

Mainly About People

SYDNEY
Ven Leonard W. Long, chaplain with the R.A.N. since 1953 and senior chaplain since 1967 (holding a licence as archdeacon in the R.A.N.), has been appointed rector of St Martin's, Killara.
Rev Sydney W. Gissing, rector of St Columba's, West Ryde, since 1965, has been appointed rector of All Saints, Petersham, from June 6.
Rev Ron N. Beard, with the Bush Church Aid Society at Ramoth (Dio. N.W. Aust.), 1970-73, and N.S.W. secretary of R.C.A. since 1973, has been appointed rector of St Augustine's, Bulli.
On Sunday, February 17, the Archbishop of Sydney ordained the following men as deacons in St Andrew's Cathedral: Messrs Paul Boffles (French Forest), Ross Coxhead (Carlingford), John Foran (Dural), Ken Frewer (Vaucluse), Frank Gee (Geoffrey), Richard Harvey (Redfern), Robert Humphreys (St Paul's, Wahroonga), Denis Kirkaldy (Mt Druitt), Anthony McMillen (Willesdore), Robin Muers (Hornsby), Colin Nelson (Green Valley).
BRISBANE
Rev Francis J. Dizon, chaplain of St Paul's school, Bald Hills, since 1969, has been appointed rector of St Nicholas, Sandgate.
Rev Edmond F. Dunlop, rector of Christ Church, Boonah, since 1971, has been appointed chaplain of St Paul's school, Bald Hills.
Rev John M. Edwards, rector of Christ Church, Kapunda (Adelaide), since 1971, has been appointed rector of St Peter's, Southport.
Rev Neville T. Goring, curate at St Matthew's, Holland Park, has been appointed curate at St Andrew's, Lutwyche.
Rev Roy M. Grant, rector of Holy Trinity, Goodindale, since 1969, has been appointed rector of St John's, North Bour.
Rev Douglas E. Laver, vicar of St Barnabas, Sunnybank, since 1967, has been appointed rector of Christ Church, Boonah.
Rev Bernard A. Low, has been appointed curate at St Peter's, Wynnum.
Rev Rodney M. MacDonald, has been appointed rector of St Augustine's, Hamilton.
Rev Neville D. Nixon, curate at St Peter's, Wynnum, since 1969, has been appointed rector of St Mary's, Glen Gl.
Rev Robert W. Nolte, curate at St

Bourdeaux in Australia

The man with probably the most extensive knowledge of religious persecution and injustice in communist countries, Rev Michael Bourdeaux, arrived in Australia recently.

Mr Bourdeaux is director of the English based Centre for Study of Religion and Communism, whose aim is to carry out an extensive and objective study of the state of religious communities and religious worship in countries under communist rule. The centre has as its patrons some of the leaders of worldwide religious officialdom.
Mr Bourdeaux is in Australia for a series of lectures and meetings with Australian church community leaders. He has spent much time in Russia studying religion under communist rule.
Commenting on new documentary proof of persecution and suppression of Christians by the Soviet police, Mr Bourdeaux said:

"One of the most impressive features of this new information is its meticulous objectivity, backed by an impeccable standard of production of the latest issue of the Samizdat Bulletin of the Council of the Baptist Prisoners' Relatives." (Samizdat, meaning self-publication, is the word used to describe the copying and hand-to-hand distribution of unofficial news and literature in Russia.)
Mr Bourdeaux described a list of 186 Baptists now in prison in Russia as, if anything, even more carefully compiled. Details of the prisoner, his family and the address of his labour camp are categorised into 11 different sections and backed in some cases by photographs.

Clergy Health Decline

A general decline in the health of clergymen appears to be world-wide, according to a Sydney minister.

He is the Rev Donald Anderson of Matraville who has spent several years in Britain and America on pastoral studies.

Mr Anderson spoke on "Pressures in The Ministry" at a recent meeting of Petersham Rural Deanery.
Mr Anderson bases his view on the work of Dr Hugh A. Eadie of the Cairnmill Institute in Melbourne.
He said that although confined to Scottish clergymen, the results appeared to be symptomatic of a problem found in many countries.

OLDER AGE GROUP
He said decline in ministerial health was most apparent in the 55-65 age group.

This was seen in an increasing proportion of deaths and disability, plus proportionately more cases of coronary heart disease.

"By contrast, younger age groups show a higher proportion of incapacity due to psychiatric disorders," he said.
"However, their average age of death is lower."

Despite a decline in health standards, clergymen still seemed to form one of the healthiest occupational groups in Scotland. Among the professions, only teachers had a lower rate of death than ministers.

Those retiring due to infirmity or disability showed a drop in average age, especially from 1960 onwards.
Disability occurred almost

exclusively among parish ministers, as distinct from those holding non-parochial positions such as chaplains and administrators.
Of ministers who had survived 85 years, 63 per cent held only one or two parish positions in a full ministry.
This figure raised important questions about the relationship between the minister's occupational and geographical mobility and his total health.

MOBILITY

Each move involved the minister and his family in cutting loose from established physical, personal and social foundations and resettling in unfamiliar surroundings.

Although one of the healthiest occupational groups in the Scottish population, their health declines to an appreciable extent after 45 years.

The prevalence of coronary heart diseases, hypertension, psychiatric disorders and a variety of psychosomatic complaints among cases of breakdown suggested that clergymen were subject to acute and prolonged forms of stress.

Mr Anderson said that every facet of a minister's activity involved relationships with others.
"As Dr Eadie pointed out," he said, "whether he is preaching, conducting services, teaching, pastoring or even letter-writing, he is involved in relationships."

"The physically, mentally or emotionally disturbed clergyman may use his professional role, consciously or unconsciously, to satisfy egocentric needs."

"This results in upsetting the people he aims to help, as well as aggravating his own problems."

The Australian

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35,000 pack FOL Hyde Park Rally

Archbp. Reed to retire

Rev Fred Nile, Director of the NSW Festival of Light, expressed great satisfaction with the attendance at the Hyde Park Rally in Sydney on the 7th April. The numbers there, about 35,000, delighted the organisers.

Mr Nile said that there was a joy and enthusiasm at the rally which clearly indicated that those present were fully committed to the FOL objectives.

A feature of the rally and of the long march that followed it was the very large proportion of young people who took part and were glad to carry banners and placards.

However, Mr Nile was scathing in his criticism of the media coverage which he said, "indicated a cynical bias against the festival and what it stands for." He was especially critical of the "Australian" which said there were only 2,500 at the rally. The Festival has demanded an apology from the paper and has asked that a correcting statement be made stating the facts in a fair and honest way.

He said there appeared to be a campaign of deliberate censorship by parts of the media, those sections which themselves claim to oppose censorship.

The Festival is seeking interviews with the Prime Minister, the Leader of the Opposition, the N.S.W. Chief Secretary, Mr Griffiths, to present to each of them the declarations made at the Rally.

Mr Nile also expressed concern that the Liberal Party may soon be about to adopt a much more permissive approach to censorship and pornography. This was indicated by a published report of the new Liberal Party platform.

"If this report is inaccurate," said Mr Nile, "it should immediately be corrected and if it is accurate it should be changed. It appears to be a sellout to the principles of the Australian Party."



The front ranks of the F.O.L. March through Sydney's streets.

Dr Thomas T. Reed, Archbishop of Adelaide, has announced that he will retire on 30 September next when he will be 72.

Dr Reed was appointed Bishop of Adelaide in 1957. When the three South Australian dioceses became a province last year, as Metropolitan he was styled Archbishop.

He was educated at St Peter's College in Adelaide, Trinity College, Melbourne, and trained for the ministry at St Barnabas' College, Adelaide. Apart from a few years at Melbourne C.E.G.S. and service as an A.I.F. chaplain, the rest of his ministry has been spent in his home diocese.

He earned the D.Litt. of the University of Adelaide in 1954 for work on the poet Henry Kendall.

Adelaide has had only six bishops in its 127 years. A successor to Dr Reed will probably be elected at a synod in October. Dr Keith Rayner, Bishop of Warragamba, has often been mentioned of recent times as a possible successor to the see.

Bruce Smith speaks at Adelaide F.O.L.

The South Australian branch of the Australian Festival of Light commences its public activities for 1974 with a meeting in Adelaide Town Hall on Sunday May 12 at 2 pm to be addressed by Rev Bruce Smith.

The title, "Family Focus 74," highlights concern regarding current threats to the established life-style of the family unit in Australia. We support the statement in the International Covenant on Civil and Political Rights which states, "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

Significantly, this statement is omitted from the proposed

Australian Human Rights Bill, as is also Article 18(4), which speaks of the liberty of parents to ensure the religious and moral education of their children.

Rev. Bruce Smith, father of three boys and Senior Lecturer at Moore Theological College, Sydney, is a very well-qualified moral theologian and will be the main speaker on May 12. He is chairman of the Church of England Television Society and of the Ethics and Social Questions Committee of the diocese of Sydney. In addition, he appears regularly on television in NSW and has conducted a number of university missions.

Parents, university students and children will all want to hear his message for these times of social change. What effect will the proposed Family Law

Bill, which permits divorce after only twelve months of separation have on our family life? Who will care for the children?

The program will include popular musical items, a puppet show for the children and a short drama segment. As a large crowd is anticipated, provision will be made for a creche for babies and toddlers, and amplification for an overflow meeting. Four brief comments will be given to outline the work of A.F.O.L. in the areas of education, entertainment, the media and the family.

As a matter of urgency, the results of a questionnaire presented to all candidates for the Senate election will be outlined. What do the Parties think about moral issues? Find out, and vote for the Family in 74.

EDITORIAL SOME IMPORTANT ELECTION ISSUES

one and cruelly reinforces the cynicism with which most Australians hold their politicians. It is a sad commentary on the state of our nation that none of the main leaders can command the respect of the community as men of basic integrity. All seem to be engaged in a mad scramble for power for its own sake.

Another point for Christians to consider is the policies and practices in relation to questions of permissiveness. It is a long time since the Labor Party, as a party, represented a philosophy that valued moral standards in the community and sought to preserve them from the activities of exploiters.

On the other hand, the Liberals were in power for most of the post-war period (and still are in four of the six States) and it has been under their leadership that so many regrettable changes have come about. We might well ask — does either party have the moral fibre that enables them to govern this nation in a responsible way?

Because we Christians have to live in this community and bring up our children here, we should be vitally concerned about the standards of public behaviour permitted under the law. We

ought to take the opportunity of this federal election to question closely the candidates of the major parties as to their views on the questions relating to moral pollution. Christians ought to try to gain from them assurances that they will play their part in promoting laws that protect the best interests of society.

In an age when censorship is derided, when the institution of marriage is seriously challenged, when abortion on demand is increasing, when one can buy hard core pornography even from local newsagents, we Christians must bear part of the responsibility. We have tended to sit by and watch the exploiters, humanists and others make the running.

Now is our opportunity, when the politicians are most open to the public, to confront them and gain precise answers regarding their views in the field of moral and social issues. It may be that citizens on the whole are not greatly concerned for these, and are more interested in bread and butter politics, but Christians should be prepared to vote for the party or the candidate most likely to support righteousness and truth and to act with integrity in the halls of power.

Not "mumbo jumbo"

During February colourful opening ceremonies of the 1974 legal year were held in a number of cathedrals around Australia.

For the first time in Wollongong's history four courts were sitting at the same time. Mr Justice Isaacs said it was an historic occasion, indicative of the growth of Wollongong.

In his opening address at St Michael's provisional Cathedral, the Supreme Court justice said the Church and Law went hand-in-hand every day.

Mr Justice Isaacs referred to the administration of the oath, which ends "So help me, God." He said many people rattled this off "as if it is a bit of mumbo-jumbo." But it was a plea for Divine help.

Pilot's Licence for Minister

The Rev Chris Clerke, BCA, missionary at Menindie, NSW, who is a graduate of Moore College, recently obtained his pilot's licence. He is licensed to fly four different types of plane.

Mr Clerke uses his plane both to keep in touch with his many centres and to transport his fellow clergy to central diocesan meetings at Narrandera.

Port Macquarie Sesquicentenary

Arrangements are now well under way for the sesquicentenary of the laying of the foundation stone of St. Thomas' Anglican Church at Port Macquarie.

The stone was laid on the 8th December, 1824, in the first years of the convict settlement, and the occasion will be celebrated by special events during 1974, culminating in a three-day celebration in December.

The organising committee is anxious to receive the names and addresses of the descendants of pioneer families, particularly Anglican, who would wish to receive an invitation to the special events, and of ex-parishioners, clergy and other ex-citizens to whom invitations should be forwarded.

Adelaide Kairos 74 — Street Culture Festival

The eighth biennial Adelaide Festival of Arts entertained and culturally catered for some of Adelaide's 872,693 people, but not necessarily the man in the street.

There were also fringe events, planned to reach everyone, and these included the Jesus Family Festival of Street Culture, Kairos 74.

The name was the same as in Canberra last year, but the format and purpose were locally oriented. Rev Ken Anderson of the Methodist Department of Christian Education was chairman of the organising committee, in which representatives of other denominations also took part.

The main aim was to uplift Jesus Christ by bringing the festival to the people.

Handicrafts, pottery, etc, were used in Adelaide shopping centres. As crowds gathered to watch, young people moved through them distributing a specially prepared paper.

The workers were on the lookout for opportunities to witness to individuals, and several times discussion led to a definite decision to accept the Lord as saviour.

SACRIFICE

Most of the demonstrations were given by young people coming from interstate, many

had made personal sacrifices in order to undertake the trip.

One had been given the week off without pay, others had taken time off their annual holidays, and all paid their own travelling and accommodation expenses.

Local young people also played an active part. Evening coffee houses, gatherings in high schools, universities and other tertiary establishments, formed part of the program.

The culmination was the Jesus March on the final day of the Adelaide Festival. On arrival at Rymill Park the marchers gathered for a simple program of music and speakers, the main message coming from the Rev John Hirt of Sydney.



David Rodway (Christian Revival Crusade) and David Clayton (from Sydney) in Victoria Square before the Jesus March associated with Kairos 74 in Adelaide.

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Notes and Comments

Censorship by the press

On Sunday 7 April Sydney saw the Australian Festival of Light mass rally at which 35,000 people assembled and marched against moral pollution and pornography and demonstrated for love, purity and family life.

The route was through many city streets beginning near Liverpool Street and ending at the Domain, covering a distance of about 14 miles. Some were just beginning their march when others had reached its end, so great were the numbers.

Best coverage of the event was given on page one of the "Herald" which said that the crowd was estimated at 25,000. "The Australian" had a picture and story on page three and gave an estimate taken early on Sunday afternoon of 2,500. To give such an estimate you had to be biased, daft or suffering from acute myopia.

"The Daily Telegraph" covered "the biggest protest in NSW history" in a tiny story buried on page 20 near the weather map, saying that 20,000 were present.

Festival of Light organisers received short shrift when they rang the two latter papers next day and no corrections of any kind were ever made.

"The Telegraph" and "The Australian" have made it plain that they firmly believe in the abolition of censorship, they are quite prepared to practise it themselves.

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selves. To them, press-power is greater than people power. But the last say is with the people. We don't buy newspapers which have such a resolutely anti-Christian attitude.

Appointment of primates

For the first time for centuries there has been some consultation at top level about the possible successor to Dr Michael Ramsey as Archbishop of Canterbury.

A group representing General Synod met Mr Colin Peterson, secretary for ecclesiastical appointments to the UK Prime Minister. The religious and secular press has mentioned a wide variety of men, pressing the claims of two like Bishops Huddleston and Howe but it is difficult to imagine most of these receiving serious consideration.

Dr Donald Coggan is in a box seat as Archbishop of York and he has long had an international reputation for scholarship, friendliness and statesmanship. Two things are against him. He is 66 and he is a liberal evangelical. But it is nearly 50 years since the Anglo-Catholic succession was established and change is always possible.

The Church of the Province of South Africa also lacks a primate since the retirement of Archbishop Robert Selby Taylor last month. First, a successor must be elected as Bishop of Cape Town who then becomes Archbishop of the CPUSA.

Bishop Alphaeus Zulu, Bishop of Zululand, at 68, is two years short of retirement. He is widely respected as a leader, as being spiritually minded and as one who commands world-wide respect. He is also a graduate.

Whether the diocese of Cape Town will elect a black man is another matter. It is a possibility. But Bishop Alphaeus, although a world president of the WCC, has lost some favour in the CPUSA by his opposition to race grants because he sees this money being used by black men to kill black men and he refuses to see this violence as helping the cause of Christ or the cause of freedom.

A more likely candidate is Bishop Knapp-Fisher, formerly principal of Cuddesdon and now Bishop of Pretoria. There are no problems of churchmanship in the CPUSA. Apart from a tiny handful of parishes which left the Church of England in South Africa and accepted CPUSA episcopal ministrations, Anglo-Catholicism is monolithic and usually of the mon-house variety. The illustration shows a Mary-shrine which Dean French-Beytogh introduced at St Mary's Cathedral, Johannesburg during his term there. It is in front of the pulpit.

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ELDERSHIP NOT DEMOCRATIC

New Testament election of elders did not seem as democratic as many thought, a Sydney clergyman said last week.

The Rev John Davies, of Jannali, was commenting on a "Record" report about two Sydney congregations appointing elders.

"The primary requirement in the early church was recognition of the work of the Holy Spirit," Mr Davies said.

"It would seem then that the church 'planter' or his delegate, or the elders acting corporately, appointed further elders.

"These then were likely to be presented to the congregation for recognition."

Mr Davies said his scripture references were Acts 20:28; 14:23; Titus 1:5 and 1 Timothy 4:14.

WIDE APPROVAL

The means of appointing elders at Jannali was initially by himself, subject to approval by the church committee.

In future, the initial selection would be by him and the elders now in office, with the committee once again approving the appointments.

"The scheme has been going



Mariolatry is widely taught in the CPUSA.

The Church of England in South Africa has no problems about a primate. With over 200 congregations of all races scattered throughout South Africa and now with three in Rhodesia, it bears a consistently evangelical and Protestant witness and respects the leadership of Australian Bishop Stephen Bradley, Bishop Desmond Douglas and Zulu Bishop Peter Chamane.

Bishop Bradley first went to the CESA in 1936 and apart from service as an AIF chaplain, has remained there ever since and is universally respected as leader.

Looking back eighty years

Features in all papers come and go and editors and editorial committees are prepared to change with the times in the constant endeavour to maintain and heighten reader interest.

The other day we looked at a few of our issues dated just over 80 years ago — 1894 — and we noted with interest that "Notes and Comments" was a page one feature in the "Australian Record" all these years ago.

We also noted that Rev H. B. Macartney was vicar of St Mary's, Caulfield in Melbourne and that Mr C. R. Walsh was prominent in Sydney Registry. And the harassed editor made a plea to readers to pay overdue subscriptions and sought their help to "extend its circulation far and wide, and getting it into every nook and corner of every diocese in Australia." At least, 80 years later, we are still dedicated to that.

Bishop Camidge was at Bathurst and All Saints' Bathurst advertised in every issue (weekly then) as did Newington College. St Saviour's, Redfern, featured in one news item (before the days of the Tractarian takeover) and Sunday Schools which did best in

for several months and is widely approved by the congregation," he said. "We propose to review it after a year, and then every five years."

Mr Davies criticised the definition of elder in the Sydney Synod report, "Looking Into The Parish," on three counts.

First, he said, it is too vague. To require only some of the qualities Paul lays down could lead to elders who were married only once, hospitable, and apt teachers, but who were drunkards, quarrelsome, etc.

DUALISM

"Second, no reference, is made to oversight. Eldership in the New Testament involved both ministry to others in the congregation and oversight of others in the congregation.

"Third, there is no mention of appointment or recognition. Elders in the New Testament not only possessed qualifications but were recognised as possessing them and appointed to a specific responsibility."

He said distinctions in the report between "ordained minister" and "elder" were what John Stott called dualism — the distinction between the roles of clergy and laity.

Sydney's Sunday School Institute exams were St Mary's, Balmalm, St Clement's, Mosman, All Souls', Leichhardt and St Paul's, Burwood.

Notes and Comments was not without a bite in those colonial days. It takes the Administrator of the diocese of Grafton and Armidale to task for refusing the nomination of Archdeacon Green to the vacant see by the bishops to whom it had been delegated. The Administrator's letter of refusal it called "transparent evasion." We still believe in plain speaking too, when necessary.

Garner Ted — where are you?

The planned visit of Garner Ted Armstrong of the "Worldwide Church of God" and his mission at the Sydney Opera House (scheduled for May and referred to in ACR 18/4/74) has now been postponed.

This coincides with the recent news that Garner Ted Armstrong is alleged to have been involved in immoral conduct.

At the same time a significant split seems to have taken place in the organisation in the USA,

involving the resignation of six ministers from the "Worldwide Church of God," in which not only alleged misconduct (on the part of Garner Ted A) but also distress over financial and doctrinal issues figured prominently.

The Christian public in Australia can only be grateful that circumstances have thus prevented this "Worldwide Church of God" thrust from going ahead.

But let us not rest content with the fact that Mr Armstrong is not coming (for the time being) but seriously look to what we should be doing in the interest of upholding and defending and proclaiming the truth of God's Word.

Women's Lib. at the table

London's "Church Times" recently carried correspondence pleading for female "servers" in Anglo-Catholic parishes. The vicar of Romsey in Hampshire replied in a recent issue that "the ones we've had for some time at Romsey Abbey are highly efficient, extremely decorative and known with affection as the Serviettes."

MR WILLIAMS SAYS . . .

Mr Williams says his greatest desire is to make his life a pattern for his young son to follow.

God says: "Those that seek me early shall find me." (Proverbs 8:17)

By Ken Roughley

To seek God is a very bold aim, the greatest aim a marksman ever took. The command to take aim early is a paradox. Normally we do not teach our children to aim at things very far off. We set before them an ideal within their reach. We work on the principle

that their power to hit the mark will grow from less to more.

The principle here is the opposite. God's rule is "Let your earliest aim be at the highest — at Me!" He says that the successful marksman should try to hit the farthest heights.

The first object of a child's moral imitation should not be the human but the Divine. His highest aim should be his earliest.

If I would waken a child's admiration I would direct him to the glow of the sunrise rather than to the gleam of the candle. I would make him begin at the top of the ladder. I would point him to God, before all things. And — I would aim at the highest myself.

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HAL LINDSEY'S

Late Great Christian Zionism

"The Late Great Planet Earth" by Hal Lindsey is undoubtedly a best-seller and is being read enthusiastically by large numbers of people. For a book to become so popular these days it must be readable, simply presented, and relevant. Lindsey's book is all of these, and it is easy to see why it has achieved sales disproportionate to its importance.

Zionism

All the eyes of the world have focused upon the Middle East since the Six-Day War of 1967. The brilliant Israeli successes reinforced the view of those Christians who had accepted the idea that the events in modern Palestine are the key to God's activity in the world.

It would appear that there are many who have not been brought up on this kind of "prophetic" instruction but who are now easily convinced of the need to become ardent Palestine watchers and good Christian Zionists.

A decade or so ago most evangelical Christians would have had some acquaintance with the Zionist view of prophecy.

The discussion tended to polarise evangelical Christians into two main groups: those who accepted some form of the system known as Dispensationalism (popularised by

the Scofield Reference Bible), and those who rejected this system along with its Zionist pre-occupations.

Lately, however, Scofield doctrine has fallen from favour in many of its traditional strongholds and the prophetic controversy has become far less prominent. There is now a whole generation of young Christians who are fairly unaware of the dispute.

Lindsey's book appeared before the ambiguous outcome and stalemate of the Yom Kippur War of 1973. It stands against the most spectacular background of the Six-Day War which produced a renewed interest in the subject of Israel in prophecy. It was thus easily accepted as a new and relevant treatment of prophecy.

In fact, however, it is a reshuffle of a tired system of interpretation which had long since become top-heavy and was beginning to break up under its own weight of tortuous detail.

The Argument

Lindsey begins by looking at the modern phenomena of interest in the occult, astrology, and witchcraft which, in these uncertain times, seem to offer hope in man's yearning for certainty about the future. Since God has spoken about the future we should be concerned with the teaching of prophecy.

Beginning with the concern of the prophets of Israel for a decisive intervention in history by a "messiah" figure, it is easy to show that there are a number of prophetic words which found a direct and literal fulfilment in the first advent of Jesus Christ.

From this selective view of prophecy Lindsey moves to his fundamental principle of prophetic interpretation, namely that all prophecy must be interpreted literally unless it is absolutely clear from the context that it must be seen otherwise. Lindsey here shares the misconception

with many liberal opponents of evangelicalism that to believe in the full inspiration and inerrancy of the Scriptures involves us in literalism.

This is an estimate which does not stand scrutiny since truth is not bound to a narrow band of literalistic expression; the Bible itself makes much use of non-literal devices such as parable, metaphor, and symbolism.

The logic of the book proceeds

expression employed symbolism rather than literalism, a fact which prophetic literalists seem to overlook.

Lindsey pays almost no attention to the bulk of the New Testament which is full of teaching on the Second Coming.

The New Testament speaks of only two ages: the present gospel age when the kingdom is at hand through the preaching of the gospel, and the age to come when all things, including the earth will be made new. By refusing the New Testament testimony to the symbolic reference of Israel's history and the prophecy of its renewal, Zionism is forced to insert a third age between the New Testament's two. The result is like a wart on the nose of the Mona Lisa.

If Zionists were consistently literal they would see that the prophets predict only one new, glorious and eternal age which is a very different thing from a temporary (thousand year!) one followed by a further eternal one. In order to furnish its strange annex to the New Testament structure Zionism borrows bits and pieces from the present and the future ages and combines them into hybrid semi-golden age.

The glaring omission in Lindsey's approach is in never asking how the New Testament as a whole deals with prophecy; he is too obsessed with his rule of literalism which is a grossly un-biblical rule.

There is, however, only one way to interpret prophecy: the New Testament way. If the Zionists are right one would expect the New Testament to say a good deal about the expectation of a literal Jewish kingdom on earth ruled by Christ for a thousand years. In fact it is quite silent about it.

Then on the other hand we find how frequently prophecy is interpreted, not literally as ap-

plying to such a kingdom, but in the light of this gospel age and of the activity of God in bringing a people to himself in a heavenly Zion. According to Zionism the promises to Abraham and the hope of Israel have their fulfilment in a literal earthly kingdom, but Hebrews tells us that Abraham's hope is a heavenly kingdom (Heb 11:16) and that the way of the Jew to Zion is through faith in Jesus Christ (Heb 12:22-24).

Literalism simply cannot cope with the progressive nature of biblical revelation because it involves a gigantic step backwards. Imagine a thousand years of Christ's rule on earth in which the pure light of the gospel competes side by side with the literal animal sacrifices in the temple and a return to the mere shadows of the reality of Christ's eternal kingdom which is "not of this world."

This crude literalism which confuses the shadow for the reality, the sign for the substance, destroys the essential dynamic of revelation by concentrating on the forms under which, in the old dispensation, the reality of God's kingdom was being revealed.

Those who are attracted to the specious arguments of Lindsey's book should not commit themselves until they have at least checked up on the history of these doctrines, and compared them with the historic evangelical viewpoint. The Second Coming is a vital doctrine and prophecy should be studied carefully, but Lindsey's treatment of both leaves much to be desired.

The following books provide a corrective to Lindsey's errors: W. J. Grier: The Momentous Event (Banner of Truth); William Hendriksen: Israel in Prophecy (Baker); Oswald Allis: Prophecy and the Church (Presbyterian & Reformed).

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GEARING UP FOR 'ENCOUNTER '75'

All Protestant denominations in Australia are beginning to gear up for a year of evangelism in 1975, using the resources of the "Encounter '75" program.

Several denominations which were already planning evangelistic outreach within their own denomination next year have now agreed to co-operate with the "Encounter '75" program.

"Encounter '75" has seven phases and is an Australian version of the "Key '73" evangelistic outreach program in the United States. Phase One, "Preparing for Evangelism," includes a call to the church by heads of denominations to be issued prior to Christmas 1974. Church members will be called to pray for the campaign, to study the Bible's teaching on evangelism, and to train for various methods of evangelism.

Phase Two, "Evangelising in your Neighbourhood," includes visiting door to door and using the telephone for conversational evangelism. It includes "dialogue evangelism" in private homes, and breakfasts and dinners where the Christian faith is explained. It also includes distribution of scriptures through shopping centres and door to door.

Youth

Phase Three, "Evangelising Youth and Children," covers camps and special functions, university outreach, daily vacation Bible schools, and special evangelistic emphasis in Sunday Schools and Youth Groups.

Phase Four, "Evangelising Where you Work," puts the emphasis on meetings in offices, factories and city locations. Phase Five, scheduled for December 1975, to January 1976, is "Evangelism on Holidays," and Phase Six is "Evangelising Everywhere." Phase Seven is a

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period of Thanksgiving over Easter 1976.

The basic idea of "Encounter '75" is to provide resources, ideas and techniques to encourage members of all denominations in a special outreach throughout the entire year of 1975, into every area of the community.

The movement has spread throughout Australia, and committees in each State are preparing ideas and materials.

In Sydney, the "Encounter '75" Committee is representative of mainline denominations and other bodies, and has plans well in hand for the first four phases of the campaign. Chairman is Mr Neville Cuth and the secretary is the Rev Geoffrey Fletcher.

In Melbourne, a churches committee on Evangelism was formed late in 1973, representing the Anglican, Roman Catholic, Methodist, Presbyterian, Lutheran, Congregational and Baptist Churches the Churches of Christ, the Salvation Army and the Society of Friends. Chairman is Bishop Gerald Munton.

Archbishop Frank Woods has made provision for the part-time appointment for two years of the Rev Norman Alchin as a liaison

and training officer for "Encounter '75". He will be available to parishes who wish to make use of his experience in evangelism, particularly in Dialogue Missions.

In Brisbane a committee was formed of representatives appointed by the major denominations, people already engaged in evangelism. "A Call to the Church" has already been released by 10 church leaders.

In South Australia, Western Australia and Tasmania, committees are being formed to implement the "Encounter '75" general proposals on a State-wide basis. The diocese of Tasmania has already formulated its own plans for a diocesan-wide program, commencing in February 1975, with some ecumenical witness in major centres.

The Sydney secretary, the Rev Geoffrey Fletcher, said today: "The whole purpose of 'Encounter '75' is to suggest a means by which the many different expressions of evangelism planned for 1975 can be co-ordinated. Already the Baptists have an Australia-wide Crusade in mind, and the Methodists a world-wide campaign."

"Encounter '75" will also provide information on the resource

HYMNS AND HARMONY

There are many ways of introducing new hymns to a congregation (or is it vice-versa?) and there are few people who will not rise to the occasion if approached with the challenge of an unknown or little-known work.

Where there is a choir, try a quarter-hour session of hymns once a month, the choir sitting among the congregation and singing in unison.

Introduce the new hymn, tell something about its background and the reason for trying it. If the tune has been played for a week or two as a voluntary, some will recognise it immediately.

If this is not practicable, introduce the new choice during a regular service, but always with some information about it and a tactfully worded challenge to the congregation.

Some churches hand out a list of a dozen or so hymns which are to be attempted in a year. In the beginning, never have more than one at any service; but as the year goes on it is often possible to include in one service three which have been learned previously. Tell the people and they will be encouraged.

Where there is opportunity, ask the conductor or organist to choose one of the hymns on a weekly or fortnightly basis, or at least to suggest new tunes. This is a safeguard against lack of variety. It also makes them keen to explore opportunities they might otherwise neglect.

Special hymn programs may be tried: Women writers; John Wesley's translations; German hymn writers. When the Prince of Wales was presented to the Welsh people a few years ago, one acquaintance looked through the alphabetical list of tunes in Common Praise and found those from the land of song quite easy to identify (double "L" and so on). He also found a mine of musical gems.

The Methodist Hymn-Book Companion (if you can find one) has some ideas, and much of the above came from an old copy.

—DESCANT.

materials, methods and manpower which are available for local evangelism on an individual or combined church basis. We believe that this will stimulate people who wish to reach out with the Christian message to do so.

"We want to encourage all churches to engage in at least some aspect of the national program so as to alert our nation to its desperate need of Jesus Christ and to encourage Christians to be forthright and informed in their personal witness."

Chas. Widdowson visits Tasmania

Rev Charles Widdowson, rector of St Paul's, Fairy Meadow, NSW, and one of the leaders of the neo-pentecostal movement among Sydney Anglicans, is at present in Tasmania, taking missions in many parts of the diocese.

The mission is from April 17 to May 3 and his wife, who is an experienced women's speaker, accompanies him.

On Sunday 28th April he preached in St David's Cathedral, Hobart and that night he preached in St John's Presbyterian Church, Hobart.

His Tasmanian schedule has

been a busy one. In the North West he preached at Stanley parish church on April 17 and took a meeting in Burnie on April 18. On Friday April 19 he spoke at a clergy luncheon in Burnie and then went on to speak at 8 pm at St John's, Devonport.

St Aidan's, Launceston had him for a mission from Sunday 21 to Tuesday April 23. The next two days he preached in the parishes of George Town and Beaconsfield.

On the Saturday Mr Widdowson joined the Parish Renewal Day at St Aidan's, Launceston, where Rev Keith Nancarrow is rector.

From Tuesday April 30 to Friday May 3 he is taking a teach-

ing mission in Hobart at St John's Presbyterian Hall in Macquarie Street at 8 pm each evening.

The theme of all his meetings has been "Pressing on to know the Lord."

FOLLOW THE PREACHER

No preacher is infallible. He is as prone to flights of fancy as the next person. When you hear sermons, follow the preacher with the Scriptures open. It will encourage him to be a good workman who needs not be ashamed since he rightly divides the Word. Hearing sermons is not a personality cult. We gather for the Word. The preacher preaches the Word. So we ought to follow the Word. There is no greater encouragement for the preacher than to see the people reach for their Bibles to follow the Lessons and to follow the preacher.

(From Holy Trinity Adelaide parish paper.)

Real difficulty

Many people argue endlessly about the difficulty of knowing God's will, and yet they know that some refusal in their own lives is what is making contact with him difficult — Paul Tournier.

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Organist writes a history

Mr Robert Boughen, organist of St John's Cathedral, Brisbane, has undertaken the difficult task of writing a history of the music of St John's Cathedral.

The first professional musician employed by St John's seems to have been appointed in 1873, long before the present cathedral existed.

In his search for materials, Mr Boughen has delved into old records, letters, etc., at Church House, and has done likewise in St John's vestries, the Oxley Library and the Parliamentary Library.

While tracing people whose parents and grandparents may have given them information, he came across one former chorister, now 95 who remembers the laying of the present cathedral foundation stone in 1901.

Although he has already amassed lots of information and photos, Mr Boughen says that he still has a long way to go before he can write his history.

LETTERS

Other studies at St Francis', Brisbane

SIR — For the sake of the record and for accuracy's sake, I write concerning your editorial of March 7, 1974, on "The Need to Rationalise Theological Education" in which you say that St Francis' College, Brisbane, is close to the University of Queensland but the students seem to present for the inferior Th Dip rather than the humble ThL.

But you omit to mention the important fact that during the last seven years a number of St Francis' College students have been studying for the BD degree at the University of Queensland, and nine students have completed this course satisfactorily. Further, at the present time one quarter of the residential theological students at St Francis' College are studying for their BD at the University of Queensland.

Perhaps before the chopper falls upon this "small and ingrown" College, some consideration could be given to this extra dimension of its work.

(Canon) Ivor F. Church,
Principal,
St Francis' College,
Milton, Q.

Deaconess Memorial Fund

SIR — We would like your readers to know about the Deaconess Memorial Fund which was commenced last year and advertised in the Church Record on August 9, 1973.

When a project is commenced we will then decide what shall be bought (to the extent of the money available).

Those who wish to make a donation are asked to send money to Deaconess D. Garrick, 2/81 Ocean Street, Woollahra, N.S.W. 2025.

The Sydney Deaconess
Fellowship,
Chatswood, N.S.W.

A correction

SIR — We were interested to see your review of A. A. Hoekema's four books, Christian Science, Mormonism, Seventh Day Adventism and Jehovah's Witnesses in your issue for February 7, 1974. However, you erroneously give the publisher of these four titles as The Lutherworth Press, whereas in fact it should be otherwise. Perhaps you would be kind enough to set matters right in a forthcoming issue, in order to prevent confusion.

Jeremy H. L. Mudditt,
The Paternoster Press,
London.

REFORMED AND R.C.s DISCUSS LORD'S SUPPER

(Ziest, the Netherlands)—The fourth round of the official Reformed Roman Catholic dialogue on the world level took place here February 18-23.

Sixteen theologians appointed by the Roman Catholic Church and by the World Alliance of Reformed Churches met to continue discussions which were begun in Rome, April 1970, under the general theme "The Presence of Christ in Church and World."

The sub-theme of this fourth session was "The Understanding of Eucharist in our Churches."

An official statement released by the conference spoke of "an area of marked convergence and agreement on fundamental issues, which in the past have been sharply divisive. The theological rapprochement was based on a fresh awareness of both the biblical witness and the testimony of the ancient Fathers of the undivided church, which together provide new insights into the later philosophical ideas and theolog-

ical formulations which have driven the churches apart."

An excerpt from their findings reads as follows: "We also believe that the way is clearly opening out before us on which remaining understandings and disagreements about the Lord's Supper can be cleared up. The terminology which arose in an earlier polemical context is not adequate for taking account of the agreements which now exist in our respective churches. Thus, we gratefully acknowledge that both traditions, Reformed and

Roman Catholic, hold to a belief in the Real Presence of Christ in the Eucharist; and both hold at least that the Eucharist is, among other things: 1) a memorial of the death and resurrection of the Lord, 2) a source of loving communion with him in the power of the Spirit, and 3) a source of the eschatological hope for his coming again. Meanwhile, we are deeply aware of a serious discrepancy between our claims to common theological understanding and our actual practice." (RES NE)

From BCA to Bulli Sydney clergy school

Rev Ron Beard, the NSW Secretary of the Bush Church Aid Society, after four years with the Society as missionary and administrator, has resigned to take up the parish of St Augustine's, Bulli, NSW.

Mr Beard served for three years at Exmouth in Western Australia as a B.C.A. missionary, with special chaplaincy responsibility for the Royal Australian Air Force squadron stationed at Learmonth.

He returned to Sydney in January, 1973, to take up appointment as NSW secretary of the society, majoring on deputational work for the society within the Dioceses of Sydney, Newcastle and Grafton.

Mr Beard said recently: "I was pleased to accept nomination to the parish of Bulli. I spent five happy years at Albion Park parish, also on the South Coast, prior to going out with B.C.A."

"I really feel that pastoral ministry is the role to which God has called me, and I look forward to returning to it."

For the first time, wives are being invited to the opening session of the Sydney Clergy School at King's School, Parramatta, on Monday, May 6.

Rev John Stott, rector of All Souls', Langham Place and chaplain to the Queen will give a general address that evening and will be the main speaker at the school which ends on May 9 before lunch.

Other participants in the school are Rev Dr Stuart B. Babbage, warden of New College, University of NSW and Rev Dr Peter O'Brien who has recently joined the faculty at Moore College, having for some years been engaged in theological education in India.

Secretary of the Clergy School is Rev Fred Rice, Director of the Church of England Homes.

Anglican Best Seller

The new Anglican Communion Service book "Australia '73" has now sold over 77,000 copies during its first six months. A fourth printing of a further 30,000 has had to be ordered, bringing the quantity in print to 110,000.

This new modern-language service has gained wide acceptance right across the nation.

Produced by the Liturgical Commission, "Australia '73" is distributed by the Anglican Information Office.

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Christian Convention in Canberra

Rev Ron E. Bottomley, Pastor of Stanmore Baptist Church, Sydney, and J. Howard Barclay, National Director of the B.M.M.F., will be the principal speakers at the Canberra Christian Convention over the Queen's Birthday (June 14-17) weekend in June.

Mr Bottomley will bring the Bible exposition, and Mr J. Barclay the missionary emphasis. The Convention Council are pleased that the two speakers will continue the high standard of previous speakers at the Convention.

Mr Bottomley served in the Baptist ministry for 19 years in Western Australia before taking up a position as Superintendent at the then Adelaide Bible Institute. He accepted a call to the pastorate of the Stanmore Baptist Church in 1968.

Mr Barclay served as a missionary in Nepal for 20 years before accepting the position of National Director for Australia of the B.M.M.F.

The convention program will

commence on the Friday night of the holiday weekend. Meetings will continue throughout the weekend and the convention will conclude at luncheon on the Monday. A feature this year will be the special after-church youth rally on the Sunday night.

Church people exhausted and worried

Is it not because they have lost the sense of being led by the Spirit that so many church people are overworked, exhausted, and worried? Administrative regulations, projects and committees may be necessary, but they do not take the place of what is lost. Is it not for the same reason that so many of our patients tell us that what they hear in church seems theoretical and unconnected with real life? — Paul Tournier.

God's worth-ship

Worship is man's acknowledgment of the worthship of God with every part of his being. — Bp Colin Dunlop.

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CHURCH Missionary Society, Junior Tivist, Federal office of the Church Missionary Society, requires Junior Tivist, 18-20 years of age, active church affiliation, and ministerial reference is essential. Phone Mrs Simpson, 61 9487, for appointment.

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Inescapable idea

The critic may honestly question each biblical assertion taken by itself. But when he looks at the message as a whole, as it is contained in the events and ideas presented by the Bible, he can only submit, and acknowledge that all this could not have been imagined or experienced by men without the intervention of God. The idea of a divine intervention in history is inescapable. Once this is conceded, the critic who finds difficulty in understanding or admitting any individual biblical assertion will assume that the Bible is right rather than himself. — Paul Tournier.

The Word and Life

D. B. KNOX

God uses the weak rather than the strong

Sometimes a feeling of disappointment arises in the Christian's heart that the Church is not a more impressive body.

It is constantly being ignored by the great ones of the world, and we wonder why this should be so, since it is the Church of God, the Almighty Creator; it is the body of Christ, the Divine Son of God; it is the sphere where the Holy Spirit is at work. But, although the Church has all these supernatural qualities, it is not very impressive by outward standards. However, the Bible tells us that this outward unimpressiveness is God's deliberate policy.

His object is not to impress the senses, but to change the heart from evil into good at the deepest level. For it is possible to make a superficial impression without effecting any real heart change.

God's method is to work through the unimpressive, strange though this may seem to us. Thus Psalm 8 says that out of the mouths of babes and sucklings God has ordained strength in order that His power might be all the more demonstrated, and in Mt. 11 Jesus praised his heavenly Father because He had kept back knowledge of Himself from the wise and prudent and revealed it, as it were, to babes.

St. Paul made the same reflections in I Cor. 1. He drew the attention of the Christians in Corinth to the unimpressive character that that early Christian congregation at Corinth presented. He said that God had not called into a knowledge of salvation many wise as the world counts wisdom, nor many great ones, nor noble, but he went on "God chose the foolish things of the world that He might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God."

God's power is all the more plain when He works through people unimpressive in themselves. Otherwise we are inclined to take the credit to ourselves. You will remember that this was the reason why Gideon's army had to be so drastically reduced. Otherwise the nation would have relied on the strength of its numbers, and would have vaunted itself against God saying "My own arm has saved me" Judges 7:2. As St. Paul said God's power is made perfect through our weaknesses.

God's principle

Since this is God's principle in effecting His purposes, it is not surprising that the true Christian Church has always been unimpressive, and its members undistinguished, judged by purely human standards, and comparatively small in number, though great in faith.

On the other hand there is a standing temptation for us as Christians to forget this, indeed to be ashamed of it and to seek to advance God's work by using worldly means to impress, and to seek to commend the Gospel by other things than its own inherent goodness. Thus splendid and conspicuous buildings do not in themselves advance God's cause one iota, but on the other hand they may prove a hindrance if they get in the way of God's method.

Similarly high sounding titles hinder rather than advance the true work of the Christian ministry, although they are doubtless valuable on a superficial, this-worldly level in obtaining entree

to people of influence in the world.

Christians are always under temptations to try to impress the world by something other than the gospel and to spend a good deal of money in promoting ourselves. But in doing this we only get in the way of God's work. He effects his purposes through our prayer and witness to Christ and for this he mostly chooses the unimpressive by man's standards.

Christ's example

The principle of which I am speaking is clearly illustrated in the coming of Christ as man. He chose to be born into the home of a Galilean peasant, not into a royal palace where he would be called Prince and be deferred to and where he would be able to wield all sorts of this-worldly influence, and he chose as his mother not a member of a well connected family but a humble obscure woman, who, in spite of the high privilege she was given, remained in obscurity throughout the period of Christ's ministry and the early years of the Church.

It should be noted that outside the gospels there is only one reference to the Virgin Mary in the rest of the New Testament. This is in the first chapter of the Acts where she is mentioned as one amongst a group of women who were engaged in

prayer with the disciples prior to the coming of the Holy Spirit and the beginning of the preaching of the Gospel.

After this reference, the New Testament is quite silent about the mother of Jesus. Plainly she did not take a prominent part in the apostles' work of founding the Church.

The true view that we should take of the virgin mother is that she is a witness to us of how God acts when he saves, for his method is to choose that which in the eyes of the world is nothing. It is of her low estate that she speaks in the Magnificat, and the rest of the New Testament testifies to the truth of this.

It is a grave mistake to exalt Mary into a position not accorded to her in the Scripture, and which in reality contradicts the whole method of God's salvation.

God we must adore and honour; and we adore him more in that he uses simple unobtrusive people for his work of blessing. If it were not so he would not be able to use most of us.

And as we work for him, let us remember that God's work is not advanced by outward splendour or impressiveness by this world's standards: it is our inner faithfulness which he uses to bring about his purposes of blessing and renewal in the world.

IT'S IDEAS TIME AT CEE

The 1974 "Mini-CEE" will be launched in Sydney on Thursday 9th May through to Saturday 11th May.

Based upon the concept of the 1973 Christian Education Exhibition, this year's production is a "mini" CEE, as the field will be internationally narrowed and the aims made more precise.

Majoring on workshops, interviews and resource sessions, the program will be designed to provide some constructive and new ideas and methods for Sunday School teachers and Christian

education leaders, including club and adult group leaders.

Full details of the three day program for "MINI-CEE", which is organised by the Diocesan Board of Education, may be had by ringing the board on 26 6428.

Programs run from 11 am to 9 pm on Thursday and Friday and from 9.30 am to 4.30 pm on Saturday, May 11.

Specialists from the board's staff will join with others from CETV, the Cathedral School, colleges, schools and other special agencies, to bring an overview which cannot fail to be of help to teachers and leaders.

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Books Helpful resources

TWIN TRUTHS OF SCRIPTURE (Vols. 1 and 2); **TRIPLE TRUTHS OF SCRIPTURE** (Vols. 1, 2 and 3) by Herbert Lockyer, Baker, 1973. 140 pages each vol. \$1.95 each, or \$8.95 a set.

These volumes by Dr Lockyer, who had a wide pastoral and freelance ministry in the US, Canada and England, are a collection of studies on the paring of Bible themes in Twin Truths and examples of Scriptural triologies in Triple Truths. Some are complementary, eg. the tenses of salvation, others contrasting, eg.

Australian history and cynicism

A HISTORY OF AUSTRALIA, III. The beginning of Australian civilisation, 1824-1951. Melbourne University Press, 1973. 491 pages, \$9.60.

Manning Clark's major interests, here, are the double victory of "the bourgeoisie" over squat-terdom and the aborigines, the triumph of the British connection over republicanism, and the rise of scepticism. Their experiences "caused men to doubt whether God or men ever could make their life different . . ."

life and death. Some are simple topics, while others are doctrinal and expository themes.

Dr Lockyer writes as an orthodox evangelical scholar, though being original and sometimes novel. The volumes are good value for money and helpful as resource ideas and material for sermons or personal study.

R. E. Lamb.

Very persuasive

THE POLITICS OF JESUS, by John H. Yoder, Eerdmans, 1972. 260 pages, \$3.45.

Despite the author's modest estimate of his work (p 14) this book is not a lightweight production. "The Politics of Jesus" is a carefully argued and extensively documented book. Professor Markus Barth describes it as "a book of supreme importance."

Writing from a Mennonite tradition the author advances a powerful plea for Christians to adopt the cross of Christ (the pattern of willing subordination without violence) "as the model of christian social efficacy" (p.250).

Although the reviewer remains unconvinced that Yoder has done full justice to the teaching of the Bible in his advocacy of pacifism nevertheless he has presented his case very persuasively. "The Politics of Jesus" is a book to be reckoned with.

B. L. Smith.

ABBOTSLEIGH

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 27, 1974. The Scholarship is tenable for four years and is open to girls under 13 years of age on November 30, proximo, who are daughters of Abbot-sleigh Old Girls. Entries close on Friday, May 31, 1974. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress.

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The Australia-wide presentation is aided by captivating style, pictures and thorough research.

Criticisms:
(1) God is often the subject of cynicism and even blasphemy;
(2) Judgementalism. History cannot be unbiased, but this

book is prejudiced. Its treatment of men like Gawler, Wentworth and Broughton falls short of an historical objectivity born of understanding;
(3) Inaccuracy, eg reference to the missionary aims of the

1850 Meeting of Bishops.

Clark uses history to try and discredit Christian belief. To him heaven and hell are inventions. Materialism might build a paradise on earth.

J. H. L. Johnstone.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

ANNE BOLEYN by Hester W. Chapman, Jonathan Cape, 1974. 244 pages. £3.25. As a writer of historical biography, Miss Chapman is thoroughly at home in the Tudor and Stuart centuries and in this instance her work is not pejorative. Her gift for making the past come alive allow both Anne and Henry VIII to emerge as people, often the victims of their times but in Anne's case manipulating and in Henry's helping to shape the times. While she does not write with the sympathy of Froude, she is far from being partisan. She introduces frequent quotations from Henry's private letters to Anne and these often reveal little-understood facets of Henry's character. One weakness is the scant attention she pays to Anne's strong Protestantism, although she admits that she first introduced Henry to the writings of the banished Tyndale.

HAPPY IN TROUBLE. Study Guide to Philipians by Francis Foulkes, Africa Christian Press, 1973. 103 pages. A most useful paperback commentary on Philipians which is even more than a commentary — a well-thought out and planned study guide for the individual or for group study. There are 26 studies altogether and each is given a chapter which has clear paragraph headings and ends with a suitable prayer on the theme studied and some suggestions for further study, including related Bible passages. The RSV text is boldly printed at the beginning of each study. **LATIMER. Quarterly Journal of the Anglican Evangelical Fellowship (NZ).** March 1974. No 48. 28 pages. 30c. The issue has the theme, "Salvation Today," and Philip Thomas writes the editorial on "Bangkok and Beyond." After three pages of current comment, Leon Morris contributes "Salvation from what?" and two further papers. Four other brief articles, including one by John Scott, conclude a very good issue. "Latimer" is exceptionally well presented for a small periodical and its use of type and general layout are quite superior. Add to this its perceptive articles and you have something worth every cent of the \$1 a year subscription.

DOUBTFUL EXEGESIS

THE SIGNS OF THE SERVANT, by John C. Kirby, The Anglican Church of Canada, 76 pages. No price.

This slender paperback, a series of studies on John's Gospel especially designed for discussion groups, is an attempt to deal with the relationship between the contemporary Church and the world.

However, apart from a few helpful comments about contemporary society the book is unsatisfactory at several points: first, in the treatment of the Johannine themes significant issues were frequently missed. Secondly, the exegesis was often doubtful so that the contemporary issues being reviewed bore little relation to the passages under discussion. Finally, not all would be satisfied with the negatively critical approach to the Gospel.

P. T. O'Brien.

Wesley's theology

JOHN WESLEY'S THEOLOGY TODAY. A study of the Wesleyan tradition in the light of current theological dialogue, by Colin W. Williams. Paperback, Abington Press, 252 pages, \$2.65.

A study not of Methodism as such but of John Wesley's own teaching on Authority and Experience, on the "Order of Salvation," that is, Prevenient Grace, Original Sin, Repentance and Justification, the Atonement, the Work of the Holy Spirit in New Birth and Assurance, Repentance in Believers, the Doctrine of the Church, Christian Perfection and Eschatology.

There is a useful appendix entitled "Unresolved Tension: Truth and Unity," asking how Wesley's view of Church and Ministry helped him decide when

to stay or when to break with the Church of England.

A refreshing and edifying doctrinal survey, and some perceptively written history — timely reading for clergy and laity alike.

R. S. M. Withycombe.

SHORT NOTICES

HOLY TRINITY, KESLO by Howard W. Ellis. 1973. 16 pages. \$1. The first service in Holy Trinity was on Easter Day 1835, and it was then the first inland church building in Australia. Despite Charles Darwin's description of it in his "Journal" in 1836 as "a hideous red brick church," its great charm and its historic interest are well - recognised today. The little booklet with an attractive full-colour cover but lacking page numbers and printer's imprint, is full of warmth and interest. The illustrations are excellent, despite the fact that something has gone wrong in the print reproduction of the photos. Archdeacon Ellis has been rector since 1950 and much loving care has gone into this work. Copies from Diocesan Book Shop, Church St, Bathurst, NSW, 2795.

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Mainly About People

ADELAIDE

Rev Neville A. Connell, organising secretary of ARM in S.A. since 1970, has been appointed rector of St. George's, Alberton, from May 15.

Rev Vernon F. Meyer, rector of Holy Trinity, Lyndoch, since 1968, has resigned from June 30.

Rev Norman F. Lewis, in charge of the district of Maylands and Fife, has been appointed rector of Penola (The Murray) from June 14.

BUNBURY

Rev Stanley F. Threlfall, rector of Narrogin since 1971 and Rural Dean of the Arthur Deanery since 1971, has been appointed Archdeacon of Albany, from March 1.

On February 24 the Bishop of Bunbury ordained Rev David R. Evans priest in St. Boniface's Cathedral. Mr Evans has been appointed in charge of Lake Grace.

Canon William S. Copland, rector of Wagin since 1965, has retired.

Canon James J. Tredwell, rector of Brunswick Junction since 1965 and Rural Dean of the Vasse from 1967, has retired.

Rev Brian C. Newing, rector of Pinjarra since February 1974, has been appointed to the canonry of St. Mark.

Rev Peter K. Brown, the new full-time chaplain at the Bunbury Cathedral Grammar School, has been elected to the canonry of St. Matthew by Synod.

Rev Hugh McD. Kay, rector of Albany since 1973, has been appointed an honorary canon of the Cathedral.

Messrs William Manley of Albany; Norman Shearer of Jerramungup; Vin Jones of Waroona and C. R. Johnstone of Williams have been appointed lay canons. Mr Harry Wass (Bunbury) was elected a lay canon.

Rev J. Burrows, of Prestwick, Scotland, has been appointed rector of Mount Barker.

Rev Robert R. G. McQueen, rector of Pinnely since 1970, has retired.

Rev Wilfred E. Henn, rector of Boyanup since 1968 and Rural Dean of Blackwood from 1970, has retired.

Rev Robert S. P. Marrs, rector of Pinjarra since 1970, has resigned in order to return to England.

MELBOURNE

Dr Arthur deO. Rubin, vicar of Geelong, since 1969 and Rural Dean of Geelong since 1971, has been appointed rector of St. Luke's, Frankston since March 1.

Rev E. Craig, vicar at St. Adelaide, since 1970, has been appointed rector of St. Luke's, Frankston since 1971.

NEWCASTLE

Rev E. Winter, Bishop of St. Asaph since 1971, has accepted appointment as chaplain of St. John's Hospital, Newcastle.

NORTHERN TERRITORY

Rev David O. Roberts, rector of the Church of the Ascension, Alice Springs, since 1969, was installed as a Canon of Christ Church Cathedral, Darwin, on Sunday, March 17, by Bishop Kenneth Mason.

PERTH

Rev H. Peter V. Hodge, chaplain of St. Bartholomew's House, East Perth, since 1966, has resigned because of ill health. Rev P. Sydney Lawrence has been appointed acting chaplain.

Mr Dennis Day has been appointed office and property manager at St. Bartholomew's House.

ROCKHAMPTON

Canon Keith J. Coulthart, rector of Dawson Valley since 1970, has been appointed rector of Merriwa (Newcastle) from early May.

Bishop James A. G. Hosnedden, Bishop of Newcastle 1958-72, will be acting Dean of Rockhampton for the next three months whilst Dean John Bayton is overseas.

ST ARNAUD

Canon Olive E. K. Beatty, rector of Red Cliffs since 1969, has been appointed rector of Maryborough.

Rev George B. Browne, vicar of Sea Lake since 1971, has been appointed vicar of Broadford (Wangaratta).

Rev John W. Harley, assistant at Swan Hill since 1971, has been appointed to Sea Lake.

Rev Michael F. Leah, hon assistant at Swan Hill since 1971, has been appointed vicar of Robinvale (Mannamang), with the care of Methodist and Presbyterian congregations.

SYDNEY

Rev Raymond J. Bonford, organising secretary of the Board of Education since 1971, has been appointed rector of Christ Church, Springwood.

Rev John R. Greenwood, rector of St. Mark's, Cessford Hill, since 1971, has been appointed rector of St. Jude's, Randwick.

Rev Anthony D. Michael, chaplain in the Australian Regular Army (Puckapunyal, Vic) since 1971, has been appointed curate-in-charge of the provisional parish of Mascot.

Miss Helen Gillham, night sister for 36 years (prior to retirement) at Eversleigh Hospital, Petersham, died on February 7 in the Lady Gowrie Red Cross Nursing Home at Gordon.

Rev Neil A. Flower, NSW youth secretary of CMS since 1970, has been appointed rector of Soldiers' Memorial Church, Cabramatta.

Rev John J. Turner, NSW assistant general secretary of CMS since 1973, has been appointed NSW general secretary of CMS.

TASMANIA

On February 26 the Bishop of Tasmania ordained the following deacons in St. David's Cathedral: Messrs Eric C. Ross, and Douglas Gibson.

Rev Doug Gibson has been appointed to St. George's, Burnie, as asst curate.

Canon Malcolm A. F. Downie, rector of Lindisfarne since 1966 and Rural Dean of south-eastern deanery from 1968, has been appointed rector of Campbelltown and Ross, from early June.

Rev Henry D. Kila, rector of Campbelltown since 1967 and Rural Dean of eastern deanery from 1967, is to retire.

Rev Warwick A. Humphries, in charge of Geeveston since 1969, has been appointed rector of Queenstown and Strahan from March 13.

Rev Geoffrey R. Lennox, rector of New Norfolk from 1973, has resigned from March 21.

THE MURRAY

Rev Brian Ashworth, rector of Penola since 1971, has been appointed rector of Mount Gambier, from March 5.

WANGARATTA

Rev Frank S. Neubecker, vicar of Kerpel (Rockhampton) since 1971, has been appointed rector of Bright, where Rev Sydney H. le Breton has been in charge during the vacancy.

WILLOCHRA

Rev John S. Morley, rector of Kadina since 1968, has been appointed rector of Burra from early June.

Matron Madell Fridt has left the Willochra Home for the Aged after nine years' service.

OVERSEAS

Rt Rev Dr Robert Stopford, formerly Bishop of London, has accepted appointment as Vicar General in charge of the affairs of the Jerusalem Archbishopric, for a period not exceeding two years, until the new constitution for a Council of the Episcopal Church of Jerusalem and the Middle East has been worked out in detail.

Rev Gonville French-Bestagh, former dean of Johannesburg, has become rector of St. Vedast's, Foster Lane, in the City of London.

Professor Ninian Smart, professor of Religious Studies at the University of Lancaster, England, is currently visiting Australia. His engagements include visits to Perth and Canberra.

Ministry & welfare work to benefit from big land sale

The Archbishop of Sydney, Dr Marcus L. Loane, said he was pleased with the decision of the Federal Cabinet on April 7 to purchase 47 acres of Church lands at Glebe for a sum of \$17.5 million.

He said "It has been a great struggle for the Church in more recent years to maintain this property. Because of its immense possibilities, I am glad to know that the great bulk of the property will remain in the hands of the one owner."

"The Church has been willing to accept a net return of less than two per cent calculated on the value of the land over a period of many years in the hope that something of a worthwhile nature could eventually be achieved. The conclusion of the negotiations between the Government and the Glebe Administration Board provided a happy solution for the interests of local residents, authorities and planners as well as the two parties concerned."

"Investment of the proceeds of the sale will return a higher income than had been the case in the past and this will be used in many avenues of Church work."

"These include training of men for the ministry, the provision of Christian ministry in the vast new housing areas of Sydney and Wollongong and the

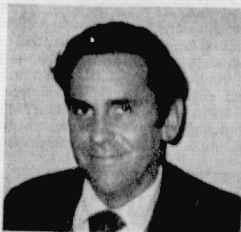
many social welfare activities of the Church among the needy people of our community."

Cabinet on April 7, accepted the purchase price of \$17.5 million for the Church properties. This was \$400,000 below the Valuer-General's valuation, and

had been agreed upon by the Church and officers of the Department of Services and Property.

Very extensive properties in parts of Paddington and Randwick in Sydney's eastern suburbs were not included in the sale.

Turner moves up at CMS



The General Committee of the Church Missionary Society of NSW has announced the appointment of the Rev John Turner (pictured) as General Secretary of the Society. He succeeds the Rev David Hewetson, who resigned recently to return to the parish ministry.

John Turner was ordained in 1955 and has since then served in a number of parishes including Kingsgrove and Mowbray, and as Sydney Diocesan Youth Chaplain.

He has always been interested and involved in mission and in

1963 attended the Christian Congress in Toronto, at which mission was a key issue.

He is at present Commissary for Bishop Chitemo, Bishop of Morogoro.

He has for the last twelve months been Assistant General Secretary of C.M.S., N.S.W., and prior to that he served on the Society's Africa and Candidates Committees.

EA meeting in Melbourne with Christian counter-culture groups

Brisbane visit of Dr Stott

Rev John Stott, rector of All Souls', Langham Place is to spend the week-end of 11-12 May in Brisbane during his current Australian visit.

On Saturday, May 11, he will visit St. Stephen's, Coorparoo, and speak at 3.45 and 7.30 p.m. On Sunday May 12 he will preach at the 9 am services at St. Stephen's.

On Sunday, May 12, Dr Stott will be the special preacher at St John's Cathedral, Brisbane, at 7 pm.

Members of the Council of the Evangelical Alliance of Victoria met with leaders of Jesus movements at a luncheon held at Ridley College on March 27. Dr Leon Morris presided over an informal discussion when 'hang ups' were freely shared.

Council members were most impressed by the variety and extent the outreach of the movements represented. They frankly confessed that these movements were tackling areas of need which were not being met by evangelical church groups.

Representing counter-culture groups were John Smith of God's Squad (Truth & Liberation Concern), Peter Holmes of God's House, Peter Corner of Scripture Union, Kevin Smith of Montrose House, Ted Hallas of Melbourne Outreach Crusade, Tony Fitzgerald of Nineveh Outreach and Neil McRae of FUSION (formerly Teen Crusaders).

Neil told about their Youth Centre at East Bentleigh, where they conduct a community help program, including tutorial assistance for high school students. The movement began in Sydney 12 years ago and had been operating in Melbourne for 8 years. There were similar centres in WA and Tasmania.

Peter Corney said that their Training Centre in Richmond was mainly aimed at training young people and young adults for service, but they were also involved in counselling and had opened a 'Care-House,' where accommodation was available for those needing help. Kevin Smith was associated with the Theos coffee house movement and with 'Theos,' a Jesus paper now under the youth wing of SU. He was also engaged in a separate venture with Rev. David Boan,

an Anglican clergyman, in a residential teaching ministry at Montrose House.

John Smith told of the evangelistic and Bible teaching ministry of the Truth & Liberation concern in Canterbury Road, Bayswater. There had been as many as 4,000 commitments to Christ over the past few years.

Tony Fitzgerald of Nineveh Outreach said the drop-in lounge-room they had opened in St. Kilda was mainly a counselling centre with upstairs accommodation for teaching and relaxation — a place where the 'one room boarders' of that area could come for fellowship and a meal if need be.

Ted Hellas told how Melbourne Outreach had developed beyond the plans of the founder and had now become Outreach International. Tony Kostas was now in Canada and he (Ted) had just returned from Nigeria — there were plans also for Moscow. They were a charismatic movement and recognized counselling as their main function in the body of Christ. A live-in training centre was operated at Kallista.

Peter Holmes said that God's House was located in a shop in Waverley Road, East Malvern. It was frequently mainly by teenagers. Nearby they had a house where new Christians could stay for a while and be helped by mature Christians who lived there.

Owing to shortness of time, only certain aspects of the various activities of the groups were touched upon.

In the frank discussion which followed, members of the groups expressed the opinion that there seemed to be a kind of cultural stalemate in the church — the conventional church set-up was just too formidable for non-church folk to face. They insisted that while their class values and material values had changed, their spiritual values had not.

They were experiencing a sense of loneliness, as their unconventional approach had cut them off from fellowship with older Christians from whom they recognised they had much to learn.

Dr Morris, representing the Council members, assured them that older Christians had much, too, to learn from their younger brothers. He agreed that the movements represented a significant evangelical thrust that was not being recognised by the church. There was need for a cross-generation solidarity in matters on which evangelicals needed to speak.

As an outcome of the discussion, it was agreed that the groups represented should meet together again for an unhurried time of prayer together.

A small committee was to be set up to arrange a seminar, when some of the problems of communication would be looked into.

A suggestion which met with the approval of all was that the next Congress should be on the subject of 'The People of God' and that Christian counter-culture groups be invited to participate in planning it.

No N.Z. Church Union

The General Synod of the Church of the Province of New Zealand resolved to require a two-thirds majority before agreeing to organic union with the Churches of Christ, the Methodist Church and the Presbyterian Church.

After lengthy debate, the vote was narrowly lost, by bishops voting 6 for and 2 against, clergy 12 for and 9 against, and laity 21 for and 7 against.

It was then decided to refer the matter back to the diocesan synods for further consideration.

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