had Negro associate evangelists, was ahead of his own denomination on race and in 1956 after visiting President Eisenhower went to work among southern clergy of both races encouraging a stronger stand for integration. But Pollock says, "Just as the early apostles, refusing to 'leave the World of God and serve tables,' would not be diverted to the economic needs of widows, yet did not fail to arrange for their care, so Billy Graham has kept steadily to his primary task of bringing others to the point of new birth, yet has stimulated thousands to serve the bodily and social needs of humanity."

J. S. Goldney, Hawthorn, S.A.

Indiscriminate baptism

While all condemn indiscriminate administration, it must remain difficult in practice to decide when to "repel" an infant from baptism if one is to abide by the spirit in which the service was drawn up.

The Jews thought they were automatically children of God, but our Lord tried to point out to them that if it were only a matter of lineage then they would all recognise Him (John 8:41). But God certainly works in the context of families (Ex 20:5-6; Rom. 9:7-8), so that it would appear that in many a Christian's background there has been a succession of godly ancestors, even if remotely spaced.

The promises are to believers' descendants (Acts 2:39), but not

necessarily to their immediate descendants (and not limited to them, but available to all who call upon God). One of God's working principles then is to bless a faithful line.

The Lord knows them that are His (2 Tim. 2:19) — the problem is that we don't always know. Hence, as Bishop Ryle says (Knots Untied, ch. 7): in the administration we charitably assume the infant to be regenerated by the Holy Spirit in answer to prayer by the congregation, and give thanks for this.

Our Lord says that God reveals His mysteries unto babes (Mt. 21:16; Luke 10:21). Babes certainly received His blessing (Mk. 10:16). One was filled with the Holy spirit before birth (Luke 1:15). But as babes received the Old Covenant sign before they had faith (Gen. 17:9-14; Rom. 4:11), so they have a right to the New Covenant sign (Col. 2:11-12).

Thus if we carelessly "repel" an infant, we could be unwittingly repudiating one who has a right to Covenant baptism. (N.B. Regeneration is not controlled by the will of man — Jn. 1:13 — therefore the Roman theory of baptismal regeneration is quite distinct from the Prayer Book position).

"Paidagogos," Newtown, N.S.W.

Plea for more

I was stimulated and challenged on reading your article, on "Opportunity In Indonesia." I hope that it will be but the beginning of articles informing us of the life and opportunities in this our neighbouring nation.

We in the Australian churches have been asleep as regards our Christian responsibility to this land. Only a handful of Australian missionaries work in Indonesia compared with the numbers serving in South Asia, East Africa and New Guinea.

Your paper, sir, could stir us to a new look at this land which, under God, is now open as never before.

—Ray Barraclough, Newtown, N.S.W.

Baptist number

I write with reference to what is evidently a misprint in the article "Baptist Centenary" on page 8 of the current issue (22/2/68) of your paper, wherein it is stated that "1,800 Baptists were celebrating the centenary of the Baptist Union of N.S.W." The figure should have read "18,000," and it would be appreciated if you would make a correction in your next issue.

As a subscriber, I wish to compliment you on the high standard of the "Church Record."

(Mrs) J. Waldoock, Mosman, N.S.W.

TAB poll

"At the request of the Ryde Municipal Council the Eastwood Citizen's TAB Protest Committee recently conducted a public opinion Poll regarding the possible establishment of a TAB agency at Eastwood. This poll was conducted by one hundred laymen visiting five thousand homes in the Eastwood area on a Sunday afternoon. The ballot was supervised by the Town Clerk and the Deputy Town Clerk of Ryde Municipal Council.

The result of the poll was as follows:

In favour of a TAB agency, 724
Against a TAB agency, 2,429

The Eastwood Citizen's TAB Protest Committee is a body representing the major churches of Eastwood. The committee is mainly composed of laymen.

The result of the above poll gives the lie to the statement often made by the Totalisator Agency Board that "Agencies are needed in various areas."

Rev. Canon Allan H. Funnell, Chairman, Eastwood, N.S.W.

W.C.C. THEOLOGY ATTACKED

(Geneva) — The president of the Youth Department of the French Protestant Federation, Daniel Galland, has questioned the theological position expressed by Dr Eugene Carson Blake, WCC general secretary, in his report to the Central Committee last August.

In an open letter Mr Galland criticised particularly the concept of God's "transcendence" and Dr Blake's affirmation that rejection of a transcendent God constitutes a threat to the ecumenical movement.

By adopting such a categorical attitude, says Mr Galland, the general secretary "bars the way to all further inquiry... and if this were to be the theological line adopted by the WCC, many people in France would ask themselves: is the WCC a place where research on theological issues is still possible?"

EPS, Geneva.

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TH. C. RESULTS

THE Committee for External Studies of Moore Col-
lege, Newtown, N.S.W. announces the following
results for the Th.C. examinations in third term, 1967:

DOCTRINE III

High Distinction
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Distinction
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Hurstville.
Pass
Hamblly, D. M., Botany.

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Jones, C. G., Engadine.
Credit
Young, P. W., Middle Cove; Hall, N.,
A. Elizabeth Bay; Geddes, M. J.,
Croydon.

Pass
Mathis, V., Revesby; Smyth, C.,
Belmore; Llewellyn, J., Collaroy Plateau;
Spratt, L. A., Dee Why; Mitchell, M.,
Eltham, Vic.; Roe, J., Merrylands;
Turner, M., Panania; Keogh, J. N.,
Panania.

INDONESIAN PASTORS TRAIN

At all theological academies
and colleges in Indonesia a new
special training for pastors has
been inaugurated. The new
courses will aim at easing the
acute shortage of ministers
caused by the rapid growth there
of the Christian Church. Besides
pastors for the congregations, a
large number of chaplains are
needed for the Army and prisons.

An unusually large number of
students, both men and women,
have sought to enroll in the new
courses. In Jakarta, according
to Informadient, 67 students
were applied for a course that could
accommodate only 20. In Makas-
sar there were many more appli-
cants for the chaplains course
than could be enrolled.

The growth of the churches,
sometimes with very little guid-
ance from pastors or evangelists,
has brought about many new
groups and congregations with
inadequate leadership. In one
area in south Sumatra 1,700
baptisms are expected to occur
this month. The converts there
have been won largely through
the winsome example of Chris-
tians who shared their meager
supply of rice and showed love
and concern in other ways also
for their fellows.

The Churches in Indonesia
are presently stressing consoli-
dation of the newly formed con-
gregations in order to prevent
a large number of "census
Christians." (RES-NE)

Sir William McKie at Toorak

Sir William McKie was guest
of honour at the monthly choir
tea at St. John's, Toorak, on a
recent Sunday. Thirty-eight
choir members were present.

The Vicar, the Rev. Tom Gee,
in introducing Sir William men-
tioned the story of the two
princesses at the piano in Buck-
ingham Palace teaching Sir Wil-
liam the tune "Crimond" which
was to be used at Princess
Elizabeth's wedding.

Sir William expressed surprise
that the incident was known out
here in Australia and then told
the whole interesting story be-
ginning with the Sunday evening
telephone call from Buckingham
Palace and concluding with an
account of the Royal Wedding
itself.

He also told his enthralled
audience something of the inter-
esting history of Westminster
Abbey from the time it was a
monastery up to the present.
Also of his early association
with St. John's, Toorak, when as
a boy he received organ lessons
from Mr Nixon, the church
organist, and practised on St.
John's organ.

EARLY CHURCH HISTORY

High Distinction
Berkley, R., North Bondi.
Distinction
Treloar, Dr. D., Killara.
Credit
Blackwell, E. J., Sth. Coogee; Mac-
laurin, D. B., Beecroft; Donald, B. S.,
Fairfield; Davis, W., Eastwood; Shep-
herd, P. F., Moorabbin, Vic.; Thomson,
C. H. S., Gordonvale, Qld.; Sanson,
G., Auburn, N.S.W.
Pass
Woodward, C. N., Dundas; Lilley, F.,
E., Pymble; Craig, D. C., Balclutha,
N.Z.; Evans, D. M., Woodford; Wilkins,
N., East Hills.

NEW TESTAMENT IV

Distinction
Langstaff, L., Kingsgrove; Moyes, R.,
S. Casula; Elliott, J., Waverley.

Credit
Keogh, J. N., Panania; Hamblly, D.,
Botany.
Pass
Coody, K., Revesby; Talbot, L. E.,
Mittagong.

THIRD TERM, 1967, TRANS.

Distinction
Campbell, L., Newtown.

GREEK CHURCH AND LAW

(Athens) — The articles on
religion contained in the pro-
posed new Greek constitution
are identical to those in the
previous constitutional charter.

Plans to revise the constitu-
tion were first announced after
the military coup of April, 1967.

There is a total of 125 articles
in the proposed legal instru-
ment. The first two deal with
religion. The document declares:
"The established religion in
Greece is that of the Eastern
Orthodox Church of Christ.
Proselytism and every other in-
terference with the established
religion is prohibited.

"The Orthodox Church of
Greece, acknowledging as its
head our Lord Jesus Christ, is
indissolubly united in doctrine
with the Great Church of Christ
in Constantinople and every
other Church of the same doc-
trine; following steadily as they
do, the Holy Apostolic Synodical
Canons and holy traditions. It is
autocephalous and exercises its
sovereign rights independently of
other churches. It is adminis-
tered by a Holy Synod of Bishops."

ORAL ROBERTS JOINS METHODISTS

(Oklahoma City, Oklahoma).
— Methodist Bishop W. Agrie
Smith of Oklahoma City
announced here that evangelist
Oral Roberts will be received
into the ministry of the Metho-
dist Church at the 1968 session
of the Oklahoma Annual Con-
ference.

The widely known faith-healer
and president of Oral Roberts
University of Tulsa has been
affiliated with the Pentecostal
Holiness Church.

EPS, Geneva.

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Books

THE A.B.C. OF CHURCH MUSIC by S.
Rhys and K. Palmer. 1967, pp 212,
\$4.60.

Even experienced musicians
seek usable information on vocal
production, psalm singing, selec-
tion of organs, salaries for orga-
nists, hymn play-overs, Merbecke
accompaniments and related sub-
jects. This book provides it.

"... so much of the . . .
information it provides," affirms
the R.S.C.M.'s "Promoting
Church Music," "answers so
many of the questions which
R.S.C.M. members ask us in
their dozens every day of the
week." Though the "Musical
Times" rebuffs the book both
because of errors in scholarship
and Christian emphasis, surely a
spiritual emphasis is the church
musicians objective?

Possibly this compact volume
cannot encompass its title's scope,
yet it includes a splendid bibliog-
raphy, addresses of music pub-
lishers and organisations; hints
on improvisation, accompani-
ment and transposition; an
analysis of hymnals in widest
use, among other topics. Rarely
does it become obsolete (organ
primers and electronic instru-
ments).

Suggested organ music is over-
ly rich in transcriptions and
poor in choral preludes. Choral
suggestions are not all practi-
cable in Protestant churches.

The A.B.C. of Church Music
should find its way on to the
shelves of church musicians as
it is an invaluable reference
work on practical matters.
Occasional lapses in scholarship
demand discernment in its use.

—Michael Hemans

THE PAINTED ROMANESQUE CEILING
OF ST. MARTIN IN ZILLIS. Lund,
Humphries, Price £5/5/0 U.K.

Lund, Humphries of London
have produced a beautifully
printed and lavishly illustrated
edition of this account of the
fabric and fantastic artwork of
a small Swiss medieval church
perched by a grim mountain
ravine.

The painted wooden ceiling
panels, at once guileless and
graphic, were designed to in-
struct the people in the Scrip-
tures and to beautify the church
building. The work of the un-
known twelfth-century artist
looks out in all its wistful attrac-
tion from the fine colour plates
which make up the second half
of the volume.

These plates are accompanied
by the most meticulous explana-
tory notes. The book is a labour
of love, a personal testimony of
affection. Ernst Murbach pro-
vided the text, and Peter Heman,
who is also the editor, the
photographs.

—Peter Newall

MARRIAGE IS FOR LIVING by Various
Contributors. Zondervan, U.S.A.,
1968, pp 157.

This book is in no sense a
text book on marriage; about 30
different people, in the space of
157 pages, contribute articles to
it; the greater part of it is taken
up with personal stories. Never-
theless it is a well-integrated and
helpful book.

The subjects "Marriage" and
"Living" become increasingly
important as more people dis-
cover that material things do not
bring the satisfactions they need
and turn to seek answers in per-
sonal relationships.

"Marriage is for Living" will
help such seekers by stimulating
their thinking as they check

their experiences against those of
the writers of the 22 personal
stories. Also they will be helped
as they assimilate the important
insights into interpersonal re-
lationships contained in the
other easy-to-read articles.

The closing paragraph con-
tains this statement "I believe
that all our experiments in inter-
personal relationships lead in-
evitably to a theological relation-
ship: God-and-thou, God-and-
me; I-and-thou." This statement
is significant in itself but it also
indicates the emphasis of this
book.

—Gordon Beatty

CHURCH AND EUCHARIST. Edited by
Michael Hurley, S.J. Gill and Son,
Dublin and Melbourne, 1966. pp
298, English 21/.

There are 23 contributors,
Methodist, Presbyterian, Roman
Catholic and Church of Ire-
land, to this volume. It contains
the proceedings of 2 conferences
held in 1965 and 1966 in Ire-
land. It deals both with the
doctrine and practice of the
sacrament of Holy Communion,
and also with the meaning and
doctrine of the Church.

Each major essay is followed
by comments by two members
of other Churches. Extracts from
the communion services of 5
churches are added in appen-
dices.

It is not surprising that we
have here a very instructive
dialogue. The biggest disappoint-
ment is that there is practically
no expression of a truly evan-
gelical theology of the Lord's
Supper.

The Presbyterian writers seem
to be "high church" Presby-
terian. The contribution of the
one Evangelical Anglican whose
name is known to the reviewer
(W. C. G. Proctor) is weak and
ineffective. As in much ecumeni-
cal discussion today, there are
wide areas of agreement, but it
is some of the presuppositions
held in common which call for
rigorous examination.

—Donald Robinson.

ISRAEL — ACT III, by Richard Wolff
Tyndale House, Wheaton, Illinois,
pp 94.

The Bible and the Mid-East
is the sub-title.

The Prologue begins with the
words, "On Monday, June 5th,
1967 . . ."

This typical introduction
immediately arouses the interest
of the reader. In a short com-
pass, the function of the people
of Israel in early history, after
the time of Christ, and in par-
ticular in these days when the
Nation of Israel has been re-
established, is carefully traced
with relevant and thought-pro-
voking comments, but without
the usual exaggerated specula-
tive theories.

—L. R. Shilton

NEW WORLD by Alan T. Dale. Ox-
ford University Press, 1967. pp
XVIII plus 429, \$5.52.

The sub-title is "The Heart
of the New Testament in Plain
English." It is not a new trans-
lation exactly, but an introduc-
tion to the N.T. in a para-
phrase; with a wide range of
illustrations — photographs and
paintings in full colour. Among
the latter are a number by
children, and also a recent Aus-
tralian Blake prize.

Book one, "The Beginning,"
is a short paraphrase of Mark's
Gospel. Book two, "The
Message," is the teaching of
Jesus chiefly as in Matthew and
Luke (the ghost of Q?). Book
three, "From Galilee to Rome,"
gives the essence of the pro-
gress of Christianity as Luke—
Acts has it. Book four, "Paul
the Explorer," is based on Paul's

letters and parts of Acts. Book
five, "Jesus — Leader and
Lord," is a brief manual of
Theology and Ethics based on
Paul and John.

The structure of the book is
influenced by the work of the
British N.T. scholars T. W.
Manson, Dodd, V. Taylor and
C. F. D. Moule.

The writer has an usually apt
and lively style which rep-
resents the meaning of the gospels
and epistles with astonishing
faithfulness.

As a book to browse in, it
is quite fascinating. It is intend-
ed as a text book for young
people in secondary schools, and
the writer has adopted what he
calls a "controlled vocabulary"
for his translation.

—Donald Robinson.

THE ACTS OF THE APOSTLES trans-
lated with an introduction and
notes by Johannes Munck, pp XC +
316. Doubleday and Co., New York
1967, \$7.25.

THE EPISTLES OF JAMES, PETER AND
JUDE translated with introduction
and notes by Bo Reicke. pp XXXVIII
plus 221, \$6.20.

These are two commentaries
from the new series, The Anchor
Bible, which has appeared under
the general authorship of W. F.
Albright and D. N. Freedman.
The series is in 38 volumes, and
the contributors include Protest-
ants, Roman Catholics and Jews.

John Bright writes on Jerem-
iah, F. M. Cross on Exodus
and Samuel, Raymond Brown on
John's Gospel and Epistles, H. L.
Ginsberg on I Isaiah. Other
writers in the series include Kris-
ter Stendahl and G. E. Wright.

The Danish scholar Johannes
Munck died in the course of
preparation of this volume on
Acts, and it has been revised by
Albright and C. J. Mann. Those
who know his "Paul and the Sal-
vation of Mankind" will be
keenly interested in this com-
mentary. The first surprise is
that Munck's scepticism about
the historical value of Acts
seems to have evaporated as he
came to closer grips with it.

The 90-page introduction is
outstanding. Munck favours
Harnack's dating of both Luke
and Acts in the early 60s. (What
happens to the usual view of
Mark and Matthew and their

dating? Munck seems to share
the Scandinavian suspicion of
documentary theories, and to
think of Luke as providing an
"elegant version of the tradition
about Jesus" rather than as being
dependent on Mark's gospel.)

The notes and comments on
the text itself are rather thin,
compared with those of, say, the
New London Commentary.
Of special interest are the nine
appendices added by Albright
and Mann "on problems not dis-
cussed in detail by the author."

These deal with Luke's ethnic
background (we cannot say
whether he was Jew or non-
Jew); "Eyewitnesses" in Luke
(which is a discussion of "minis-
ters," *huperetes*, in Luke 1:3,
though the writer strangely con-
fuses this term with *autopsiai*);
the phenomenon of Pentecost
("Galileans" in Acts 2:7 is taken
to mean "followers of the Gali-
lean," i.e., "Christians"); the
Jerusalem Church (it is argued
that its organisation and institu-
tions were strongly Essene in
pattern); "Stephen's Samaritan
background" (in which Dr
Abram Spiro's view that Stephen
was a Samaritan is advocated
and "Hebrews" is convincingly
shown to be used in the sense of
"Samaritans"); Simon Magus;
Paul's education (no evidence of
his having had a formal Greek
education); and the customary
languages of the Jews.

Bo Reicke's commentary on
the Catholic Epistles is less
recent and calls for less remark
here. The author takes I Peter
as authentic, but dates II Peter,
Jude and James in the 90s of
the first century. He attempts to
interpret the last three within
"the situation under Domitian."
This is not established by the
evidence, and the view greatly
weakens the value of the com-
mentary.

The Anchor Bible is an im-
portant series, though one won-
ders if these days it is necessary
to produce a translation (in large
type) with such commentaries.
They could easily be produced
in a much smaller compass and
be less expensive.

—Donald Robinson.

● The 1662 Act of Uniformity
is among those recommended for
repeal by the Law Commission,
which is overhauling the Statute
Book of the U.K.

MISSIONARY BROADCASTS

The first missionary shortwave
radio licence issued by any Com-
monwealth country has been
granted to the Far East Broad-
casting Company by the Govern-
ment of Seychelles Islands.

Originally, F.E.B.C. had ap-
plied for a licence from the Aus-
tralian Government in 1966 but
it had been refused. The trans-
missions from the Seychelles will
more than adequately cover the
target areas originally envisaged.
The work in its initial stages is
being directed by a young Eng-
lishman, Mr John Wheatley, who
has been with F.E.B.C. since
1955.

Mr Wheatley spent most of
March on deputation work in
Victoria, N.S.W. and Queens-
land, interesting Australians in
the missionary outreach of
F.E.B.C. in many Asian lands.

D

Mainly About People

The Archbishop of Sydney has appointed the following new rural deans: Rev. R. J. Bonford, Manly-Mosman; Rev. P. R. Watson, Prospect; Rev. G. J. S. King, Blue Mountains; Rev. L. J. Bartlett, Strathfield.

Rev. A. W. Batley, retiring Federal secretary of the Church Army, has been appointed chaplain to the Repatriation General Hospital, Concord (Sydney) from June 1.

Mr Stan. E. Hummerston, former executive officer of the Flying Medical Service, has been appointed to the new position of administrative secretary of the Bush Church Aid Society in Sydney.

Mr David Barkla, conductor of the Sydney University Graduates' Choir and a former acting organist of St. Andrew's Cathedral, Sydney, has been appointed organist and choirmaster of St. Clement's, Mosman (Sydney) from May 1.

Rev. R. L. Burrell, precentor of St. John's Cathedral, Brisbane, will begin post-graduate studies in theology at General Theological Seminary, New York, in September next.

Rev. John A. Noble was priested by the Archbishop of Brisbane on Sunday, March 31. He will continue his curacy at Coorparoo under the Rev. John Greenwood.

Canon Simon W. Phipps, industrial chaplain in the diocese of Coventry and well-known as a close friend of Princess Margaret, is to be the first suffragan bishop of Horsham in the diocese of Chichester. He is a 46-year-old bachelor who won the M.C. in World War II with the Goldstream Guards. He went to Trinity College and Westcott House, Cambridge after the war.

Canon Max Corbett, a C.M.S. missionary in Tanzania since 1955, has been appointed C.M.S. representative in Tan-

zarja in succession to Rev. S. Campbell Begbie. He will take up the post in July.

Rev. W. G. Williams, rector of St. Edward's, Kensington Gardens (Adelaide), has accepted nomination to the parish of Clare (Willochra).

The Rev. Alfred J. Dyer, a pioneer C.M.S. missionary in the Northern Territory passed away at Austimur, N.S.W., on April 6. He and the Rev. Rex Joynt and the Rev. H. M. Warren pioneered the work at Roper River. Mr Dyer arrived there in 1915. In 1925, he opened the work at Oenpelli. Although over 90 years of age, he wrote to the Record just before his death, advising that he was helping at Austimur during the vacancy in the parish. He said that he thought this would be his last active work.

The Rev. E. B. Wynn, Curate-in-Charge of St. Mark's, Sylvania (Sydney), has been appointed Curate-in-Charge of All Saints' Matraville.

KOREA-AUSTRALIA G.F.S. LINKS

Miss Maria Park of Korea arrived recently as the guest of the Australian G.F.S. This is the outcome of the G.F.S. World Project, supported by approximately 40 countries, which aims to offer friendship and support to the Anglican Church in Korea.

Four thousand Australian G.F.S. members have raised money so that Maria could be brought here to train for a year in Youth Leadership, and they hope to raise more so that a second student can come.

Six small G.F.S. girls carrying a sheaf of flowers and a koala were specially chosen to join Mrs Loane, wife of the Archbishop of Sydney, and G.F.S. representatives, as a welcoming committee at Mascot. Four of these girls had raised \$15 with a backyard bazaar as their effort towards the Project.

Now she is at Deaconess House, Melbourne, ready to begin the special course which has been arranged for her.

Maria speaks English fluently — she is a Korean university graduate — and so she will be able to benefit from many activities.

She has brought with her many photographs of the G.F.S. groups in Korea and these include some of their first Leader Training Camp held last year. She also brought with her a copy of the Korean G.F.S. news sheet which helps to link the branches throughout her country, and she talks of their many activities which, beside worship, include such things as flower arranging, folk-dancing and singing.

MELBOURNE CONSULTATIONS

The Archbishop of Melbourne's Ecumenical Affairs Committee recently arranged a meeting of clergy to discuss Methodism in the Church.

Approximately 120 clergy representing Roman Catholic, Presbyterian, and Methodist met at the parish centre of St. John's, Camberwell, on Friday, March 29, for the ecumenical discussion.

Papers were presented by three leading theologians in their field: the Rev. Doctor Frank Hamby, Master of Lincoln College, University of Adelaide; the Rev. Stanley Weeks, Minister of Yarra Street Methodist Church, Geelong; the Rev. John Parris, Lecturer, History Department, University of Melbourne.

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I.V.F. POST IN N.Z.

A young Sydney clergyman who has just arrived home after some years doing research at Cambridge for a Ph.D., has been appointed General Secretary of the Inter-Varsity Fellowship of Evangelical Unions in New Zealand.

The Rev. Robert Withycombe graduated from the University of Sydney with honours in History and trained for the ministry at Moore College where he worked for a London B.D. with honours.

At Cambridge his field has

been the development of constitutional autonomy in the Established Church in later Victorian England.

He recently married Miss Susan Mary Simpson, who also has been doing post-graduate work at Cambridge. Mrs Withycombe has completed work for her M.A. at Sydney University and for some time was on the teaching staff of the English Department at the University of N.S.W.

Mr Withycombe takes up his new post in April and will be stationed in Wellington, N.Z.



• Rev. Robert and Mrs Withycombe shortly before leaving for New Zealand.

DEMAND FOR FILMS

Over 300 Billy Graham films were screened in the month of March to over 22,000 people in N.S.W. in preparation for the Graham Crusade. Thousands more saw them in other States.

Challenge Films, a division of Fact and Faith Films reported this recently. In the past six months, 1,400 of these films have been screened to over 120,000 viewers. Many viewers made decisions for Christ. All this happened before the Crusades began.

At the Sydney Royal Show, the Billy Graham pavilion showed "Man in the Fifth Dimension" eleven times each day. This was the film made for the New York World Fair and it has been drawing great crowds in Sydney too. As many as 3,000 people saw the film on one day.

ANGOLA EXPULSIONS

(New York). — The majority of missionaries of the United Church of Canada and the United Church of Christ (U.S.A.) are to be withdrawn from Angola.

Dr Alford Carleton, executive vice-president of the U.S. church's Board for World Ministries, said the joint action was being taken because the Portuguese Government has a policy "apparently intended to extinguish Protestant missionary activity in Angola."

—EPS, Geneva.

LAIITY DISTRIBUTE COMMUNION

(Vatican City). — The Sacred Congregation of the Sacraments has given the West German hierarchy permission to allow laymen to distribute Communion when sufficient priests or deacons are not available.

Granted on a three-year experimental basis, the permission will also allow mothers superior of religious communities to administer Communion in their convent chapels.

EPS, Geneva.

BISHOP GOES BACK 50 YEARS

Bishop Donald Baker, now 85 and living in Melbourne, in retirement, was rector of the well-known evangelical church, St George's Battery Point, Hobart, 50 years ago.

At that time he purchased an old seamen's chapel on the Hobart waterfront for £50 and had it erected in Lord Street, Sandy Bay. Earlier this year, Bishop Baker returned at the invitation of the Rev. H. Condon, present rector of Sandy Bay, for the 50th anniversary celebrations.

Other visitors included the Bishop of Tasmania (Right Rev. R. Davies), Bishop G. F. Cranswick, and the first rector of St Peter's, the Rev. F. Maling.

In 1920, Rev. Donald Baker left St. George's Battery Point to become Bishop of Bendigo. Later he became Principal of Ridley College, Melbourne.

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GOSPEL ENTHRALLS THE MULTITUDES

'I AM not ashamed of the Gospel of Christ, for it is the power of God unto salvation for everyone who believes' said St. Paul in the year A.D. 58. 1910 years later, Australia has seen it demonstrated again.

The impact of the four capital city Crusades has been felt throughout the land and has revived Christ's Church.

PERTH: Fifty-eight thousand, eight-hundred attended in Perth and there were 1967 inquiries. Add to this the headline centres in places as distant as Carnarvon (600 miles from Perth) and the direct radio broadcasts over nine stations.

In addition to the Perry Lakes nightly Crusade meetings, Leighton Ford and his team have addressed more than a dozen High school assemblies throughout Perth and suburbs, spoken to several luncheons and in many area churches.

The eight days of outdoor meetings took place during the coldest March weather conditions on record. On the Wednesday night when the weather dropped

to 46 deg, which was the coldest March night in Perth for 65 years, the Crusade had one of its lowest attendances; 5,500. Despite this, however, more than 368 inquirers came forward in the rain at the conclusion of this Youth Night service to make their commitment to Jesus Christ.

Over 25 per cent of the inquirers in Perth were Anglicans and the Archbishop of Perth is giving a lead in follow-up plans.

ADELAIDE: In Adelaide, 62,800 attended the Leighton Ford Crusade and inquirers totalled 1,542. To these figures must be added thousands more who participated at headline centres, many in distant parts of the State.

Forty-seven inquirers were referred to Holy Trinity, Adelaide, and of these 24 were between 14 and 21 years of age. In all the

Crusades, young people have predominated.

BRISBANE: Over 200,000 attended in Brisbane and there were over 4,500 inquirers. Ten thousand, seven-hundred and twenty-five attended headline meetings, with 620 at one in Townsville and many in Mt. Isa.

John Wesley White took the first five days and Mr Graham spoke at the last three services. The Archbishop of Brisbane strongly supported the Crusade.

SYDNEY:

Mr Graham confessed at a pre-Crusade luncheon on April 18 that he had been strongly moved to return to the U.S.A. on hearing the news of Dr Martin Luther King's assassination. After much prayer he resolved to see the Sydney Crusade through.

The Archbishop of Sydney presided at the luncheon and Mr Graham was welcomed on behalf of the State Government by the Hon. A. D. Bridges, Minister for Child Welfare and Social Welfare.

The Hon. Vernon Treath, Chief Commissioner of the City of Sydney, welcomed him to the city. Among those present were Senator McKellar, Federal Minister of Social Services; the Hon. W. C. Wentworth, Federal Minister for Aboriginal Affairs; the Hon. S. T. Stephens, State Minister for Lands, and the Hon. J. B. Renshaw, Leader of the N.S.W. State Opposition and the heads of the Protestant Churches.

Up to the time of preparing this report nearly a quarter of a million people had attended the



• Billy Graham and the Archbishop of Sydney greet guests at a Sydney luncheon at the Trocadero prior to the Crusade.

N.Z. ANGLICANS REACT TO GEERING DECISION

AN open letter has been addressed to the Archbishop of New Zealand, the Most Rev. N. A. Lesser, by Anglicans who believe that last year's doctrinal controversy in the Presbyterian Church affects the attitude of the other four negotiating churches to union.

Signatories represent every diocese, and include a bishop.

The letter says: "Our attention has been drawn to a statement of representatives of the Negotiating Commission of the five Churches that the decision of the last Presbyterian

General Assembly with regard to the teaching of Principal Geering does not alter the attitude of the Negotiating Churches to union.

"As we understand that decision to mean that the doctrines of Principal Geering may be

taught without censure by accredited ministers of the Presbyterian Church, we wish to say that we do not share the opinion of the members of the Negotiating Commission."

Last month, as reported in the Church Record, the Joint Commission on Church Union issued a statement saying that following a detailed survey of the issues, the representatives "were reassured that there was no need for any change in attitude towards the union negotiations."

One hundred and fifty signatures have been received to the letter. They include those of the Bishop of Nelson, the Right Rev. P. E. Sutton, a number of senior clergy, university professors and many other laymen.

Sydney Crusade meetings in the Royal Agricultural Society's Showgrounds.

The Sydney meetings were favoured with fine, clear weather, although some of the evenings were cool.

The opening gathering, on Saturday, April 20, saw 36,000 people at the Showgrounds, with 1,441 inquirers responding to Mr Graham's message. The first Sunday afternoon meeting drew a crowd of 59,000, with 2,791 inquirers moving forward at the invitation.

24,500 people attended on Monday, April 22, with 2,124 inquirers. 20,000 people attended on Tuesday, April 23, with 944 responding to the message. Wednesday, April 24 saw 29,500 people attending, with 1,604 inquirers.

The Thursday night meeting (Anzac Day) was specially directed to young people and 57,000 attended. It was estimated from the platform by Mr Graham that the great majority of those attending were young people. It was also evident that a high proportion of those attending were non-church attenders. The conclusion of the address saw 4,510 young people move forward for counselling.

At this point in the Crusade total attendance ran to 226,000. This figure, for the first six days of the Crusade, compared with 167,000 for the first six days of the 1959 Sydney Crusade. A late report appears elsewhere on this page.

REVIVAL IN NIGERIA

The Holy Spirit has swept the Church in revival and we can never be the same again.

So declares normally undemonstrative Wilf A. Bellamy, acting general secretary of New Life for All, the movement which has been used to transform the Church in the Middle Belt area of Nigeria, West Africa, and in the north, 5,472 prayer cells have been established.

Churches Overflow Churches which used to be half empty are filled every Sunday to overflowing. In areas where no churches existed believers now meet together for prayer and Bible reading.

Organisers of the movement have long lost count of the thousands who have become Christians. By the end of the first year's outreach recorded decisions numbered 15,000. But as believers fanned out in remote villages the movement spread like a forest fire.

Often the first that leaders knew a church had been established was when new believers trekked many miles through the bush and arrived at a New Life for All centre asking for a pastor to be sent to their area to instruct them in their new faith.

Last year there was an influx of 120,500 new people attending Sunday worship in the TEKAS churches (a fellowship of churches which has sprung out of the work of the Sudan United Mission in Nigeria). Accu-

STOP PRESS

One hundred thousand people overflowed from the Showground into the Sydney Cricket Ground for the final meeting of the Sydney Crusade on Sunday, April 28.

In his last message before flying off to begin a Crusade in Portland, Oregon, Mr Graham spoke on the text I Corinthians 1: 18-25 and I Corinthians 2, V.2.

Four thousand, two hundred and sixty-two people moved forward in response to his appeal. It was a moving scene and a fitting finale to the nine-day Crusade. The Governor of N.S.W., Sir Roden Cutler, V.C., was Patron. Dr P. N. W. Strong, Archbishop of Brisbane and Primate of Australia, was present on the Friday evening. Previously he had attended every meeting of the Brisbane Crusade.

Total attendances at the Crusade were 418,000. Inquirers totalled 22,420.

Mr Graham returns in March, 1969, for Crusades in Melbourne and New Zealand.

rate statistics are not available for other denominations, but they all report large increases and many hundreds of people being baptised.

Response snowballs

More than a thousand have been baptised in one part of Benue Province alone. A report from Kido says, "Every Sunday people are coming to Christ." At Adamawa/Sardauna, in the north, 5,472 prayer cells have been established.

What is the secret of the movement? "Our formula is simple and biblical," says Bellamy. "Total mobilisation equals total evangelisation."

Unity

In a way unknown before in Nigeria the various evangelical missions and denominations are working together, praying together and witnessing together. Anglicans, Baptists, Methodists, Pentecostals, United Missionary Society, Sudan Interior Mission and Sudan United Mission have submerged their differences and associated themselves with this united evangelistic effort.

One of Islam's attractions has always been that she could pose as one vast monolithic whole while the Christians squabbled among themselves. But this has changed. The churches have returned to their primary responsibility of evangelism. Hearing all the churches preach the same message of salvation has made a considerable impact upon the people.

—WORLD VISION.