

## Mainly About People

### N.S.W.

Canon A. A. Langdon, Director of Education in the diocese of Sydney, was the special visitor to the parish of St Thomas, Winchelsea (Melbourne diocese) on May 22. This was the first conference of its kind held in the parish and it was voted by those concerned as being most fruitful. Canon Langdon preached on "The Family and God" at Morning Prayer and in the evening Sunday school teachers and those engaged in State school religious instruction took part in an act of dedication to God's service in instructing the young.

Mrs D. G. Badger, of Epping, has been inducted as president of the N.S.W. Women's Inter-Church Council. The induction took place at the annual meeting in the Epping Congregational Church and was conducted by Mrs A. A. Adam, the retiring president.

The Rev. Clive A. Way, assistant curate at St John's Beecroft, has been appointed curate-in-charge of St Mark's, Chester Hill, N.S.W.

Mr Geoffrey Walker, a churchwarden of St. Paul's, Seaford (Sydney), has been appointed administrative secretary of the N.S.W. branch of C.M.S. Mr Walker's appointment dates from June 6.

The new position of administrative Secretary will bring the full oversight of Branch business matters under a qualified layman.

Mr Walker is a qualified accountant and an Associate of the Chartered Institute of Secretaries. He has held managerial and administrative positions with several well known business organisations in Sydney.

Mr Walker is actively engaged in Church work at St. Paul's, Seaford, and as well as being a churchwarden, he is a licensed lay reader, a Sunday school teacher and a member of Synod. Outside the parish he is interested in other Christian organisations and has for some time had close connections with the work of Campaigners for Christ.

A farewell service was held in St. Andrew's Cathedral, Sydney, on June 7, for Canon Walter and Mrs Newmarch, on their way back to Malaysia after a period of furlough. On June 19, in St. Paul's, Chatswood, Sisters Kath Collett and Joan Eatch will be farewelled at a service commencing at 7.15 p.m. Preacher will be the Rev. Ken Short.

The Rev. Dudley Foord, dean of Students at Moore College, Newtown, will leave in August for a series of missions and conferences in South-East Asia particularly in India. Mr Foord's trip is under the auspices of IVF. He will also go as a delegate from the diocese of Sydney to the World Congress on Evangelism, to be held in Berlin from October 25 to November 5.

The death has occurred in Sydney of the Rev. R. S. Chapple, until his retirement in 1964 Rector of St. Peter's, Hornsby. Mr Chapple had been living in retirement at St. Ives, Ordained a deacon in 1923 and priest in 1924, Mr Chapple served a curacy at St. Nicholas, Coogee. He then became rector of Dapto where he served from 1928 to 1936. From Dapto he went to St. Stephen's, Penrith, where he worked to 1947. In that year he was appointed Rural Dean of the Hawkesbury and was then rector of St. Thomas, Rozelle, from 1947 to 1949, when he became rector of Hornsby.

Bishop R. C. Kerle, Bishop of Armidale, N.S.W., has been appointed a vice-president of the United Bible Societies. The appointment was made at the triennial meeting of the United Bible Societies held near New York recently.

### Victoria

The Archbishop of Melbourne, Dr Frank Woods, is this month visiting Queensland. Dr Woods spoke at the Synod of North Queensland on June 11 and preached in Townsville on June 12. Other places visited were to include Charters Towers, Richmond, Cloncurry, Mary Kathleen and Mt Isa. He returns to Townsville on June 17, where he rejoins his wife. Mrs Woods has been speaking at a number of meetings in the area. From Townsville Dr and Mrs Woods proceed to Rockhampton.

### Overseas

The first Burmese Bishop of Rangoon has been appointed. He is the Rt. Rev. Francis Ah Mya, an assistant bishop in the diocese since his consecration in Calcutta Cathedral 17 years ago. The appointment comes at a time when all foreign missionaries and other personnel are leaving the country under an expulsion order from the Burmese Government. He succeeds Bishop Victor Shearburn, CR, whose resignation had been announced before the Government's order was promulgated.

## THE CMS BUDGET POSITION

AS this issue of ACR appears the Church Missionary Society is reaching the end of the current financial year. A statement of the current position has been prepared for ACR and appears below:—

The Inter-Church Aid Division of the Australian Council of Churches has announced this result of its Indian emergency appeal.

The money was given by congregations of the Council's 11 Protestant and Orthodox churches in all States, following a request for help in February.

The national Inter-Church Aid Secretary (the Rev. Harvey L. Perkins) said that 150 tons of powdered milk was already on its way to India from Australia and a further 50 tons was expected to leave in the next fortnight.

The powdered milk is being sent to the National Christian Council of India. It is being supplied to churches and missions in famine areas for distribution to the needy.

Most is being distributed to unemployed famine victims in return for work done on village well-digging, irrigation and dam-building projects, designed to alleviate future food shortages. Where this is not possible it is being given as direct relief.

### STATE CONTRIBUTIONS

The largest contribution to the emergency appeal came from Victoria. Contributions by State are:

|                 |           |
|-----------------|-----------|
| Victoria        | 31,144.73 |
| New South Wales | 21,826.60 |
| South Australia | 16,177.86 |

### CHILDREN'S RALLY

In connection with the forthcoming Scripture Union Week (held in July) S.U. has organised a children's rally, to be held at Scots' Church, Margaret Street, Sydney, on Saturday, June 25, at 3 p.m.

The speaker will be Mr Owen C. Shelley, Th.L., a Scripture Union staff worker. Sunday school superintendents and teachers are urged to encourage their scholars to attend this evangelistic rally.

### Unley Crusade

A good response is reported from a united crusade in Unley, South Australia, conducted under the direction of Mr Bruce Townsend, S.A. director of Campaigners for Christ.

Five churches in the Unley area participated and as well as the main Crusade meetings there were special outreach programs directed at particular sections of the community.

A youth dinner drew an attendance of 600, special meetings were held in Unley shopping centre, 300 ladies gathered in a meeting to hear visiting evangelist, Mr John Robinson, from Campaigners in Melbourne and children's meetings drew good attendances.

Aggregate attendances totalled 6,300 and 104 inquirers were counselled. At the end of the period the chairman of the Crusade executive, Major Denis Gudgeon, announced that all financial commitments had been met.

|  |           |
|--|-----------|
| Queensland   | 16,071.64 |
| Tasmania   | 3,988.43  |
| Western Australia  | 3,677.25  |
| Other contributions from the Australian Capital Territory, Papua-New Guinea and the Pacific brought the total received to 94,077.86 dollars. |           |

Mr Perkins said that funds were no longer urgently needed for the purchase of powdered milk. However, the Council was endeavouring to give maximum financial support to longer-term famine prevention programs.

Funds received from now on would be used to develop village well-digging and irrigation programs and to increase the supply of fertilisers. The National Christian Council of India was also increasing its family planning services as a contribution to the population problem.

## CHURCHES CONTRIBUTE \$94,000 TO INDIA

AUSTRALIAN churches have contributed more than 94,000 dollars for famine relief in India this year.

The total Federal budget figure for the Church Missionary Society of Australia for 1965-66 is \$372,000, an increase of \$6,000 over the previous year's amount.

At the time of writing, the picture reflected by the Branches is, humanly speaking, not at all good.

In fact, one major Branch reported at the beginning of this month that they had received barely two-thirds of their target for the year which left them with a very large sum outstanding.

This pattern has also been reflected in the smaller Branches.

### PROPORTION

June is the last month of the financial year and this is the month in which, in the past, the greater proportion of income is received in the Branch offices.

The annual one-day drive for funds to aid the global missionary program of the famed Park Street (Congregational) church in Boston this year brought in \$274,416. The congregation supports a hundred missionaries as well as churches, mission schools, hospitals and dispensaries in 48 countries.

Twenty-one per cent of American Roman Catholic married women under the age of 45 interviewed in a national survey said they have used birth control pills. The survey — sponsored by Princeton University's Office of Population Research and the National Institute of Child Health and Human Development — showed a corresponding percentage of 29 for non-Catholics. It was based on interviews with 5,600 married women.

Nearly 50 students from Union Theological Seminary in New York picketed the Methodist Board of Missions in protest against the board's depositing its accounts in a U.S. bank which has extensive investments and financial arrangements in South Africa. The students argued that American investment in South Africa is a major life-line for that country's Government and therefore lends considerable support to its apartheid policy.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—

JUNE 30: JUNE 23  
JULY 14: JULY 7

# THE AUSTRALIAN CHURCH RECORD

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

No. 1366—June 30, 1966

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

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

Price 10 cents

## BISHOP TALKS ON SEX

SEX is one of the strongest instincts given by God to man, and the suggestion that it be controlled makes little appeal because the social pressures are all the other way.

This is the view of the Rt. Rev. Ian Shevill, bishop of North Queensland, expressed in his charge to Synod, given on June 11.

Bishop Shevill was dealing with the subject, "Christian Chastity," a topic which, the bishop said, had been attempted because of "a growing pastoral concern about the matter throughout the diocese and Australia."

"The 1960s are a period of revolt and confusion in the area of morals," said Bishop Shevill. "Those in revolt are the people between puberty and parenthood who are more honestly articulate and violently opposed to convention than ever before." They are revolting against fixed moral concepts relating to their sex life, said the bishop.

Those in confusion include their parents, who are often tongue-tied because they fear to seem old-fashioned.

Bishop Shevill went on to point out the weaknesses in the views of the "new theologians" like Bishop John Robinson who claimed that "Nothing can of itself be labelled 'wrong'."

### Weaknesses

Institutions of learning often failed to provide right guidance also. The bishop quoted a recent statement by Mr Alex Carey, a lecturer in psychology at the Australian National University, who had told students that sex relations were "the healthiest and most important human sport."

adding that adultery had probably saved more marriages than it broke up!

Thus, said Bishop Shevill, "Many young people therefore find themselves living in two worlds — the world of their parents where moral sanctions still appear to hold ... and their own new, exciting world, where, free from all control pleasures of every kind are calling, including relations with the opposite sex, which are the most readily available and least expensive form of entertainment."

Backing up his arguments with relevant statistics and quotations, Bishop Shevill said that the modern attitudes ultimately led to the "de-personalisation of the partner into an instrument of self-gratification."

This attitude "lies deep in much teenage thinking, and is often reflected in later life when the man comes home and expects his wife to be simply a source of satisfaction for his various needs."

### Reactions

Bishop Shevill quoted from Dr S. Barton Babbage's book, "Sex and Sanity": "Law and love are not contradictory but complementary, and love, rightly understood, is the fulfilling of the law; what are we to say of the relationship between charity and chastity?"

Again there is no conflict; true love is always chaste and never promiscuous ... finding its fitting expression in the practise of continence before marriage and fidelity within marriage."

"What the 'new theologians' have rightly reacted against," said the bishop, "is the 'loveless legalism of some Christian moralists of the past. What they have richochetted towards has been an advocacy of free love."

Continued page 6

## Evangelist visits Archbishop Ramsey

# GRAHAM LONDON CRUSADE SEES AMAZING RESPONSE

LONDON'S Press, boasting the largest newspaper circulation in the world, has given an amazingly warm reception to the Earls Court Crusade being conducted by American evangelist Billy Graham

On June 14 Billy Graham began the second week of the Greater London Crusade jubilant over the response during the first ten days of meetings.

At the time this issue went to press over a third of a million people had heard Mr Graham's message at Earls Court, a sports arena turned "cathedral," with over 10,000 having responded to the invitations given.

"This is one of the greatest opening weeks we have ever had in any Crusade in the world," said Mr Graham when questioned by newsmen.

He said the Crusade is gaining momentum much earlier than he had anticipated. He added, "I think this response shows a great hunger for God in the lives of thousands."

After the opening night attendance of 18,038 the crowds have swelled to more than 32,000. Average attendance has been more than 20,000 a night.

### RESPONSE

The number of those responding to the invitation by Mr Graham has varied from 447 on opening night to 1,234 on one Youth Night. The first Sunday afternoon saw Billy Graham take the Crusade outside of Earls Court to Brixton, a London suburb with a big coloured population.

The integrated audience of 2,000 packed St. Matthew's, Brixton to hear the 47-year-old North Carolina preacher declare his message. Another 1,000 stood outside to hear the sermon. This is the first time during the Crusade that Mr Graham has held a service outside the arena.

Following the Sunday afternoon meeting — normally no crusade services are held on Sundays — Mr and Mrs Graham went for an informal visit with the Archbishop of Canterbury Dr Michael Ramsey.

But in wake of what Crusade officials call "a great beginning" Mr Graham's critics were denouncing the Crusade with scathing attacks. From the critics came the cries of "mass hysteria," "emotional appeal," "slick salesmanship" and other such phrases.

### TREMENDOUS

These accusations went as far as to accuse the evangelist of "unsound theology" and even of "Nazi-type hysteria." But the crowds continue to fill Earls Court as more than 18,000 church congregations continue to invite people to hear the American preacher.

In a report sent to the inter-

denominational paper, "New Life," Mr Leonard E. Buck, the well-known Melbourne Christian businessman, visiting England at the present time, said that "Billy Graham is getting a tremendous press."

Mr Buck sent extracts from several London Newspapers, including an objective and favourable report in "The Times" and a long report written by Cassandra, the famous columnist of the London "Daily Mirror."

## PHOTO—P. 3

and the open Bible used as an admonitory reference book with which to rebuke us all.

"Everything here had what Cassius Clay would call 'the greatest and the mostest'."

### OPEN BIBLE

"There was the enormous choir of 2,500 voices, the men dressed in sombre black and the women clothed in white blouses and dark skirts ..."

Continued page 3.

## Canon Mohan at Reformation Rally

A DISTINGUISHED overseas visitor will be the speaker at this year's Reformation Rally, to be held in Sydney on Friday, October 21.

The meeting will hear Canon T. G. Mohan, who retired from the post of Secretary of the Church Pastoral-Aid Society in England last October after 33 years' service.

Canon Mohan, who was appointed an honorary canon of St. Andrew's Cathedral, Sydney, by the late Dr. Howard Mowll, has visited Sydney before and is remembered for his forthright statesmanlike addresses.

He is visiting Sydney diocese this year in connection with the centenary of Sydney Synod.

The Canon has another link with Sydney through St. Mary's Church, Islington, London, where he served as curate until 1928, when he was succeeded by the Rev. Hugh Gough, later Archbishop of Sydney. He is noted in England as a leader in the evangelical movement.

The Rally will this year be held in the Auditorium of C.E.N.E.F., 511 Kent Street, Sydney. Further details will be published at a later date.

## MISSION SOCIETY CALLS FOR INDIAN ASSISTANCE

IN the light of the great needs of India at the present time the Oriental Missionary Society is calling for special donations from Christians to assist in its work in five areas of the great sub-continent.

The second-largest country in the world, with a population of some 500 million people, India provides for the Christian Church the largest mission field still open to the Gospel.

Believing that Christ is the only real answer to the needs of India O.M.S. is calling not only for financial assistance for its work there but for continuous prayer that God might bring a spiritual revival.

O.M.S. is working in Madras,

Gadag, Bhopal, Itarsi, Simla and Allahabad, with a ministry of evangelism and training for Christian leadership among the nationals.

O.M.S. believes in the urgent necessity to train the young people of India as evangelists to their own people.

The Society has available two 16mm sound colour movies, "Souls in Transit" and "Pilgrim Pathways," together with a 35mm sound-slide set, "Insights into India" for groups wishing to encourage interest in this work.

Inquiries should be directed to O.M.S. headquarters, 11 Luena Road, North Balwyn, Victoria, (phone 85-9822) or to the N.S.W. representatives, Mr and Mrs T. Bell, 200 Queen Street, Woollahra, N.S.W. (phone 32-5877).

## WATCH OUR CLASSIFIEDS



It Pays!

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publishers, The Church Record Ltd., Sydney.

## SUBSCRIPTION FORM

Rev. NAME: Mrs. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Miss \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
STATE: \_\_\_\_\_  
NEW: ☐ RENEWAL: ☐  
ENCLOSED: ☐ Cheque ☐ Money Order ☐ Postal Note FOR: \_\_\_\_\_ YEARS  
Subscription: Australia—\$2.50 P.A.; New Zealand—20/ (N.Z.) P.A.; Other overseas—\$3.50 (Aust.) P.A. (28/ Sterling or \$3.50 U.S.).



# THE ELECTION OF AN ARCHBISHOP

OVER 600 members of the synod of the diocese of Sydney will meet on July 15 to elect an archbishop for the diocese. For the benefit of our many interested readers, both members of synod or otherwise, we publish this article on the election procedure. It was written expressly for ACR by a prominent member of the legal profession who is also a member of synod.

It may be advantageous to consider the old Archbishop Election Ordinance passed by synod in the year 1931, which controlled elections up to the year 1958, when the last election was held to fill a vacancy in the see.

The new ordinance passed in the year 1962 accepted the old forms, with little alteration, up to the stage which is termed "the final list" and from that point adopted the preferential system of voting, with one qualification by which the final list is reduced to three names.

The 1931 Ordinance permitted a member of synod, whether clergyman or layman, to vote for one or more candidates on the final list by placing a cross against the name of the person or persons, for whom he wished to vote.

In the 1958 election, there were four names on the final list. It was valid for member of synod to vote for all four candidates and by so doing he rendered his voting paper valueless.

It was valid to vote for three of the four candidates, or two of them, but that voting paper was not as valuable as a voting paper which contained a vote for one candidate only.

It was said this method was valuable in that it gave the successful candidate a boost and an indication of his strength when considering the question of acceptance but as against that it was said not to be a true reflection of the mind of synod nor an accurate analysis of preferences.

## NOMINATIONS:

The 1931 Ordinance provided for a nomination to be in writing, signed by at least two members, proposer and seconder, who may be either clergymen or laymen and handed to the secretaries of synod on the first day of meeting. That provision is repeated in the 1962 Ordinance.

It provides that after the President's address on the first day of the synod, the public shall be excluded until proceedings have ended.

Previously this was the subject of a resolution of synod. The later ordinance provides that the synod shall meet on a Friday to receive nominations and when these have been announced, it must adjourn until the following Monday and after such adjournment no further nomination can be received.

The Administrator, Bishop Loane, with the advice of Standing Committee, has summoned the synod to meet on Friday July 15. At 3 p.m. Holy Communion will be held in the Cathedral, at which the preacher will be Bishop F. O. Hulme-Moir.

At 4.30 p.m. Synod will assemble in the Chapter House and the Administrator will address the Synod.

Prayer will then be made for God's guidance and thereafter nominations will be received and announced and the Synod will adjourn to Monday July 18.

## SELECT LIST:

The proceedings on the Monday will be devoted to a consideration of the nominations, speeches being made in support, with a view to making up a select list.

If a nominee receives the votes of a majority of clergymen or a majority of laymen, ascertained by a show of hands, his name is placed on the select list.

The emphasis here is that the name will be entered on the select list if the nominee receives a majority of votes in one House only and it is immaterial whether that House be the House of Clergy or the House of Laity.

He may receive a majority in both Houses but his name is so placed if he receives a majority of votes in one House only. The conditions which apply to the preparation of the final list differ, in that the Ordinance demands a majority of votes in both Houses.

## FINAL LIST:

The proceedings will then move towards the preparation of the final list and again there is no fundamental difference in the two Ordinances.

The method of voting differs

from that employed in preparing a select list. There the voting must be by show of hands but now the voting may be by show of hands qualified by two provisions:-

(i) that if five members of Synod require a division, then a division, which is open, shall be taken and (ii) that if thirty members of Synod require a ballot, then voting shall be by secret ballot, and before a name can be entered on the final list, that person must have obtained a majority of votes in the House of Clergy and also a majority of votes in the House of Laity.

If there are three or more names on the final list the Synod shall adjourn until the next day, not being a Saturday or a Sunday.

Special provision is made in case there is one name or two names on the final list to be mentioned presently.

## REDUCING FINAL LIST TO THREE NAMES:

The 1962 Ordinance provides for entirely new procedures at this point and the first of the new provisions require the final list, if there are more than three names appearing on it, to be reduced to three names, and this by means of an exhaustive ballot.

For example, five names being on the final list, each member of Synod would write down the five names on his ballot paper and would vote for all candidates save one, and this by placing a cross against four names and the nominee having the least number of votes would be excluded.

The next step would be to write down on new ballot papers all four names, and each member of Synod would vote for all candidates less one, and this by placing a cross against three names and the nominee having the least number of votes would be excluded.

## FINAL LIST OF THREE NAMES:

Having reached this stage, ballot papers will have been prepared containing three names, and these distinguished by colour, one colour to be distributed to the clergy and the other colour to the laymen.

As before mentioned, the main innovation is the preferential system of voting and each member of Synod, now further distinguished by the colour of the ballot papers, will indicate his preferences by using the numerals 1, 2 and 3.

## METHOD OF COUNTING VOTES:

This should be looked at in stages:-

First—If one of the three nominees has received an absolute majority of votes in the House of Clergy and also in the

House of Laity, he is declared elected.

Second—If it should be that none of the three nominees has received an absolute majority of votes in each House, Clergy and Laity, there shall be a second count of the votes cast, and in this second count the nominee who has received the fewest first preferences shall be excluded and each ballot paper counted to him shall be counted to the nominee next in the order of the voter's preference.

Third—A position in which two nominees receive an equal number of votes, in either House on the second count, has been envisaged and in such a case a ballot shall be taken in that House starting afresh.

This is not called "a second ballot." That is a term which will be met with presently. This proceeding may be called "special" to meet an exigency.

Fourth—If after the second count one nominee has received an absolute majority of votes in the House of Clergy and also in the House of Laity, he is declared elected.

Fifth—If after the second count no person has an absolute majority of votes in each of the two Houses, Clergy and Laity, the returning officer must supply the President of Synod with his record of counting and at that stage the president is required to announce the analysis in such record and arrange a fresh ballot.

This is referred to in the Ordinance as "the second ballot."

Sixth—If after counting the votes in this second ballot no nominee has received an absolute majority of votes in each House, the Returning Officer shall aggregate the votes cast in favour of each nominee in each House in the second ballot and if after aggregation, one of such nominees has received an absolute majority of first preferences he shall be declared elected but if none of the three candidates has

received an absolute majority of votes, the Returning Officer shall distribute the preferences and the nominee then having an absolute majority of votes shall be declared elected.

Seventh—If after such aggregation two candidates have an equal number of votes and one of them is to be excluded further ballots shall be taken until one candidate has been excluded.

It is possible that a final list contains one name only and if so a vote is immediately taken as to whether he shall be elected archbishop.

There could be two names on the final list and in that event the numerals 1 and 2 would be used to express the voter's preference and if a nominee received an absolute majority of votes in both Houses, Clergy and Laity, he would be declared elected, but if both nominees failed to obtain an absolute majority of votes in both Houses then provision is made for a second ballot, and the same position being maintained, then aggregation of the votes cast in the second ballot and the nominee having the greatest aggregate of first preferences is to be declared elected.

## IF ONE OR TWO NAMES ON FINAL LIST:

However it is important to remember that there is contained in the Ordinance a special provision that if there be less than three names on the final list, then each person whose name appears on the select list shall be proposed and seconded for a second time, and further if at that stage there are still less than three names on the final list, all the names on the select list shall be placed on the final list.

This means that the proceedings set out under this heading would be followed only in the event of one name or two names appearing on both the select list and the final list.

It is generally agreed that the draftsmen of the 1962 Ordinance provided for all eventualities.

## EDITORIAL:

### Church and Life Movement

June 19 saw the beginning of the seven weekly programs and study sessions of the Church and Life Movement all over Australia.

All Christians will welcome such a movement, in that its stated aim is "to make Christians more effective witnesses to Jesus Christ as Lord."

At the same time many evangelical Christians have had misgivings about the Movement.

That they are not alone in this is revealed by the remarks of Bishop Hardie at the Ballarat Synod. He drew attention to the way the Movement had been imposed from outside the denominations and the congregations.

He objected to the apparent control of the Movement by the exponents of the "new theology" (God is dead, etc.), whose jargon is to be found throughout the literature issued, in such phrases as "Christian presence in the life of the nation."

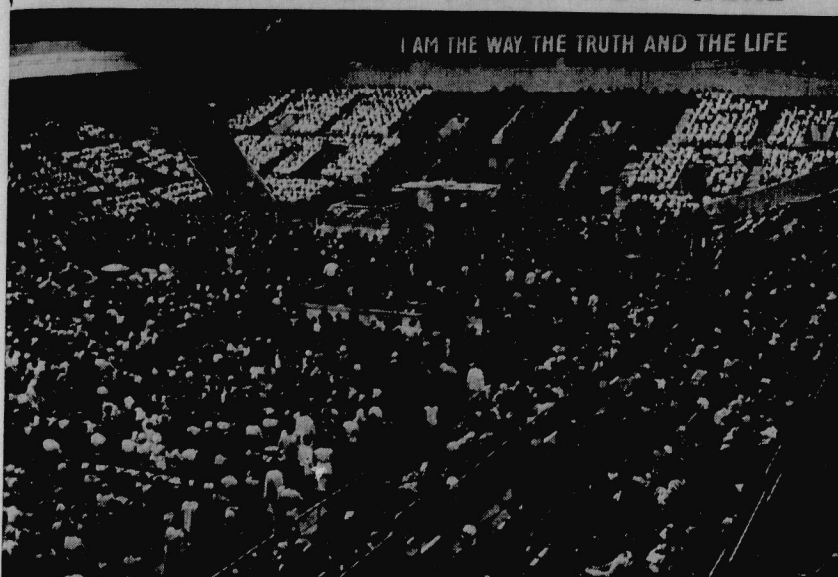
Evangelical Christians will, however, judge the Movement more by its use of the Word of God. Here the Movement appears to be very weak.

While its diagnosis of secular problems may be very acute and discerning, its application of Scripture to them seems to be very superficial. The New Testament is not in the main concerned to tell men how to live in an affluent slave society, but rather how a man can be right with God.

As fellow Christians we will naturally pray that God will use this Movement for the advancement of His Kingdom.

Most of us, however, will feel the need to pray for proposed visit of Billy Graham to this country and for the direct preaching of the Gospel with its message of the Cross, which he will bring in the year ahead.

## NO MUSIC — BUT STILL THEY CAME



Continued from page 1.

"There was the mighty electric organ and the grand piano and the blazing firmament of overhead electric lights.

"There was the bizarre promise of a sight of Paul Anderson of Georgia, the 'world's strongest man' and Olympic weightlifting champion ready to give his Christian testimony.

"And there was that ringing baritone, old George Beverly Shea, again as melodious as ever he was in 1954. I had and have a very soft spot for the musical G.B.S. I remember when he was last over and he met the hostile half-frozen Press at a conference held in the Conference Hall at Westminster. All the sceptic heathen in us was growling like a lion asking to be fed on Christians when unaccompanied and alone, it was announced that George Beverly Shea would sing to us: 'I'd rather have Jesus than silver and gold.'

"And he did and he sang it well, and when he finished none of us stoned him to death.

"Billy Graham has not changed but I think we in Britain have. For the worse.

"We have the greatest crime wave we have ever known, one of the poorest church attendances in the world, and a godlessness that you have to go to the Soviet Union to match.

"Or in the words of Billy Graham, who evidently agrees: 'Tonight I challenge you to look about you and see what is happening: the rebellion against authority, the sexual immoralities, the secularism and the materialism of the people, the lust for pleasure, the silver-chromed gods that have been erected since the war.'

"Billy bombed us with texts from the Bible, crying and constantly repeating 'The Bible Says,' 'The Bible Teaches,' 'The Bible Challenges.'

## NERVOUS

"There was the warning, 'The adversary of the Lord shall be broken in pieces.' There was the consolation, 'God is love.' There was the question, 'What shall it profit a man if he gain the whole world and lose his own soul?'

"Yet somehow this too handsome evangelist makes me nervous. To me he is a good simple man who comes from a country where revivalism has a black record...

"We sang 'All hail the power of Jesus' name' and 'Praise to the Lord, the Almighty' with all the fervour of 'Abide With Me' at Wembley minus the football match, of course.

A late report from London says that on the night of Saturday, June 18, 30,000 people converged on Earls Court, with no room inside for 5,000 of them.

When Mr Graham extended the invitation for those present to "commit their lives to Christ," well over 1,000 people walked in silence to the front.

Mr Graham continues his newly adopted policy for this Crusade of not having choir or audience sing during the invitation. Many critics had condemned him for his "emotional hysteria" during the invitation.

Only the shuffle of feet on these cement aisles can be heard during the conclusion of the services, as Mr Graham stands before the overflow audiences.

"The Rt. Hon. The Viscount Brentford read the Scripture, and Billy, in the very same words I heard before prayer at Sunday School 50 years ago, ordered that every head be bowed and every eye be closed.

"For all his propaganda, his television broadcasts, his moves and all his modern machine of mass-communication, Billy Graham's message is as old-fashioned as Moody and Sankey and as fundamentalist as Gypsy Smith.

"But I am sure that he is not worried about that. For it is the same message that was preached on the shores of Galilee with miracles instead of TV to attract, and a congregation at Earl's Court and on the air larger than ever was within earshot and eyeshot in Jerusalem."

## BISHOP KERLE ISSUES STATEMENT ON ELECTION

THE Rt. Rev. R. C. Kerle, Bishop of Armidale, NSW, has issued the following statement:-

"Since returning from overseas I have been made aware of the speculations both in the Press and among my friends as to whether I will accept nomination for election to the Bishopric of Sydney.

"Further, some members of the Sydney Synod have been good enough to urge me to take no action that would prevent my nomination.

"So that there will be no room for speculation in Sydney and in order to reassure the people of the diocese of Armidale, I am using the columns of the religious and local Press to state that I do not wish to be nominated nor to be involved in the election.

"My debt to the diocese of Sydney can never be fully repaid and my affection for its clergy and people remains, but I am convinced that my present calling is to continue my work in the diocese of Armidale to which I was elected less than 18 months ago, and where my wife and I have both found a happy and rewarding ministry.

"The Synod of Sydney can be assured of the prayers of the Bishop, clergy and people of the diocese of Armidale as they meet in July for so solemn a purpose, the election of their Bishop and our Archbishop."

## SHOCKING BEHAVIOUR?

"The big problem facing the priest who wants to replace Rosary and Benediction with a new form of devotion, such as a Bible vigil, is how to do it without shocking his congregation." —Catholic Herald.

## BIBLE COLLEGE EXAM RESULTS

The Registrar of the Church of England Bible College (the Rev. Rex Meyer) has announced the following results for the first term examinations held on May 29 last.

### ADVANCED DIPLOMA

F. A. George, 74 per cent. DIPLOMA (per cent): J. Orr 78, L. Pryor 77, J. D. Webster 75, R. J. Phillips 75, M. Martin 74, R. Perry 72, M. Rowland 71, D. Turnbull 71, J. Thorley 70, P. Lenton 68, P. Macfarlane 67, N. Anderson 64, G. McCansh 63, F. C. Newling 63, B. C. Perry 62, P. Reynolds 62, M. Palmer 62, M. McKiernan 60, E. H. Cook 57, R. Butler 55, P. Lloyd 54, F. Muggleton 52. (Three candidates failed).

A second class honours diploma on graduation is awarded to G. McCansh and B. C. Perry.

## NSW Council of Churches

The annual report of the year's activities of the Council of Churches in N.S.W. was presented at its meeting held at the Bible House, Sydney, earlier this month.

In the absence abroad of the secretary, the Rev. Bernard Judd, the report was presented by the acting secretary, the Rev. G. S. Parish.

Special mention was made of the increasing interest in the various programs conducted under the auspices of the Council through station 2CH.

The election of officers resulted in the re-appointment of the Rev. Dr D. B. Knox as President, the Rev. B. G. Judd as Secretary, Sir William Durrant as Treasurer, and the Rev. G. S. Parish as Assistant Secretary. Archdeacon R. G. Fillingham was again appointed as chairman of the Broadcasting Committee, with the Rev. R. H. Doust as Secretary and the Rev. K. L. Doust as program convener.

Three members elected to the Executive by the Council: Revs N. T. Bradshaw, J. S. Robinson, Principal A. W. Stephenson. Conveners of Standing Committees: Local Government: Rev. Neil MacLeod. Public and Private Morality: Rev. W. D. O'Reilly. Home and Family: Mr Don Robertson. Education: Principal A. W. Stephenson.

## OFF THE RECORD

### PURGATORY AT MENANGLE?

The Rev. Barry Bryant, from Forestville, N.S.W., reports on a recent phone conversation which took place between his son and a parishioner while Mr Bryant was absent at a two-day clergy conference, held at "Gilbulla," Menangle. His son happened to be handy when one of the numerous phone calls came through to the rectory. "Sorry," said the boy to the caller, "my father isn't here. He has gone to the place where all Ministers go!" The parishioner was somewhat taken aback for a moment, then recovered sufficiently to respond: "And where exactly, is that, heaven or hell or is there some other place?"

### MONEY HUNGRY?

"Church Times" (U.K.) reports that according to a local newspaper an English parish church apparently has four collections! The paper recently carried a statement saying that arrangements were being made at the church for the children who attended Morning Prayer with their parents to be taken into the hall for suitable teaching "after the third collection." Comments "Church Times": "A wise precaution, to avoid any rude remarks from them when the plate comes round the fourth time!"

### MISTAKEN IDENTITY

We have it on good authority that the Rev. John Turner, rector of St Thomas', Kingsgrove (Sydney), is not related in any way to a John Turner figuring in an A.A.P. report from England a few days ago. The report read:-

"LONDON: Civic dignitaries today toasted in champagne a man who gave up alcoholic liquor 92 years ago. 'Mr John Turner, of Tottenham, London, who was celebrating his 110th birthday as guest of the local Red Cross, is believed to be the oldest Briton.

"Mr Turner is now blind, but enjoys listening to the radio — especially to the Beatles.

"He became a teetotaler after getting drunk on a day out in London when a teen-ager."

## A COMPELLING DRAMA — charged with suspense

## "QUESTION 7"

A fine, gripping film, profoundly convincing. The inspired performances are a tribute to the actors and director. Running time — 110 minutes. Black and White. RENTAL \$20.00.



## Australian Religious Film Society

44 Margaret Street, Sydney. 29-6134  
162 Russell Street, Melbourne. 32-2061

## CONFIRMATION SERVICE

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

See us when requiring Induction Services, Parish Papers and all Classes of Church Commercial or General Printing

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



# Books

## Christian doctrine

**DO YOU NOW BELIEVE?** By Bishop Marcus Loane. A short introduction to Christian doctrine based on the Apostles' Creed. Falcon Books, London. 1966. Pp 111. 90c.

This is No. 10 in the series of Falcon Books published by the Church Pastoral-Aid Society, London, and once again, evangelicals throughout the world are placed in debt to the C.P.A.S.

Although this is a popular paper-back series, the cover design is unusually attractive and the whole format of the book will commend it to prospective readers.

The book meets an urgent need for a sound, scriptural exposition of basic Christian truths in reasonably popular form.

The author's rather unique gift of exposition dominates, as we might expect. But his careful scholarship and most effective use of illustration and anecdote are skilfully interwoven into the fabric of the work.

There are 12 chapters, each dealing with a basic statement in the Apostles' Creed. Each chapter has been given convenient and helpful sub-headings and a conclusion. Unfortunately, the chapters on "The Crucifixion," "The Return in Glory" and "The Church," are not so treated for reasons which are not apparent.

It will prove invaluable as a basic study for adult groups, fellowships, leadership training courses. It would also be a most useful gift to those about to be confirmed. —R.S.R.M.

## Australian history

**THAT BETTER COUNTRY.** By John Barrett. The Religious Aspect of Life in Eastern Australia, 1835-1850. Melbourne University Press, 1966. Cloth boards, pp 213. \$6.

Mr Barrett is a Methodist minister from South Australia and wrote this study for his doctoral thesis at the Australian National University. It is a well-documented and eminently readable account of how Churches, State and people reacted to each other in the critical years before the gold rushes.

However, the reader is left with the feeling that the author does not achieve what he sets out to do. This is probably due to the over-riding importance given to the Church Acts of N.S.W. and Van Diemen's Land, by which financial aid was given to churches; and to the State Aid issues, leading up to the foundation of a national school system.

The Church Acts certainly assisted the tremendous development of the churches in this period, but we are left with rather hazy ideas as to what impact this development had on contemporary society.

The emphasis upon the politico-religious strife of the time tends to under-rate the effects on society of the prodigious labours of men like Broughton, Perry and John Dunmore Lang and others.

The uncritical and constant use of "Catholic" as being the antonym of "Protestant" is irritating.

On the whole, the author succeeds in being objective, even when dealing with contemporary preaching and its emphases. We take issue with him mostly on what he has left unsaid. —R.S.R.M.

## Popular work

**IS THE BIBLE TRUE?** By Allen Bowman. Pickering and Inglis Ltd., London, 1966. Pp 189. Cloth boards. 17/6 (English price).

This is intended to be a popular work in the field of biblical apologetics and Dr Bowman makes his own conservative convictions clear. It is a book that should commend itself to those Christians who have difficulties or who need better equipment to handle the difficulties of others.

Yet, Dr Bowman says late in this book that the great obstacle to man's acceptance of Christ is not intellectual. It is that they do not want Christ.

The striking truth of this statement makes us wonder just how useful are books like this which are written on the question and answer principle to confound the sceptic.

There is something unsatisfying about books which in their preface say that references are being kept to a minimum and that footnotes are dispensed with—and which then proceeds to name people, places, dates, archaeological findings, etc., which the reader is quite unable to verify or follow up.

The title "Is the Bible True?" reminds us of Sir Charles Marston's "The Bible is True." Marston wrote for popular consumption and was something of an amateur archaeologist. But in 1935 he made a better assessment of what is needed in apologetics than Bowman has done 30 years later.

For those who love and trust God's Word, this book may well broaden and will certainly confirm the basis of their trust. We commend it for that reason. —R.S.R.M.

## Geneva series of commentaries

**DANIEL**, by John Calvin. Banner of Truth Trust, 1966. Pp.409. Eng. price 30s.

This further volume in the Geneva Series of Commentaries is a much-needed reprint of the 2-volume edition put out by the Calvin Translation Society in 1852-53.

In an age when a large part of the world is controlled by ruthless dictatorships and multitudes of Christians are undergoing persecution, the study of the book of Daniel can give us fresh insights into the purposes of God and their working out in the affairs of nations.

In such study, this commentary by the greatest theologian of the Reformation will prove a most useful tool.

## Episcopacy

**BISHOPS IN THE CHURCH**, Ed. by R. P. Johnston. Addresses at the 132nd Islington Clerical Conference, 1966. Church Bookroom Press Ltd. Pp 64 paper cover, 6s. (English price).

In his introduction, the Rev. R. P. Johnston, Vicar of Islington says: "Too often in ecumenical dialogue a particular understanding of episcopacy has been taken as representing the official (and only) view of the Church of England." The five papers in this publication will help to remove this misunderstanding.

The papers are: I. The New Testament Concept of Episcopacy; II. The Office of a Bishop; III. Bishops and Orders; IV. Bishops and Dioceses; V. Bishops and Church Government. Useful appendices give references, notes and a bibliography.

The papers give a pattern of episcopacy which is based on sound Biblical principles and which is adapted to the contemporary situation.

## Death of the Rev. Edward (Pat) Walker

**THE death has occurred in Sydney of the Rev. Edward (Pat) Walker at the age of 93.**

Mr Walker died at his residence, in Dundas, on June 11. He is survived by his wife, Nettie, and his children, Kathleen (Mrs Sutton), Noel, Dorothy (Mrs Swinson), Hamlyn, Russell, Lois, Margaret (Mrs Graham), Geoffrey and David. He was predeceased by one daughter, Joan.

Mr Walker trained at the C.M.S. College in Islington, London, in 1902 and was ordained deacon by the Bishop of London in 1903. He was ordained priest by the Bishop of Nagpur in 1905.

From 1903 to 1906 he served as a missionary with C.M.S., first at Jubbulpore (diocese of Nagpur) and then at Katni (also in the diocese of Nagpur). In 1906 he came to Australia to minister in the diocese of Gippsland, Victoria. He was minister in the parish of Poowong, with Loch, during this period, to 1907, when he became curate of St. Columba's, Hawthorn (Melbourne diocese), where he served from 1907 to 1908. He was curate at St. Jude's, Carlton, from 1908 to 1909, when he returned to Gippsland.

Mr Walker served in Gippsland until 1913, first at Rose-dale, then at Morwell. In 1913 he accepted nomination to Grenfell in the diocese of Bathurst. He served there until 1917 when he became rector of St. Paul's, Chatswood.

He stayed at Chatswood until 1924, when he went to the southern part of the diocese of Sydney as rector of St. Michael's, Wollongong. He was at Wollongong until 1941 and was Rural Dean of the area from 1925 to 1941. In 1941 he became rector of All Saints, Parramatta North. He served at Parramatta through the war years and retired in 1956.

A funeral service was held at All Saints, conducted by the present rector, the Rev. E. D. O. Crawford. The address was given by Bishop M. L. Loane, Administrator of Sydney diocese. A lesson was read by the Rev. George Sanders, formerly rector of St. Paul's, Burwood, and an old friend of the late Mr Walker.

Mr Walker's son-in-law, Archdeacon L. N. Sutton, of Tasmania, read the prayers.

## N.T. introduction

**INTRODUCTION TO THE NEW TESTAMENT**, by Everett F. Harrison. Pickering and Inglis Ltd., London. 1965. Pp 481. 37/6 (English price).

This is a second printing of a book first published in 1964. Dr Harrison is Professor of N.T. at Fuller Theological Seminary, U.S.A., and a reprint of this scholarly work will be widely welcomed.

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst. MOSS VALE: Suttor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound, general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

# Notes and Comments

## PASTORAL VISITING — A MODERN DILEMMA

One of the hardest things in the Ministry to a modern age is visiting. It is the one part of the work that requires great discipline to do regularly.

There are always reasons for not doing so—school classes, wedding interviews, sermon preparation, people so often out, people so lacking in interest, etc.

Parish after parish within the diocese carry reports that the clergy are too busy to visit. On the surface this would appear to be true but perhaps, if we were to evaluate the calling of the Ministry a little further, this matter might come higher on the list of priorities.

Is there any better way for a pastor to know his people? Is there any other way of finding openings for the Gospel in many homes? Is there any better way of preventing all the occasional services elsewhere in bigger church or funeral parlour? The Minister is called to be Preacher and Pastor, Watchman and Steward. To overlook visiting is surely to fail in establishing a balanced, scriptural Ministry.

## DEARTH OF ORGANISTS

One leading city organist has expressed general agreement with our comment in the last issue. However, he pointed out that our statements needed some qualifying.

He suggested that the number of musicians interested in the

organ as an instrument is very much on the increase.

Numbers of these are simply not interested in positions as church organists because clergy all too often try to make them conform to low musical standards.

Our informant also pointed out that before long, all churches with pipe organs should have little difficulty in finding organists' positions. The rest will probably have to take "pot luck."

## SUNDAY SPECTACLE

Sunday, June 19, will go down as a red letter day in the history of commercialised sport in Sydney. For the first time, competition Rugby League was held on the Sydney Cricket Ground and traffic was paralysed for miles around both before and after the game, attended by nearly 60,000 spectators.

The Cricket Ground Trust shifted its ground because of political pressure. According to press reports, the Premier of N.S.W. and the President of the Rugby League, both recent appointees to the Trust, applied the necessary pressures and won the votes to bring about this unfortunate change in policy.

The game was a huge financial success and in the view of the Rugby League, there is no more to be said.

## HEARTS AFLAME

By Simeon



Wicked men are like clouds. Blow with the wind. Drop no rain. Are essentially useless. God hears much loud brass, tinkling symbols. Empty promises bringing nothing. God requires faithful followers. The world does not lack declared disciples. It does lack dedicated disciples. Which are you?

## THE CANBERRA

FOR FIRST CLASS ACCOMMODATION ANN STREET, BRISBANE Phone 32 0231

Queensland's Largest and Most Popular Private Hotel. Air-conditioned Dining Room and Lounges. Room and Breakfast from 38/-.

## THE CANBERRA

MARGARET STREET, TOOWOOMBA Opposite Post Office

Phone 2 3033 Room and Breakfast 33/- Free Lock-up Garages

Early Morning Tea and Papers NO extra charge

## CANBERRA - ORIENTAL

KING'S CROSS, SYDNEY

Phone 35-3116

Room and Breakfast from 32/6

Garages on Premises

Rooms with private bath, etc., available at each Hotel

HALF RATES FOR CHILDREN UP TO 12 YEARS

# IMPRESSIONS OF SYDNEY WARDEN'S CONFERENCE

The following are some impressions gained of the recent Sydney Conference of Churchwardens by a new churchwarden attending his first conference.

GILBULLA, that symbol of gracious living and link with Australia's historic past, was again the venue when wardens (some accompanied by their wives) assembled for the twenty-seventh Bi-Annual Conference on the weekend of Whitsunday—May 27 to 29.

For the new warden there was a sense of ritual in the introduction, the dinner and the roll-call, as conducted by chairman Trevor Moon on the Friday evening, but any illusions that this was to be a quiet re-union were utterly shattered by Ernest Benson, M.E., B. Sc. Dip. Ed.

## Moore dinner

More than 500 people attended two dinners held on successive nights in the Dining Hall of Moore Theological College, Sydney during June.

The purpose of the dinners was to bring before key lay people of the diocese the needs of the College, referred to in earlier issues of A.C.R.

This year marks the 110th anniversary of the founding of Moore College and a drive has been initiated to develop further the Newtown property, to cater for the growing needs in theological education.

At the first dinner the Chief Justice of N.S.W., Sir Leslie Heron, spoke and the Administrator of the diocese, Bishop Marcus Loane, presided. Bishop Loane is a former principal of Moore College.

(St. Anne's, Ryde), with his opening talk on the Saturday morning on "Christian Faith in the New World of Science."

Mr Benson stressed the need to express the Christian Gospel in terms which are meaningful to modern men, immersed as they are in a world which has become obsessed both with the authority and consequences of science.

## Discarding

This may well mean, among many other things, rewriting much of our liturgy and discarding even many well-known hymns when they are found to become obstructions rather than aids in the communication of the Gospel.

Mr Benson presented an outline of a "world-view" compatible both with modern scientific knowledge and the Biblical revelation.

The Rev. Gordon Beatty, of the Presbyterian Church in Victoria, further disturbed our ordered way of thinking with his talks on "Evangelism — the task of the laity?" and "Leadership in the church and creative decision-making in councils."

The quiet times in the Chapel were taken by Wilbur Gates and Trevor Moon with Archdeacon Delbridge as the celebrant of Holy Communion. These opportunities for spiritual refreshment, provided in the almost perfect surroundings and atmosphere of the log chapel, are certainly "musts" in these days of pressure and bustle even in the church.

The twenty-eighth Conference date was announced as November 18 to 20, 1966, and the reservations should be made to the Chairman — Trevor Moon, 18 Hollis Avenue, Eastwood.

## NEEDS OF INDIA

- Second largest country in the world. Population approx. 500 million people.
- Largest mission field still open to the Gospel.
- Most needy country in the world.
- Christ is the answer to their need.
- The Oriental Missionary Society is working in 5 areas, Madras, Gadag, Bhopal, Itsari, Simla and Allahabad, doing evangelistic work and training national Christian leaders.

## WHAT YOU CAN DO TO HELP!

- Pray. We must see revival sweep across every church till every Christian is aflame with a passion for God and souls.
- We must train hundreds of India's youth to evangelise their own people.
- \$5.00 per share monthly will support India's pastors and students. They are suffering hardship.
- Support poor primitive Indian Churches.
- Supply emergency needs.
- Land is needed for new Bible School in Gadag.
- Send food parcels.
- FREE illustrated literature available upon request.
- Films SHOW PLIGHT OF THE PEOPLE. Don't miss seeing the outstanding 16 m.m. sound color movie films, "Souls in Transit," "Pilgrim Pathways" and the 35 m.m. sound-slide set "Insights into India."

## GIVE WHERE THE NEED IS THE GREATEST

ORIENTAL MISSIONARY SOCIETY and the Inter-American Missionary Society (Latin American Division)

11 Luena Road, North Balwyn, E.9, Vic.—85-9822.

Yes, I would like to help \$.....

Name .....

Address .....

# Letters to the Editor

## Images and worship

Your correspondent's astonishment (A.C.R., 19/5/66) at Mr Goldsworthy's objection to cultic symbols at the Good Friday Procession (or elsewhere) deserves comment.

Historically, where Christ and Him crucified has been most clearly preached there has been the least concern to preserve symbolism in connection with worship or witness.

This is because those who strive to order their worship and witness in accordance with what God has said in Scripture find that symbolism is incompatible with this effort.

The only symbols ordained by Christ are symbolic actions, and are accompanied by words to explain their significance. (I refer to Baptism and the Lord's Supper.) In fact, these are the God-ordained signs of Christ's death and resurrection—not a cross or a crucifix. Further, they are an activity of Christian fellowship, and not permanent symbolic objects to be gazed upon, or carried about (Article XXV).

The only "symbols" known to the second and third century Church were the primitive Creeds, which were actually called *symbola* (Gk.). But creeds are statements, or propositions, about what God has revealed in word and deed concerning Himself and His creation. They are thus the very antithesis of symbolism in Mr Falconer's sense; for his symbol says nothing, and is open to any interpretation the beholder may care to give it.

Both revelation and symbolism aim to establish a relation between God and man. In revelation God reveals Himself, and demands the relation between Himself and man of faith. In symbolism man tried to relate himself to God, not by faith but by sensation. Sight and faith are opposites. And this is to say nothing about the Scriptural teaching that God abhors even the hint of idolatry.

The reformer Lasco wrote to Cranmer concerning the 1552 Prayer Book. He predicted all the movements back to unscriptural, medieval practices and ideas which have since actually invaded the Church of England, especially in the last 130 years.

Had Cranmer been able to act on his advice, the Church of England might have been saved much division and strife in the past and at the present.

J. A. McINTOSH, Newtown, N.S.W.

## Warning on election

"Election of the eighth Archbishop of Sydney will be a tough game of religious politics, which has already started in earnest." If this observation regarding the Diocese of Sydney, appearing in the "Australian," May 26, is a fair one, it implies that the essential difference between Christians and non-Christians is becoming blurred.

May I make a plea that members of synod will keep in mind some of the basic principles which differentiate the Church from the world in the election of a prominent leader.

The Christian believes: 1. That God has already prepared the one best suited for the archbishopric and that the responsibility of synod is to discover the mind of God.

2. That synodsmen, with all humility, should beware of presuming to know the divine will, until it becomes apparent through the constitutional procedures of synod.

3. That the greatest power on earth, the love of God shed abroad in the heart through the Holy Spirit, is able to give patience, restraint and understanding when groups of synodsmen, in the process of elections, see things differently from one another; that the election may be characterised by an absence of bitterness and animosity and is not 'a tough game of religious politics.'

4. That the grace of God can create such a deep sincerity that, should one's nominee not be elected, one can accept the decision of synod as the unfolding of God's purpose; that it is possible to be cleansed from the hypocrisy which is only able to recognise the divine choice when this coincides with one's own and, in spite of disappointment, still be able to give unstinted loyalty to the Archbishop appointed.

5. That unceasing prayer, sometimes with fellow synodsmen, often in silence at odd moments in the midst of a busy day, will create the conditions whereby God is able to cause members of synod to discern His will.

## Principles

If these principles govern the thinking and actions of synodsmen and their trust is in God, rather than in astute political manoeuvres, three things, greatly to be desired, will inevitably emerge:

1. Synodsmen will look back upon this election as an unusual spiritual experience in which they were conscious that God's will was made known.

2. It will be apparent to all that there is a clear-cut distinction between men of the Church and men of the world.

3. Non-Christians will be impressed—because the glory of the Gospel of Jesus Christ is that, when the Church is absolutely different from the world, she invariably attracts.

I therefore appeal Sir, through your columns, to those of my fellow Churchmen who are members of synod—"Let your light so shine before men that they may see your good works and glorify your Father Which is in heaven."

(Rev.) HARRY BATES, Caringbah, N.S.W.

## New Morality

In the last issue of A.C.R. the Rev. Alan Nichols tried to give the New Morality somewhat of a trouncing. I would like to comment on two aspects of his article.

Firstly, he denounces the exponents of the New Morality for not accepting the authoritative revelation of the Bible. He says "the exponents of the New Morality have abandoned the Bible as their source-book of faith and conduct, as the one infallible guide for living."

It is all very well to bank this old drum, but the real issue is not the determination of the authority of the Bible but the interpretation of the Bible and its application to the circumstances of the twentieth century. Mr Nichols did not even begin to come to this problem, yet it is the mainspring of the New Morality and the New Theology.

Secondly Mr Nichols doubts the value of the New Morality; "It is my conviction that the New Morality will not introduce a single person to a living relationship or personal encounter with Jesus Christ." But christian morality is not intended as a

means of proselytisation. The New Morality, as any christian morality, is not intended for an unregenerate world but for regenerate christians who are led by the Spirit of Christ.

It is not good enough simply to repeat the juristic utterances of a previous age in the present debate. In the New Testament christian ethics are defined in terms of a man's attitude to his fellow men, and love is the overriding principle here.

"This is the criterion for every form of behaviour, inside marriage or out of it, in sexual ethics or any other field, for nothing else makes a thing right or wrong." Or as someone else has put it "Owe nothing to anyone except mutual love; for he who loves his fellow man has satisfied the demands of the law."

BRUCE N. KAYE

## Episcopal stipends

In 1918 I spent some weeks in the East End of London as the guest of the Rev Edmund Willis, formerly principal of the Brotherhood at Dubbo, N.S.W. His parishioners were mostly dockers or workers at Woolwich Arsenal and he spoke very highly of them.

One night I asked him what were his biggest hurdles. He replied: "The appalling ostentation of many of our Bishops and clergy. It is very hard you know to preach the Christian faith to people on incomes of perhaps 50/- per week who know that the Bishop of London has just £7,500 p.a. to keep up Fulham Palace, so he has not much left of his episcopal stipend of £20,000."

Large episcopal stipends are a relic of a bygone age when the English archbishops and many bishops were high State officials, expecting to entertain lavishly. Those days have surely passed.

Yet we have the Press here telling us that Sydney pays its archbishop some £13,500 p.a. plus residence. Now Sydney is, I believe, the most missionary-minded diocese in Australia if giving to missions is any criterion so the following suggestion may fall on receptive ears.

When the new appointment is made let it be on the basis of a £7,500, or £5,000 stipend and £2,500 for travelling. Then grant the other £6,000 to the proposed new N.T. diocese. It will surely need a great deal of financial help. If this is not an acceptable suggestion, what is wrong with giving the extra £6,000 to C.M.S. for work in the N.T.?

(Mr Tilghman's newspaper has apparently printed dollars as pounds. The Archbishop of Sydney's salary was £6,000.—Ed.)

D. C. TILGHMAN, Berry, N.S.W.

## Rhodesia again

I recently saw an article written for overseas consumption by Bishop Skelton in Rhodesia. The Bishop criticised the declaration of independence by the Smith Government, and generally supported the view that the Africans were now ready to take over the guidance of Africa's development.

However, as is often the case, such "official" spokesmen for the Church are out of touch with the thinking of those who, while lower in the echelon of authority, nevertheless are vitally concerned with the reality of such problems. You may be interested in the following report and letter from the Rhodesian Commentary of May 30, 1966:

"The distress of 'ordinary Christians' at the way so many

• Continued page 6







## Mainly About People

### N.S.W.

Two Sydney clergy families are rejoicing in births at present. The Rev. J. E. and Mrs. Imisides, of Shellharbour, are rejoicing in the birth of a son, Philip Dennis, who was born on May 28. The Imisides have four other boys, Geoffrey (7), Mark (5), and Paul and David (twins, aged 2). The Rev. J. and Mrs. Mankey, of Padstow, are rejoicing in the birth of a son also, Paul David. The Mankeys now have 2 boys and 2 girls.

The Rev. W. J. Dumbrell, lecturer at Moore College, Sydney, has been awarded a scholarship to Harvard University where he will do research leading to a doctorate. He will leave Sydney in August and will be away some years.

The Rev. J. R. Noble, rector of St. Clements', Marrickville, has been elected to a vacancy on the Presentation Board of the diocese of Sydney, caused by the resignation of Bishop Loane.

The Bishop of Bathurst, N.S.W. (the Rt. Rev. E. K. Leslie) has announced the appointment of the Rev. K. N. Reardon, B.A. Th.L., Rector of Cressy, to the position of Director of Promotion in that Diocese. This Department, through its staff and program, co-ordinates the work of Stewardship, Christian Education for Adults, Youth and Children throughout the diocese. The Director is available to advise parishes in these fields as well as promoting the general mission of the Church. This is achieved by Conference, Teaching Missions and Leadership Training Programs. The Director of Promotion works in close liaison with the the Diocesan Television Director as this medium is used for Christian Education.

Mr. Reardon has served in several Tasmanian parishes, including St. David's Cathedral and Holy Trinity Hobart. He graduated from Ridley College, Melbourne with Honours in Th.L. and took his B.A. degree at the University of Tasmania. He and his family will leave Tasmania early in August.

The appointment has been announced of the Rev. John Basil Rowland Brindrod, vicar of Christ Church, South Yarra (Melbourne), as Bishop of Riverina diocese, N.S.W. Mr. Grindrod

### STATE AID CASE

In what is described as a "landmark case" the highest court of the State of Maryland (USA) has ruled unconstitutional state grants to three church-affiliated colleges for construction of dormitories, classrooms and laboratories.

It is said the grants to one Methodist and two Roman Catholic institutions violated the First Amendment to the Constitution which deals with separation of church and state. If the decision is affirmed by the Supreme Court it would almost certainly call into question a number of administration programmes under which federal funds go to church-affiliated colleges and universities.

Support of a medical missionary to India or Nigeria will be undertaken by the 2,404 baptized members of the Nihon Lutheran Church, Japan, according to the decision of the annual delegate conference of the church.

was born in England. He came to Australia, to the diocese of Rockhampton, in 1960, and the following year was appointed Archdeacon. He has been at South Yarra since 1965.

The Rev. John Reid, Rector of Christ Church, Gladsville, will visit East and Central Africa late in July and in August to speak at Keswick Convention meetings in Tanzania and Kenya. Mr. Reid, who has been a speaker at Conventions in Australia, will speak also at other meetings in Uganda, and on the return journey will visit India and Nepal.

The National Director of Christian Endeavour in Australia, the Rev. Fred J. Nile, left Sydney with a party of young people travelling to the World's Christian Endeavour Convention in Belfast, Ireland, on June 19. Mr. Nile was provided with a free tour leader's passage by P. and O. Shipping Lines. He will now be able to attend the World C.E. Council as Australian representative, as well as visit C.E. groups and leaders in England, Germany and the U.S.A. In the U.S.A. Mr. Nile will participate in training meetings with American C.E. leaders in Washington, Philadelphia, New York, Columbus, Denver, and Portland.

The engagement has been announced in Sydney of the Rev. N. Hugh Craft, curate of St. Thomas', Kingsgrove, to Miss Lyn Ford, from Ashbury.

The Rev. Thomas Knox recently commenced duty as Chaplain to the new Home of Peace Hospital at Greenwich (Sydney diocese).

### Victoria

C.M.S. held a Federal Secretaries' Conference in Melbourne from June 16 to 18, under the chairmanship of the Federal Secretary, the Rev. E. D. Cameron.

A report in "New Life" says that Dr and Mrs Theo. Kitchen have written reporting their arrival at Mvumi Hospital, Tanzania, after a brief visit to the capital, Dodoma, where they were warmly welcomed on behalf of the diocese by Bishop Alfred Stanway, Dr Juliet Backhouse and Dr Taylor.

Owing to shipping delays, Dr and Mrs Kitchen flew from Bombay to Nairobi and Dar-es-Salaam from where they took the train to Dodoma. They travelled by car to Mvumi which they found in a delightful setting of hills with a good climate, and an efficiently maintained C.M.S. hospital.

The Rev. J. B. Lawley has been appointed vicar of St. Eanswythe's, Altona (Melbourne).

### Overseas

Bishop Joost de Blank, formerly Archbishop of Cape Town, South Africa, and now a canon of Westminster Cathedral, has withdrawn his acceptance of the Bishopric of Hong Kong, to which he was elected earlier, on medical advice.

The new general secretary of the British Council of Churches, the Right Reverend C. K. Sansbury, formerly Bishop of Singapore and Malaya, was commissioned in St. Columbia's Church, Pont Street, on June 9, at a service at which the Archbishop of Canterbury presided.

## "CHESALON" STONE LAID



● Mrs. T. Cavill laying the Foundation Stone of the new "Chesalon" Home in Prospect Road, Summer Hill, N.S.W. (Further details in A.C.R., June 2.)

## Temperance Crusade planned for nation

Representatives from affiliated organisations met in Sydney recently for the 84th annual meeting of the N.S.W. Temperance Alliance.

Outlining a year of increased activity, the General Secretary, Mr. A. J. Dalziel, said that the Alliance had broken fresh ground and reached new groups and interests.

Throughout the year the Alliance speakers, both in broadcasts and in other speaking engagements, have warned of plans to still further increase the already-plentiful outlets for the sale and consumption of beverage alcohol.

This campaign, which included a representative Alliance deputation to the Minister of Justice, Mr. Maddison, caused many hundreds of people in various electorates to write to their local M.L.A.

The Alliance has warned of the move by the liquor trade for Sunday hotel trading.

### Verdict

The inaugural O. A. Piggott Memorial lecture was given under the auspices of the Alliance by Lt. Commissioner (Dr) A. Bramwell Cook, of the Salvation Army. Dr Cook's subject, "The Case for Total Abstinence," is set to be published in booklet form and will be available on request.

Temperance Sunday was widely observed during the year and the Alliance's patron, Bishop F. O. Hulme-Moir, Dean of Sydney, was among those who preached special sermons on temperance and Christian citizenship.

The film "Verdict at 1.32" has been shown to assemblies of High school students, Church youth fellowships, screened in the course of Sunday Church services, and has been loaned to country churches as well as having been screened by Salvation

### CORRECTION

Two news items appearing on this page in our last issue were incorrect. Material relating to the C.M.S. budget position appeared under the heading "Churches Contribute \$94,000 to India" while material relating to this latter heading appeared under the heading "The C.M.S. Budget Position." A.C.R. apologises for any inconvenience caused by this error.

Army prison chaplains at Emu Plains Prison farms and to gaol inmates in other centres.

In association with the Temperance Movement throughout Australia plans are now being made for a nation-wide three-year campaign aimed at enlisting one million Australians pledged to total abstinence as a way of life.

## Bishop E. N. Wilton

The death has occurred in Sydney, on June 20, of Bishop Edward Nowill Wilton, a former Principal of the St. Andrew's Cathedral Choir School and Precentor of St. Andrew's Cathedral.

Bishop Wilton studied at Trinity College, University of Melbourne, in 1889 and 1890, later gaining a B.A. from the University of Sydney. He was ordained deacon in 1901 and after serving a curacy at St. John's, Camden, became, in 1905, rector of St. Thomas', Mulgoa.

He served at Mulgoa until 1907 when he was appointed Precentor of the Cathedral and Principal of the Cathedral School, positions he held until 1916. During World War I and for some years afterwards he was a chaplain to the Military Forces and he will be remembered by older people as someone greatly loved in this capacity. He was again a military chaplain in World War II.

In 1916 he was appointed Canon and Sub-dean of All Saints' Cathedral, Bathurst, where he stayed, serving also in other capacities in the diocese, until 1928, when he was consecrated in St. Andrew's Cathedral, Sydney, as Assistant Bishop of Melanesia.

In 1929 Bishop Wilton resigned from this work owing to ill health and returned to Sydney. He assisted in the parish of St. Thomas', North Sydney, from 1931 to 1948, was chaplain at the Mater Misericordiae Hospital from 1949 to 1951, becoming locum tenens at St. John's, Camden, from 1950 to 1951. From 1951 to 1962 he was locum tenens of St. Paul's, Cobby, and St. Thomas', Narellan. He was living in retirement at Kingsford from 1963.

Bishop Wilton will be remembered as a man of great friendliness, particularly towards those who were his juniors. He was predeceased by his wife.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues: JULY 14: July 7 JULY 28: July 21 AUGUST 11: August 4

### ASIAN CRUISE

The A.C.C. Division of Mission is planning a 41-day missionary cruise to New Guinea and Asia for 1967.

The cruise, which is designed to allow a group of Australians to visit church and mission enterprises in a variety of situations, will also include visits to Australian Aboriginal settlements.

About 200 passengers can be accommodated on the tour, which will be made aboard the Kuala Lumpur.

The Division of Mission hopes to combine fact-finding and education programs with the normal pleasures of an overseas cruise.

Fares for the entire tour range from \$700 to \$1,400. The Kuala Lumpur has one, two and three berth cabins, all air-conditioned, on four different decks. Most have private facilities.

For further details of the cruise, application forms and cabin details, write to "Cruise Organiser, Division of Mission, Australian Council of Churches, 511 Kent Street, Sydney, N.S.W."

### Volunteers wanted

Recruits are wanted now for 100 overseas posts to be filled by Australian Volunteers Abroad (A.V.A.) next January. These 100 volunteers are to go to Asia, Africa and the Pacific for one and two years of service.

Among those wanted are tradesmen, teachers, nurses, farmers and graduates, but almost any type of skill can be used. Accountants and clerks with organising ability are needed for service with local government councils, co-operatives and trade unions in New Guinea.

At present, 74 volunteers are serving in A.V.A. in nine areas — India, Malaysia, New Guinea, New Hebrides, Solomon Islands, Tonga, Nigeria, Tanzania and Zambia. Already 28 volunteers have returned to Australia after completing their assignments.

A.V.A. is supported by the Commonwealth Government, the Australian Council of Churches, and by many community groups, Churches and youth organisations.

A.V.A. applications should be lodged as early as possible. Further details and forms are available from the Overseas Service Bureau, 124 Jolimont Road, East Melbourne, C.2, Victoria (phones 63-5857, 63-8496).

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word. Minimum 4/1. Replies may be addressed to a Box Number on payment of an additional 1/1 to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publishers, The Church Record Ltd., Sydney.

# THE AUSTRALIAN CHURCH RECORD

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

No. 1367 — July 14, 1966

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

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

Price 10 cents

## MASSIVE DEMONSTRATION CLOSES LONDON CRUSADE

MORE than 94,000 people from all over Britain climaxed a massive demonstration to "their faith in God" in the final service at the Billy Graham Greater London Crusade in Wembley Stadium on July 2.

It is the first time the famous stadium—known for the World Cup Match that begins in two weeks on the lush green grass that grows in the centre of the field—has been overflowed for a religious event since Billy Graham preached there, May 22, 1954.

As more than 2,000 coaches and several special trains converged on London to bring the wave of humanity to Wembley, the attendance marked for the month-long evangelistic effort was pushed to 946,359.

This Crusade—that has been reported by Press, radio and television around the world—now holds the record as the largest month-long Crusade in history.

Billy Graham preached to more people in the month than at any thirty day period in his life. More than a half dozen records in the books of men have been broken during this effort to turn this great nation back to God, according to Crusade officials.

### GREYHOUNDS

More than 40,000 people have come forward — either to stand in front of the rostrum at Earls Court or in front of the huge cinema size TV screen as enquirers.

About 4,000 enquirers went forward on the last Saturday night to line the pitch on the soccer field, and stand on the same ground where greyhound racing occurs almost nightly.

The people who have come as enquirers during this meeting represent almost every conceivable race, social status and shade of opinion, say Crusade leaders.

There have been Africans, Chinese, Pakistanis, Indians and many others. There have been the blind and lame. There have

been actors, actresses, doctors, lawyers, athletes, and more than 10,000 students.

This Crusade has been predominantly a youth crusade with nearly 70 per cent of each night audience made up of young people under 25 years of age.

According to Mr. Graham the youth interest has been the dominating difference between the Greater London Crusade 1966 and the Harringay meeting 12 years ago.

### PRESSED

After the first three nights of the crusade that began on June 1, every space was taken in the 18,000 seat main arena at Earls Court and three adjoining auditoriums were pressed into service thereafter.

Most of the crowds that swept into Earls Court and Wembley Stadium were the young at heart and in age. One evening midway through the Crusade 5,000 people were unable to get in and Mr. Graham left the platform with British pop singer, Cliff Richard, to speak briefly to those people outside.

Mr. Graham warned one Thursday night's audience of more than 50,000 people that there was possibly the same religious vacuum forming in Britain that developed in Germany in the late 1920's and early thirties.

He said this was the vacuum into which Hitler moved. He declared this vacuum in England could be dangerous to the country.

The Earls Court location near Chelsea has been a factor in attracting many of the colourful young characters of London to the Crusade.

Night after night they have appeared in Mary Quant dresses, mini skirts, stretch pants, striped jerseys, jeans, cowboy

boots, black leather jackets and long billowing hair worn by both sexes. Many have come forward as enquirers. Some smoked as they went.

Mr. Graham addressed nearly 7,000 workers at the Associated Electrical Industries meeting outside London at one meeting.

"The teachings of Jesus Christ give dignity to labour," he told the labouring audience as they ate their lunches and many of them continued their duties and listened over the in-plant sound system.

"Labour owes more to Jesus Christ than to any other historical factor," he declared. "Christ Himself was a carpenter. All his life He laboured with His hands."

Mr and Mrs Graham also had a private luncheon with the Queen. The seventy-five minute engagement was highlighted by a conversation centring on the moral and spiritual condition of both America and Britain.

(Continued page 6)

## NEW CHURCH AT FORESTVILLE



On Saturday July 2 the Rt. Rev. A. J. Dain dedicated and opened the church of St. David's at Forestville.

The building is of modern but conservative design with its effect based on cream brick and dark stained timber. The copper spire above the sanctuary is floodlit at night. The building has several unusual features.

A porte cochere or covered way at the front will enable a bride or a funeral to arrive and depart without trouble on a wet day. The Sanctuary has the pulpit and lectern on either side of the Holy Table and to the rear of the same. The communion rails allow people to gather on

three sides of the free standing table.

The pulpit, lectern and Holy Table built in close proximity identify the means of grace. The Word of God, written, spoken and visibly presented in the Sacrament. The Font is beside the Prayer desk.

The Curate-in-charge is the Rev. Barry Bryant. Mr. Philip Hanlon of Lightfoot, Stanton and Hanlon has been the architect. Cost is £19,000 complete, seating is 300.

A new Rectory has been recently opened in the parish of St. David's, Forestville, to house the Rev. Alan Patrick, curate to the parish.

Built by Pittwater Constructors, the Rectory is in brick veneer and contains 20 squares of space including 4 bedrooms, study, family room, livingroom, kitchen, bathroom, garage and store room. Cost was \$13,000.

It is anticipated that when eventual division to the parish comes, this will be the Rectory for the French's Forest section.

## Lectures by Dr Babbage

A report from the U.S.A. says that Dr S. Barton Babbage has been giving a series of lectures in the U.S.A. under the sponsorship of the Ford Foundation.

The lectures deal with Modern Church History and have been given at Kings College, Tennessee.

Dr Babbage is well known in Australia, having been Dean of both Sydney and Melbourne Cathedrals and Principal of Ridley College. In the U.S.A. he has been Professor of Practical Apologetics and Church History at Columbia Theological Seminary, Georgia.

He has also been actively associated with Billy Graham Crusades in the U.S.A. and Canada and with the Civil Rights movement.

## B.C.A. FAIR

The Annual Fair of the Women's Auxiliary of the Bush Church Aid Society will be held in the Chapter House, Sydney, on Friday, July 22.

### S.C.M. Editor hits out

## "Abolish assent to the articles"

At a meeting of the Modern Churchmen's Union in London, the Rev. David L. Edwards, Editor of the S.C.M. Press and Dean-elect of King's College, Cambridge, has called for abolition of subscription to the Thirty-Nine Articles.

Mr Edwards, who was responsible for the publication of Bishop John Robinson's controversial book, "Honest to God," described the Articles as expressing "the mind of the Church of England during the sixteenth century."

He suggested that clergy state their objection to the articles, following the example of Canon J. D. Pearce-Higgins, at Southwark, as a first step towards complete abolition of subscription to them. He claimed that this would not alter the theological position of the Church of England, "as this really is."

### CONSERVATIVES

It would, however, in his opinion alter the Church's "image." At present, he claimed, sophisticated people knew that any clergyman of the Church of England was allowed to disagree with the Articles. He himself had never concealed his own disagreements. At present assent seemed dishonest.

Mr Edwards referred to Conservative Evangelicals (the one group, he said, which was maintaining its supply of ordinands),

## Church lets "monstrous regiment of women" in

John Knox's 400-year-old blast against the "monstrous regiment of women" was silenced when the 1966 General Assembly of the Church of Scotland voted in Edinburgh to admit women as elders on the same terms as men.

For 34 years the proposal that women be admitted to eldership has been raised and defeated. This year, despite efforts to send the proposal back to the presbyteries, the General Assembly voted by a large majority to give

women equal status with men in this church office.

This historic decision, a highlight of the 1966 assembly, was greeted with a burst of applause.

Due largely to the tides of secularism which have hit Scotland membership decreased by over 44,000 since 1961. This astounding rate of decrease has shocked the leaders of the church into a sober re-examination of the church's life and its relation to other Christian communities.