

THE AUSTRALIAN CHURCH RECORD

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Mainly About People



Mr Tony Molyneux, Youth Secretary for CMS, Victoria

Rev Gordon W. Thomas, rector of St Barnabas' East (Sydney) since 1969, has been appointed rector of St Luke's, Northmead.

Rev Phillip D. Jensen, curate of St Matthew's Manly (Sydney) since 1970, has been appointed a missionary with the Board of Diocesan Missions from January, 1973.

Rev Kenneth F. Baker, rector of St George's Earlwood (Sydney) since 1967, has been appointed rector of St Stephen's, Mittagong.
Rev John W. Reimer, curate of All Saints, Nowra (Sydney) since 1970, has been appointed in charge of St Luke's, Northmead.
Rev Raymond G. Nelson, curate of Christ Church, Gosford (Newcastle) since 1969, has been appointed to the new provisional district of Ilmona and Wickham from June 15.
Rev Canon Arthur P. L. Butler, rector of Campedown (Ballarat) since 1966, has been appointed dean of Campedown.
Rev Edward R. Steele, in charge of Hopetoun (Ballarat) since 1968, has been appointed in charge of the new parochial district of South Ballarat, incorporating the former districts of Sebastopol, Buninyong and Hopetoun.
Prebendary Donald Lynch, Chief Secretary of the Church Army, has been awarded the CBE by the Queen. He was a former tutor at Oak Hill and trained at Wyville Hall, Oxford.
Rev Canon Philip Riddale, rural dean of Hertford and a former CMS missionary, was installed at Boga as the first bishop of Boga-Zaire in the Republic of Zaire. It is a new diocese of the Church of Uganda, Rwanda and Burundi.
Rev Peter Wellock of the diocese of Polynesia since 1964, has been appointed Executive Officer of the Council of Christian Education in schools in Western Australia from early 1973.
Archdeacon John Burnett, rector of Swan Hill (St Armand) since 1960, has resigned from September 1 next.

MU Commission split on key issue

A ten-member commission of the Mothers' Union in England which has met for three years and has now produced a 300-page report, is split over the key issue, whether the MU should continue to exclude divorcees who have married again.

The commission under the chairmanship of the Bishop of Willesden, has been unable to come to a common mind on this vital question and has decided to submit it to the MU itself.

Three commission members, headed by the Bishop of Willesden, agree to say "no" to remarried divorcees. Six members, including three of the five women members, say "yes" to

the admission of remarried divorcees and Lady Gorell Barnes takes an independent and radical line, opting for a thorough re-organisation of the whole work of MU.

The dilemma which faces the Central Council may well oblige Australian MU to take its own independent line, as has the province of New Zealand.

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Plane used in diocesan visitation

For the first time in the history of Australia, a bishop has travelled completely around his diocese in one day, holding meetings with representatives of every one of his parishes.

The Rt Rev R. G. Arthur, Bishop of Grafton made the trip on Thursday, June 22, commencing at Tweed Heads at first light and landing at Port Macquarie at last light. He landed at 20 airstrips.

The flight took place as part of a Thanksgiving Program which was conducted simultaneously in all 37 parishes of the diocese. The program had a dual purpose. It aimed to improve the financial position of each parish so that the church can get on with its work without spending time and effort in raising money.

It also involves 2,000 leaders in the parishes in making quarterly calls on 10,000 Anglican families to show Christian care and concern for them.

The focal point of the Thanksgiving Program was Thanksgiving Sunday, in all parishes on June 25.

The pilot of the bishop's plane was Mr David Gowing, a member of the Kempsey Parish. Landings were planned to enable parishioners from every parish to

come to an airstrip to meet the bishop so that he could discuss with them the local organisation of the Thanksgiving Program.

Bishop Arthur was accompanied by Mrs Arthur, and the Director of the Thanksgiving Program, Mr Everal Compton. They landed at Murwillumbah, Kyogle, Woodengong, Tabulam, Casino, Lismore, Evans Head, Maclean, Copmanhurst, South Grafton, Dorrigo, Coffs Harbour, Raleigh, Macksville, Pee Dee, South West Rocks, Kempsey and Port Macquarie. They then went by car to Wauchope.



Bishop Arthur

Efforts to prevent Pacific nuclear testing

The Australian Council of Churches has proposed an international government-level meeting to prevent further nuclear testing in the South Pacific.

At a meeting of the council's executive committee in Sydney (21/6/72) the Australian Government was requested to take the initiative to have the meeting convened.

The council also reaffirmed its opposition, expressed last April to the French Ambassador, to the current nuclear tests being

conducted in the South Pacific, and commended the Prime Minister of Australia on his recent strong protest to the French Government.

The general secretary of the Australian Council of Churches, Rev F. G. Engel, said that there appeared little possibility of halting the current tests, despite world-wide protest.

"It is important to carry on the present momentum of opposition to the tests. An international conference in the South Pacific could focus sufficient opposition to force cancellation of further nuclear testing and guarantee the welfare of the

peoples in this region," said Mr Engel.

The earlier protest sent to the French Ambassador (April, 1972) stated:

"Several churches who are members of this council have had close relationships with the peoples of the South Pacific over many years. This resolution is an expression of our concern for the welfare of these communities.

"The possibility of harmful side-effects from nuclear testing is a threat to that welfare. This executive is convinced that these tests should be cancelled."

No reply was received from the French Ambassador.

Role of Christ Church Darwin

Committees are at work and questions are being asked in the diocese of the Northern Territory to examine the role of the existing building of Christ Church, Darwin, the Cathedral of the diocese.

The small old building celebrated its seventieth anniversary on July 2. When built, it was so placed as to become the chapel of a future cathedral envisaged by Bishop Gilbert White.

Last year the Cathedral Parish Council set up a small committee to investigate the need for a new cathedral. It has met once. In May the Diocesan Council asked the Bishop to raise with the Cathedral parish and the rest of the diocese the role that they see the Cathedral playing.

A few people have also met with an architect to speak about future developments. Whatever happens at Christ Church, parish and diocese will move forward together.

First I.T.I.M. chaplain for the Murray

A service to recognise the appointment of Rev Don S. Miller, of St Michael's and All Angels' Church, Millers Point, as Industrial Chaplain at Mt Burr Sawmill, was held in the Mt Burr Methodist Church on Friday, June 16.

Mr Miller's appointment was the first for an Anglican in the diocese of The Murray.

The sermon was given by Rev Ray Pocock, a chaplain in several industrial and commercial firms in Adelaide.

Mr Pocock is also Assistant Director of the Inter-Church Trade and Industry Mission. ITIM's Director, Rev Trevor Bensch, also attended from Adelaide.

"It is better to put 10 men to work than to do the work of 10 men." Dwight L. Moody

ITIM is arranging progressively for ministers of several denominations to be chaplains in major centres of industry and commerce.

Kelham to close

The Great Chapter of the Society of the Sacred Mission has been advised by its English members to close its theological college at Kelham.

This advice is likely to be accepted in August and so the college has not accepted students for the coming academic year. It plans to finish when the present students finish their training in 1975.

In the reorganisation of English theological colleges, Kelham was asked to become a small college of some 25 students but the college has not felt able to follow this advice and so has had to accept the idea of closure.

BENDIGO SYNOD & LITTLE RED BOOK

In his charge to synod on June 18, the Bishop of Bendigo, Right Rev Ronald E. Richards, had occasion to mention the permissive society and "The Little Red Book." He said:

All Christians in the world today are being challenged by the permissive society in which we live, by the rejection of Christian morality.

Each new example at least makes the position clearer.

The latest example is the Little Red School Book. One of its headings, "Teachers are dogs on leads, too," seems symbolic of the book. It certainly does little to support or encourage or uphold our teaching profession and is suspicious of the motives and ideals of its members.

In session the next day, Arch-

deacon Colin Scheumack and Mr M. Pease moved the following motion:

"This Synod views with concern the insidious attacks being made upon Christian morality by the writing and publishing of articles and books such as The Little Red School Book that encourage and advocate a way of life devoid of all ethical concepts. A negative approach to this problem including the banning of these publications only gives them publicity.

"That this Synod calls upon its members and church people to more actively witness to their faith with commitment and discipleship."

A number of arguments for and against censorship and the effects these would have were put forward but a motion by Rev. R. Goodman and Rev. T. J. Tutty gagged the debate.

Archdeacon Scheumack's motion was therefore dropped.

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Ordination of women a matter of time says Archbishop Arnott

Dr Arnott was speaking at the opening of the Brisbane synod in St. Luke's Hall, Charlotte Street, on June 19.

He told 460 clergy and laymen: "While not committing myself on any view of women being admitted to the priesthood, I still think we have got to be much

more active in using women in the councils and activities of the church.

"I find it difficult to see any real theological argument against the ordination of women. The main question is when is the time ripe."

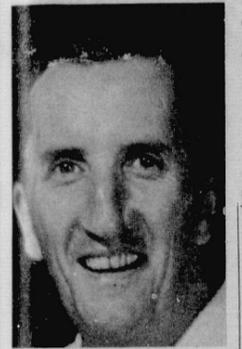
Synod decided to urge the government to implement eight recommendations for the State's

50,000 Aborigines and 10,000 Islanders. These would help wipe out racial discrimination and return to Aborigines certain land and mineral rights.

Synod also decided to fix the retiring age of clergy at 70. In future, all must retire at this age. Synod was told that retirement should not depend on the "whim or fancy" of the individual minister.

Homes used to bring gospel to thousands in Sydney's southern areas

A massive effort to explain Christianity will be conducted in the 38 parishes in the Wollongong, Shoalhaven, Campbelltown, Berrima and Sutherland districts in the first week of August.



Bishop Muston

The emphasis will be to use private homes of church members and to engage nonchurchgoers in dialogue about the Christian faith.

Leading the team of missionaries will be Bishop Clive Kerle of Armidale, Bishop Gerald Muston of Melbourne, Bishop Alfred Stanway, of Melbourne, and Bishop Frank Hulme-Moir of Sydney.

Among the 34 other missionaries will be Rev. Lance Shilton of Adelaide, Captain R. L. Gwilt of the Church Army, Rev. Frank Cuttriss, of St James', King Street, Sydney, and Rev. Dr Alan Cole of Moore Theological College.

Clergy, laymen and women from all parts of Sydney diocese will help in running the dialogue

evenings and coffee mornings. Students in training at Moore College, Deaconess House and the Church Army Training College will also assist.

It is expected that more than 4000 will be reached during dialogue in homes alone, all of whom will be invited to enrol in The Christian Faith correspondence course, which is a set of twelve lessons sent by mail covering different aspects of Bible teaching.

Guests will also be invited to attend central meetings on the weekend August 11-13 to meet local church members.

Bishop Graham Delbridge, resident bishop in Wollongong and host to the visiting mis-

sioners, said: "We are expecting to have a lasting impact on the people of the whole area.

"We are hoping and praying that through this team effort of local people and visitors many people will be introduced to a genuine and personal experience of Christianity that they have not known before.

"In a time when many people are talking and singing about Jesus, we want people to get to know Jesus as he is revealed in the Bible — the living Saviour who is able to help people cope with life each day."

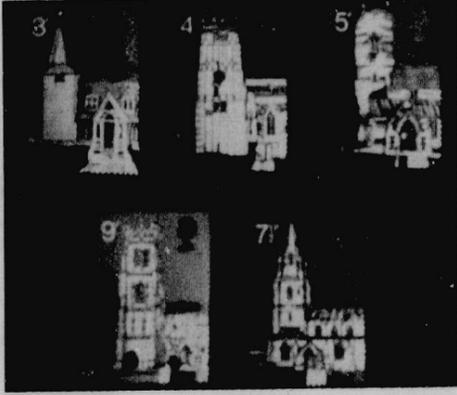
The mission, to be conducted simultaneously in 38 parishes, will extend from August 4 to 13, including two Sundays.

STAMPS ON CHURCH ARCHITECTURE

A series of five postage stamps depicting the main periods of English church architecture were issued by the British Post Office on June 21.

The five churches shown cover the centuries from Saxon times to the late perpendicular style.

All five churches are village churches, and each represents variations in structure resulting from the employment of local materials. 3p stamp is of Greensted-Juxta — Ongar, Essex — a church which dates from AD 845. 4p stamp shows the Saxon tower of Earls Barton Church, Northamptonshire. The round Norman tower of Letheringsett, Norfolk figures on the 5p stamp. The 7p stamp is of the 13th century church and tower at Helpringham, Lincolnshire; while Huish Episcopi, Somerset (9p stamp) with its Norman doorway, and fine perpendicular



work completes the set. The picture shows the five new stamps in the following order: Top, left to right — 3p, 4p, 5p; bottom left to right — 9p and 7p.

Christian concern for environment

Stockholm (EPS). — The UN Conference on the Human Environment may turn out to be one of the important theological meetings of modern times, according to Dr Eugene Carson Blake, general secretary of the World Council of Churches. This is because the environmental debate "provokes a reconsideration of the most fundamental questions of human existence," he noted.

This affirmation was contained in a speech prepared for delivery at an ecumenical service in Stockholm Cathedral on the eve of the UN conference in session June 5-16.

The cathedral was packed for the service, which was sponsored by the World Council of Churches in co-operation with the Swedish Ecumenical Council, the Swedish Christian Youth

Council and the cathedral parish. The Rt Rev Ingemar Strom, Bishop of Stockholm, gave the opening greeting. Talking about development and peace while ignoring the environment problem would be short-sighted and unrealistic, Dr Blake said. But talking about the environment in isolation from the massive world problems of poverty, war and oppression would be profoundly irresponsible.

The tone for the cathedral service was set by Mr Maurice Strong, secretary general for the conference, who said in a paper read by his wife: "We can now lay to rest forever the fallacy that the unrestrained pursuit of private greed will serve the larger interests of society as a whole. . . . We who can construct great cathedrals for worship have been guilty of defiling the cathedrals of nature that God has provided." Yet he voiced a personal conviction that this small planet is not beyond redemption.

Turning to the Christian's responsibility, he said: "We can and we must use much more of our energies and our resources to satisfy the higher, non-material needs and aspirations of man." Beyond this point the ultimate choice will require a degree of collective wisdom and enlightenment that can only come through a new model and spiritual awakening.

NSW and SA endorse Alliance plans

Widely representative gatherings in Sydney and Adelaide earlier this month ratified the proposals of the earlier planning conference in Canberra to form a National Evangelical Alliance.

The Common Room at Moore College in Sydney was well-filled with representatives for the Sydney meeting, chaired by Canon Donald W. B. Robinson.

It was widely representative of all Protestant denominations and of evangelical missionary societies, including CMS. Methodists had delegates from the Aldersgate Fellowship and Presbyterians had delegates from the Westminster Fellowship. Congregationalists were also represented.

Canon Robinson, Dr G. J. McArthur and Mr A. Gilchrist presented reports and recommendations. Following a question period, the decisions made in Canberra were unanimously endorsed.

Bishop A. J. Dain preceded a closing devotional address with an analysis of the reasons "Why attempts to achieve evangelical co-operation have failed" in the past.

Continuing co-operative action had not eventuated, Bishop Dain said, when . . .

The alliance had been superimposed from outside, or above, with an absence of any deep sense of needing one another.

The attempt had been made to develop organisational structures when there was no functional purpose. "We must do things together, not just get together."

There was unwillingness on the part of participating groups to provide the time, finance and personnel required.

It was important that Australian evangelicals should be ready to share in what the Spirit of God was doing around the world, Bishop Dain said. He referred especially, in this regard, to mission strategy and theological training.

He pointed to the Evangelical Fellowship of India as an illustration of what might be achieved — and the blessing that could be anticipated — in Australia.

The Indian movement had arisen from a felt need. Goals had been clearly enunciated. The fellowship had not been founded to oppose the national Council of Churches. And key personnel had been appointed at the outset.

The same approach was essential here.

Some 50 men and women attended a luncheon at the Hilton Motel, Adelaide, to receive reports from the South Australian delegates to the Canberra meeting. Messrs Bruce Bryson and Bruce Townsend.

Rev Lance Shilton, chairman of the State evangelical alliance, presided.

There were perhaps three special reasons behind the need for a united association representing evangelical thought and action, Mr Shilton stated.

There were the pressures of the ecumenical movement, the obvious moral decadence evident, and the changes taking place in missionary strategy.

The secretary, Mr Townsend, recalled the "deep sense of fellowship and of the Holy Spirit's guidance" that had been experienced in Canberra.

He also announced plans for an Adelaide rally on October 28, with Bishop Stanway as speaker.

Melbourne Orange service

The Loyal Orange Institution of Victoria held its annual thanksgiving service in St. Paul's Cathedral, Melbourne, on Sunday, July 16, at 2.45 pm. Rev. H. W. Coffey, M.B.E., M.A., vicar of St. Luke's, South Melbourne, and Grand Chaplain of the Orange Institution in Victoria, took the service.

The thanksgiving marked the 282nd anniversary of the Battle of the Boyne and before the Cathedral service, the annual procession through the city streets was held.

The preacher at the service was Rev J. M. Hagans, M.A., B.D., minister of Canterbury Presbyterian Church and special prayers were offered by Rev A. Gordon Bennett, B.D., Th.M., Grand Secretary of the Federated Loyal Orange Council of Australia.

Appeal against jail sentence

According to press reports, seven anti-war demonstrators, including a Brisbane curate, who threw animal blood in the Brisbane Stock Exchange, will appeal against a sentence of weekend jail imposed on them on July 7.

According to the press report, one of the seven, Rev Malcolm Bell, said that the group had been insulted by being called vandals in court.

He said the throwing of blood in the Stock Exchange had been a symbolic act in protest against the Vietnam War.

But the symbolism was not accepted by the magistrate Mr Fagg, CSM, Mr Bell said. Mr Bell said what the group

had done was not an act of vandalism.

"We had to break the law to make our point and we expected to be punished," he said.

Mr Bell was asked to hand in his licence to officiate St Peter's Church, West End, shortly after the blood-throwing incident.

He said he had done this under protest but had continued to help at St Peter's. Mr Bell said he had attempted to communicate with Arch-

bishop Arnott ever since the demonstration.

Archbishop Arnott had said he would make a statement on Mr Bell's future following the court case, Mr Bell said.

"Now I am just waiting for an official statement," he said. In October 1969, Mr Bell and another young Anglican minister, Rev A. Parry, had their licences to preach taken away while they were working in Toowoomba. Later these licences were returned.



The reformed view of the Lord's Supper

The reformation of the Church of England in the sixteenth century was both a reconstruction and a restoration. Our reformers sought to rescue the long-lost, long-buried elements of truth and to re-embody them in biblical terms in Church of England theology and liturgically in the Book of Common Prayer. They were held entirely by the spirit of truth as it is in Jesus Christ and his Word.

For centuries the truth about the Communion and the Lord's Supper had been buried under every sort of superstition until even the idea of them was lost. The service that resulted from such accumulation of error was unrecognisable as that which our Lord did and ordained.

But the reformers found it in the New Testament, they gave it back to the people and planted it in our Prayer Book. The very term, the Lord's Supper, was so strange, that one of Latimer's fellow bishops chided him for using

the term and asked what was meant by it. The Last Supper had become the Lost Supper.

The "Mass" had become universal to the extent that our Lord's original purpose had been forgotten. The primary idea of the Mass was sacrifice. Communion was secondary and even optional. In the Reformed Churches, the idea of communion is primary, fundamental and supreme. The idea of sacrifice in the sacerdotal sense is not even secondary, it is non-existent.

So the Church of England Communion service was a new service, built on original lines. It was an absolute departure from and denial of pre-Reformation doctrine and a reversion to biblical and apostolic teaching.

In the New Testament they found the names for it as we have them today in our Prayer Book — The Lord's Supper or the Holy Communion.

In the New Testament they found its essential features — a believers' feast, fraternal, covenanting with all the oriental significance

of loyalty to death; and of the Passover Supper, transformed and Christianised in the new light of redemption by the blood of the Lamb.

In the Prayer Book they set out the object of its institution — communion, sharing, memorial, commemoration. The place for celebration was the Lord's Table (1 Cor 10:21). The elements two, and two only, bread and wine, taken, blessed, broken, poured, eaten, drunk and distributed with thanksgiving.

The reformers did not discover in the New Testament any altar, altar sacrifice, altar vestures or altar ritual. They went back through the jungle of medieval accretions and broke out into the era of the apostolic Church.

We will not let ourselves be led back into that jungle by eucharists, whether they be solemn, high or low, nor by Masses, be they rock Masses or otherwise. Melbourne's "eucharistic congress" next February will serve one good purpose. It will remind us of the whole train of errors and superstitions that the Reformation emphasis on the truth of God's Word saved us from.

CONVERTED LAST CENTURY AND STILL WITNESSING

The Rev W. A. Lamb celebrated his 95th birthday on May 1 and, to mark the occasion, the magazine of Holy Trinity with Christ Church, Tunbridge Wells, England (where the Vicar is the Rev Tony March) is publishing some interviews with Mr Lamb.

"It is very interesting to talk to you, Mr Lamb, because you are a genuine Victorian, aren't you? Quite a collector's piece?"
"Yes, I'm quite an antique — born in 1877."
"Tell me, did you ever see Queen Victoria?"
"Yes; when I was a young

boy, I walked from Putney to Hyde Park, and I saw a large crowd gathered. I waited, and I saw her ride by in her carriage. I felt two inches taller with pride!"
"Did you feel that she had a big influence on people's lives?"
"Yes. She used to visit the crofters in Scotland, and there is a story that one woman whom she visited asked her whether she would meet Her Majesty in heaven. The Queen replied, 'Yes, by the grace of God and the all-availing blood of Christ, you shall.'"

"Did you come from a Christian family, Mr Lamb?"
"My mother was a humble believer, and my father a good churchgoer. We went to Sunday school, and to church, but we were not given any definite Christian teaching in the home."

"I became a footman with the Deacon family whose relations lived at Mableton when it was a private house. When I was about sixteen the two ladies I worked for visited Mableton, and I came too."

"One Sunday, Mr Deacon sent for me in his study. When I got there, he said to me, 'William, would you like to live the best life, the safest life, the most joy-

ful life and one that lasts for ever?' I replied, 'Of course, but what must I do?' Mr Deacon said, 'You're a sinner and Jesus loved you and died for you.' 'Why for me? I thought it was for the whole world,' I said. 'See what it says in the Bible, 'He gave Himself for me'; now you must commit yourself to Christ.' So then and there I knelt down and prayed a rather simple prayer asking for forgiveness and for the Lord to help me."

"Did your conversion have an effect on you?"
"It had a profound effect on my way of life. I gave up smoking straight away and became a total abstainer. It was a deep spiritual experience which has lasted over eighty years of my life. I went to a very good church in London where there was a very powerful and eloquent preacher, Canon Fleming, and I learned a lot from him."

"Can you remember the new century coming in, Mr Lamb? Did you make any new-century resolutions?"
"Yes, I remember it very well; and I made a resolution to serve Christ more faithfully than ever before."

Bishop on SU Notes

Bishop Alfred Stanway has passed the following comments on Scripture Union's new Daily Bread notes:

Scripture Union has shown great judgment in two changes it

has made in its new Daily Bread notes. The inclusion of Group Bible Study will fill a great need for many. Getting together with others for Group Bible Study has advantages. It enables the experienced to help the inexperienced and to be enriched themselves by the freshness that new converts often bring. It prevents fellowship from becoming weak and experience proves fellowship is most likely to grow when it is built on the foundation of the study of the Word of God. It can be especially helpful for young Christians meeting together for fellowship at school. Some of them do not get much fellowship at home. The organisation of the reading on days without dates is bound to be helpful. It means that old copies can be passed on to other people to start them forming the habit of daily Bible reading.

S.U. Tanzania made this improvement years ago!

Mercy and Justice
YOU HAVE overshot the mark. Mercy, detached from justice, grows unmerciful. That is the important paradox. As there are plants which will flourish only in mountain soil, so it appears that mercy will flower only when it grows in the crannies of the rock of justice: transplanted to the marshlands of mere humanitarianism, it becomes a man-eating weed.

(C. S. Lewis)

High frequency

The too frequent visitor can be a tricky one, especially for the clergy. And their families . . .

For the servant of the Lord does not live unto himself, particularly if he is a family man. His wife and children have certain claims upon him, and no one should invade their rights.

The paragon is a shared home, but there should be certain lines laid down which are acceptable to all sides; otherwise some of the family may feel they are being asked too much. A lot of friction and hurt feelings can be avoided, if things are talked out in a calm atmosphere of mutual give and take.

The Christian minister is vulnerable: he must answer all door-knocks with Christian charity. I hope I will not be thought facetious if I say that is an occupational hazard. Most of the folk who come along have genuine needs, and these are no problem.

But then there are the others who can't or won't help themselves. They come fairly often and they are good at being on the receiving end! Not all are down-and-outs; sometimes there is a woman who has got tangled up, and is dissatisfied with her own existence. She is looking for a sympathetic listener.

The trouble is, she can come a little too often, and unwittingly cause friction behind the scenes. In this case, the wife and children of the pastor must be generous and patient; and the pastor himself might need a little commonsense.

For if we overdo the ministering, we are not really helping. The one who has got into diffi-

culties or depression must be encouraged to do his or her part towards recovery. Jesus told us to have compassion on the needy but never to spoonfeed them. They must be led gently but firmly to where they may reach out and find His power for themselves.

A well-known Christian involved in the healing ministry

By Margaret

has said she will counsel someone three times, and then get them into a Christian group. This is wise. Too often we struggle alone with a burdened soul, forgetting the wider fellowship of the body of Christ. The husband of a friend of mine is extremely good at helping the underdog. Recently he brought home a deserted wife (and her dog!) to spend the night in their home. The lady and her dog slept comfortably on the bed in the spare room.

I can't say that my friend didn't turn a hair! But I take off my hat to her. And in fairness to hubby, he probably didn't know that accommodation for Fido was required too!

So it's not only the parsons who are vulnerable!

LIKES TRAVEL

A teacher asked members of her class to pick some time in history in which they would have liked to live and tell why. One little boy said he would like to have lived during the Crusades. When asked why, he said, "Because I believe in God and I like to travel."

A maturing religion

EPHESIANS: 4:13-15 . . . "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ." (T.E.V.)

The Bible uses such expressions as "new birth," "new life," "new creation," etc. to indicate the reversal of human nature, a new value. This experience when it takes place is not static, but a growing one, to continue all one's life and grow towards maturity.

Yet, everywhere we contact people expressing themselves as religious, who still continue in a childhood experience of their religion. Should they have gone to Sunday School, their understanding, if anything, has regressed, not progressed; while on the other hand, their skills in occupation and interests have developed. Their maturity towards mental and physical growth has not been matched in their religion. Their knowledge of God has remained childish, stunted, undeveloped.

Perhaps they do not wish to develop in this area so that if their religion stays where it is they are in control of it and demands cannot be placed upon them. Do such people desire to be architects of their own religion?

People recently confronted with the new Holy Communion service have been unwilling to attend and when asked what troubles them with the Service they are unable to say. Religion, because it is a relationship with God, should be constantly challenging, developing, maturing, bringing about development in the believer. Yet many people are unable to face such challenges. St. Paul when he was Saul, was unable to face the claims of Jesus Christ being the Messiah, so he had to attack him, get rid of the claim. But, as St. Paul looked at it he had to yield and become the matured giant in this religion. He was able to help countless others also press on.

You have perhaps read of the men in Hitler's security prison who were allowed on Christmas Day to share together in Holy Communion in one of the courtyards. Despite differences in denomination and cultural backgrounds they could share in this service because theirs was a maturing religion.

To every person there is the importance of finding a maturing religion. I see this as allowing the Spirit of God to lead one on in growth and development. God's Spirit direct-

A paper given by Rev Ken Gilmore, rector of St Mark's, Harbord, NSW, at an advanced clinical pastoral seminar at Broughton Hall Clinic on June 23.

ing my spirit. "My Father and I will come to him and live with him" (John 14:23).

Maturing in religion is seen where a person is developing,

being led into newer and greater experiences in matters of faith. Our religious experience needs to be ever changing, being challenged, questioned, tried, growing upwards, going forward as the Spirit leads us. Like St Paul, we need to "press on."

When a person is told "don't hear that man," "don't join in what X is doing," "don't have anything to do with them," then that is an attempt to stop the person from maturing. Clergymen are constantly faced with people who find it difficult to have a biblical assurance or experience removal of guilt, or to continue to grow after he has left the parish.

These are people desperately in need of maturing in religion. The great numbers who lack this

was brought home during one of the Lenten MRI studies. Many came on the first night and were divided into groups of about eight with a study leader.

Comments later were: "I only want to hear what the Rector has to say," "I can't have X telling me about religion when I am 30 years older than he." So many in a pastoral ministry are confronted by people whose religion shifts up or down according to their feelings or emotional state. Depending upon the mood of the day or the week they are blown this way or that, but are not advancing towards maturity.

Many do not find healing or wholeness in religion. The lawyer wished to love his neighbour, but not his Samaritan neighbours. Using a definition of religion as "to bind," a maturing religion is to bind up the conflicts in the inner man, to bring the peace that passes understanding into the inner life, making a new man.

Religion should lead us on to full development, to religious adulthood, growing up from childhood. This person will be filled with the endowment God gives. It will result in stability, not being blown in different directions or vacillating from one thing to another.

A suggestion as to what maturing religion is are St Paul's words in 2 Cor 3:17, "Where the Spirit of the Lord is present, there is freedom."

Deaconess for Olympics

A deaconess of the St. Andrew's Deaconess Community, London, will be among the team of five Anglican chaplains to the forthcoming Olympic Games in Munich.

Also in the team will be the Rev John Kirkham, recently appointed domestic chaplain to the Archbishop of Canterbury, Rev Tom Farrell, a former Olympic hurdler, Rev Leonard Melling, of York, and Rev Derek Matten, University Chaplain in Karlsruhe, the main co-ordinator. Special representatives of the Archbishop at the Games will be the Right Rev Launcelot Fleming, Dean of Windsor.

Among the work the chaplains will be doing will be helping to staff an ecumenical centre for competitors and a series of 18 "eases of rest" for visitors throughout the city of Munich. They will also assist at any one of 15 youth camps which will also be established in the Munich area.

Dr. Sambell on merger with Kalgoorlie

Following an official visit to Kalgoorlie in June to meet the Diocesan Council and size up the local situation, Dr Geoffrey T. Sambell, Archbishop of Perth, issued a statement on the proposal to merge Kalgoorlie with Perth diocese.



ARCHBISHOP SAMBELL.

Almost twelve months ago Bishop Denis Bryant, the Bishop of Kalgoorlie, on behalf of his diocese asked the diocese of Perth whether there could be discussions with a view to the amalgamation of the two dioceses.

In the time since the request, the synod of the diocese of Perth, meeting in October, 1971, welcomed the invitation to discuss the amalgamation and authorised Archbishop Geoffrey Sambell and his Diocesan Council to investigate the feasibility of such a proposal.

Then in April of this year the synod of the diocese of Kalgoorlie passed the necessary legislation surrendering its territory to Perth. Similar legislation will now be presented to the Perth synod in October of this year, and also to the General Synod of the Church of England in Australia in May, 1973.

Perth has also agreed that should the present diocese of Kalgoorlie see the need to be re-constituted in the future, the diocese of Perth, subject to the necessary approval, would not oppose such a re-constitution and would return all territory and trusts to Kalgoorlie.

Fortunately the life and growth of the Church does not always wait for organisation. With the resignation of the Dean of Kalgoorlie in December, 1971, Bishop Bryant was faced with the question as to whether this position was to be filled temporarily or whether he should act in the light of the proposed merger. On the basis that the two dioceses mainly concerned have either legislated or agreed in principle to the merger, certain actions have been taken which anticipate the merger, realising however that the diocese of Kalgoorlie must continue legally until next year's General Synod.

Rev Norman Aphorpe (at present rector of Northam and formerly of Boulder) will be commissioned as rector of Kalgoorlie on Wednesday, August 2, and the Right Reverend Denis Bryant will become rector of Northam and assistant bishop

of Perth.

THE PRECIOUS BLOOD OF CHRIST
REJECT THE popular derogation of the blood of Christ. The devil must fear the precious blood of Christ more than anything else, for it is the red badge of our redemption and of his rination. The brethren, accused day and night by that old serpent the devil, overcame him "by the blood of the lamb, and by the word of their testimony" (Rev 12:11). There is power in the blood of Christ.
(D. G. Kehl)

engage the bishop fully and yet small enough to enable him to have a sufficiently intimate knowledge of his clergy and people; large enough to have sufficient financial and administrative independence and not be so small as to be unable to organise and plan its work effectively; and that as far as possible the diocesan boundaries should coincide with those of the community.

The decisions regarding the merger of the two dioceses affirm that Kalgoorlie as part of the diocese of Perth will more readily fit into these criteria than if Kalgoorlie continued to function independently.

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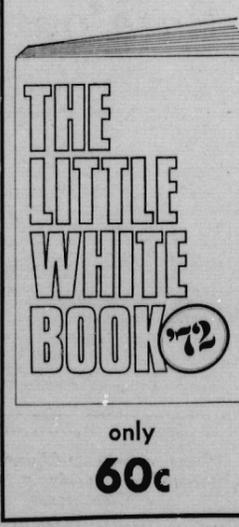
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What kind of Australia Party

A Christian has a duty to vote thoughtfully but at times he is without sufficient information to enable him to do so.

Mr Gordon Barton founded the "Australia Party" some years ago to oppose Australian support of South Vietnam and to drum up support for the "moratorium" protests. Mr Barton is a millionaire and seems to have the time as well as the money to organise this tiny party which draws some radical support.

It stands for abortion on demand, the abolition of all forms of censorship and in fact, it has appeared to reflect very closely humanist attitudes.

Its candidate for the Mosman by-election in NSW on July 29, is Mrs Bridget Gillling, president of the Humanist Society. Communism and humanism come from the same sorry philosophical stable in which the Christian view of man is derided and atheism becomes a religion.

Reasons for staying away

ASKED WHY they had ceased attending church, Gordon Chivers, a writer for the magazine "Eternity," was told by a number of English people: "It didn't mean much to me." "I didn't see any reason for continuing to go." "The sermons never answered the questions which were most important to me." "I didn't hear anything that spoke to my needs."

A HEALING MINISTRY GOES OFF THE RAILS

For a number of years, Rev Jim Glennon, a minor canon of St Andrew's Cathedral, Sydney, has maintained a healing ministry along the lines of the international Order of St Luke the Physician and has preached in many parts of Australia on this ministry. It seems that Mr Glennon is now giving that ministry a direction of its own and one which is evoking strong protests from Christian members of the medical profession.

In a series of three sermons which have been widely circulated, Mr Glennon explains a little of his attitude to the medical profession for the past ten years and says that "what I

am now saying is in addition to and complementary to what I have said so far."

His first sermon takes as its text or point of reference, a statement by a surgeon, Griffith Evans: "In spite of the outstanding discoveries of medicine, the sum total of disease does not diminish." Mr Glennon does not examine the terms of this statement but repeats it throughout the three addresses as though quite out of its context and unexplained, it proves something Mr Glennon wants to assume proven.

The lack of logic is matched by a similar lack of biblical understanding. Mr Glennon would make no claim to be a theologian but a superficial acquaintance with the Scriptures should prevent him from saying: "the New Testament . . . makes no reference to doctors and medical practice, and gives no credence to them."

Let the signs of pomposity wither

Archbishop Sambell's call for the disuse of the term "enthronement" as ill-befitting the installation of a bishop was timely.

But bishops are not the only ones associated with pompous forms which are out of place in

a Christian community. The time when clergy were inducted into "the real, actual, corporal possession of the parish of . . . with all rights, privileges and emoluments thereto belonging" should have gone. It has gone in some dioceses but is retained in others.

It is an irritating assertion of rights which must jar many clergy and many more lay people. It was refreshing to hear that Armidale synod chose to find that the title of "canon" was out of step with present trends. Perhaps the honorifics, Reverend, Very Reverend, Right Reverend and Most Reverend can also be allowed to die a natural death.

That oddly humorous piece of headgear still insisted on by some bishops on some occasions, the mitre, is also ripe for redundancy. It first appeared in the 11th century and so has had a good run. Only cartoonists find any significance in it today. It should be allowed to follow the minister's "decent night-dress" and the 19th century shovel hat.

English bishop to Bathurst

The Bishop of Carlisle, Dr Cyril Bulley, will take up a teaching post at All Saints' School, Bathurst, for 1973. He retires from his see later this year.

Announcing his retirement some time ago, he said that he hoped to spend at least the first year in some voluntary service overseas. From a number of invitations, he has accepted the Bishop of Bathurst's to serve as chaplain at All Saints'.

Bishop Bulley was a schoolmaster before his ordination in 1933 and at All Saints' he will be responsible for pastoral care and some divinity and English teaching.

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Mr Glennon who takes no account of God's sovereignty.

To sum it all up, he goes on to say: "We have to see in the interests of truth that the ethos of medical practice and the ethos of divine healing are very, very different, they are fundamentally different. The ethos of medical practice is that a person submits themselves to what someone during the week startlingly called 'the laying on of knives' or some area of drug therapy, and we pay the doctor's account in one way or another."

Each of the three addresses carries Mr Glennon's assurance "I respect the medical profession."

It seems to us that in this latter respect, he is playing with words. The chapter of Sydney's Cathedral is a responsible body and in all fairness to the medical members of the Chapter and of the medical profession at large, the public ventilation of such ill-conceived personal opinions in St Andrew's Cathedral should be stopped. Christ's modern ministry of healing does not rest on grounds like these.

Creaks & groans of the Mothers' Union

Mary Sumner House, M.U. headquarters in London, is "reminiscent of the Roman curia," according to the recently published report of the Commission to enquire into membership of the M.U.

It adds that the MU is being "strangled by its own committees." Since the MU itself set up the Commission, the 300-page report could hardly have been comforting bedtime reading. Mary Duggan in the "Church Times" comments that to have survived this long with such a structure, Mary Sumner House must be a college for saints.

Commonwealth MU structures are obviously much more effective and there is some very good national leadership. But the same cannot be said for dioceses, even some of the largest.

Diocesan leadership must be suffering from the trend towards working mothers. Many of the most gifted and able women are finding a new self-realisation in employment. Younger women feel obliged to help with home purchase by working even while raising a family.

The result is that all too often, diocesan leadership is given by women at an age when their confidence and abilities are waning. Good programs in various fields are often devised but too often neither vigour nor imagination are used in their implementation. It will not be long before basic changes to the MU charter will

have to be faced in Australia. Votes have been taken in other years but attitudes are changing rapidly and another way forward may have to be found.

English CMS re-organises

A meeting of the General Committee of English C.M.S. on Tuesday, June 27, voted itself out of existence.

The meeting accepted 41 recommendations affecting the whole structure of the society, including its own demise. It will be replaced by a new General Council.

Introducing the debate, the general secretary, Canon John V. Taylor said that the proposals would "liberate more fully the resources which the society has in its members."

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1969 promise not kept

Your news item (June 1-15) about Ballarat Synod allowing women to become synod members reminds me of Sydney Standing Committee's undertaking in 1969 to introduce a draft ordinance with the same effect if the Church of England Constitutions Act Amendment Act of 1902 was not amended within a year.

The Act is still not amended, and the undertaking is still not fulfilled. Why, we have never been told. Can Sydney Synod expect a draft ordinance along these lines in October of this year? If not, why not?

(Rev) G. S. Clarke, Putney, NSW.

Archbishop Nikodim no longer a front-man

SIR,

The most expendable person is the undercover agent whose "cover is blown." A recent issue of the English "Church Times" announces that Archbishop Rotov Nikodim, the head of the Department of Foreign Relations of the Russian Orthodox Church, has been removed from this position and will henceforth deal with internal administrative matters.

Nikodim's job as a front-man for the Kremlin-controlled Moscow Patriarchate was to foster good relationships with the Vatican and the World Council of Churches and to try to set up Russian Orthodox congregations in other countries in opposition to the already-existing Russian Orthodox Church Abroad which is strongly anti-Kremlin. During his overseas tours Nikodim frequently asserted that there was no persecution in the USSR saying that Churches were closed because people were abandoning their faith.

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LETTERS

Letters to the editor should not exceed 300 words.

Chapman nor his New Testament. I present the following for consideration:

1. Mr McKay asserted "No one completely understands the Holy Spirit." Is Mr McKay suggesting that Mr Chapman's brief letter and (in my judgment, correct) statement concerning "the baptism of the Spirit" purports to give us a compendious statement on the third Person of the Blessed Trinity? I would hope not!

2. Mr McKay has said further "Those of us who rest our salvation on our understanding of the Holy Spirit . . ." etc. First, is Mr McKay suggesting that he does rest his salvation upon his understanding? ("Those of us . . ."). If he is, he needs to have a more excellent way pointed out to him, namely the way of Solus Christus! Also, does he include Mr Chapman in the "us." If so, on what objective evidence?

3. What does Mr McKay mean by "An honest, humble spirit is the safest approach on either account?" Is a type of spirit being substituted for understanding on the one hand and experience on the other? Or is Mr McKay implying that Mr Chapman is not being honest when he makes his assertion regarding "the baptism in the Spirit"?

4. Does not Mr McKay overstate the case somewhat when he states "Some people feel that God somehow invented the Holy Spirit on the Day of Pentecost . . ." etc. I have never met one Christian (of any persuasion) who has subscribed to such a monstrosity. Or, once again, is

Mr McKay suggesting that Mr Chapman and those who take his position are suggesting such nonsense?

5. From overstatement we move now to the gross oversimplification contained in the statement, "John makes it very clear that the disciples did not receive the Holy Spirit on the Day of Pentecost." This statement reveals a very poor knowledge of the exegetical questions surrounding the passage quoted. We may ask, on the basis of Mr McKay's exegetical methodology, whether or not the disciples were "cleansed" before Calvary? (cf John 13:10).

6. On the basis of Mr McKay's statement on what constitutes a "true witness" could we ask how we may bear testimony to the reality of Heaven, Hell, the Second Advent or any of those other things which we have not and, in the nature of the case, cannot experience?

The comments made are not meant to be an attack on Mr McKay's person but a plea for clear thinking and for a serious, sensible approach to the issues involved. May I suggest we commence with examining three things. First, the doctrine of the Trinity, Second, the nature of sanctification and Third, the worthlessness of our hermeneutical method?

(Rev) Geoffrey J. Paxton, Queensland Bible Institute, Toowoong, Qld.

SIR,—The negative and judgmental attitude expressed in both the Note and Comment, "Splinter groups competing for ministers' attention" and in Canon Barry Bryant's letter (June 1-15) makes me very sad.

Surely we who have Jesus Christ dwelling in our hearts

should thank God for any group that upholds him and reminds us of the person and work of the Holy Spirit.

All of us—even "the faithful who have served many years" and the "stable mature officer" have more and more to learn of the wonder, power and majesty of the almighty and infinite God. Ought not our response to those who claim "a new experience of the Holy Spirit" be one of readiness to listen and learn in order that we might seek God more fully ourselves.

We all need to pray for ourselves and others that we "may be filled with all the fullness of God." If we did this there would be no "alienation of the faithful."

Man's experience and relationship to God has always been beyond reason and to some degree subjective. The outpouring of the Holy Spirit and the receiving of specific gifts is clearly described in Scripture. Why should these alienate the intellectual elements of the people in the parishes?

The greatest need of each of us is to have an open, teachable heart. Let us not judge other nor limit God to our own experiences but rather reach out to him, praying that we may "see him more clearly, love him more dearly and follow him more nearly, day by day."

(Mrs) Margaret Douglass, Chatswood, NSW.

Understanding the Neo-Pentecostal movement

SIR,—Canon Barry Bryant and the comment about "splinter groups" (June 1-15) seem to have the same sentiments, or should I say lack of sentiments, towards the neo-pentecostal movement.

Both men seem to regard emotions as a threat to Christian reason.

Canon Bryant suggests that enthusiasm affects stability. Neo-Pentecostals are accused of being divisive and pharisaical. We should consider this closely before being too quick to judge.

The Pharisees were the religious establishment of their

(Continued on Page 6)

Young men in strength at ACL annual meeting

Young men of the diocese of Sydney, both ministers and laymen, once again made up the bulk of the attendance of over 60 at the annual meeting of the Anglican Church League on Tuesday, August 4.

The meeting was held in Bible House and the President, Canon D. B. Knox, was in the chair. Proceedings began with prayer and a Bible reading by Canon D. W. B. Robinson.

In his annual report to the League, Mr David Horton, a young Sydney solicitor who is secretary of the ACL, told members that the year had been one

of consolidation, to prepare the League for expansion of its activities in the years ahead.

There had been an unprecedented increase in membership, almost all of it from the younger generation of evangelicals.

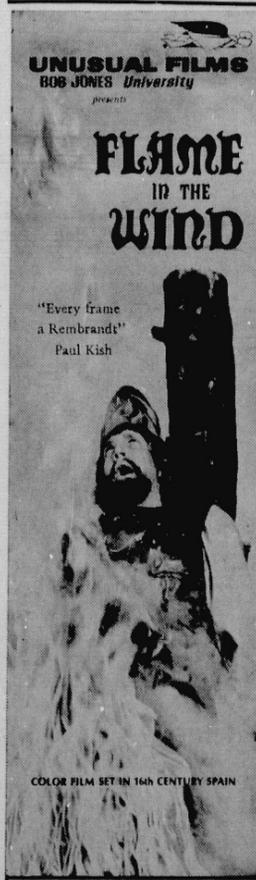
Perhaps the most important step in the reorganisation of ACL activities had been the establishment during the year of six committees to keep in touch with special aspects of the League's work and to do research at some depth. The committees are: Public Relations and Education; Prayer Book Revision and Liturgical Reform; Ethics and Social Affairs; Theological Affairs; Synod Affairs and Constitution Revision.

All members of the ACL had been advised of the proposal to set up these committees and they had been invited to take an active part in the work by offering to serve on one or more of these committees. The committee work had already begun.

The annual meeting elected the officers for 1972-73. executive officers elected were: President, Canon D. B. Knox, Chairman, Dr A. M. Bryson, Secretary, Mr David Horton, Treasurer, Mr W. R. Bailey. In addition six lay and six clerical vice-presidents were elected and twelve lay and twelve clergy members of the League Council.

BLASPHEMY

A German state supreme court ruled that an American rock troupe could not perform its musical under the title Jesus Christ Superstar because the title violates a federal law against blasphemy. It is now billed only as a "Jesus-Christus-Konzert." All major churches, including Roman Catholics, are taking part in a massive, unprecedented evangelism campaign in England designed to reach its climax at Easter, 1973.



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**Green light for
Cathedral site plan**

The former NSW Minister for Local Government, Mr P. Morton, on his last day in office approved plans for the redevelopment of St. Andrew's Cathedral.

The Standing Committee of the diocese of Sydney has received a report that he had approved amended plans for a nine-storey building facing Bathurst and Kent Streets behind St Andrew's Cathedral.

To be known as St Andrew's House, it will form the backdrop of an open square on land shared by the cathedral and Sydney Town Hall.

The building will include commercial offices, church offices, and the cathedral school.

Standing Committee will consider a timetable for the demolition of the existing Church House and cathedral school and their temporary relocation in nearby buildings.

LETTERS

(Continued from Page 5)

day. They were the intelligentsia. They were proud of their good works.

The Christians were an uneducated, unstable (eg Peter) motley crew which discovered an enthusiasm (in theos: God in us) on the day of Pentecost that changed their lives.

They still had little of this world's goods or wisdom, but they had a faith in a miracle-working God. "The foolishness of God is wiser than the wisdom of men," one of them said.

Unfortunately, a split in the Jewish religion came about as a result of this movement. Perhaps some Christians were tactless and offensive, not willing to respect the wisdom of the Jewish leaders, whom even Jesus instructed them to follow. Or perhaps the blame should fall on the religious leader who ranted and raved and kicked them out of the temple.

Whoever is at fault, we should remember a recent statement: "The Neo-Pentecostal movement needs the church, and the church needs the Neo-Pentecostal movement." When either side forgets its need for the other, you can be sure that divisions will result.

Dave McKay,
Queanbeyan, NSW.

SIR,

It is good that more and more Christians are beginning to consider the strengths and weaknesses of Pentecostalism and Neo-Pentecostalism.

For too long the attitude of many clergy and laymen has been to disregard or even despise Christians who claimed to have had a transforming experience of the fruit and gifts of the Holy Spirit in their lives.

BIBLE CROSSWORD No. 56

We will give a book for the neatest entries to Bible Crossword No 56, which should reach the office not later than August 6th. All answers come from the Revised Standard Version of the Bible

ACROSS

- Now the promises were made to Abraham and — (2, 3, 9) Gal 3:16.
- Come, let us build ourselves a city, and a with its top in the heavens (5) Gen 11:4.
- The two shall become one. So they are no — but one (6, 3) Mk 10:8.
- Doeg the — turned and fell upon the priests, and he killed on that day eighty-five persons (7) 1 Sa 22:18.
- The Jordan forms its boundary on the — side (7) Jos 18:20.
- To this day I have had — that comes from God (3,4) Ac 26:22.
- But you have come — Zion and to the city of the living God, the heavenly Jerusalem (2, 5) Heb 12:22.
- Whoever brings back — from the error of his way will save his soul from death (1, 6) Ja 5:20.
- I will — out my hand and smite Egypt with all the wonders which I will do in it (7) Ex 3:20.
- and if I — faith,

- so as to move mountains, but have not love, I am nothing (4, 3) 1 Co 13:2.
- Is not this the man — to sit and beg? (3, 4) Jn 9:8.
- With — — the resurrection of the dead I am on trial before you this day (7, 2) Ac 24:21.
- Humble yourselves before the Lord and he will — you (5) Jas 4:10.
- Walk in love, as Christ loved us and gave himself up for us, a fragrant offering — — God (3, 9, 2) Eph 5:2.

DOWN

- And all the — of herds and flocks, every tenth animal (5) Lev 27:32.
- the Son has eternal life; he who does not obey the Son shall not see life (2, 3, 8, 2) Jn 3:36.
- If prophecy, in proportion to our faith; if — our serving (7, 2) Rom 12:7.
- You shall not steal, you shall not bear — witness (5) Mt 19:18.
- But — — a matter of questions about words and names and your own law, see to it yourselves (5, 2, 2) Ac 18:15.
- She saw the basket among the — and sent her maid to fetch it (5) Ex 2:5.
- I know that I shall — — — ; he who vindicates me is near (3, 2, 3, 2, 5) Is 50:7.
- My Father, who has given them to me, is greater than all, and no one is able — them out of the Father's hand (2, 6) Jn 10:29.
- First apostles, second prophets, third —, then

The honest and informed discussion on these issues that is at present taking place is healthy. But attempts by one group to force their opinions on other groups or to discredit other groups is only destructive.

We tend to take for granted the fact that we live in a country where there is religious freedom. Let us be careful not to use our freedom to wound one another instead of learning from one another and building up one another so that we can spread the Faith to non-believers.

The current tensions over Pentecostalism and Neo-pentecostalism can either be allowed to extend the confusion, discouragement and despair that is all too common within the Church today, or can challenge

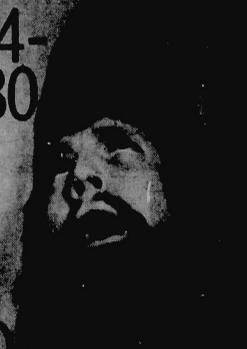
us to do something more about putting into practice the words of Jesus: "By this shall all men know you are my disciples if you have love for one another."

(Miss) L. M. Hughes,
Parramatta, NSW.

**PRIMARY PLACE
OF PRAYER**

"The Church needs a counter resurgence of prayer and evangelism. Prayer and evangelism belong together. The three parts — holiness, witness, and service — must interlock or get lopsided. Holiness without prayer is escapism; witness without prayer is sounding brass; service without prayer is shallow humanitarianism. Prayer is primary." (Bishop Cuthbert Bardsley of Coventry.)

**AUG. 4-
SEP. 30**



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- workers of miracles (8)
- Co 12:28.
- He then said to the — "Rise, take up your bed and go home" (9) Mt 9:6.
- I do not know the Lord, and — will not let Israel go (8, 1) Ex 5:2.
- Even now the — laid to the root of the trees (3,2) Mt 3:10.
- Therefore, my brethren, — love and long for, my joy and crown, stand firm (4,1) Php 4:1.
- — walk together, unless they have made an appointment? (2, 3) Amo 2:3.

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Books

**Readable,
helpful**

I MARRIED YOU, by Walter Trobisch. Inter-Varsity Press, 1972. 160 pages. UK 35p.

Written in story form, but not in any sense fiction, this book is mainly an account of a series of lectures on Christian marriage

BENGEL'S GNOMON REPRINT

J. A. Bengel's **GNOMON OF THE NEW TESTAMENT** appeared in Latin in 1742, and was translated in English in 1864 by Lewis and Vincent. This is a reprint of the English edition by Kregel Publications of Grand Rapids, Michigan (2 volumes, 1,900 pages, US \$29.95).

Bengel is one of the great commentators, whose principles of interpretation were sound and penetrating. He called his work "Gnomon," meaning "index," for, as he said, "the intention is briefly to point out the full force of words and sentences in the New Testament, which . . . is not always observed by all at first sight, so that the reader, introduced directly to the text, may pasture as richly as possible. The Gnomon points the way well enough. If you are wise, the text itself teaches you everything."

Bengel is still very good value. This reprint is under the title **New Testament Word Studies**.

D. W. B. Robinson

Proverbs today

WISDOM THE PRINCIPAL THING. Studies in the Book of Proverbs. Kenneth L. Jensen. Pacific Meridian Publishing Co., Seattle. 1971. 167 pages. \$2.95.

This is a series of topical sermons preached on the Book of Proverbs, each with its own particularly relevant application to the author's (and mostly our own) social context. The author's hearers apparently sat interestedly through his explanation

given by the author in a church in a large African city.

At first it all sounds a little too smug, but later the tone changes to one of humility and reality.

Clergy will find useful material for a series of addresses on marriage. Clergy wives will appreciate chapter 5. The general reader will find the book easy to read and helpful.

In declaring, page 29, "The garden concept of marriage (man the sower of the seed and woman the soil) . . . is based on a book called 'Marriage East and West' by David and Vera Mace," the author is in error. The Maces are reporting the concept as they found it and not propounding it.

Trobisch acknowledges that his somewhat direct method of counselling has its limits.

Gordon Beatty

Contemporary theology series

1. **THE APOSTOLIC SCRIPTURES**. By David Scaer. 1971. Concordia Publishing House. 68 pages. \$1.75.

2. **IT IS WRITTEN**. By J. A. O. Preus. 1971. Concordia. 74 pages. \$1.75.

3. **THE ETHICS OF REVOLUTION**. By Martin H. Scharlemann. 1971. Concordia. 56 pages. \$1.25.

4. **THE MINISTRY AND THE MINISTRY OF WOMEN**. By Peter Brunner. 1971. Concordia. 39 pages. \$1.25.

This series is designed as its general title conveys to provide relevant material for the consideration of contemporary Theological issues. They take their rise from a Lutheran Background and bear that characteristic throughout. They are however a well executed and useful series providing valuable introductions to particular topics. They would be extremely valuable as material in the hands of Church Discussion Groups.

The Apostolic Scriptures is a consideration of the New Testament as an extension of Apostolic Authority. It discusses the nature of Apostleship; the limita-

Key Books

ACR'S REVIEW EDITOR INTRODUCES
IMPORTANT NEW TITLES:

SO WHO'S RIGHT, by David Hewetson. Anglican Information Centre, Sydney. June, 1972. 59 pages. No price given. Nine excellent chapters and a book list for further reading on the question of whether all the world's religions teach the same thing but in different forms. David Hewetson lived daily alongside two of the world's great non-Christian religions and has for many years been a missionary executive. He is now C.M.S. General Secretary in NSW. He writes with exceptional clarity and this little book would provide excellent group study material and on parish bookstalls would draw sales because of its attractive cover.

HAGGAI, ZECHARIAH, MALACHI, by Joyce G. Baldwin, Tyndale O.T. Commentaries, 1972. 253 pages. (UK) 95p. A concise and thorough treatment of the last three O.T. books by the Dean of Women, Trinity College, Bristol. The Tyndale series in paperback are the fruits of excellent conservative evangelical scholarship and they bring a vital adjunct to the study of the Bible within the reach of most people because of their low price.

POPULAR BELIEF AND PRACTICE, eds G. J. Cuming and Derek Baker. *Studies in Church History*, Vol. 8. Cambridge, 1971. 331 pages. £UK6.40. The volume contains 26 papers, some by very distinguished historians, examining whether popular religion in practice squares with the religious dogmas behind it. The first paper begins with Roman times and the last looks at the early years of this century. The book reveals the importance of social and economic factors on the practice of religion in every area and opens a lot of interesting fields to further research. Scots and Irish, Papist, Protestant and Puritan, Dissent, Methodism, Evangelicalism and even the Welsh Revival of 1904-5 all come under examination. A fascinating study indeed.

mines the relationship of Father, Son, man and woman, and which needs to be reflected in whatever particular form church life and ministry may take.

R. H. Goodhew.

tion and extent of apostolic authority and the relationship of these ideas to the question of inspiration.

It Is Written is again an attempt to grapple with the Authority of the Bible for present times and states the attitude of Christ and the Apostles to the Scriptures demanding that any doctrine of the scriptures be taken from the teaching of Christ and the Apostles.

The Ethics of Revolution endeavours to come to grips with a problem which is increasingly

engaging theological reflection. It attempts to weigh the contemporary revolutionary movements in terms of faith and morality. It is a very useful introduction to this task.

The Ministry and the Ministry of Women aims at grappling with the question 'Can a Woman be a Pastor?' There is a sensitive treatment of St Paul's teaching about the role of a woman and a resolution of the problem around what the author describes as a 'Headship' structure which deter-

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Might have been a good book

THE STRANGE SILENCE OF THE BIBLE IN THE CHURCH. A Study in Hermeneutics. By James D. Smart. SCM, 1970. Paperback, 186 pages. (UK) £1.05.

This might have been a good book. It raises the right questions as to the relation between biblical scholarship and preaching. But it is one-eyed in regard to the benefits of historical criticism; it has yet to be established that Smart's desire for an effective link between his type of biblical criticism and preaching can be established.

His querulous tone in dealing with the conservatives does not make up for a lack of analysis of the nature and purpose of scripture.

of Hebrew metrics, a section which accounts for approximately one-fifth of the book!

But it is the product of a good mind preaching to a live (and apparently thoughtful) congregation and notwithstanding the at times bewildering charts on the psychology of human behaviour it does show how evangelical treatment of this little preached upon Old Testament Book can be interesting.

W. J. Dumbrell

James Smart is Professor of Biblical Interpretation at the Union Theological Seminary, New York. His small book raises too many questions to be dealt with effectively in a small review, but it should be taken seriously as an indicator of concern about the state of hermeneutics (ie principles of biblical interpretation).

Ernest Kaesemann's essay on "Thoughts on the Present Controversy about Scriptural Interpretation" (in **New Testament Questions of Today**) is a contribution along the same lines. Evangelical scholars must enter this discussion; and they must clear their mind before they do.

D. W. B. Robinson.

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THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION
No. 1518 — August 10, 1972
Registered for posting as a newspaper — Category A.
Printed by John Fairfax & Sons Ltd., Broadway, Sydney.
Price 15 cents

Mainly About People

Mrs Mavis Honey, headmistress of Roseville Girls' College, a Church of England Diocesan school, since 1959, died after a long illness on June 18.

Bishop H. Gordon Beagle has been appointed chairman of the Church of England Homes (Sydney) in place of Bishop Dalin.

Rev Colin A. Clark has been appointed acting principal of Sydney Church of England Girls' Grammar School, Moss Vale, the first man to be so appointed. The previous principal, Miss Valerie Horniman, has resigned from September next.

Rev John H. Wyndham, in charge of St Luke's, Northmead (Sydney) since 1969, has been appointed rector of St Peter and St Paul, Milton from September 1.

Mr Stephen Clark was made deacon in All Saints, The Entrance, by the assistant bishop of Newcastle, Right Rev L. Stibbard, on July 8.

Rev John T. Given, rector of St Augustine's, Oakey (Brisbane), has been appointed rural dean of Toowoomba.

Rev James J. Goodman, vicar of St Paul's, Jandowae (Brisbane) since 1967, has been appointed vicar of the Church of the Transfiguration, Norman Park.

Rev Ivan A. Lahey, rector of Noosa (Brisbane) since 1968, has been appointed rector of St Thomas, Beaudesert.

Rev Kenneth A. Macquinn, curate of St John's, Dalby (Brisbane) since 1968, has been appointed in charge of All Saints, Monto.

Rev Christopher C. Misso, curate of Christ Church Cathedral, Colombo, Ceylon since 1964, has been appointed curate of St Matthew's, Grovely (Brisbane).

Rev Richard L. Roberts, organising secretary of the Home Mission Fund (Brisbane) since 1967, has been appointed rector of Holy Trinity, Woolloongabba.

Rev Walter J. Marson, vicar of St Au-

GROOTE HAS \$250,000 SHOPPING COMPLEX

A \$250,000 shopping complex has been opened at the C.M.S. Angururu mission station on Groote Eylandt in the Northern Territory.

Rev Kevin Hoffman, an army chaplain and formerly a superintendent at the mission, performed the opening on Friday, 16 June in the presence of Bishop Mason. Construction has taken 32 weeks.

A second stage planned for the complex will include an Aboriginal arts museum, conference room, and clothing store.

A large bakery, already on the site, has been incorporated into the new buildings.

The complex comprises a milkbar and supermarket with cold storage facilities.

It was built by the Groote Eylandt Aboriginal Trust which provided \$150,000 towards the cost — money obtained from mining royalties.

The balance of the money was drawn from local funds set aside for development works.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

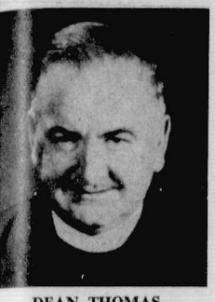
Perth Seminars on Christ

A series of six seminars have been held at St Columba's, Scarborough, from June 8 to July 13. They covered the personality and background of Jesus Christ.

The sessions were held every Thursday night at 8 o'clock and were planned by the rector, Rev Alan F. Pattison.

Speakers included the Dean of Perth, the Roman Catholic chaplain at the University of Western Australia, Rev John Harte and the principal of the Baptist Theological College, Dr G. N. Vose.

Dean Thomas warns — Don't play God



DEAN THOMAS

In reply to a Melbourne hospital superintendent's criticism of keeping human "vegetables" alive, Dean T. W. Thomas of St Paul's Cathedral, Melbourne, has said that the Anglican Church has always set its face against euthanasia.

Dr Marjorie Davey, of the After-Care Hospital, East Melbourne, said that medical efforts to prolong life had got out of hand.

"All the advances of technology and resuscitation are being used to keep our old

Classical or rock at Sydney Cathedral coffee club

Andrew's Coffee Club in Sydney offers all who come the choice between classical and pop-folk for entertainment as well as a guest speaker to link all in the fellowship of Jesus Christ.

The Coffee Club, held in the Chapter House each Sunday evening after the Cathedral service, was revived early in February and the variety of artists and guest speakers has been a resounding success.

The good music program has

Can't find God through rock music

Ministers who accepted the view that rock music could be sacred were horribly wrong, Professor F. Garlock, of the USA, told a Hobart audience last month.

Prof Garlock did not deny that "rock" communicated; however, he said the question was what was being communicated.

It most certainly was not what the protagonists of "rock" in the churches claimed when they said through it young people could find God.

This simply was not true.

The professor of music at Bob Jones University, USA, said it was a fact that the wild sound of rock multiplied musical associations to physiological processes, taking on the character of blatant sexuality and ritual.

In the final analysis, rock was raw sensuality and as such had no place in worship and it was impossible to see how it could be a way to God.

50th anniversary of parish bells

The bells of St Clements', Marrickville, NSW, have rung out on Sunday mornings and evenings calling two generations to divine worship since their installation on June 25, 1922.

For the first 16 years they were rung by that quiet, devoted Christian and C.E.M.S. stalwart, Mr Walter Lee. They also rang out merrily at the marriage of the thousands of young couples who have been married in St Clements' during those years.

Special celebrations were held on 25 June to mark the 50th anniversary of this carillon of eight bells. Archdeacon John Hewitt, who was curate of the parish when they were dedicated, preached at Morning prayer. Archdeacon William Martin was the rector in 1922.

At Evening Prayer, Rev Eric Bellingham, rector of St Giles', Greenwich, preached. His father, Canon E. A. Bellingham, was rector of the parish when the fine parish church was completed and dedicated in 1907.

Adelaide Bible Institute — person, pen and voice

People from the Adelaide Bible Institute, both staff and students, are almost continuously engaged in public ministry. Sunday preaching, camps, conventions and other engagements assist the church-oriented program of the College.

Currently, the Principal, Rev G. C. Bingham, is giving a series of mid-term lectures in the University of Adelaide. The meetings are under the aegis of the Evangelical Union. The subject is "The Person and Work of the Holy Spirit," which at the moment is a live issue in Adelaide.

The consistently high attendance indicates the interest shown in this vital subject.

In addition to pulpit and lectern, ABI's work includes a fast growing Correspondence School. This year over 200 are enrolled, some taking the introductory course in Christian doctrine, and others following the diploma course in theology. This latter course had to close its applications for 1972 in order to cope with the already heavy enrolment. Mrs Walter Fander, who directs the courses, and her assistants, are finding that they are involved not only in correcting answer papers but also in counselling many in spiritual matters.

Person, pen and voice. The Communications Studio has been

HOBART VENUE FOR INTER-CHURCH CRICKET

A feature of the coming cricket season will be a series of interstate church cricket association fixtures in Hobart over the Christmas-New Year holiday period.

This was part of the report of the Hon. Secretary (Mr Stacy Atkin) to the NSW Churches Cricket Union at their annual meeting at the Sydney Chapter House late this month.

These interstate matches will be played on the university ovals in Hobart.

Rev Roy Gray presided over the 70th annual meeting and it

Pastoral letter on Sunday weddings

In a pastoral letter to diocesan clergy in July, Archbishop Marcus Loane of Sydney says that Sunday weddings are undesirable.

He referred to increased pressure on ministers to perform marriages on Sundays and to some of the reasons for this pressure. Some of it comes from the desire of caterers and reception places to promote more Sunday business.

The Archbishop also reminded ministers that weddings should only be performed in buildings licensed for that purpose, unless application has been made in writing to the Archbishop, and approval has been granted in view of some exceptional circumstance.

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CEBS march and parade

The Sydney Church of England Boys' Society annual march and church parade will draw large numbers of uniformed SEBES into the city on Sunday, August 6.

The march of some 1,200 boys with flags, banners and bands will leave Hyde Park and march to St Andrew's Cathedral for the 2.30 pm service. The preacher will be Rev Stewart Langshaw, of Christ Church, St Ives.

The music in the Cathedral will be led by the choir of St Luke's, Mosman and the Turramurra Singers.

Canon Victor Cole will commission the new CEBS director, Mr George Atkinson. A national award will be presented to Mr Arthur Beard who was Branch Governor of St Mark's, Chester Hill, and is now Diocesan Sports Officer.

Eric James reprimands Gen Synod

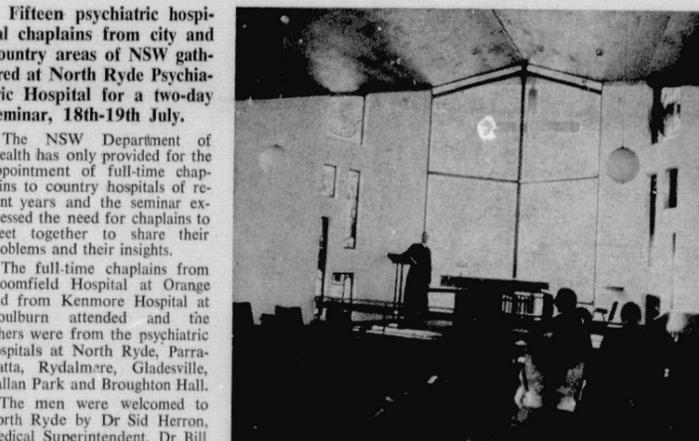
Canon - Residentiary Eric James, of Southwark, has resigned from England's General Synod because it failed to ratify the Anglican-Methodist union proposals on May 3.

Canon James was away from England on a six-month tour which included Australia and he wrote to the Archbishop of Canterbury on July 5 as follows:

"It was while I was in North India recently that I learnt with dismay that the General Synod had at the same session turned down the scheme for Anglican-Methodist unity in England and signified its approval of the scheme for Church unity in North India, though the theological differences between the two schemes are insignificant.

"I believe such action is not only logically inconsistent but immoral. My 45,000-mile journey, mainly through developing countries, has helped me to decide not to waste further time in such a body."

ST. JOHN'S CHAPLAIN SERVICES



The picture shows the chaplains at worship with Rev Don Douglass at the lectern.

Fifteen psychiatric hospital chaplains from city and country areas of NSW gathered at North Ryde Psychiatric Hospital for a two-day seminar, 18th-19th July.

The NSW Department of Health has only provided for the appointment of full-time chaplains to country hospitals of recent years and the seminar expressed the need for chaplains to meet together to share their problems and their insights.

The full-time chaplains from Bloomfield Hospital at Orange and from Kenmore Hospital at Goulburn attended and the others were from the psychiatric hospitals at North Ryde, Parramatta, Rydalmere, Gladesville, Callan Park and Broughton Hall.

The men were welcomed to North Ryde by Dr Sid Herron, Medical Superintendent. Dr Bill Spence of Parramatta Hospital spoke on a therapeutic program for alcoholics and Rev Geoff

Bendigo meeting on race and religion

Two Christian leaders gave their views on the vital question of race and religion to a gathering of ministers and people from all parts of Bendigo diocese last month.

Rev Frank Roberts, an Aboriginal who is working for the ABM, and Bishop Alfred Stanway, formerly of Central Tanjanyika, had been invited to give their views at a meeting at Holy Trinity, Bendigo, organised by the diocesan Church of England Men's Society.

Mr Roberts is Aboriginal adviser to the Australian Board of Missions and also chairman of the NSW Aboriginal Land Board.

He told the gathering at the Holy Trinity Church in Bendigo that statistics showed that Aborigines were the victims of racism. He defined racism as an endeavour to earmark a race which did not conform to the standards of a country.

"We cannot justify racism by looking at it as spectators on the side," he said.

"We have reached a vital stage in race relations," he said. "If racism exists in any way, we cannot be complacent."

He said that the Aborigines of Australia had no way of escaping racism. He stated that if immigrants were discriminated against to a similar degree as Aborigines the public would create an outcry.

Bishop Stanway spoke on his experiences in South Africa. He gave his impressions of apartheid and explained its meaning.

He said that the most powerful word used in South Africa in the past 20 years had been freedom.

The Bishop gave his impressions of the difference between the white and coloured people of South Africa from his experiences and ended his talk with a topical quote from the Bible — "Who are you who judges your brother?"

The Bishop of Bendigo, the Rt Rev R. E. Richards, and Archdeacon C. Sheumack welcomed the guest speakers to the meeting.

Stott tapes in Canberra services

A variation in the pattern of evening services is to be tried at St Luke's, Macartney Crescent, Deakin, for six weeks from July 9.

After a shortened Evensong on these Sundays there will be a series of tape recordings by the Rev Dr J. R. W. Stott, chaplain to the Queen, and Rector of All Souls, Langham Place, London.

In these recordings of sermons preached in his own church, Dr Stott answers six questions vital to the Christian faith. Members of St Luke's who heard the tapes were so impressed by the clarity of his exposition that they suggested their use in the present effort to develop the spiritual life of the parish.

The first topic, "Who was Jesus of Nazareth?" was treated on Sunday, July 9.

National social issues under discussion

The Social Responsibilities Commission of General Synod will meet in Sydney on August 14-15 to discuss national social issues.

Topics will include Aborigines, Establishment and dissent, poverty, and the minimum wage.

On each subject working groups of professionals in each field will submit reports to the Commission.

The Archbishop of Perth, Dr Geoffrey Sambell, who is chairman of the Commission, has released a statement on the Government's decision not to proceed with an open enquiry into poverty.

He said: "Unless the country has an objective study of the scope and causes of poverty, we cannot be satisfied with any ad hoc welfare measure the Federal Government may make."

"Even if the 1972 budget had a \$3 increase in age pensions, 50 pc rise in child endowment, big service pension increases, and so on, I would not feel sure that any progress on real poverty had been made."

Archbishop Sambell's statement supported the statement of the Primate, Archbishop Frank Woods, of Melbourne, who said recently: "Since poverty breeds discontent and is the seedbed of socially disruptive elements, to bring poverty into the open by means of a non-political scientific investigation conducted throughout Australia can do nothing but good."

ST JOHN'S MORPETH CELEBRATIONS

ONE OF AUSTRALIA'S oldest theological colleges St John's, Morpeth, NSW, will celebrate its 75th anniversary next year.

May 8-11, 1973, has been set aside for special celebrations and all past students of the college will be invited back for the occasion. Mr B. J. McAteer is honorary secretary of the Celebrations Committee.