

Mainly About People

N.S.W.

The Rev. D. B. Ryan, curate of St. Aidan's, Longueville (Sydney), since 1965, has been appointed curate-in-charge of the new provisional district of St. Martin's, Blakehurst (Sydney).

The Rev. D. G. H. Johnson, chaplain at the Royal Military College, Duntroon, has been appointed rector of St. Aidan's, Longueville (Sydney). He will be inducted on July 6.

The Rev. Lloyd K. Bennett, Youth Secretary of the N.S.W. branch of C.M.S., has been appointed rector of St. Thomas's, Mulgoa (Sydney), and is being inducted on May 25.

The Rev. Don B. Davies, curate of St. Swinburn's, Pymble (Sydney), has been appointed curate-in-charge of Matraville.

The Rev. J. Croyle, a chaplain at the Missions to Seamen, Brisbane, has been appointed curate at All Saints' Cathedral, Bathurst.

The Rev. D. J. Hinds, curate at West Wyalong (Bathurst), has been inducted to the parish of Stuart Town.

The Rev. T. Dick, rector of St. Barnabas's, Fairfield (Sydney), since 1962, has accepted nomination as rector of St. Mary's, Waverley.

The Rev. Paul and Mrs. Watkins are rejoicing in the birth of a son, Martin John, born in Durham, England, on April 30.

The Engagement is announced of Annette, eldest daughter of Mr and Mrs D. W. McDowell, of Manly, to Michael, eldest son of the Right Reverend and Mrs E. K. Leslie, of Bathurst.

Victoria

The Rev. Canon F. C. Moyle, rector of Christ Church Cathedral, Ballarat, has been appointed vicar of Christ Church, Essendon (Melb.).

Elsewhere in Australia

The Rev. Canon A. B. H. Riley died recently in Adelaide. He served with C.M.S. for over 30 years in the Sudan and before retirement, he had been rector of St. Stephen's, Normanhurst (Sydney).

The Rev. H. D. Ikin, rector of Ulverstone (Tas.), has been appointed rector of Campbell Town.

Overseas

Miss Nancy Light, headmistress for the past 14 years, at Waikato Diocesan School for Girls, N.Z., was killed recently in a motor accident. Before going

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BOOKS CONTINUED

• From Page 7

as statements such as "depression is a sin" would only increase their distress; believers in orthodox Biblical theology would criticise its denial of the distinctiveness of Christianity, and also the over-emphasis on the benevolent fatherhood of God to the neglect of the deity of Christ and need for salvation; and both Bible students and believers in faith healing, which is stressed in this book, would disagree with his belief that "all disability is due to sin — our own or someone else's." (see John 9:1-3).

Christians who are psychologists or psychiatrists if asked to recommend books which will help people who want to understand themselves better, would tend to suggest the writings of Paul Tournier, or White's "Christian Life and the Unconscious."

—J.F.

Three other parish clergy were gazetted at the same time. They are the Rev. J. G. Downward, vicar of Watford; Canon R. S. O. Stevens, vicar of St. Paul's, Hockley and industrial chaplain to the Bishop of Birmingham; and Canon E. Saxon, rector of St. Ann's, Manchester.

THE RALLYING POINT by Eric Campbell. Melbourne University Press, 1965. pp. 184. \$3.50.

Sub-titled "My Story of the New Guard," this book will leave New South Welshmen who vividly remember the depression years with a severe dose of nostalgia.

Colonel Campbell tells his story with all the satisfaction that becomes an establishment man who knows the right people and mostly does the right things. To his credit he tells it in a particularly readable and vigorous style.

Despite his frequent assertions of the political neutrality of the New Guard and its sole desire to maintain the forces of law and order in the State of N.S.W., it was an important factor in the fall of the Lang Labor Government. Few will blame it for this.

The grass roots support which was engendered in the many localities was considerable and it is true to say that all walks of life were widely represented. However, ex-A.I.F. officers and professional men, notoriously conservative politically, dominated the movement.

As well as throwing clear light on the tensions and political undercurrents of the day, quite a good picture emerges of the rather leisurely life of the city in the early thirties. Good reading for the middle-aged. A foreign world to those who are younger, but it will be worth studying.

—R.M.

A READING OF ST. LUKE'S GOSPEL by D. W. Cleverley Ford. Hodder & Stoughton, pp. 256. \$3.25.

Canon Max Warren, in a Foreword, remarks that this book contains "a clue to the way in which a preacher can approach one particular book, without in any way straining the text or forcing unnatural meanings at the expense of historical understanding." The author's finished product leaves no room for disagreement with Canon Warren.

There are many strengths to this work. Undoubtedly, the use of the New English Bible text imparts a clarity and freshness which go a long way in predisposing the mind to receive the commentary following. Not that this needs any "sugar-coating."

The author's comments are presented with a refreshing originality of phrase, often strikingly reminiscent of the late C. S. Lewis. Judicious use of short, terse sentences, at times bordering on the ingenious, serves as willing handmaidens to easy comprehension.

Forceful and apposite application is made throughout; this is

an exposition as up to date as today's diary. Questions on topical issues meet the reader on page after page, probing deep into sincerity of motive.

Problem passages are, generally, sidestepped; though openly stated, no solution is offered, although more than once the author capitalises on these situations by using them as "springboards" to wider analyses. In choosing to say little about familiar passages, the author has, on the whole, left room for a more detailed handling of other passages (like the Unjust Steward) so often treated superficially by commentators. The book misses giving full satisfaction by the limits of its scope; but for all that, must rank as a welcome addition to the author's widely accepted "Preacher's Notebook" series.

—D.B.R.

SOCIAL HISTORY AND CHRISTIAN MISSION. by Max Warren. S.C.M. Press Ltd. 1967 pp. 191. 27/6 (U.K.).

This is Dr Warren's companion volume to "The Missionary Movement from Britain in Modern History" which appeared in 1965, and originated in lectures at Cambridge University.

The author was General Secretary of the Church Missionary Society for over 20 years, and is in the front rank of missionary statesmen and writers. This must have been the last of his many books written before his serious illness at the beginning of this year. He is very frank and factual, and confesses — "But the past is still very present in the Church in Africa, and in much missionary thinking" (p. 111).

Africa, particularly West Africa, and India, are often used as illustrations.

He excuses any inadequacy in the dictum "do not guess, try to count, and if you cannot count admit that you are guessing." His eight chapters range over the political, social, economic, cultural and educational associations of missionary endeavour, mainly in the nineteenth and twentieth centuries.

The first chapter dealing with the attempts to export a "quasi Establishment" overseas is very good. He uses the method of including long extracts of letters and other first-hand accounts of the missionary situation, which he made popular in his C.M.S. Newsletters. His aim, as expressed in the Introduction, is: "If, as a Christian, he takes seriously the doctrine of the Incarnation and its implications for the understanding of history, he must take all history seriously."

—T.F.M.

THE AUSTRALIAN CHURCH RECORD

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JUNE 1: May 25
JUNE 15: June 8

Protestant missionary count: 43,000

At present there are 43,000 Protestant missionaries of all denominations serving throughout the world.

According to the French Protestant Information Service, 27,000 come from the U.S. and Canada. Another 7,000 are from Great Britain; 1,700 from Australia; 1,540 from Sweden; 1,300 from Germany; 538 from Switzerland, and 350 from France.

They were not listed by denominations they represent.

These statistics include the wives of missionaries which, in general, also have full-time missionary responsibility, according to the French researchers.

An Interfaith Commission on Marriage and Family Life has been formed in the U.S.A. with members drawn from the National Council of Churches, the U.S. Catholic Conference (formerly the National Catholic Welfare Conference), and the Synagogue Council of America.

Chairman of the 18-member group is Rabbi Mordecai L. Brill, a staff member of the American Foundation for Religion and Psychiatry.

Secretary is the Rev. William Genne, of the N.C.C.'s Commission on Marriage and Family. "We hear so much about the differences between religious groups in this area that we need to affirm the 90 per cent of our stands on family life in which we agree," said Mr Genne.

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AUSTRALIAN TV AUDIENCES SEE "A MODERN LITURGY"

THE Australian Broadcasting Commission gave its first telecast of "A Modern Liturgy" from St. Clement's Mosman, a harbour-side suburb of Sydney, on Sunday, May 21, at 11 a.m. It was seen by viewers in both N.S.W. and Victoria.

It is to be shown during the Sundays in June in all other States as follows: W.A., 4th; Queensland, 11th; Tasmania, 18th; S.A., 25th.

Previously the A.B.C. had given a radio broadcast of this same service from St. James', King Street, Sydney.

This service has been broadcast throughout Australia but radio scarcely does the new service justice and in a first, studied effort, those responsible for the St. James' service would probably admit that it was very stilted.

EXPERIMENT ONLY
"A Modern Liturgy" is an entirely new service and represents a considered experiment in liturgical change in a radical direction.

It is only an experiment and its authors know that it will need a long period of trial and probably considerable amendment if it is ever to become part of our Australian Prayer Book. This should be clearly understood by all television viewers.

It is the only new Sunday service which has emerged from the General Synod's Liturgical Commission and it is bound to come under greater attack and to arouse finer old prejudices more than any of the other services which have been conservatively revised.

St. Clement's, Mosman, is a large well-attended parish church with a strong conservative evangelical tradition.

Perhaps because of this tradition, numbers of parishioners at the annual vestry meeting voted against holding the service in St. Clement's.

Mr Bomford has said that the strong differences ran across the boundaries of age or churchmanship. Even after the service had been televised, opinions likewise seem to have varied.

St. Clement's is to be congratulated for being bold enough to hold this experimental service. The doubts and difficulties are understandable. St. Stephen's, Willoughby, was also approached by the A.B.C. There was a strong division of opinion there and when Canon Alan Begbie retired recently from the parish, it was agreed that it would be inappropriate.

VIEWERS' REACTIONS

Reactions to a new experience are so often subjective that the ACR spoke to a number of viewers about their major impressions.

What they say is very much influenced by the techniques used by the A.B.C. camera crews and the overall direction. However, many felt that the service was dominated by the large (well over 40 boys, men and women), hearty and obviously enthusiastic choir. It became obvious that the organist (Mr Herbert Wyatt) and his large (3-manual) organ were very much in control.

St. Clement's church music is of the non-nonsense and hearty singing variety. We saw too much of the choir, even to the extent of a sustained look at the rec-

tor's small choir-boy son dropping the very large service sheet in the aisle. We watched it lie there for a good 30 seconds.

Other impressions concerned the clergy and laity who took some part.

Ray Bomford is the rector and he came through very well. The strain he says he felt was not obvious. His brief sermon was warm, direct and Bible-centred.

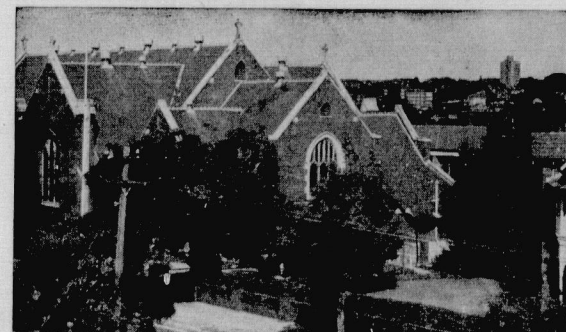
His curate, Gary Child, read with firmness and clarity. The two laymen read the Old Testament lesson and the Trinity Sunday epistle with unselfconsciousness that was outstanding. They helped to get over something vital to this new service, that all worshippers alike are involved.

Archdeacon R. J. Hewett, a former rector, read the final prayer, but alone among readers, he turned his back to the congregation.

The third impression is certainly that the viewer gained little sense of congregational involvement. We saw far too little of them and heard little of them. The choir held the stage and were made to represent the congregation.

On the question as to whether they enjoyed viewing this service, few were critical. Mrs Ron Netheim, a parishioner of St. Chad's, Cremorne, told the ACR that she enjoyed most of it, particularly the modern language and the larger measure of congregational participation. Later, on the same day, Mr Ron Netheim rang the ACR to say that he was most favourably disposed toward the new service.

MORE SPONTANEOUS
The Rev. David Crawford of Malabar, N.S.W., watched the service on TV. He told the ACR that the televised service did three things. First, it showed that a congregation in a big suburban church could express Anglican worship in an effective way. Then it came over with a remarkable degree of naturalness, unlike the broadcast from King



Street. Finally, it highlighted certain structural faults in "A Modern Liturgy" which in his view needed tidying up. Nevertheless, he felt that it has a primitive, apostolic air of spontaneous worship.

Canon Donald Robinson was the last whose comment was sought by the ACR. He has more reasons than most for liking this service, for he played a prominent part in drawing it up and is still a valued member of the Liturgical Commission.

His first comment about the televised service was that it was a pity that so many traditional features of our 1662 services which are not really part of it anyhow, were transferred to a modern liturgy which was designed to get away from them.

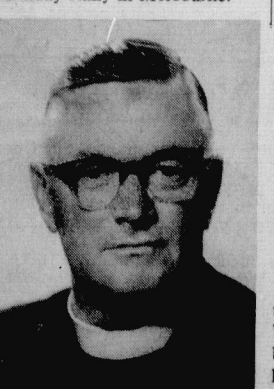
He instanced the use of an opening hymn and the offertory sentence which was sung: "All things come of Thee O God." To this you can add the "Thanks be to Thee O Lord" after the gospel!

Canon Robinson was also dis-

VISIT OF BISHOP ALFRED STANWAY

The Rt. Rev. Alfred Stanway, Bishop of the diocese of Central Tanganyika, has arrived in Australia on furlough.

The Bishop will commence his official duties in June and his engagements will include the C.M.S. Winter Conference in Adelaide, the Members' Weekend in Brisbane and the C.M.S. 75th Birthday Rally in Melbourne.



Rt. Rev. Alfred Stanway

Bishop Stanway first went to East Africa as a C.M.S. missionary to Kenya in 1937; he subsequently served in Kaloleni and Maseno, as Rural Dean of Nyanza, and as Archdeacon of Kenya and Canon of Mombasa. He was consecrated as the Bishop of the diocese of Central Tanganyika in 1951.

From the beginning of his ministry, Bishop Stanway has advocated national leadership within the Church, and has given priority to the training of African clergy and lay people; the many Bible schools in Tanzania are a result of the Bishop's concern for the national Church. Bishop Stanway is assisted within the diocese by an African Assistant Bishop, the Rt. Rev. Yohana Madinda.

The proposed itinerary for Bishop Stanway is:

June 2-12: South Australia; June 13: Travel to Melbourne; June 13-July 5: Victoria; July 6: Travel to Sydney; July 7-28: New South Wales; July 29: Travel to Brisbane; July 29-August 5: Queensland; August 6-13: Tasmania; August 14: Return to Melbourne; August 15-31: Victoria.

ENGINEER LETS HIS HEAD GO

Mr John L. M. Dooley, of Brookvale, N.S.W., called this article "Towards a Modern Scriptural Church of England." We don't know what to call it. We don't know what you'll call it. Is it a sick man's feverish ravings or does it get pretty close to the bone? You be the judge.

Active at St. Mark's, Harbord, N.S.W., John Dooley is a civil engineer with the Water Board. Some months ago he published a translation of St. Mark's Gospel for small children which was reviewed in the ACR.

Laid up in God's Providence with the mumps, I have been further discomfited by certain recent articles in ACR.

These explained that the Church of England is in various ways running contrary to Scripture, and report that a number of persons have accordingly withdrawn from the Church of England.

Although the shortcomings of the Church of England are presented, no constructive procedure whereby the Church could change is given.

I have therefore passed some hours adding my mind to this problem, realising that I know lamentably little of the subject but feeling that any positive proposal in the absence of any other ought to be a good start, and that it might be the means of evolving a real solution.

The following notes are accordingly submitted as a procedure whereby the local congregation could possibly advance towards New Testament requirements.

Expulsion possible

It is expected that some of the following changes could be achieved within the legal framework of the Church of England. The others, however, would no doubt require sanction from the

hierarchy and might even invite expulsion.

It is very encouraging that the Church has permitted experimentation with the Prayer Book Services: it would be most encouraging for the Church to permit experimentation towards greater accord with Scripture.

The following proposals are based on the belief that the Bible is the Christian's sole rule of faith and conduct (Psalm 119), that it equips him "for every good work" (II Tim 3:17; "every" not "some"), that he is to imitate Paul and Christ (I Cor. II:1), so that the church of today should accord in Scriptural principles with the church of the New Testament (Mark 13:31).

In my hypothetical parish church, the minister called together several men of the congregation whom he considered to be converted and well versed in Scripture (John 7:24; Matt. 7:16; I John 4:1), and laid before them his proposal that the church be steered on to New Testament requirements.

This ad hoc body of elders (Acts 14:23) agreed in principle and took to prayer and Bible reading (Acts 17:11) with this end in mind. Soon they had drawn up a working proposal. The aim and action to date was announced at several church services prior to the Annual Meeting at which it would be discussed. The Meeting decided in favour.

Elections were conducted on the basis that only persons whom the ad hoc committee considered to be converted and spiritually equipped would be accepted in all positions in the church organisation (I Tim. 3; I Cor. 2:14; 2 Cor. 11:13-15).

Secret ballot

Voting by secret ballot indicated the wish of the congregation and after the ad hoc committee had removed some nominated persons as not considered fit (I Tim. 3) the new office-bearers were announced.

The new committee met each week, often more than once per week. A five-minute summary of the committee's business was read to the congregation before each Communion Service.

This enabled the congregation to know what was happening and to discuss aspects privately with committee members.

The new committee was looked upon as the governing body of elders (Acts 14:23), the Minister (they were all ministers, of course) being held as first among equals.

It was decided by the committee that only persons considered by them to be converted

were to be discontinued.

It was considered no part of the church's function to enter into business and commerce; individuals and groups could make money (but not in the name of the church) and then donate their offering (Acts 2:44; 4:34-5:4).

Changes were made in the Communion Service. At the committee's discretion the bread and the wine were administered by various church members who read various parts of the Service (Acts 2:46).

All clerical dress (the "dog collar," the robes used at church Services, the lot) were discarded in favour of the common dress of the day as indicated in the New Testament (Acts 20:33).

Dress was to be modest (I Tim. 2:9) and women were to wear hats and remain silent in church (I Cor. 11:5; 14:34).

Debts paid

A further development of the financial policy was that, as in the New Testament, the church was to own no property.

Halls and the like were to be rented from, say, the Department of Education, Scouting Association or private firms (Acts 19:9, 10).

Thus the church, hall, furnishings, rectory and grounds were sold, the proceeds paying off the debt which had kept so many

persons busy working so hard for money throughout each year.

A home was rented for the minister and his family (Acts 28:30) and a car was purchased for his private ownership and use (I Cor. 9:14).

It was understood that if God in His Providence limited donations, the minister would go to work as Paul had done (Acts 18:3; 20:34).

Also, if hiring became too expensive the church members would be divided by the committee into smaller groups and meet in private homes, garages and under canvas.

Crosses and church furnishings were out as being foreign to New Testament practice. The Holy Table was not orientated and there was no formal procedure of consecration of the bread and wine. Household vessels replaced the formal communion vessels.

Throughout all the foregoing experimentation within the Church of England allegiance was maintained with the hierarchy and all dues and assessments met — all insofar as the love of Christ as revealed in the New Testament would require to be done.

I am now wondering whether the brain fever sometimes accompanying mumps has already taken charge of me (I Cor. 8:2).

EDITORIAL

GUILT & VIETNAM

All kinds of people are being stampeded into making pronouncements about Australia's involvement in Vietnam. These are intended to embarrass the Federal Government and to weaken its resolve to support those who resist the spread of international communism.

It might appear that the N.S.W. Presbyterian General Assembly has joined their number. A motion passed by this Assembly was headlined in the national Press. It read: "While acknowledging with gratitude the work of Australian troops and others in civil aid, we also acknowledge a sense of guilt at the civilian and child casualties arising from Allied military operations particularly through air attacks and bombardments and the use of napalm and other weapons."

It is predictable that interested parties in Australia will play this up to suit their own purposes. It means exactly what it says. Vietnam lights up man's failure. That failure involves needless suffering, often for the innocent. All who are partakers of human nature must share the guilt.

The Christian conscience being what it is, Christians are going through agonies over this conflict and will continue to do so. There strongest desire must be for negotiation, settlement, peace. But the Bible warns us against seeking peace at any price.

Last year, the same General Assembly passed a motion deploring war but supporting the Australian Government's involvement. This year an attempt was made to rescind it. The motion failed but reservations which some genuinely felt were expressed in the much publicised motion. It cannot be taken as disagreement with our commitment to South Vietnam.

While the Government must continue with firmness and faithfulness the policy it believes to be right, those whose consciences are offended have every right to say so.

Stalin emerges in Isaac Deutscher's biography as a man quite without a conscience. His directives doomed millions of kulaks to die but he confessed to no guilt. Lenin emerges in Robert Payne's biography of him as a man obsessed with statistics, a political genius who drove Russia to follow him wherever he cared to lead. He admitted to no qualms of conscience.

We do right to have tender consciences about all that is happening in Vietnam. We must pray and work for peace too. But we must do nothing that will weaken the resistance of the free world to forces which are driven by the conscienceless spirit of atheism.

VITAL CHANGES IN IRISH CHURCH

An official report entitled "Administration 1967" recommends radical changes in the Church of Ireland.

The report deals with every part of the Church's life from General Synod right down to the parish.

The centenary of the Church's disestablishment comes in 1970 and the report aims to streamline administration for the seventies. It recommends that General Synod be reduced from 648 to 501 representatives and that it meet at times in Belfast, its largest centre of Church life.

Dioceses should be reduced from 14 to 11 with the creation of a new diocese of Belfast. At

present 31 cathedrals have chapters and appoint dignitaries.

It recommends that only one cathedral in each diocese should have these powers. Of 810 Irish clergy, 201 rank as dignitaries.

The most startling changes are recommended at the parish level. It recommends radical departures from the accepted parish system and provides for pastors and chaplains for many areas which do not warrant incumbents. Clergy tenure should be limited and there should be greater mobility of clergy within and beyond diocesan boundaries.

Marriage changes

A Roman Catholic priest told 100 Roman Catholic, Anglican and United Church clergy at Kingston, Ont., that he advocates "considerable changes" in mixed marriage laws.

Fr. Raymond Durocher, associate editor of Canadian Register, said couples should have the option of being married in either church and the "promises" to raise children as Catholics should be abolished. He said the Church had shown a lack of humility on the subject.

Such couples, he said, should be instructed on their responsibilities and told that the decisions are theirs in the light of their consciences.

AUSTRALIAN DEACONESSES MEET

OVER 30 deaconesses drawn from many dioceses met at Gilbulla, Menangle, N.S.W. May 15-19 for the All Australian Deaconess Conference. Its theme was the nature and task of "diakonia" (deaconship) in the New Testament sense.

The Bishop of Bathurst was chaplain and Bible study leader and he led the Bible studies in a provocative way which obliged all present to think hard about the meaning and nature of their office and the service involved. The Bishop also took an early Communion service each morning in the Log Chapel. Mrs Leslie accompanied the Bishop and delegates enjoyed warm fellowship with both the Bishop and his wife.

The Rev. Rex Meyer came for two days of the conference and conducted three sessions which looked in some detail at basic problems in pastoral communication. Some theory was reinforced by often involving the whole group of delegates in communication situations which were then looked at.

At the end, many expressed the feeling that their high level of personal involvement in these three sessions had made them much more aware of existing barriers to communication in parishes and pastoral situations.

It also meant that they must take less notice of words and become more aware of what is happening in the field of personal relationships. Our Lord Himself was the Master in reaching both heart and mind and Christians must follow Him in this too.

On Thursday, Dr David Collison, a psychiatrist at present engaged in research spoke on the Christian approach to psychosomatic illness and succeeded in making delegates aware that much self-diagnosed illness, especially among older people, has no physical basis. Yet the pains are not necessarily imaginary and these people need Christian understanding and support. The next All Australian Conference will be held in Hobart in January, 1969.

*PHOTO: Left to right.

Deaconesses: G. Hall (Secretary) E. Wells (Melbourne), Doris Crawford (Tasmania), Mary Andrews (Sydney), Sheila Payne (Gippsland), M. Poole (Bathurst), Mrs R. K. Leslie and Bishop Leslie of Bathurst.

LORD FISHER 80th. BIRTHDAY

Lord and Lady Fisher of Lambeth celebrated their golden wedding anniversary earlier this year. Lord Fisher, former Archbishop of Canterbury, celebrated his 80th birthday on May 5 last. The birthday party was delayed to permit his six sons to be present. One is Head of Scotch College, Adelaide. The family reunion was held at Wellington College where another son is Master.

MODERN ENGLISH

Canon T. F. C. Bewes, Vicar of Tonbridge, Kent, and a leading evangelical, is convinced that evangelicals should consider the need for worship in modern English.

He has started monthly family services in modern English. 850 people attended one such service recently.



The late Rev. Canon A. B. H. Riley

ON April 29, there passed to his rest one of the modern saints of God, Arthur Baden Hamilton Riley, Canon of the Cathedral of All Saints, Khartoum, at the age of 66.

The funeral service was conducted by his brother-in-law, the Rev. George Bennett, Rector of St. Luke's, Whitmore Square, Adelaide, who said it was a service of praise and thanksgiving for Canon Riley's life and service to the Lord.

As a young man he was in the Bible class of St. Augustine's Church, Unley, South Australia, and in 1921 he offered to the South Australian Branch of the Church Missionary Society as a missionary candidate, and was sent to Ridley College to train for the ministry.

In 1926 he was located to the Southern Sudan, and on July 12, his Dismissal Service was held at St. Luke's Church, Adelaide, in the presence of a large congregation. The Dismissal Charge was given by the Rev. R. M. Fulford on behalf of the Branch Committee, and Mr Riley then testified to his unbounded faith in the Master whom he loved.

For 34 years he laboured in the Sudan. He married Miss Grace Bennett in 1931 and on their return they shared a most extensive ministry in translation, publishing, evangelism and the Parishioners.

All through his life Arthur Riley was a dedicated Evangelist; this was his particular gift from the Holy Spirit, and he never failed to take the opportunity of leading people to the Lord Jesus Christ.

Right until the very last phase of his ministry, he pointed men to Christ, and one who was converted at Normanhurst as a result of this, decided to train for the Christian ministry, although in middle life; he preached his first sermon as a Catechist in St. Stephen's Church, Normanhurst, the very day after his "father-in-God" went on to be with the Lord whom he had so faithfully loved and served. J.F.J.

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Notes and Comments

A SPECTRE HAUNTING ASIA

A spectre is haunting Asia today, to borrow a phrase from the Communist Manifesto. It is the spectre of militant Communism, seeking to devour countries that have little chance to defend themselves against the military might of China or Russia.

We remember Hungary of 1956 and Tibet of 1960, and we know that although Communism is essentially an ideology, it has always achieved its purposes by military conquest, not by the mental superiority of its dogma. In fact, no country of the world today has voluntarily decided to be Communist; it has always been a forceful takeover.

This history must be borne in mind when assessing the present situation in Vietnam. Unfortunately, Christian leaders have often been guilty of underestimating the force of Communism and have sometimes become dupes of the Party by backing "peace movements" that have led to sympathy for the Communist cause.

It is well to remember that Communism is built on three basic tenets of Atheism, Materialism and Economic Determinism. Belief in God or in Jesus Christ has always been opposed by Communist regimes because Christian Faith leads to belief in the supreme importance of the individual and his freedom to make decisions.

This is not to say that all churches are closed in Communist countries (that would be too obvious); but the vital work of theological colleges and youth movements are gradually eliminated, until in the end propagation of the Faith is restricted solely to personal witness of old people to old people, until a new generation rises which knows not God nor Christ at all.



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DISCERNMENT NEEDED

In the complicated situation in Vietnam, the Christian needs great discernment.

Obviously all peace movements are not Communist-inspired; obviously also we, just like the North Vietnamese, are victims of propaganda.

We are always ignorant of the true facts of the war until much after the event (and often not then either). It is said that secrecy is essential for success in war-time, and that may be so. Unquestionably we are the subjects of an intensive U.S.-directed propaganda campaign.

At the same time, whatever the complications and however much the war may be profitable to large U.S. and Australian capitalists, it is still a war against Communism.

The Red Curtain, if we lose Vietnam, will be drawn a thousand miles nearer the coast of Australia. Laos will fall, then Cambodia. That leaves only Indonesia between Communism and the shores of Australia, and we can hardly depend on Indonesia as a stable buffer in international politics.

THE LORD OF HISTORY

As the Sydney bishops said in a pastoral letter on the subject in April, 1966: "War is always a grave and terrible thing, and no responsible Government will lightly commit a country to tragedy and suffering. . . . Let us have in constant remembrance and prayer the need for the restoration of a lasting peace and stable government in South Vietnam as well as for those who are called to bear the brunt of danger in the present conflict."

Is prayer the only practical action for the Christian today in this matter? Surely the believer must put himself out to search out the truth of the facts of the war and its progress; must take a real interest in the effects of the war in his own suburb as it affects families; and must speak out in public and private that we have a God who is Lord of history, who can change the hearts and minds of rulers and dictators to suit His own purposes, as He did with Cyrus in the Old Testament; and that constant prayer to this God will have a definite effect upon the war, bringing it to a peaceful conclusion that will guarantee not only peace and freedom for the citizens of South and North Vietnam, but also freedom for the propagation of the Gospel.

Simultaneously, we must resist Communism in the trade union movement, infiltrating the leadership of unions for the cause of Christ with the same zeal that Communists do for the cause of Marxism-Leninism.

MELBOURNE BOOK SHOP TAKE-OVER

After over 100 years of trading as a church book-selling agency, the Diocesan Book Society will be taken over by the General Board of Religious Education on July 1.

Dean Thomas, chairman of the Society, has said that the initiative for the change came from the Melbourne diocese. The G.B.R.E. will continue to operate at the Cathedral Book Shop site but with some re-arrangement of departments.

GRAHAM CRUSADE 1968



LORD'S OWN SERVICE!

We strongly resist the suggestion which is often advanced in some circles that the Holy Communion is the Lord's own service.

Isn't Holy Baptism His own service? Isn't any service of worship where believers meet together in their Saviour's name also His own service? He Himself tells us that He blesses such a gathering with His presence.

Evangelicals cannot subscribe to any idea which suggests that our Lord is present in the Communion service in a sense in which He is not present at any other service.

WHAT KIND OF UNION?

Movements for union are gathering weight in every continent. There are bound to be minorities in every case against union. A long process of study, conference, negotiation can issue in understanding and a willingness to compromise on non-essentials. But as in the case of Canada, where dissenters have no voice at the conference table, a union which ignores the rights of minorities to be heard, is a travesty of the name.

PLEDGES REPLACE DIOCESAN QUOTAS

The present quota system in the Protestant Episcopal Church of the U.S.A. may soon be replaced by voluntary pledges by dioceses and districts. In September, the General Convention of the P.E.C.U.S.A. at Seattle will vote on a proposal to abolish the 44-year-old system and in the spirit of partnership replace it with voluntary giving.

Voluntary giving is, in fact, being practised at present by 28 dioceses, nearly a third of the total. The "partnership" movement began 30 years ago when parishes were trusted to pledge financial support of missionary work beyond their borders without being told what was expected of them.

General Convention in 1964 adopted the "partnership principle," asking each parish and mission to give to others at least as much as it keeps for itself. 20 of the 28 partnership dioceses are now completely voluntary and have neither assessment nor quota.

In 1966, 26 dioceses relied on parish pledging. The remaining 61 dioceses were on the quota system.

In preparation for the Crusade to be held in the Sydney Show-ground, 1968, the Executive Committee has now been formed in N.S.W. to be known as The Billy Graham Crusade 1968 Committee, with the following officers:— President: The Most Rev. M. L. Loane Archbishop of Sydney, Chairman: The Rt. Rev. R. C. Kerle, Bishop of Armidale; Vice-Chairmen: Rev. Dr. E. H. Watson and the Rt. Rev. A. J. Dain; Hon. Secretary: Mr. A. E. J. Pont; Hon. Treasurer: Mr. A. J. Foote. The full-time Crusade Staff comprises:— Crusade Director: Mr. Alex Gilchrist, seconded from Campaigners for Christ; and Assistant Director: Rev. Fred J. Nile, seconded from the National Christian Endeavour Union of Australia.

Mr Barry Berryman of Hour of Decision has been appointed B.G.E.A. Liaison Officer.

Various Sub-Committees are currently being organised and Chairmen have been selected for these as follows:—

Prayer: Rev. D. Mill; Visitation: Mr K. E. Crawford; Counselling: Rev. Dr. E. H. Watson; Arrangements: Mr B. R. Ogden; Follow-up: Rev. G. M. Fletcher; Advertising: Mr J. C. Mackay; Finance-Chairman: Mr W. S. Argall; Vice-Chairman: Mr N. Cush; Music: Mr R. H. Shipway; Youth: Rev. D. T. Foord; Ushers: Mr J. C. Banks; Industrial: Rev. K. Child. An office has been opened on the 3rd floor, Macdonell House, 321 Pitt St, Sydney (phones 61-6201, 61-6202) which will serve as the central office for the Crusade organisation and arrangements.

* PHOTO: Key personnel discussing plans for the Crusade. Left to right:— The Rev. Fred J. Nile, Assistant Crusade Director; Mr Barry Berryman, Hour of Decision; Dr Victor Nelson, Assistant Director of Co-ordination for the Billy Graham Team; Dr E. H. Watson, Counsel-Chairman and Mr A. E. Gilchrist, Crusade Director.

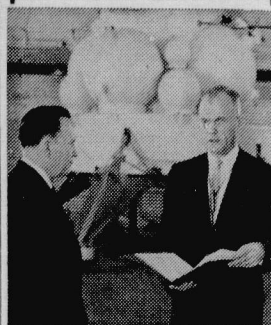
CANADA UNION MOVES

Canada's General Synod meets in Ottawa in August and a major issue will be the report on union negotiations with the United Church. Anglicans are 13.2 per cent of Canada's population against 20.1 per cent in the United Church. The United Church is a union of Presbyterian, Methodist and Congregationalists. Roman Catholics represent 45.7 per cent of the population.

A small minority of Anglo-Catholics fear and oppose the proposed union. Unfortunately, their representatives have not received sufficient votes to be represented on the General Commission on Union. Anglican General Synods are not noted for their concern for minority representation.

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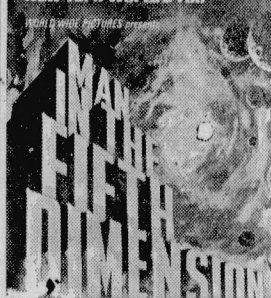
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Letters to the Editor

From the Bishop in Polynesia

It has been drawn to my attention that there is a more or less public rumour in Australia that my health is a cause of grave concern, and that I recently have been treated for a tumour of the back which has left me in a crippled state.

I would wish it to be known that there is no truth in this report, though I am deeply grateful for the expressions of concern which have reached me.

The facts are that I was recently suffering from a minor abscessed subcutaneous cyst, which was successfully lanced, and, although it was temporarily painful and uncomfortable, it is now completely healed. I am well and fit, and am completely unaffected by the experience. All of my duties are being carried out to the best of my ability.

John Charles, Polynesia,
Bishop's House, Suva.

Prayer Book revision

At the recent Anglican Church League conference on the Prayer Book Experimental Services, Dr G. Hastings rightly queried the passage in the new rite of Baptism of Infants which refers to "the gift of the Holy Spirit in Confirmation." (p. 97).

This is indeed a concept which is foreign both to the Prayer Book of 1662, and to the plain teaching of Scripture.

In the service for the Public Baptism of Infants of 1662, the gift of the Holy Spirit is requested for the infant that he may be sanctified and "that he may be born again, and be made an heir of everlasting salvation." However, in the new rite all reference to the Holy Spirit performing these functions is omitted. In fact the Holy Spirit has

to wait until Confirmation before He appears!

The rightful honour due to the Holy Spirit for His operation in the rebirth and sanctification of the individual has been denied Him, that greater honour might be given to an ecclesiastical ordinance.

This heresy is continued in the new Service of Confirmation, which has an entirely different purpose to that of the 1662 service. Whereas the 1662 Order of Confirmation was "to the end, that children . . . (may) ratify and confirm" the promises made by their Godparents, i.e. the basic purpose was profession, the candidates come, in the words of the suggested opening address of the new Service, "to receive in confirmation the power of the Holy Spirit." (p. 98) i.e. the basic purpose is reception.

Furthermore, the rest of the opening address implies that the Holy Spirit has been withheld from the candidates, but will be given "when they receive the laying on of hands."

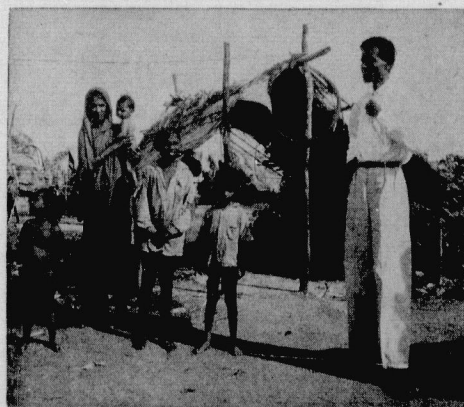
The teaching of Scripture is clear that the Holy Spirit is the possession of all true believers (e.g. Rom. 8:9) and cannot be tied down to any ecclesiastical ceremony.

Many of the suggestions of the Prayer Book Commission are to be welcomed as refreshingly new contributions to the problems of finding forms of worship relevant to the people of God today.

However, we must beware lest the allurements of novelty lead us away from the standards of the 1662 Prayer Book to which we are committed. And let all who love the truth of God's Word, cry out against any attempt to detract from the honour due to the third Person of the Trinity.

(Rev.) J. Davies, Caringbah, N.S.W.

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POSSIBLE COSTS OF CHURCH UNION

MR J. S. Goldney, of Hawthorn, South Australia, helps us to look closely at some of the dilemmas which face the Church when organic unity is being proclaimed as an essential to the Church's ongoing life.

When faced with the ambiguously simple question, "Should the Churches try to unite?" most Christians will feel bound to reply that they should.

And they will not lack support from many outside the church who frequently see denominations as useless variations of the Golden Rule.

However when churchmen are questioned in depth as to the nature of the unity they seek, fundamental differences very soon emerge. With new attitudes and a friendlier climate evident since the Vatican Council those with theological axes to grind have learnt to defend with much less of the old bitterness.

Yet with the worldwide ecumenical agencies exerting pressure at the "top level" it is never easy to determine how much of present trends are of the Holy Spirit or otherwise.

In the debate on unity and the way forward we find amongst constructively minded churchmen one group who will assert by the Spirit what another group will deny by the same Spirit.

PERPLEXED

Evangelicals frequently find themselves perplexed by those who will assert dogmatically the authority of our Lord's teaching on unity (and the sin of disobedience) yet treat disdainfully those who would want to apply authority to all other teaching of the One who claimed to be the Truth.

There are of course not an inconsiderable number of evangelical churchmen who are active in ecumenical affairs. Yet it is plain from the mass of literature coming forth from the W.C.C. in Geneva for distribution to National Councils that evangelical theology and activity is either ignored or at best treated as of no consequence.

Little wonder that some clergy are more than surprised when an evangelical crusade led by Billy Graham can attract unprecedented "grass roots" support.

Awkward questions naturally arise not least that of the representative character of many "decision making" church councils.

For example the recent 78 per cent vote by the British Methodist Conference in favour of the controversial plan for unity with the Church of England could be misleading, or so say the dissenters led by theologians Snaith and Barrett. It is pointed out that voting

on the proposals at the "circuit level" was 26,440 in favour, 22,236 against and 1,835 neutral. In the Synods where the vote was taken the results were, "for general approval" 5,090 with 2,848 against and 117 neutral.

Dr J. I. Packer, now a member of the Anglican Commission, believes new proposals could be more acceptable to evangelicals and these will be awaited with interest.

DISAGREED

Several months ago Dr Daniel Poling, chairman of the religious journal Christian Herald, polled a random 65 per cent of Protestant clergy in the U.S. on political issues for which the National Council of Churches had already declared itself. The high return of 30,000 showed that more than seven out of ten clergy disagreed with the ecumenical leaders.

Such statistics may not prove the validity of either view but do point up what has long been suspected, i.e., that many edicts from ecumenical councils are not truly representative of church members.

In the past decade there has probably been no greater inter-church co-operative effort (with such lay involvement) as the Graham Crusades. Yet it is no secret that in some states the most discouragement for a return visit by the evangelist has come from liberal ecumenists.

Generally evangelicals are expected to go along with liberalised projects, however when conservative churchmen are to be found directing as in a Graham Crusade, certain ecumenists suddenly find out that unity is only "right" some of the time.

Few would deny that many criticisms of conservatives have been well earned.

But there has been no more persistent critics of evangelicals

and Graham Crusades than executives of the United Church of Canada.

Commenting on the high cost of non-evangelism, Christianity Today (30/9/66) carried the report of the United Church of Canada which revealed that in 1966 there were only 260 missionaries as compared with the 540 when the U.C.C. was formed in 1925. This same denomination on its own admission is at present unable to fill one quarter of requests for overseas workers.

Today more than ever the question of authority becomes the great divider within the churches.

AUTHORITY

It is significant that almost without exception, whichever country is visited by Billy Graham for crusade meetings there is prior to his arrival long debates in the religious Press on the issue of the authority of scripture.

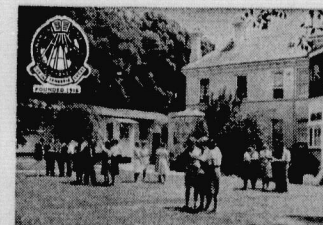
Any assessment of evangelical activity must include consideration of the hundreds of inter-denominational societies here and overseas which attract large numbers of talented clergy and laity who effectively pool their resources.

World Presbyterian leader Dr John Mackay (formerly of Princeton) writing in Christianity Today (May 5, 1966) says of these evangelical societies, "Organisations of this type begin to play the role of the historic Roman Catholic Orders of which there are some six hundred. These orders are not controlled, nor is their policy shaped by the Vatican or local bishops."

These evangelical societies include the Gideons, Bible Institutes, I.V.F., Youth for Christ and Scripture Union with about 90,000 Australian members.

Among numerous missionary societies are specialist groups

• Continued Page 8



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CHOIRS COMBINE IN BRISBANE

St. Stephen's Church, Coorparoo (Brisbane) was chosen recently by the A.B.C. for an unusual program in its well-known series, "Hymns of All Churches."

The choir of St. Stephen's combined with choirs from Our Lady of Mount Carmel, Roman Catholic, Methodist, Presbyterian, Baptist churches and the Salvation Army to record a session which was broadcast in all States on May 21. Twelve hymns were chosen, representing a common expression of faith acceptable to all the Churches.

A PRAYER FOR THOSE IN AUTHORITY

O God, the ruler of all, guide the hearts and minds of all rulers and statesmen, that they may seek first thy kingdom and the establishment of justice and freedom for all countries, both small and great; through Jesus Christ our Lord.

Leslie Hunter

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Mainly About People

N.S.W.

Canon F. A. P. Allen, a canon of Kobe, Japan, and at present working in Hull, England, has been appointed curate in charge of Oberon (Bathurst).

The Ven. W. Chas. Arnold has been appointed Diocesan Centenary Commissioner (Bathurst).

Deaconess Maureen Cripps has been appointed to the provisional district of Lurnea (Sydney).

The Ven. H. A. D. Graham is taking long service leave from the diocese of Bathurst and is relieving at Siby (Kuching) until October next.

The Rev. R. Clark, curate at St. Luke's, Liverpool (Sydney), has been appointed first curate-in-charge of St. Mark's, Green Valley.

The Rev. A. H. Edwards, rector of Wingecarribee (Sydney), has announced his retirement.

The Rev. P. Gurrier-Jones, curate of Christ Church, Blacktown (Sydney), has been appointed rector of St. Peter and St. Paul, Milton.

The Rev. J. A. Price, formerly headmaster of the Preparatory School, has been appointed chaplain of the King's School, Parramatta, N.S.W. Mr R. E. Horrocks has succeeded him as headmaster of the Preparatory School.

Dr Ronald Winton, Warden of the International Friendship Centre, Drummoyne, N.S.W., and Editor of the Australian Medical Journal, will represent the Australian Nurses' Christian Movement at the N.C.F.I. General Committee meetings in Norway, June 25-26.

The Rev. R. E. Evans, assistant general secretary of the Home Mission Society (Sydney) since 1965, leaves H.M.S. on June 27 to take up a position on the teaching staff at Shore School, North Sydney.

The Rev. Keith D. Morley, curate of St. Mary's, Guildford (Sydney), since 1965, has been appointed rector of St. James', Smithfield.

The Rev. P. J. Boulsover, Rector of St. Luke's, Wandal (Rockhampton), is to be Rector of St. Luke's, Canberra, from the end of July.

Victoria

The Rev. T. M. Thorn, of St. David's, Doncaster East (Melbourne), is to be Chaplain of Camberwell Grammar School.

The Rev. E. C. Smith, assistant curate of Christ Church, Berwick (Melbourne), is to be vicar of Fern Tree Gully.

The Rev. L. Burgess, Vicar of St. Alban's, West Coburg, and Rural Dean of Coburg (Melbourne) is to be Vicar of St. George's, Queenscliff.

The Rev. J. D. Parton, curate-in-charge of Brewarrina (Bathurst), is to be assistant curate of St. David's, Moorabbin (Melbourne).

Elsewhere in Australia

The Rt. Rev. C. E. B. Muschamp, Bishop of Kalgoorlie (W.A.), has been appointed Dean of Brisbane.

The Rev. R. O. Herde was instituted as Rector of St. Mary Magdalene's, Adelaide, on May 10.

The Rev. J. M. Ayling, M.A., has been appointed priest-in-charge of the Findon-Seaton Park Mission District (Adelaide). Mr Ayling comes from the diocese of Lichfield, U.K.

The Rev. Lim Peng Soon, formerly of the diocese of Singapore, has been appointed assistant curate of Christ Church, North Adelaide. Mr Lim Peng Soon received his theological training at Ridley College, Melbourne.

Overseas

The Rt. Rev. John Charles Mann, who served the Church in Japan for 35 years, the last five of these as Bishop in Kyushu, died recently after collapsing in a train at Charing Cross Railway Station. He was 87.

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Books

THE CAMBRIDGE BIBLE COMMENTARY ON THE N.E.B. The Letter of Paul to the Galatians by William. Neil. Cambridge University Press. 1967. pp. 96. 17/6 (U.K.).

Nicely set out in the form that we are long accustomed to in Cambridge Commentaries, this will prove to be a most useful guide to Galatians in the New English Bible for the general student.

A good introduction is all the better for giving us a clear analysis of the development of St. Paul's thought in the letter. The commentator comes down clearly in favour of the South Galatian theory.

His commentary is clear and untechnical and he succeeds admirably in bringing home the strong emotions under which St. Paul laboured when he wrote the letter.

The test of any commentary on Galatians is the author's handling of the doctrine of justification by faith as developed by St. Paul in chapters two and three. Neil approaches it with some trepidation, even though he begins by saying it is the cardinal doctrine of the faith. He denies, however, that it is the key to St. Paul's theology. On the whole, however, he comes out fairly well and is not afraid to assert Christ's substitutionary death on the cross for us.

—R.M.

LET US GO ON TO MATURITY, by John E. Hunter. Zondervan, Grand Rapids, U.S.A., 1967. Pp. 136. \$2.95 (U.S.).

John Hunter has been associated with the work of Capernwray Hall and Major Ian Thomas for many years, since 1960 in a full time capacity. He has written two companion books to the present volume, "Knowing God's Secrets" and "Limiting God."

This book is a forceful plea for Christians to appropriate the spiritual resources available to them. Mr Hunter sees prolonged spiritual immaturity as the tragedy today of the Christian Church, and that powerful maturity comes from a Christian's response to the promises of God as fulfilled and made real by the risen Christ.

Five of the twelve chapters are illustrations from the Book of Joshua of the general theme, and the remainder of the book deals with the problem, plan, power and purpose of Christian Maturity.

The author reveals a calm reliance on the Word of God and is extremely practical in his application to daily living. The book is spiritually challenging, and is presented in a simple, readable and appealing manner.

—B.K.

THE CAMBRIDGE HYMNAL edited by Holbrook and Poston. Cambridge University Press, 1967. Pp. 360. 25/- (U.K.).

This unconventional hymnal is refreshing and uninhibited. High standards are maintained but there is nothing snobbish about it. Words and music are vital and evocative. The editors have eschewed that which lacks spiritual, intellectual or artistic integrity. Consequently it is not a large book: it lists less than 200 numbers but is nevertheless astonishingly comprehensive.

The words come from well known hymns together with lost treasures from such masters as Watts and Wesley. Added to

these are successful settings of texts by poets from Vaughan to Eliot and Auden.

The musical editing by Elizabeth Poston is thorough. The book includes specially commissioned hymns by contemporary composers of note. Hymns, songs, negro spirituals, rounds and carols are carefully culled, and the book is replete with wholesome descants and special accompaniments (even S. Ethelwald marches up to date). Pitch is sensible and rhythm is unashamedly vital. Choirmasters should have here a stimulating source book.

This book may not be a contender for the popular market, but it should prick the conscience of those whose concern hymnody is. "It is to be hoped that its . . . standards will be considered as a new and sturdy signpost wherever hymns are sung."

—L.F.B.

THE INSTANT BIBLE, by Fred M. Wood. Zondervan, Grand Rapids, U.S.A. 1966, pp. 128. \$1 (U.S.).

Dr Wood gives us in this little paper-back "an easy-to-read summary in layman's language of the greatest book ever written." It will throw light on the meaning and purpose of the whole Bible for those who have not yet begun to study it at depth.

Valuable as a gift for young Christians and new converts.

THE CHURCH OF ENGLAND 1900-1965 by Roger Lloyd, S.C.M., pp. 623, 55/- (U.K.).

This is a fascinating book and in some ways a unique one. It is a brave thing for a man to attempt a history of his own times, even if it is only of one institution of them. Lloyd was wise enough not to claim that this work was a history. He calls it a meditation on a historical theme and not a work of professional history.

Another clue to the character of the present volume is that it first appeared covering the period to 1945 in two volumes soon after World War II. The present work is completely rewritten, but is a lineal descendant of the earlier work.

The limitations of the book are those of the self-imposed aim of the author. He believes a meditation is a personal selection of details and can therefore be arbitrary. The author is completely honest and reveals his preference for the "High Church" party of the Church of England. This preference manifests itself more by what is left out than by criticism of other parties. One is surprised to find that such an event as the rejection of the 1928 Prayer Book is barely mentioned.

Sympathetic

He seems to be less than just when he deals with the betes noires of his party such as Bishop Taylor Smith or Archbishop Geoffrey Fisher.

The strength of the book is its superb and sympathetic descriptions of certain movements and bodies in the Church of England in this century.

If you want to know what the Life and Liberty Movement was about or how Anglo-Catholic clergy came to accept the Student Christian Movement you will find the answers given in this book. One of the most vivid descriptions is of the formation and methods of the Society of the Sacred Mission at Kelham. Imagine what became the largest theological college in England starting off with "an empty packing case or a butter tub" instead of chairs and you have something of the flavour of the Spartan regime which marked the early days of the society.

It would need great staying-power to read the book from cover to cover. Perhaps the best approach is to dip into it here and there. The reader will be rewarded by discovering such fascinating characters as Basil Jellicoe, who ran a slum housing clearance operation in his London parish in the 20s as a "sanctified lark." He shocked complacent people with a faithful account of the habits and ravages of the bed bug. Or you will find a description of F.S.M. Bennett, Dean of Chester, who first abolished the old fusty Victorian concept of a cathedral with its vergers who had to be tipped, its numerous fees, its forbidding and threatening notices and its frequently locked doors. They told him the cathedral would go broke, but he increased its receipts five times. These are only two of many fascinating characters in what is indeed a remarkable book.

—N.S.P.

MELBOURNE STUDIES IN EDUCATION 1965. Ed. by E. L. French. Melbourne University Press. 1966. pp. 286 \$6.50.

The eighth volume in the series devoted to educational philosophy, Australian educational history, and educational theory and practice. As usual, the papers are stimulating and provocative and those who take a broad view of education will be more than repaid for their investment.

Professor Boyce Gibson deals with some of the theories of

T. S. Eliot and A. N. Whitehead. He points out that Eliot's partiality for elites is not palatable in Australia but that his acceptance of pluralism in education is of major interest. Whitehead's leading ideas are systematised and incisively expounded with the result that the paper abounds with disturbing stimuli.

Professor Passmore's two papers on philosophies of education complement each other. The first analyses traditional philosophies and the second attempts to set forth his own. He concludes that educational research and educational philosophy should be allies in developing an educational science.

Two papers of particular interest to A.C.R. readers concern Bishops Broughton and Perry and the rise of national education in N.S.W. and Victoria. Broughton and Perry held opposed views on the role of the Church in education, which Kenneth Dear demonstrates arose from Perry's evangelicalism as opposed to the High Church views of Broughton. In the event, the ideas of both were to influence strongly the development of the state systems in their respective colonies.

Professor R. Selby Smith gives a frank resume of his 10 years as headmaster of Scotch College, Melbourne (1953-64). With over 1,500 pupils, it was probably the largest public school in the British Commonwealth. He does not tell us anything of the administrative difficulties in such a large school.

Kenneth Orr's paper on "Social Training in the Boy Scout Movement" underlines a factor in the educational life of the Australian community which is little recognised.

—R.M.

DIFFICULTIES FOR CHRISTIAN BELIEF, by Hansen. Macmillan and Co., 1967, pp. 151, \$3.25.

Here is a volume of essays which sets itself an almost impossible task: to shake the complacency of those whose personal faith is so strong that they fail to take cognisance of the often sincere and sometimes agonising questioning of our age; and to help some who are overwhelmed with the questioning to see that faith does not have to be unreasonable.

As might be expected, not all the essays are able to achieve a nice balance of the pros and

• Continued Page 8

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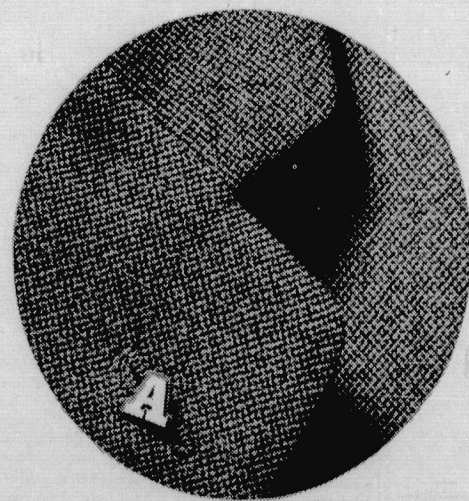
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BOOKS CONTINUED

From Page 7

cons. This reader was disappointed in the first essay, *On Belief in God*, that the writer was content to recount the historical destruction of traditional faith, but to "pass the buck" to future generations of theologians to build a theology from what is left — a doctrine of man.

On the other hand, the essays on the divinity and Resurrection of Jesus Christ are valuable and intellectually honest examinations of the evidence on both sides.

Perhaps the most stimulating of all the essays are the last two, on the sacraments and the Church. These could be read with profit not only by theologians but also by the rank and file of Church members.

There will be plenty to disagree with some of the statements made, but none could fail to profit from the heart-searching involved.

—C.E.W.B.

THE GOSPEL PARABLES, by Edward A. Armstrong, Hodder & Stoughton, London, 1967, pp. 219, \$2.30.

The Rev. E. A. Armstrong retired only last year after 20 years as Vicar of St. Mark's, Cambridge. He is an ornithologist of some repute in England and his ability to be a close observer shows out in this excellent study of the gospel parables.

There is quite a full introduction and as long as we are prepared to overlook some of his critical presuppositions the reader will gain much from it. He does not like the Sunday school definition of a parable — "An earthly story with a heavenly meaning." "They are much more than that," he says. "Indeed, they are sparks from that fire which our Lord brought to the earth..."

While he appreciates their setting in the real life of the first century, he brings out their relevance to the 20th century. His wide pastoral experience at home and abroad helps him to do this with consummate skill.

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POSSIBLE COSTS OF CHURCH UNION

From Page 5

such as the Wycliffe Bible Translators, Missionary Aviation Fellowship, Gospel Recordings and World Vision International which each year provides millions of dollars aid to underprivileged countries.

Not surprisingly such societies are strongest in the U.S. where there are an estimated 36 million evangelicals some 25 million of which are in denominations outside of the W.C.C. In 1966 there has been new developments in international co-operation amongst evangelicals, firstly in regard to the Conference on the Churches Worldwide Mission held at Wheaton Illinois.

VANISHING

More than 950 delegates from many countries attended and they represented over 120 evangelical mission boards and 14,000 missionaries or nearly half the world force. Even more significant was the just concluded World Congress on Evangelism which brought 1,300 invited delegates from 100 countries to West Berlin.

Such gatherings have however shown that evangelicals have much to do to put their own house in order. Lay dominated societies are well placed to become increasingly influential the more so at a time when the salvational role of Christ is being downgraded and many local churches are in trouble as they play the role of second rate rivals to community service clubs.

One prayer for the Virgin Mary treads dangerous ground and we wonder why a reformed scholar gives us but one prayer for the Reformation, followed immediately by three for the commemoration of "All Souls"?

These unfortunate concessions to unscripural demands within our Church mar what is in most other respects, an exceedingly useful work.

A third of the prayers follow the Christian year and the remainder cover most of the occasions for which clergy and prayer leaders are always seeking useful material. Most prayers follow the traditional patterns but archaisms and verbosity have been avoided.

Among the authors we note the Archbishop of Perth, John Stott, King Alfred, John Calvin, Ignatius Loyola and many by Canon Colquhoun himself. There are prayers for alcoholics, atomic power, annual vestry meetings, civic occasions, harvest, education Sundays, gifts and gift days, religious drama, pulpit prayers, temperance — indeed, what is omitted?

This is a book which we will find in use in churches everywhere.

—R.M.

Christian Broadcasters Set Assembly in 1968

(London) — The program for the first assembly of the World Association for Christian Broadcasting to be held since the organisation was founded in 1963 was determined by the Executive Committee when it met here April 19-21. Theme of the meeting, to be held in Oslo in June of 1968, is "The Media and the Mission — A Creative Tension?" Speakers will include Klaus von Bismarck of the German Broadcasting System, and Dr Eugene Carson Blake, WCC general secretary.

Certainly it is not evangelical pressure that currently prevents something like full intercommunion.

Where there is a genuine oneness in theology and worship (as was evident in the two branches

PRINCIPAL SUNDAY SERVICE

There has been very strong reaction in England to the Keele Congress of evangelicals commendation of the Holy Communion as the principal Sunday service.

Apart from the important consideration of non-communicating attendance, many have asserted that the whole nature of the Communion service does not lend itself to this purpose.

The happy blend of prayer and praise and the reading of both Old and New Testament scriptures would give much higher claims to Morning or Evening Prayer. In any case, is it good Christian practice to suggest that one form of worship should be given any kind of priority over another?

of the Australian Lutheran church) there could hardly be justification of continued division.

More and more evangelicals are concerned at the fragmentation of much of their witness particularly in overseas missionary frontiers. Few would want to deny churchmen the right of dialogue except where declaration is scarce and the question of truth is not allowed to crystallise.

However because of the chaoticly uncertain state of much Protestant theology, most evangelicals are simply not prepared to engage in artificial unity or merger where there is little semblance of inner unity and no certainty that existing opportunities will be preserved. Compromise or lack of doctrinal integrity on major issues will only invite further schism not least where there is no inbuilt tradition of comprehensiveness.

Whereas Protestantism is moving away from Biblical authority much hope is seen in the renewed interest in Bible study evident within the Roman Catholic Church from which the Lutheran historian Dr Sasse believes the next Martin Luther may come.

Indeed the next few decades may witness a reforming movement that will make compromise unnecessary.

Even in the present climate of goodwill, ardent ecumenists such as Cardinal Bea bluntly if honestly assert that there is only one true church. Is it therefore so reprehensible of evangelicals to also affirm strongly to the authority of Scripture? Many times evangelicals will be required to say NO because they have already said YES to convictions which they consider much more important.

Footnote: There was one reference which should have been corrected in the first article, being the claim that the number of missionaries directed by the boards affiliated with the conference of the Church's Worldwide Mission, represented about half of the Protestant missionary force.

In fact it should have read, "who together with missionaries from other evangelical societies make up more than half of the World's Protestant missionary force."

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THE AUSTRALIAN

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JUNE 21 : JUNE 29

STEWARDSHIP DECLINE IN ENGLAND

A serious decline in the number of stewardship campaigns since 1961 is causing concern in England. The Anglican Stewardship Association is to hold a conference on July 6 in London to consider the situation.

In 1961 some 700 campaigns were undertaken. The number for 1966 has been less than 200. In a recent consultation, representatives from many parishes agreed that teaching in many campaigns failed to differentiate between Christian giving based on biblical standards and fundraising to meet the needs of the institutional church.

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THE AUSTRALIAN

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ARCHBISHOP WOODS SUPPORTS 1968 GRAHAM CRUSADE

THE Archbishop of Melbourne has joined a number of other archbishops and bishops in Australia in support of the 1968 Graham Crusade.

Obviously, Archbishop Woods did not find it easy to arrive at this decision, but he has done so with both fairness and firmness.

This same spirit marked his statement some time ago when he said that communicant members of non-Anglican churches should not be refused access to our communion tables.

In a statement in the June issue of "See" the Archbishop said:

"I have been invited by the organisers of the Billy Graham Crusade to become one of the patrons of his coming mission here in Melbourne.

"I have accepted the invitation because though I cannot pretend to be in full sympathy with every aspect of that campaign or with some of the emphasis in Dr Graham's preaching, nevertheless I cannot doubt that God has used it and will use it.

"After the last Graham Crusade I hardly ever took a Confirmation where there were

adults being confirmed but one or more of them declared that he or she had been brought into the Church through the Graham Campaign.

"I hope that the appeal for counsellors for the Crusade will receive a ready response from Anglicans.

"It is likely that a very high percentage of those who will come forward will be, nominally at least, members of the Anglican Church.

Anglican counsellors

"It is of great importance that a high proportion of the counsellors should themselves be Anglicans.

"I hope, too, that the question of follow-up will be prepared for. In many ways this must surely be the most important aspect of the whole campaign.

"Please remember the campaign in your prayers, and also the local organisers. Of the Anglican part Dr Leon Morris is the chairman."

COMMON MARKET FEARS

THE proposed entrance of the United Kingdom in the European Common Market has not so far aroused undue concern in Australia. Our economy is rapidly diversifying and is far from being as vulnerable as New Zealand's.

The Australian religious Press has not looked critically at the non-economic implications of Britain's involvement with the six E.C.M. nations. Our racial, cultural and religious ties with our motherland are still precious to many. We may be pardoned from wondering what spirit animates her now that considerations of trade take precedence over all others.

Are we Australians so naive as to imagine that if Britain enters the Common Market, only trading relations will change? Christians in Britain certainly think otherwise.

Two letters from recent issues of the Church of England Newspaper and the Church Times highlight their concern.

EULOGY?

SIR,—I cannot tell you how shocked I was to read your eulogy on the Common Market, on your front page, and the Archbishop's remarks on "Heroes," though "Traitors"

would have been a better term. Surely no country has any right to sell her age-old freedom to foreign powers of different laws, customs, and religion from her own—and that "unconditionally" not to speak of the treachery to her Commonwealth, and the Islands, whose main source of income is the export of sugar to Britain, and meat from New Zealand.

Nor is it merely a matter of trade. The political aspect is most sinister, for British laws, customs, even religion, would be affected; the Continental Sunday, with sports, and theatres open, would soon be the rule, as in Continental countries.

This seems most strange, coming from the Church of England Newspaper, which has always claimed to set forth and promote Evangelical views. The "cabal" of the countries she is invited, so gladly, to join are Roman Catholic, with the one exception of Holland, which is 50 per cent.

"Can two walk together except they be agreed?" asked Our Lord. The writer of the eulogy on our expected entry into the Common Market evidently thinks he knows better.

As to laws. In Britain one is considered to be innocent till proved to be guilty. In Europe,

• Continued Page 8

CHAPLAIN'S WELCOME TO MEN



• Chaplain F. J. Rice (of St. Thomas', Enfield), a senior chaplain at 2nd Division (C.M.F.), Sydney, welcomes two members of the 121st Light Anti-Aircraft Battery, Darwin—Gunner Maurie Ryan and Gunner Terry Wyatt—at Burwood Council Chambers. The Mayor of Burwood, Alderman William Sheppard, tendered a civic reception to members of the battery who joined the 9th Light Anti-Aircraft Regiment (Haberfield and Dee Why) in their annual camp at Tianjara on the N.S.W. South Coast.

CHURCH & LIFE MOVEMENT UNDER FIRE

THE relevance to Australian conditions of the basic assumptions of the Church and Life Movement was questioned by the Bishop of Bathurst in his presidential address to synod in May.

The Bishop touched on Prayer Book revision, proposals for a new cathedral and the financial stability of the diocese. The following are excerpts from the address.

Western N.S.W. last year felt the full impact of the terrible drought, which, in spite of some temporary relief, is very much still with us at present.

There was every reason to expect that the Church would have to restrict its activities in many directions. But by the grace of God this did not happen. In fact, as the pledge figures show, only five parishes reduced their giving and no less than fifteen actually increased their pledges for the wider work of the Church.

Even some of the building programmes have been going forward. A new rectory was built at Coonabarabran, parish halls have been opened at Binnaway and Yeoval, the first two family units have been provided at the Diocesan Centre and the fine organ at St John's, Mudgee, has been rebuilt.

CATHEDRAL COMPLETION

There can be no doubt in anybody's mind that the old nave of this cathedral is in a very serious and even dangerous condition and must be replaced.

It was in 1963 that synod first gave its serious attention to this problem and in 1964 we accepted the plans prepared by Messrs McPherson, Harrio and

Hassell for the cathedral completion. A strong committee was formed which did a great amount of work in organising an appeal throughout the diocese.

A vast amount of travelling was done and regional committees were set up. The Archbishop of Canterbury laid the foundation stone for the completed building on March 14, 1965.

Last year's splendid wheat crop encouraged us to go forward again in the knowledge that further deferment will only increase the cost of the work to be done and in the faith that we have the goodwill of the diocese in what we are undertaking. In the meantime the architects have been engaged in the laborious task of preparing working drawings.

I was therefore requested by the committee to appoint a senior and respected priest as Diocesan Centenary Commissioner to fulfil two closely connected functions — to draw this diocese together into even greater unity as the centenary approaches, and to organise the Cathedral Completion Appeal.

The obvious choice for such a position was Archdeacon Arnold and I am grateful that he has accepted the appointment and has now been duly commissioned for his work.

I am still convinced that it is well within the capacity of this diocese to achieve this objective over a period of three years.

PRAYER BOOK REVISION

In the Church of England in Australia the most obvious evidence of this ferment appears in the encouragement given by General Synod to liturgical experiment, so that we as a Church may discover what is the best way in our generation and in our country to render to God the worship which is our bounden duty.

To this end the Prayer Book Commission, of which I was a member, prepared in a very tentative way some orders of service of which "A Modern Liturgy" is one. As we use this and other experimental services from the same source we should bear in mind certain significant facts.

(i) This is in no sense a new Book of Common Prayer issued with the full authority of the Church. It is an experimental liturgy only and is likely to be revised and re-written over and over again on the principle that the only way in which the worth of a service can be tested is by common use.

(ii) These services can only be used at the request of a general parochial meeting and with the sanction of the bishop.

(iii) From the point of view of language "A Modern Liturgy" attempts to use the best twentieth century English in the worship of God in the conviction that liturgy is a continuing activity and there is nothing sacrosanct about it.

• Continued Page 8