

Mainly About People

Canon J. R. L. Johnstone, rector of St. John's, Beecroft, has been appointed a member of the chapter of St. Andrew's Cathedral, Sydney, in succession to the Ven. F. W. Tugwell who has resigned because of ill health.

Rev. Gordon Apsey, vicar of St. Paul's, Geelong (Melbourne) since 1951, has been appointed vicar of St. Paul's, East Kew.

Rev. Canon Gordon Brown, rector of Christ Church, Warrnambool (Ballarat), has been appointed vicar of Holy Trinity, Kew.

Rev. Albert Haley, rector of Rabaul (New Guinea), since 1959, has been appointed A.B.M. Secretary for Queensland.

Mr John Denton, Director of the Information and Public Relations Department (Sydney), has been appointed Deputy Registrar of the diocese in addition to his existing office. It is intended that he should become Registrar when Bishop Begbie retires.

Rev. Gordon H. Smees, rector of Holy Trinity, Orange (Bathurst), has been appointed an honorary canon of All Saints' Cathedral, Bathurst.

Rev. Leslie W. Turner, rector of Holy Trinity, Fortitude Valley (Brisbane), has been appointed rector of St. Michael and All Angels', Kingaroy.

Rev. Roland Bierke, vicar of St. Nicholas', Sandale (Brisbane), has been appointed rural dean of Brisbane South.

Rev. A. A. Bale, rector of St. Peter's, Gympie (Brisbane), has been appointed rural dean of Wide Bay.

Rev. C. R. Brown, rector of St. Saviour's, Lisleley (Brisbane), will retire on September 30.

Rev. Harold E. Evers, vicar of Holy Trinity, Taroom (Brisbane), has been appointed vicar of St. John's, Plalba.

Rev. N. J. Smith, chaplain at Timber-top, Geelong Church of England Grammar School (Melbourne), has resigned to return to England.

Rev. J. Matthew-Payne, rector of Bridgetown (Bunbury), has been appointed rector of Narragin.

Rev. R. S. P. Marrs, rector of Popup Brook (Bunbury), has been appointed rector of Pinjarra.

Rev. P. S. Robinson, rector of Mandurah (Bunbury), will resign in November to return to England.

Rev. Canon C. G. Tiller, rector of Pingsly (Bunbury), is to retire shortly.

Rev. Canon L. W. Ripley, rector of Applecross, has been appointed rector of West Perth.

Rev. A. Lee, rector of West Perth, has been appointed rector of Neelands (Perth).

Rev. Michael Painter has been appointed rector of Morawa (Perth).

Rev. Anthony W. Nichols, formerly curate of St. Paul's Chatswood (Sydney), is now a resident tutor at Moore College. Mr Nichols is a graduate of Sydney and London universities.

Rev. Roy Todd has been appointed curate in charge of Mt. Pleasant (Perth).

Mr Murray Martin, formerly accountant at the Children's Hospital, Camperdown (Sydney), has been appointed Bursar at Moore College, with oversight of the Department of External Studies.

Rev. Mann A. Bennett, a Maori and chaplain at the Waikeria Youth Centre, New Zealand, since 1964, has been appointed Bishop-Suffragan of Aotearoa in the diocese of Waiapu. He is the son of Bishop F. A. Bennett, first holder of this office.

Right Rev. Alexander Akinyele, first bishop of Ibadan (1952-56), died in Ibadan in May, aged 93. He was succeeded as assistant bishop of Lagos in 1953.

Captain G. L. Gwillt, Director of the Church Army in New Zealand, has been appointed Federal Secretary of the society in Australia. He will take up duties later in the year.

Rev. Charles B. Marrett, of Collarenebri (Armidale), has been appointed vicar of Bingara.

Rev. Peter J. Smart, vicar of Emma-ville (Armidale), has been appointed to the charge of St. Peter's, South Tamworth.

Rev. J. A. Croyle, curate of All Saints' Cathedral, Bathurst, has been appointed rector of Nyngan.

Rev. Bertram E. Hancock, locum tenens of Franklin (Tasmania), has been appointed rector of Outlands.

Rev. James C. Hope, rector of Derby-Ringarooma (Tasmania), has been appointed rector of Sheffield.

Rev. Geoffrey R. Lennox, of Cooe (Tasmania), has been appointed rector of Franklin.

Rev. Henry J. M. Kerly, rector of Outlands (Tasmania), has resigned to take up work in Queensland.

Rev. William J. Graham, curate at Holy Trinity, Adelaide, resigned on May 19 and has entered St. Andrew's Hall, Melbourne, to train for service with C.M.S. in South America.

Rev. Frank L. Oliver, vicar of St. Michael's, Mount Dandenong (Melbourne), will retire on July 14.

Rev. Charles H. Star, rector of Tallangatta (Wangaratta) died suddenly in April.

Rev. Alan J. Baxter, rector of Clare (Wiltchra), has been appointed vicar of St. Luke's, North Altona (Melbourne).

Rev. C. B. G. Chambers, who was assisting at St. James' Old Cathedral, Melbourne, retired on May 18 and is living at Elsternwick.

Rev. Godfrey Kircher, vicar of St. Paul's, Malvern, will be associate minister at St. James' Old Cathedral, Melbourne from July 1.

Rev. Caedmon Koehla of the diocese of New Guinea, is to be curate at Mount Hawthorn (Perth).

Miss F. H. Stacey, has been appointed headmistress of the Tamworth Church of England Grammar School (Armidale). She was formerly at S.C.E.G.G.S., Moss Vale, and headmistress of Annesley, Bowral. She begins duties in second term this year.

The Rev. George Martin, vicar of Wonthaggi (Gippsland), has been appointed to Christ Church, Newport (Melbourne), 27th July, 1968.

The Reverend M. L. Crawley, formerly rector of Corryong (Wangaratta), has been appointed chaplain to Pentridge Prison and Turana Boys' Correction Centre (Melbourne).

Rev. Stanley Skillcorn who has been on missionary service in India has been appointed curate-in-charge of St. Mark's, Yassona (Sydney).

Rev. John J. St. Clair, rector of Mirboo North (Gippsland), has been appointed curate-in-charge of St. Mark's, Sydney's (Sydney).

TOWARD A BETTER USE OF THE LORD'S DAY

Dr. Garth W. Hastings is a parishioner of St. Philip's, Caringbah, N.S.W., a synodsmen, and a senior lecturer of the Department of Polymer Science at the University of New South Wales.

Three or more years ago I wrote to the A.C.R. concerning the most effective use of the Lord's Day. I felt at the time that our current practice was not meeting the needs of church-goers, nor was it effective in building up a strong body in any place.

Much reflection since then and further experience have confirmed my convictions. I would like to add some further comments in the light of that experience, and in particular following on from the valuable Christian Life and Witness classes that have been held in many parts of Australia.

LACK OF PURPOSE

To start with, let my try to present the situation as I see it, and as it appears to others with whom I have spoken. There is a sense of "busyness" without achievement in terms of new converts or growth in spiritual life. There is little sense of truly corporate life in terms of the body that Paul envisages in 1 Corinthians 12 to 14 and other places, and let us note that full services and a busy program do not automatically mean that a congregation is fulfilling its task.

Many Anglicans, if not most, are easy prey to the sects, because their knowledge of the most basic teaching on, say, the deity of Christ, is sadly lacking.

Do we understand the reasons behind the protest thrown at orthodox Christianity by the God is Dead movement and others? It is seen that too many parishes stand or fall by the effect of one man's ministry, surely a comment on our ineffectiveness to function as a body of believers.

MISSING FACTOR

I believe we are coming to the end of the age of church-centred outreach, by which I mean outreach to the homes of the suburb which is dependent on the catchphrase, "Come to church." This has usually been an excuse to avoid the personal involvement in the use of the phrase, "Come to Christ," and perhaps personal involvement is

one of the missing factors. We are criticised for lack of social concern. We ourselves bewail our decreasing numbers and impact on the world—do they not stem from our own unwillingness to become involved on a personal level?

Whenever the focal point of evangelistic proclamation becomes centred in one man or one place, the involvement of the individual will be lost. He will cease to feel the need or relevance of the Spirit-filled life because he experiences nothing of witnessing "on the frontiers," and the barrenness of his own resources.

The recent Life and Witness classes have shown again that every Christian can make known the good news of what God has said and done, and that this can be as normal and natural as breathing. It is too, just as necessary to life, for unless the new harvest is continually gathered in, we will die of starvation.

DAY FOR SHARING

In this context I see Sunday as the sole meeting day for Christians. This is to be the occasion when he shares with others what God has done for him in the past week, when he is given the teaching necessary for him to grow to maturity in Christ, and when he worships the Lord in praise and thanksgiving. It is on this day that we must find depth of fellowship in a corporate sense.

CONGREGATIONS WORK

Can we then clear the way for the remainder of the week to be free for personal involvement, by visitation and by the use of our homes? Let church committee members have responsibility to a section of the congregation. Let individuals visit to share what they know with others. Let experienced visitors take others and train them until they in turn can train others.

When we go to the homes of our parish, prepared with prayer and with the presence of the Holy Spirit, we will never fail to be overjoyed that people are ready to talk about the things of God. But, we will never know until we do it.

FAMILY NEGLECTED

In conclusion, husbands and fathers, let us not neglect a ministry to our wives and children. These are our first, God-given responsibility, for God works above all, through the family. "They made me a keeper of vineyards, but my own vineyard have I neglected." This is too often true. The love of God and the God-dependence of the Christian family, and the home-centred witness, can be greatly used by God.

I believe we are being increasingly led in this direction, and I also believe that this in no way undervalues the common meeting together of the whole church on the Lord's Day, but rather will enrich it and revive it.

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NEW DIOCESES IN N.S.W.?

As a result of a resolution in the Bathurst synod earlier this month, steps are to be taken to recommend an examination of existing diocesan boundaries. Archdeacon H. W. Ellis, of Kelso, had a resolution passed, referring the matter to the next General Synod. He said that it was an urgent matter because of present and future increases in population. Some new dioceses could be necessary.

62nd Annual Convention

ST. PAUL'S Chatswood
MONDAY, JUNE 10
QUEEN'S BIRTHDAY

11.00 a.m.—The Rev. A. M. Blanch, B.D., Th.L., Assistant Minister, Christ Church, Gladsville. Subject: "The Choice of God."
1.45 p.m.—The Rev. Paul Barnett, B.D., Rector, St. Barnabas', Broadway. Subject: "The Aim of Redemption."
The Rev. E. D. Cameron, B.D., Th.Schol., Federal Secretary, C.M.S. Subject: "The Power of Grace."
4.00 p.m.—The Rev. B. L. Smith, B.D., Th.Schol., Lecturer, Moore Theological College. Subject: "The Security of Salvation."

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M.U. POLICY ON DIVORCE

THE bishops of the two New Zealand missionary dioceses (Polynesia and Melanesia) have announced that they will reserve the right to retain existing rules governing membership of the Mothers' Union in their dioceses if a resolution to be taken by the New Zealand Dominion Council at the forthcoming world-wide M.U. conference is approved.

Another New Zealand diocese is reported to have dissociated itself entirely from its Dominion Council's proposal.

At the conference, to take place in London during July, the New Zealand Dominion Council will press for the revision of M.U. membership rules to provide for the admission of certain divorced women.

If they fail to carry the day, they will then propose that each Commonwealth or dominion council be allowed to create its own membership rules in the light of its membership needs and the civil laws of the country concerned.

Canadian Links

Already the Canadian M.U. has agreed to admit divorced women to membership and has thus put itself out of full communion with the rest of the world-wide organisation. The breach is not a complete one, however, and links are being maintained.

Following the announcements

INDIA'S POPULATION
India's population has reached 520 millions, and is expected to rise above 530 million by the end of the year, according to the Family Planning Ministry. More than one million births were registered during April.

TRIBUTE TO HON. A. D. BRIDGES

THE Secretary of the NSW Council of Churches paid tribute to the Hon. A. D. Bridges, M.L.C., who died on Wednesday, May 22.

The Rev. Bernard Judd said that Mr A. D. Bridges enjoyed the confidence of Church leaders because they saw in him a Christian man who was willing to prove the validity of his principles in the stress and strain of public life.

We admired him because of his fearless, uncompromising pursuit of his professed Christian ideals. He told the public where he stood on even the most controversial issues and proved that a man of real integrity could come to the fore in political leadership.

A life-long total abstainer, Mr Bridges was outspoken in his opposition to the Liquor Traffic's ceaseless aggression in our society. When the President of

by New Zealand, support has started to come in for a suggestion that the M.U.'s life and witness along present lines should be continued.

Writing in the May issue of "Mothers' Union News" the central president (Mrs Joanne Hallifax) reports: "Resolutions and statements have been received from the Province of Uganda, the dioceses of Accra and Sierra Leone, and the two dioceses of Ceylon, affirming their support of the Mothers' Union as it stands."

South Africa, she adds, sent a resolution to New Zealand asking members there to reconsider their action. Recently it sent another resolution, this time to the world-wide conference, asking for a complete review of the whole structure of the Mothers' Union.

Three main views

On the home front, Mrs Hallifax adds, the Canterbury Diocesan Council has submitted proposals for a new kind of associate which would "widen the fellowship while maintaining the witness intact." But, she comments, the picture is not yet complete since more resolutions are likely to come in before the meeting. At present there are roughly three main currents of thought on the whole subject of membership and association.

1. That the Mothers' Union ought not to exclude from membership divorced women who are communicants and who are anxious to maintain Christian standards.

2. That the strong witness of Mothers' Union membership must be maintained, but that ways to bring into closer fellowship those who have been divorced should be explored.

3. That there should be no change in rules of membership; that the Church, the nation and the world need as never before a committed body of people to witness to the lifelong nature of marriage.



St. James', New Town, Tasmania, built in 1916 through the generosity of Mrs Gilchrist-Watt. She later willed her 22-room house to the parish and it is the present rectory. The parish has had only four rectors, the present incumbent being Rev. H. F. Hadrill.

THIS GAMBLING RACKET

THE action of the Rockhampton synod in May, rescinding its own ordinance against the use of gambling to raise money for churches, has brought the gambling issue into the open again.

The Primate's response was immediate. He thought that the synod took a retrograde step. At his synod earlier this year, the Bishop of Armidale said that he would be prepared to withdraw clergy from parishes which had to resort to gambling for church finance.

Barry Bryant, rector of Port Kembla, N.S.W., looks at some of the issues involved for Christmas.

It is very common today to see all kinds of social and welfare work depending heavily upon gambling for support.

The State has also become a keen supporter of gambling because of the resulting opportunity for taxes. The hospitals of N.S.W. are supported by lotteries and culture by a super lottery for the Opera House. The Church is often asked to look at its attitude on gambling. Are we drawing too fine a point in this matter? Can we, as the synod in Rockhampton has done, say that we do not believe any longer that the Church should not use gambling as a means to support itself?

COMMANDMENT

The Bible is the battleground for any arguments on the Christian's attitude to gambling. A magistrate some time back stated publicly that he did not think that the Bible anywhere opposed gambling. It was said at the time that no commandment says "Thou shalt not gamble" and that this was an extra commandment added by the church with little backing. Is the Christian case a strong one? Have we Biblical evidence or do we simply have a suspicion that such behaviour may be harmful?

The Christian in his opposition to this evil stands upon good foundations. He will find support from the Ten Commandments, from Our Lord's commands and from the attitude of the Apostles.

Firstly, the Ten Commandments do contain a direct reference to gambling: "Thou shalt not covet thy neighbour's house, nor his wife, nor anything that is his." Gambling is a desire for that which is rightly my neighbour's. It is a coveting of that for which he has worked. A desire to obtain by easy means that for which another has striven.

CHRIST'S STANDARD

A problem here for many people is that many forms of gambling deceive us because we do not see openly that the prize is in fact the property of others. We can see that if I bet my home against another man's it doesn't seem right, or my wage packet against another man's wage packet. But we do not see that if I buy tickets in lotteries or art unions or play the poker machines I am still after that which is rightly my neighbour's even if he foolishly relinquishes his claim. Coveting is in many ways the forgotten commandment. We don't kill, steal or commit adultery and this one seems so unimportant amongst the rest. Strangely enough, coveting often leads to the others. We covet and we can end up a thief, or an adulterer, or a murderer. Gambling is much milder than this although in the U.S.A. and Britain there is a strong connection between gambling empires and all these things.

Look at our Lord's summary

(Continued page 5)

TOWNSVILLE CONVENTION

THE Keswick type of Convention has been making a significant contribution to the spiritual life in North Queensland in recent years.

Speakers at the most recent convention in Townsville on the May-day weekend were the Rev. Arthur Deane, Principal of S.M.B.C., and the Rev. Robert Weatherlake of the South Yarra Methodist Church, Victoria.

Mr Deane took part in the first of these conventions in 1961, on Magnetic Island, and has also led Bible Studies at similar gatherings at Atherton, 40 miles west of Cairns. The Rev. Howard Green, Vice-Principal of S.M.B.C., took part in the Atherton Convention last Easter.

The recent Townsville meetings were well attended, with 360 people at the after-Church rally on the Sunday evening, and 300 or art unions or play the poker machines I am still after that which is rightly my neighbour's even if he foolishly relinquishes his claim. Coveting is in many ways the forgotten commandment. We don't kill, steal or commit adultery and this one seems so unimportant amongst the rest. Strangely enough, coveting often leads to the others. We covet and we can end up a thief, or an adulterer, or a murderer. Gambling is much milder than this although in the U.S.A. and Britain there is a strong connection between gambling empires and all these things.

During the recent convention, the Rev. K. C. Stevens, of St. Andrew's Presbyterian Church, Townsville, who is a warm supporter of the North Queensland Christian Convention, left for Brisbane to be installed as Moderator of the Presbyterian Church in Queensland.

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Mr John Denton, Director of Church Information and Deputy Registrar — Diocese of Sydney.

THE BIBLE AT THE CENTRE OF LIFE

In the final post-Crusade article in our last issue (May 30), Bruce Smith wrote about the Christian and his Bible. In this article, Graeme Goldsworthy, a lecturer in Old Testament at Moore College, Newtown, N.S.W., turns our thoughts to the Bible itself.

The first three articles in this series have outlined the key factors involved in becoming a Christian and in living the Christian life. In this article I want to consider the Scriptures in our daily experience.

(1) **The Character of the Bible.** Billy Graham is sometimes criticised for his attitude to the Bible as he speaks of its authority. When he declares, "The Bible says . . ." Mr Graham implies that what the Bible says is what God says. In this he is not unique; this is the attitude to the Bible that the majority of Christians have held down through the ages.

It is in fact only within the last century that more publicity has been given to those churchmen, theologians and scholars who reject the basic claims of the Bible and who substitute the latest fads in philosophy as the starting point in seeking to understand it.

Why do we say that the Bible is the Word of God? Why not say that the Bible merely contains the Word of God, or becomes the Word of God to an individual at certain times? The answer is that these latter statements imply that God's Word is mixed up with fallible or human ideas.

Sometimes we are told that, just as Jesus combined the divine and the human in his nature as the Word becomes flesh, so the written record of the Word combines the divine human and fallible ideas, and we must separate the divine from the human.

But Jesus' human nature was preserved free from any taint of sin and error, so that, if we pursue this relationship between

Jesus as the Word and the Bible as the Word, it surely suggests that the human element could not have been allowed to infect the Word of God with error.

How do we prove that the Bible is the Word of God? Well, of course we cannot give the ultimate proof, any more than we can prove the existence of God by logic and rational means. For the regenerate child of God the proof lies in the testimony of the Saviour.

Jesus was the fullest revelation of God to man, the incarnate Word, and he gave His authority to the Old Testament.

In so doing, he confirmed the convictions of all those saints of the Old Testament who believed that God had spoken to them through Moses and the prophets. Jesus also gave authority to his apostles to teach His truth, and promised to His people knowledge of the truth.

The New Testament is essentially the apostolic witness, given on his own authority, to the fact that Jesus is the promised Messiah who fulfils all the expectations of the Old Testament. (e.g., see Mk. 12:24; Jn. 8:31-32; 4:47; 10:22-30, 35, 14:6, 16:13-15; 1 Jn. 2:20-27.)

(2) **The Form of the Bible.** Every Christian finds himself grappling with a life-sized problem when he comes to the Bible, because of its length, complexity, and antiquity. Where do you begin? What do you do with the Old Testament? What do the visions in the book of Revelation mean?—and so on.

The first pitfall to avoid is that of regarding the Bible as a piece of twentieth century science-orientated prose. Remember that it was assembled from documents which were written

in Hebrew, Aramaic, and Greek over a span of many centuries, and whose authors came from every conceivable background.

The amazing thing is that the finished product, while bearing the imprints of the various personalities and ages which produced the different parts, also bears the mark of the mind of God which determined and shaped all the events recorded into one glorious plan for the salvation of his people.

The first task of the Bible reader is to try to understand any passage within its own context; to see it through the eyes of the wandering Hebrew, or of the Palestinian Israelite, or of the Rome-dominated Jew.

The second task is to try to understand how the Bible itself transfers the truths given to the ancient Israelite into our own situation.

This sounds complicated, but do not be over-awed by the task. There is enough that is directly applicable to our situation to be found in the New Testament which will keep you going until you begin to develop what we might call a Biblical perspective.

It may be helpful to see the Bible as containing a revelation of God's Kingdom which is given in developing phases. At the outset God showed Israel what it meant to be saved and made members of the Kingdom by actually taking the people through such an experience in the history of the nation.

From Abraham to Solomon every aspect of salvation and of establishment of the Kingdom was illustrated in the historical experience of the people in such a way that, by entering into it with faith and obedience, the Israelite actually laid hold of the reality to which this experience pointed.

Then came the time when the prophets showed that this latter experience was only a foretaste of the glorious and everlasting kingdom to come.

Finally, Jesus came to declare that what the prophets had looked forward to, and what the old Israelite kingdom had foreshadowed, was his heavenly and eternal Kingdom.

(3) **The Study of the Bible.** Bible study is a unique privilege for the Christian because it is the centre of his spiritual experience. You may hear some people use the term "bibliolatri" or "idolatry" when we stress the centrality of the Bible. This is a foolish accusation, for no Christian worships the book.

But every Christian ought to recognise that, since the apostolic age, the Bible is the only source of the knowledge of God. We can only worship God or have fellowship with him on the basis of what he says about himself in his word.

Prayer, worship, good works, witness, sacraments — all

these depend for their truth and validity on what God says; on the truth that is in the Bible.

Here are a few practical suggestions to conclude with:

(i) Get a good modern translation. No translation is perfect,

but why wrestle with the Elizabethan English of the A.V. unless you readily understand it? The R.S.V. is probably the best modern version to use.

(ii) Study at two levels. You need to perceive the broad plan (Continued page 6)

EDITORIAL

THE DANCING NUN, ETC.

A Roman Catholic newspaper recently carried a picture of a dancing nun. Dramatic presentations have become common in our cathedrals, Jazz groups and play readings are in. Billy Graham has reminded us that sermons are not yet out. But we might be pardoned for beginning to think so.

Few say that the sermon is out of date. They say that this age has better and more vivid ways of getting the message across. What message is it that can no longer be communicated simply and vividly by preaching?

Our Lord sent out the twelve men and told them, "As you go, preach." His final command to the eleven was "Go preach." St. Paul talks ironically about "the foolishness of preaching." There did not seem to be any substitute for the spoken word. Words are still weighty in determining the affairs of men. The arts will never replace speech.

This is not to belittle the power of example, the non-verbal preaching of a holy life nor the blessing attached to the dedication of artistic skills to the cause of Christ. But we cannot tell of Christ's atoning death without verbal witness. There are dangers in replacing what is primary by the secondary things that flow from it.

I remember a few sermons I heard before I was 21. One preacher was an L.L.D. of Oxford and he preached on "Pilgrim's Progress," using lantern slides. As a choir boy, it was a memorable experience for me. Another was an M.A. in modern languages. As a 13-year-old, I remember his series of sermons on evolution. He didn't believe in it. He became a bishop. The third man wasn't a graduate at all. He had a humble L.Th. of Durham. He preached one night on decision for Christ. I made my decision. By any standard, the third man was the inferior preacher, but his communication was excellent.

What shall I preach? The clergyman who has trouble with an answer to this needs to stop reading his Bible and begin studying it for a brief time each day. His question then will be, "Which part of the truth shall I preach?" Dr Geoffrey Bromiley puts the minister's responsibility thus: "The Christian minister is called to minister Christ himself as the Eternal Word incarnate for us men and for our salvation."

All preaching must aim to draw the listener to Jesus Christ.

A lot of preaching is done at Holy Communion. People who go to no other service are apt to be told with wearisome repetition about the blessings that come from regular attendance at "the sacrament." John Knox said, ". . . none can be a lawful minister of Christ's sacrament, who first is not a minister of his blessed Word."

Robert H. Lauer tells how he attended church often. "Not until I was 20," he says, "and went to a Billy Graham meeting did I hear, for the first time in my life, that I needed to be saved. What had I heard before? Ethics. Ethics garnished with Christian words, but still ethics without redemption. The problem with preaching today is that too many preachers are trying to teach unregenerate men how to live as Christians." This raises a further problem, which is too little recognised. To whom am I preaching? This question must constantly influence ministers in their preaching.

Preaching does not happen in a vacuum. The listeners have needs and since the Bible is a living word, it must be related to the life situation of the people. Much preaching has no cutting edge because the preacher assumes he is preaching to the converted, to a sympathetic audience. Some preaching seems to assume that the audience is completely hostile.

Our Lord in the parable of the sower gives us a correct assessment of almost any audience. Some will be receptive, others will be stony ground. The preacher who is deeply concerned will love both types and will try to reach both. He will know that the receptive ones have deep, underlying anxieties, fears, trials of faith, doubts. He will try to understand the reasons for the attitudes of the apathetic and the hostile and will preach so that Christ may reach them. He will not be neurotically anxious because there are some he cannot reach. Preaching faithfully, he will leave the reaping to his Lord. Praying constantly, he will let the Holy Spirit work where he cannot.

As long as ministers are convinced that Christ died for sinful men, the sermon will never be out of date and no other form of communication will replace it. "How shall they hear without a preacher?"

AGNOSTIC CLERGY

by Reg. Hanlon

"THERE is one God and one Mediator between God and man, the man Christ Jesus: who gave himself a ransom for all . . ." (1 Tim. 2:5, 6).

Recent reports in the secular press have drawn attention to the presence of agnostics in the ordained ministry of the Church of England in Australia. I am sure they are far more numerous than we realise. Now I do not dispute the right of any man to say that he does not know that there is a God, but it is certainly not honest to continue as a minister of the Church whilst holding this attitude. Like the Bishop of Woolwich, who, some years ago, wrote the book entitled "Honest to God" they are not honest enough to leave the Church when they have completely repudiated its teaching.

The Rev. David Pope of Melbourne says that he treats the Creeds of the Church rather as great epic poems than as statements of facts. Yet in the ordination service these men were asked "Will you be ready . . . to banish and drive away all erroneous doctrines contrary to God's Word," to which they replied "I will, the Lord being my helper." Yet the Bishop of Woolwich did not hesitate to describe the forms in which Jesus clothed His teaching as "crude." Dare men speak thus of the Son of God?

The teaching of Jesus has no final authority for these radicals within our Church today. Their only criterion for truth is a kind of interior bell-ringing in their minds. If a line of thought "rings a bell" within then they accept it, if not they reject it. Yet strangely they try to tell

us that they leave the fundamental gospel untouched. But no, it is another gospel which they preach. They say they are trying to reconstruct the faith in modern terms, but in fact they destroy it.

In the light of the text which I have placed at the head of this article let us examine their teachings about God, man and salvation.

ABOUT GOD

The Bishop of Woolwich denies altogether the existence of an unseen world of supernatural beings in which a personal God reigns supreme. God is not a separate Being "to" whom we come in prayer and "to" whom we go after death.

He says that such a Being does not exist as an independent objective entity or Person. He agrees with Sir Julian Huxley that such a God is like "the last fading smile of a cosmic Chess-ire cat."

This is not a reinterpretation of the Christian Gospel, but a complete repudiation of it. This is blasphemous teaching contrary to God's Word which should be banished and driven away from us. The Scriptures assert plainly and unequivocally the existence of God as a personal Being. "There is one mediator between God and man . . ."

The whole concept of mediation presupposes that there are two separate persons between whom the mediation takes place. Yet there are many in the ranks of the ministry today who assert that the depth of human personality is God. God only exists, according to the decree of their "inner bell" in the depths of personal relationships.

ABOUT MAN

It was Dietrich Bonhoeffer who said that we are being called in the twentieth century to a new and adult form of Christianity. Man has developed, he said, to a new self-sufficiency. He can get along without God. He "has learned to cope with questions of importance without recourse to God as a working hypothesis." He and his followers go so far as to say that God Himself is teaching us that we must live as MEN who can get along very well without Him.

This boasted autonomy of man, which these "enlightened" teachers present to us and so loudly applaud, far from being a virtue, is precisely what the Bible means by "sin!"

According to the Biblical view of God and man, the only self-dependent Being is God. All else, including man, depends upon Him. Independence, the bid for autonomy, is therefore a revolt against the lordship and authority of God. According to the verse which I have chosen, man in his natural state is a prisoner, needing to be "ransomed" or redeemed. He cannot help himself, he must be rescued. In fact, even after he has been "ransomed, healed, restored, forgiven," he remains dependent upon God. Jesus gave His disciples a prayer to pray which is from first to last an

acknowledgement of child-like dependence upon a heavenly Father for our daily bread, our forgiveness and our deliverance from evil. This attitude is not something transitional but the permanent attitude which Jesus taught was proper in itself and pleasing to God. How can such men as those of whom we are speaking even pray the Lord's prayer with honesty? To them God is the Ultimate Reality within each one of us, not a heavenly Father upon whom we depend, like children.

ABOUT SALVATION

To the Bishop of Woolwich and his fellow-travellers the whole idea of God visiting His people, sending His Son to die for sinners, is not only untrue, but unnecessary. It is untrue because no such God exists to come or to send His Son to save us. It is unnecessary because man does not need such salvation. They contend that man's problem is not that he is in revolt against God, but that he is divided against himself. They do not mind you using a scriptural phrase such as "Man is alienated from God," provided you understand by this not that sin has come between God and man but that man is estranged from the foundation of his own being.

Sin to these "theologians" is not rebellion against a personal God but an inner conflict between what man is and what he should be. Salvation is not to them a question of forgiveness, but of the integration of human personality. I noticed in the Bishop of Woolwich's reference to the parable of the Prodigal Son that he noted that the son "came to himself" but ignored the fact that he also "came to his father." There is no "father" in this brand of theology to whom the prodigal may come.

Obviously then there is no need for Jesus Christ as a Mediator or Redeemer. Never mind if Jesus Christ said that he had come to give His life a ransom for many, or if the Apostle Paul wrote that "there is one Mediator between God and man . . . who gave Himself a ransom for all." The whole concept of Christ coming to rescue us is abandoned as "frankly incredible" to use the words of Dr Robinson.

So today we have those who, claiming to be ministers of the everlasting Gospel, deny the personal existence of God, the guilt of man's revolt against God, and the atoning death of Jesus for the remission of man's sin. What should we do about it?

Firstly we should pray for them. I was interested to note that the Bishop of Woolwich openly confesses in his book that he belongs to the "once-born" rather than to the "twice-born" type. Let us pray for him and the many others like him that they may experience that spiritual rebirth which Jesus declared to be essential not only for entrance into the Kingdom of heaven but even to begin to understand it at all. Secondly we should resolve even more strenuously to hold fast "the faith once for all delivered to the saints" and to "contend earnestly" for it. Let us not be ashamed of the gospel, the old-fashioned Gospel of Christ, for it and it alone is the power of God unto salvation to everyone that believeth.



● Heavy rain squalls did not prevent the laying of the foundation stone of the All Saints' Air Force Memorial Church at West Lindfield, N.S.W., recently. The R.A.A.F. Central Band was accommodated in the garage of the Rectory, and Air Vice-Marshal K. S. Hennock, O.B.E., D.F.C., set the stone in the presence of Bishop H. G. S. Begbie. The new church of All Saints' will be dedicated to those who served in the R.A.A.F. in the 1939-45 War.

NEW ORGAN GIFT

A gift of 30,000 guineas has been made by Mr William and Miss Sarah Thompson, of Burnley, to cover the cost of installing a new organ in Blackburn Cathedral.

The cathedral organist, Mr John Bertalot, says: "I am thrilled and almost speechless; when I opened Mr Thompson's letter and the cheque fell out, I could hardly believe my eyes. Both Mr Thompson and his sister have shown much interest in the music of the cathedral and their very generous gift will ensure that we will have one of the finest organs in the country." This gift brings the Thompsons' total contribution to the cathedral building fund to over \$200,000.

After hearing the fine organ at Ampleforth Abbey, the Cathedral Council unanimously agreed to entrust the building of the new organ of Blackburn Cathedral to Messrs. J. W. Walker & Sons, of Ruislip.

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Notes and Comments

DIFFICULT HUSBANDS

It must be difficult being the wife of a clergyman. St. Paul showed his understanding of the role by laying down certain principles to guide ministers, their wives and their families. But they scarcely cover the role of the modern minister's wife, nor do they anticipate the changed circumstances.

But one principle should override all—that they be good wives and mothers. Parishes often lose sight of this and so, to their distress, do some wives. Clergy wives often find themselves torn between their duties to husband, family and the care of a large rectory; and the often considerable expectations of the parish.

You have only to enter some rectories and vicarages to see that the wife has resolved the problem by neglecting the household. Others try to do both well, to the detriment of their own emotional health, because of the unresolved conflict. Some decide to give all to the parish and others place the home first.

The minister's wife is now subject to strains and unresolved conflicts which she could not foresee when she married. A number are breaking down under the strain. This is a hazard of being a helpmate of one called to serve Christ in the ministry. But it is a hazard which parishes can do much to remedy.

NO CENTRALISATION

Bishop McCall of Wangaratta has done the Anglican Communion a service by circularising the Lambeth bishops asking them to reject the Bishop of Huron's plans to set up an Anglican executive body.

It now appears that the Canadian Church is not sponsoring Bishop Luxton's scheme and Bishop Dean, Anglican Executive Officer and Secretary of Lambeth, has declared himself against such centralisation. Bishop Dean is Bishop of Cariboo, Canada.

OVERSEAS LINKS

The recent visits to Australia of Mrs Indira Gandhi, Prime Minister of India and the Emperor of Ethiopia, Haile Selassie, serve to underline the importance of Australia's links with other nations, besides our traditional friends and economic allies such as Japan.

For a small nation, Australia

has done much under the Colombo plan, through F.A.O., W.H.O., UNESCO and other U.N. special agencies, to help India overcome some of its immediate post-independence problems. But we also have very close links with the Christian churches there and the Indian Government's present attitude to missionaries is causing us some concern.

Mrs Gandhi's visit is most welcome because she represents over 500,000,000 people with whom we desire close and cordial relations.

Although the Church of England has no specific work in Ethiopia, numbers of Australians work in interdenominational missions there. Haile Selassie is the temporal head of the Ethiopian Church, a church which refused to accept the decisions of the Council of Chalcedon in 451. Until recent times, it has been cut off from the mainstream of Christian thought and development. But the winds of change are beginning to reach it now.

AN ANACHRONISM?

The subject of resignation from the Christian ministry is in the air. Various factors have contributed to quite widespread dissatisfaction and disillusionment. The gulf between clergy and laymen, questions of authority, top-heavy organisations and the burden of administration, together with the issues of outdated liturgies and patterns of worship, have led some clergy to the point of resignation. At the same time the number of applicants for training for the ministry is steadily declining. No doubt affluence and materialism are reasons for this but there are young Christian men who view the position of the ordained minister with theological reservations as well.

It therefore seems timely and relevant that the Young Evangelical Churchmen's League in Sydney should have arranged a meeting to deal with the question "Is the Ordained Minister an Unbiblical Anachronism?" There is, as all thinking people will agree, great scope for reform and up-dating in many areas of church life, but it is good to have such papers presented to provide a biblical discussion on such an important topic.

CONTINUING

With the plethora of plans for organic union, we are finding an equal number of announcements from groups who intend to be continuing Anglicans or continuing Methodists, etc.

In England the Society of the Holy Cross, an Anglo-Catholic group of clergy, gave notice recently that if the current plans for Anglican-Methodist reunion are accepted, they have

plans for a continuing Anglican church.

In our last issue, we told of plans by two Methodist groups to remain Methodist. An Anglo-Catholic group in Canada has similar plans if the merger between the Canadian Anglican Church and the United Church comes off.

It could well come to this in New Zealand also, despite attempts at compromise by the recent New Zealand General Synod.

Fortunately for us in Australia, the Presbyterian Church has blocked moves to allow the Church of England to share in unity negotiations. We do not agree with the Press statement of Roman Catholic Archbishop Young of Hobart that "if you could unify the ministry, you would go an awfully long way towards unity." Questions of orders, ministry and church policy are incidental. The authority of the Word of God and the basic truths which it teaches must be decided first. Unity on any other grounds is completely out of the question.

Dialogue must proceed on these fundamentals if it is to be worthwhile.

NEW DIOCESE FOR MALAYSIA

At its synod in April, the Diocese of Singapore and Malaya took steps to divide the Diocese and set up a Diocese of West Malaysia. This was the most important decision taken at the synod and it was expressed in the following resolution:

1. A special committee be elected at this meeting to take the preliminary steps towards creating a new diocese of West Malaysia out of the diocese of Singapore and Malaya by studying the financial and other implications of creating such a new diocese and recommending ways of meeting the needs of the two dioceses.
2. This special committee shall submit its report to the members of synod by 31st December, 1968.
3. When the report of the special committee has been accepted by synod, synod petition the Archbishop of Canterbury to create a new diocese consisting of all the parishes and missionary districts of West Malaysia and appoint a Diocesan Bishop.

JUST POLICY

Titov, the Russian Cosmonaut, was asked by Premier Khrushchev after his flight, "Did you see God in space?" "Yes," he replied, "I did."

"All right," said Khrushchev, "but you know our policy so don't tell anyone."

Sometime later Titov met one of the very vocal Christian leaders of our day. "Did you see God in space?" the cleric asked. "No," replied Titov, true to his promise, "I know that," replied the cleric, "but you know our policy. Don't tell anybody."

THEY SAY

When obedience ceases to be a response to love, it is not God's commandment that is being obeyed.

—Mrs A. deQ. Robin, Editor of *Mia Mia*.

... to recommend to young people the use of alcohol in moderation is, on the large scale where statistical probability becomes certainty, to advise a course of action which will lead to the physical and social ruin of a significant number of them.

—Victorian Dept. of Education, 1964.

"What is not open to question is that Christ is alive today. At sixty-five years old, most difficultly and unworthily but with the utmost confidence, to this I testify."

—Malcolm Muggeridge on B.B.C. television.

What is the optimum number for leadership of public worship? I like the congregation to hear three or four voices, and usually find it easy to arrange this: the leader, the readers of the lessons and the preacher. It is high time the Free Churches broke their tradition of one man doing everything except the notices.

Rev. Gordon Harmon, London, U.K.

Missionary work is not receiving a sufficiently high priority in the giving of this diocese.

—Bishop James Housden of Newcastle, N.S.W.

Until I am convinced that the form and doctrine of the proposed United Church will guard the essential catholic and reformed truths of our faith, I intend to remain an Anglican.

Bishop Peter Sutton, of Nelson, N.Z.

To believe that the new theology could be taught in the theological colleges today and not preached from the pulpits next year is to live in a dream world.

—Canon B. J. Machell, Richmond, N.Z.

Many of our Christian leaders have been rightly concerned to argue that Christian witness and evangelisation must be pursued within the organisations and structures of the time. So the Church, while it proclaims, must identify and infiltrate.

—Sir Kenneth Grubb, London.

Our sin has the effect of cutting us from God, because He is a perfect, righteous being who is offended by all that is evil and condemns it as evil. By our sin we are separated from God here on earth and in eternity too (this is basically what hell is—separation from God for ever).

—Rev. Geoff Clarke, Regent's Park, N.S.W.

But the crisis of our theological training is really centred upon the question of the ministry itself. The Church has begun to re-learn that it is essentially a lay movement, that its obedience to God consists of the life and witness of a People scattered abroad. Functions which for centuries have been reserved for men specially set apart are seen to belong to the whole People, and to every little local embodiment of that People.

—Dr John V. Taylor, C.M.S., London.

The St. Alban's Church Committee have had manufactured Name Tabs for Sidesmen, so that members of the congrega-

tion at St. Alban's will know the Christian name and surname of the Sidesman on duty. This will help to break down nervous introductions and stimulate fellowship. It may be a good thing if all the congregation wore Name Tabs, too.

—Rev. Ray Weir, St. Alban's, Lindfield, N.S.W.

A child who has been taught to respect the laws of God will have little difficulty respecting the laws of men.

—J. Edgar Hoover.

The task of keeping up single handed the unwieldy establishment with its undiminished toll of hospitality may eventually wear down her strength and courage.

—Dr John Taylor, C.M.S., London, on clergy wives.

To the chargin and astonishment of the Soviet overlords, the restrictions which hamper religion have not killed it. Instead the Faith remains as a social irritant whose refusal to die out is an official embarrassment.

—Rev. Bernard Judd of St. Peters, East Sydney.

"Evangelicals have been tasting the heady wine of recognition, influence and power. To men of ambition within our ranks, and to some extent to us all, this appears as an invitation to redouble our energies in the political arena. Properly done, by those who cannot escape it, this is responsible and right. But one priority that may suffer in consequence is that of people over politics. The only real victories of Evangelicalism are victories of the Gospel, won in the hearts and homes of men and women."

—Rev. Timothy Dudley-Smith, C.P.A.S., London.

The Church is not a company of good people, of those intent on keeping the rules or being "moral": it is a collection of sinners who are seeking to respond to God's love.

—Canon H. M. Waddams, U.K.

An eminent physician returned from a world trip and was interviewed by the Press. "Is there one sickness you found common in all countries?" he was asked. "Yes," he replied, "Laziness."

—Rev. W. J. Hobbins, President N.S.W. Methodist Conference.

"Is man simply a collection of spare parts to be replaced if possible as they wear out? If only men and women would read the Bible, it would tell them about the wonderful destiny God has opened up to them both here in this world and in the hereafter."

—Rev. Dr John Watson, B.F.B.S., London.

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LETTERS TO EDITOR

Diary for clerics

In your review of our *Upward Clerical Diary* (Feb. 22), which we received this week, we noted that you attack our choice of the word "Clerical."

We believe that the commonly used word "clerical" leads to classify the clergy into the profession of "clerk." The adjective for clerk is also clerical, is it not?

Why is the word "clerical" more distasteful than "clerk" anyway?

We think it is about time that the "clergy" had an adjective form of their own!

Our diary is not bulkier than the imported one you compare it with. It is loose-leaf and can be kept as light as the user wishes it to be. It was, by the way, designed by ministers and priests.

We also would dearly like to find the inexpensive source of supply for durable leather to manufacture our wallets from and retail the diary for \$5.70. It is not even possible to purchase an empty leather wallet for \$5.70 let alone one fitted with a diary especially designed for the clergy.

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STUDENTS PACK CONFERENCES

ONE hundred and seventy student delegates from all over New South Wales attended the recent I.S.C.F. Leadership Conferences.

The main conference was for 4th and 5th form students and was held at Yarramundi, Richmond, from May 10-May 15.

The aim of the Conference was to train students for leadership in the I.S.C.F. groups and to some extent in the Church youth groups.

There was an emphasis on Bible Study. The Students were shown how to use commentaries and concordances in studying the first Epistle of John and to apply it to their lives. Many students commented that this searching of the Bible for themselves was an exciting part of the Conference.

There were sessions on preparing and delivering talks, conducting group discussions, promoting the work in the schools and personal evangelism.

In the Conference for 6th formers held at "The Grange" Mount Victoria an emphasis was placed on preparation for leadership next year in the Evangelical Unions, Christian Fellowships and in the Churches. The opening session on the topic "The Bible in a Hostile Environment" set the tone for the conference. The students were encouraged to understand and express clearly what they believe and to assess critically any new doctrine.

The highlights of both conferences was the real sense of unity and a fellowship felt by all students.

INTER-SCHOOL CAMPS

Six evangelistic camps for school pupils were conducted by the Inter-School Christian Fellowship during the May vacation.

The camps are part of a major program of 42 camps for the year and emphasise specialised activities to attract the un-churched teenager.

The May camps included a cruising holiday on the Hawkesbury River for third and fourth form students, and a touring camp for fifth and sixth formers, covering 1,000 miles of South Western New South Wales by car.

Of special interest was a camp on "Christian Living" for "enquirers" from the Billy Graham Crusade. Reports tell of young people converted to Christ at these camps.

VICARS' DONKEY

The Rev. Leonard Olyott, Vicar of Crewkerne, Somerset, now has a donkey, Hannah. She was left to Mr Olyott together with £100 for upkeep, by Mrs Nina Arundell Stone, a parishioner of Mr Olyott's former parish of Chipperfield, Herts.

—C.E.N.



At the induction of the Rev. Barry Burgess to the historic parish of St. John's, Camden, N.S.W. on 31st May. This was the first induction for 25 years and the eighth since Robert Forrest was appointed to St. John's in 1843. Camden saw the beginnings of the Australian wool industry and John Macarthur's descendants still worship at St. John's. Left to right: Archdeacon E. A. Pitt, Mr Burgess and Bishop A. J. Dain.

HONOURS EVEN This Gambling Racket

(Cont. from page 1)

"That Townsend girl across the road, she's going to marry an Eyetic, didja know?" inquired Bill, the gardener, stubbing his cigarette in his tea-mug. He leaned back on the doorstep, hooking his thumbs in his singlet. Mrs Leman regarded him through the screen door.

She tried to keep the criticism out of her voice. "What was that, Bill?" "She's going to marry a Wop, one of them spaghetti-eaters, speak-a-da-macaroni," said Bill, grimacing comically. Mrs Leman was patient. This spirit of racial antagonism was so prevalent among persons of Bill's class. "Bill, don't you think it's wrong to speak like that about a man of another race? These people have to settle in alongside of us as citizens, and it's our job to help them."

Finally, from the example of the Apostles we find that great merit is placed by St. Paul, St. Peter and St. James upon Christian charity. We are asked to give to those who cannot repay. We are asked to share with those less fortunate than ourselves. We are asked to look at the Lord Jesus Christ and to be willing to be followers of his example. Our love is to be a love in action not just in word. Our liberality is to be abundant and to be the mark of the believer.

Today we are seeing something that is destroying the liberality that the Apostles mention. We give, not because we want to love our neighbours; not because we try to follow the Lord Jesus; not because we are ashamed of our well being before the needs of others; we give because we hope to get something in return. We buy the ticket hoping that our turn will come, not because we are confronted by human need. Christian charity is becoming an unknown grace in the minds of our children because of gambling.

This is an insidious evil. It is destroying the fibre of our nation. It is a moral question, not just a matter of personal choice or inclination. Some Christians have let the side down very badly by not giving recognition to this fact.

George would have to make some other arrangements about the garden, she told herself. She simply could not have this odious fellow, with his filthy nails and disgusting habits, walking about in her clean house and handling her telephone. One really should not be asked to associate with people of this type, she thought, even if a good gardener was so hard to get.

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MEETINGS

CLERGY WIVES:
A special 25th Anniversary Service is to be held at St. Philip's Church, Church Hill on Friday, 5th July, at 11 a.m. Luncheon will be provided in the Hall after the Service. R.S.V.P. Mrs Bernice Walsh, 77-6574.

PROTEST. — MALCOLM MUGGERIDGE, John Braine, the Central Secretary of the Mothers' Union and the Bishops of Sheffield and Bath and Wells have signed a letter of protest which maintains that the Abortion Act contravenes the United Nations Declaration of the Rights of the Child.

STILL SINGING.—Mr Fred Hibberd of Alderholt, near Fordingbridge, Hampshire, has just completed 80 years in the church choir. He is not retiring.

APPEALS

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STRANGER THAN FICTION

I think it is imperative that Anglicans should know what type of religion is presented by Dr Graham. Grahamism is a modern form of Revivalism. It denies in practice all the fundamental Catholic Doctrines which Anglicans are committed to uphold.

A quote from Rev. N. K. C. Spohr of West Wallsend in Newcastle's "Anglican Encounter".
The Primate's in real trouble.

What has happened to the traditional "Sung Eucharist" at the Synod Service?
Question posed by Canon R. F. Kirby in Armidale's "Link" Cathedral choir off key?

I see that the congregation of the United Church of Christ at Excelsior, Minnesota, U.S.A., has decided to switch its Sunday worship to Thursday during the summer to allow people to go away for weekends.

From Church of England Newspaper. Will they say that the clergy only work on Thursdays then?

Talk about the Annual Vestry Meeting is like barracking for Norwood on the Port side of the oval.
Glenunga, S.A. parish paper. Obviously, the going's tough in Adelaide.

Teacher: Why was it that David said he would rather be a doorknocker in the house of the Lord?
Little Boy: So he could go outside if he didn't like the sermon.

REFORMED ATTITUDE TO APARTHEID

A recent Dutch Reformed Newsletter from South Africa sought to answer some of its critics briefly. It said, among other things:

• The description of the attitude of our church as "endorsement of apartheid" is an oversimplification. On the one hand the state has been urged by us to apply a policy of separate development on the basis of territorial partitioning as the only feasible means by which the just claims of the indigenous peoples for self-determination, human rights, etc. can be satisfied in an accelerated process.

On the other hand the attitude is not one of uncritical endorsement of everything the state does. The state is in particular urged to act and proceed in a manner causing the least possible hardship.

• Where we differ from other churches we maintain that it is not due to a difference of opinion on moral concepts and Christian ethics but because of a different understanding of the situation in South Africa.

The problem as we see it is not one of ideals and aims but of the best method of achieving them. In the light of the above, the suggestion of outside intervention will be seen to be utterly foolish. The obvious thing to do is to help and to criticise (where necessary) in a manner

LEADERS HIT UNION PLAN

(London). — Two noted churchmen — the former Archbishop of Canterbury, Lord Fisher of Lambeth, and Dr Leslie A. Newman, a Methodist minister — are among the first critics of the plan for union of the Church of England and the Methodist Church.

The plan, providing for union in two stages, was published recently by the Anglican-Methodist Unity Commission. It provides for full communion in the first stage, with the Methodist Church becoming an episcopal body, and a second stage of full organic union. It was immediately welcomed as a step forward by leading newspapers of both churches, and others, but now the first criticism is being sounded.

Lord Fisher, who made a speech in 1946 which is generally regarded as initiating conversations between the two churches, declared from his home in southern England where he is living in retirement: "I am profoundly unhappy about some of the doctrines of the Church of England which the report abandons and about one or two doctrines which it imports."

Dr Newman expressed his objections as chairman of the Voice of Methodist Association which had consistently opposed the earlier proposals for union on a number of doctrinal grounds, especially as they concerned the integration of the two ministries.

Dr Newman made clear there was a lot in the report he approved of, but he said the main stumbling block in his opinion centred on the Services of Reconciliation, whereby the two churches will be reconciled and their ministries integrated.

An evangelical Anglican on the Unity Commission who declined to sign the report was Dr J. I. Packer, who said he could not endorse the central proposal that full communion between the two churches should depend on the integration of their ministries as prescribed in the Services of Reconciliation.

Dr Newman, echoing this criticism, said "I am entirely with him (Dr Packer) when he says that the historic episcopate is entirely without foundation in the New Testament. I cannot conceive many Methodist ministers not agreeing with his position, and I am staggered to notice that not one Methodist on the commission had the courage to agree with Dr Packer on this. It took an Anglican to say what many of us dissentients have constantly stated."

(vi) Pray and meditate. Bible study is a means to an end; it is the way to the knowledge of God. What the Bible says God says. Meditate on it; think through the implications for your own situation. Build your prayer life around your Bible study and it will seldom become sterile, for it will be a living response to the living Word.

The Young Evangelical Churchmen's League

has arranged a meeting for young men, to be held on Saturday, 6th July, at Moore College, Newtown, from 9 a.m. to 12 noon.

SUBJECT: "Is the Ordained Minister an Unbiblical Anachronism?"

SPEAKERS: Rev. Peter O'Brien, Rev. Harry Goodhew (further details from Rev. A. Blanch, 89-4549)

Books

PHILOSOPHICAL RESOURCES FOR CHRISTIAN THOUGHT Ed. P. Le Fevre, Abingdon 1968, pp. 142 Aust. \$2.80.

Four prominent American scholars have combined under the editorship of Professor P. Le Fevre to produce this volume which aims to show how various contemporary philosophical schools of thought can be relevant to Christian theology.

The introduction by Le Fevre is a very clear summary of how four theological "giants" of the twentieth-century—Barth, Brunner, Bultmann and Tillich—view the relationship between philosophy and theology. Charles Hartshorne's advocacy of a "philosophy of process" depicts God growing wiser and happier as each human being increases in wisdom and happiness. Human immortality consists exclusively in adding to the eternal maturation of God! Professor Lauer, S.J., looks at the phenomenological approach to religion but does not go far enough to encounter the real problem arising from contradictory testimonies of various religious consciousnesses. Frederick Ferre offers very little encouragement from the philosophical discipline of linguistic analysis. Theological assertions are discredited and we are offered the model of Socrates as one who knew he knew very little but was always searching for the truth and open to it!

Professor John Macquarrie's essay on the contribution of existentialism to Christian theology is, apart from the introduction, the most useful part of the book. The author's preface for Heidegger is clear and his observations instructive.

If one looks for positive guide-

lines from this book there are few to be found. It is a pity that Ferre's essay is so negative and not on a par with Macquarrie's. One continues to hope that linguistic analysts may yet find themselves reciting the Apostles' Creed with a clear conscience! Hartshorne's approach is so alien to biblical and traditional modes of thought that it can only offer an alternative religion. Lauer's approach is always interesting if pursued sensitively but it becomes virtually impossible to recognise traditional Christianity from its conclusions!

—B. L. Smith.
CHRIST FOR US TODAY. Ed. N. Piffenger, S.C.M. 1968, pp. 192 Aust. \$1.90.

In this volume are combined 11 addresses on the person and work of Christ given at the Conference of Modern Churchmen at Oxford in July, 1967. The opening sermon by the Archbishop of Canterbury and a preface by the Rev. N. Piffenger completes the contents.

This conference continues in the tradition of theological exploration which characterised the original conference in 1921. To the conservative Christian who is convinced that the orthodox formularies are profoundly true there is little comfort to be drawn from this tradition and from this volume in particular.

From Prof. L. A. Reid of London there is a disturbing plea for a post-Christian assessment of Jesus. Prof. Nineham and Canon Montefiore both contribute interesting essays but the Christology of Chalcedon (A.D. 451) gives place to an "action" or "process" Christology which must finally make nonsense of the theology of Nicaea, Nicaea and Chalcedon take a further shaking at the hands of Rev. M. F. Wiles ("The Doctrine of Christ in the Patristic Age") while E. W. Heathon contributes a rather perverse article on the Old Testament preparation for Christ. Canon G. W. H. Lampe

pursues his earlier themes in "Soundings" (1962) and dismisses substitutionary atonement and settles for a combination of the theological positions of Abelard and Pelagius!

Prof. Caird's essay on "The Development of the Doctrine of Christ in the New Testament" is excellent and Parrinder's review of various non-Christian religions' views of Jesus is interesting. The Rev. P. N. Hamilton's attempt to explain the incarnation and resurrection of Jesus in the light of Whitehead's "process philosophy" reveals the customary discontent with the metaphysical categories of Nicaea and Chalcedon.

As an index to much contemporary British theological thought this book is very useful but its presuppositions incline too strongly to those of twentieth century naturalism to convince the reviewer that any serious future for Christian theology lies in this direction. This kind of Christological thinking can exist only because it is in tension with something more profound than itself. If ever the views of this book were to become normative, one suspects that Jesus would cease to interest and Christianity cease to exist.

—B. L. Smith.
ERIC GRAHAM 1888-1964 by Robert T. Holby, O.U.P. 1967, pp.160, \$3.05.

The subject of this memoir was Dean of Oriel College Oxford, Principal of Cuddesdon Theological College, and Bishop of Brechin in the Scottish Episcopal Church. He was a high churchman, and obviously a man of attractive personal qualities. The most interesting part of the memoir concerns his principalship at Cuddesdon (1928-1943). A lively correspondence between the Principal and Bishop Headlam of Gloucester, on the subject of their respective responsibilities in regard to ordinands, is quoted in full.

—D. W. B. Robinson.

PRAYING TOGETHER by Rosalind Rinker Zondervan, 1968, pp. 128, U.S. \$2.95.

Emphasis is placed upon the importance of corporate as well as personal prayer. Many examples of answered prayer are given in Church organisational and pastoral problems. The sincerity of the writer comes through in spite of the unusual and awkward English expression, as well as undue importance attached to methodology.

—L. R. Shilton.
CHRISTIANITY AND OTHER RELIGIONS, E. O. James, Hodder and Stoughton, 1968, pp. 191, \$2.30

The purpose of this volume (in the series "Knowing Christianity") written by an expert in his field, is to help us to know the Christian faith by comparing it with other religions. It does not examine these religions one by one, but rather compares them with Christianity under certain main headings, including Monotheism, Salvation, Sacrifice and Sacrament, the Hope of Immortality. The writer's standpoint is expressed in these words, "Throughout the ages God has revealed himself in his ways and works—first partially in the religions of the world, more clearly in Israel—and then finally and perfectly in the unique redemptive incarnation of Christ as very God and true man." (p. 46.)

The reader may not always be happy with the writer's understanding of truth in other religions, and with details of his interpretation of Christianity. Nevertheless this is a book valuable for its lucid account of the great religions, for the way in which elements in them are shown to be *praeparatio evangelica*, and for the way the purely descriptive (non-dogmatic) method of the writer does not fail to show the unique glory of Christ.

—Francis Foulkes.

SHORT NOTICES

THEY CAME FOR SANDALWOOD by Dorothy Shineberg. Melbourne University Press, 1967, pp. 299, \$7.50. Another first class production by M.U.P. and one which is of considerable interest to all concerned with the South-West Pacific from missionary or other motives. Dr Shineberg gives us a well-documented and unvarnished account of the period 1830 to 1865 when the sandalwood was cut out. Many Melanesians had their first experience of whites in their contacts with the traders. Missionaries came later. Contrary to some beliefs, these initial contacts were more frequently for the natives' good than otherwise. A fascinating story.

UNDERSTANDING AND COUNSELLING THE ALCOHOLIC by Howard J. Clinebell, Abingdon, U.S.A. 1968, pp. 336, \$5.40.

Those who are familiar with Dr Clinebell's "Mental Health through Christian Community" or "Basic Types of Pastoral Counselling" will welcome this revised edition of a work published first in 1956. Perhaps the one disappointment is to find that in 12 years, research into the problem tells us nothing more about the cause and little more about helping the alcoholic. But it remains the best book of its kind to help clergy, social workers and others to understand and help Australia's 400,000 alcoholics.

ST. MARK'S REVIEW. No. 52, May 1968, Canberra, pp. 32, 40c.

A more balanced issue than some recently. Oram gives us a clear and concise account of New Guinea; the land and its people which gives Australians a much-needed perspective. Chynoweth's A.B.C. talk, "Finding God in Music" is much more careful than it sounds. He seems to be saying that in the enjoyment of good music, God may find us. He develops this thesis well and his excellent communication to the layman is marred only by "spiritually schizoid" which is meaningless in his context. Oldmeadow's "Luther's Affirmation" makes good reading but it is rather uncritical. He signally fails to understand the sovereignty of God.

ONCE UPON A TREE by Calvin Miller, Baker Book House, U.S.A. 1967, pp. 127, \$2.95 (U.S.).

Twelve devotional studies on the Cross of Christ. Mr Miller's theology is excellent but his style leaves the impression that he is seduced by adjectives and by the felicitousness of his own phrases.

SVETLANA: THE INSIDE STORY by Enzo Biagi, Hodder and Stoughton, London, 1968, pp.158, \$3.85.

Will help to fill out the picture of Stalin's daughter that we have in Svetlana's "Letters to a Friend." A terrible story, but very well told. Over it all looms Stalin, the man who destroyed everything he touched, including his own family.

THE RESURRECTION AND THE CHRISTIAN FAITH by W. J. Sparrow Simpson, Zondervan, U.S.A. 1968, pp. 462 \$6.95 (U.S.).

A classic on the resurrection, reprinted from the 1911 edition, which was titled "The Resurrection and Modern Thought." Probably the most comprehensive and scholarly work on the resurrection in English. Dr Simpson wrote the article on the resurrection in Hastings' Dictionary of Christ and the Gospels. There is no substitute for this book.

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Mainly About People

Rev. Canon Tom Gee, vicar of St. John's, Toorak (Melbourne) since 1955, has been appointed to the charge of St. Peter's, Ocean Grove, from September next.

Prebendary Hugh Jordan, who succeeded Dr Donald Coonan as principal of the London College of Divinity 12 years ago, is to resign in September, 1969.

Rev. Robert M. Davis, rector of All Saints', Ouyen (St. Arnaud), has been appointed rector of Mildura.

Ven. Hugh Girvan has been appointed administrator of the diocese of St. Arnaud during the absence of the Bishop at Lambeth.

Rev. Gordon Hewison, rector of Kadina (Willochra), has been appointed priest in charge of Holy Trinity, Whyalva West, from August next.

Rev. D. A. R. Pugh, rector of St. Augustine's, Port Augusta (Willochra), has been appointed an honorary canon of the diocese.

Rev. Dr John S. Nurse, Dean and Fellow of Trinity Hall, Cambridge, since 1961, has been appointed warden of St. Mark's Institute of Theology, Canberra. He expects to take up duties in October. Dr Nurse is a historian and is married with four children.

Like father--- like son

In the Queensland University survey on drinking, it was reported that "there was found to be no significant measurable difference between students who attended lectures on the dangers of alcoholism and those who had not. Approximately half the students had attended such lectures, and only one third of these thought that they were effective in reducing excessive drinking. The most important group factor was found to be the family. The students drinking closely followed the parents' example. In the group in which one or both parents did not drink and who disapproved of drinking, there was a very high proportion of non-drinkers."

Rev. John Southernden has taken up duties as priest in charge of the new provisional district of Belconnen "A" (Canberra-Goulburn). He will minister by arrangement to Anglicans, Presbyterians, Methodists, Congregationalists and members of the Church of Christ.

Rev. P. J. Tate of St. Alban's, Pearce-Torrens (Canberra-Goulburn), has been appointed rector of Bunsendore.

Right Rev. William Glyn Hughes Simon, Bishop of Landaff since 1957, has been elected Archbishop of Wales. He is 65 and bi-lingual, a graduate of Jesus College, Oxford, and has spent all but four years of his ministry in Wales.

Ven. Inayat Mashih, archdeacon of Lahore, West Pakistan, has been appointed Bishop of Lahore.

Rev. E. H. Arblaster, associate secretary of the A.C.C. Division of Inter-Church Aid, has been appointed Director of the Division.

Rev. John C. Chapman, Director of Christian Education for the Armidale diocese, has been appointed Missioner for the Board of Diocesan Missions (Sydney). Rev. Geoff. Fletcher is now Director of the Sydney Department of Evangelism. Mr Chapman commences his work on October 1.

Rev. Norman C. Crowe has been appointed first full-time chaplain of the University of Papua and New Guinea. He is at present Education Officer for the Presbyterian Church in Queensland. The appointment was made by a board representing the Melanesian Council of Churches and the Evangelical Alliance, with Professor Max McKay as chairman.

Mrs E. S. Taylor

The death has occurred in Sydney, on May 7, of Mrs Elizabeth Schofield Taylor, wife of the late Rev. Stephen Taylor.

Mrs Taylor's late husband was Editor of the "Record" for a number of years and was often assisted in his work by Mrs Taylor, who retained her interest in the "Record," reading it through each issue right up until her death. She passed away at the age of 96 years.

Mrs Taylor is survived by five daughters, Elizabeth, Joy (Mrs T. Gee), Allyn (Mrs I. Mann), Stephanie (Mrs C. Pollard) and Margaret, and three sons, Hugh, Philip and Ian. She was buried at Castle Hill.

The sympathy of the staff and members of the Board of the "Record" goes to the Taylor family at this time.

Rumour scotched

The Rev. Canon Jesse E. C. Seago, Vicar of St. Saviour's, Westcliff-on-Sea, Essex writes in his April parish magazine:

"I have it on the highest authority that those insidious rumours and insane statements which have reached you recently are entirely without foundation. God is not dead, the Church is not dying and there is no need to be anxious about her survival. Mind you, there are all too many clerical hypochondriacs who seem to be for ever looking into the mirror of public opinion and humanistic propaganda, and what they see there convinces them that it is nearly time to lie down and die."

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WHAT'S A PARISH FOR?

NOTHING very exciting happens at St. Paul's Chatswood, N.S.W. It covers part of a thickly populated, partly industrialised suburb on Sydney's lower North side and it is not much over 50 years since it was established. But its annual financial statement gives an important part of the answer to the question, "What is a parish for?"

\$9,682 was sent out of the parish in 1967-68 to missionary causes of all kinds, \$2,873 was paid to the diocese for assessments. They kept \$20,244 for running the three-church parish and paying off considerable property indebtedness.

It is the \$9,682 which helps us get an answer. Some 54 missionary causes were helped, ranging from A.B.M. to W.E.C. Indeed, the list looks like a directory of missions. Twelve of these received gifts of over \$200. Naturally, for St. Paul's, Chatswood, \$3,038 went to C.M.S. St. Paul's income dropped by \$4,000 last year. Its missionary giving went up \$2,000. What's a parish for? About 31 per cent of parish income went out to missions. It looks as though they don't like the percentage to be so small.

MISSIONARY LINKS

The parish has had 11 rectors in its fifty odd years. The first two, Rev. George Cranswick and Rev. Pat Walker, were former C.M.S. missionaries in India. Mr Cranswick became Bishop of Gippsland and later Chairman of A.B.M. Rev. David Knox came to St. Paul's from Holy Trinity, Adelaide. Holy Trinity gave away \$10,000 last year, so there's something about an evangelical tradition which links it to missionary outreach.

One of Mr Walker's daughters married Rev. Len Sutton, later Archdeacon of Launceston. One of Mr Knox's daughters married a young man converted to Christ at St. Paul's, the Rev. Marcus Loane, now Archbishop of Sydney. One of Mr Knox's sons is now Principal of Moore College. A daughter is on the mission field in Nepal.

Rev. R. B. Robinson became rector of St. Paul's and his son Donald is now Vice-Principal of

HUMANISTS AND R.I.

The U.K. Government's new Secretary for Education (Mr Edward Short) has announced that he will not bow to the requests of Humanists who want the religious provision clauses of the 1944 Education Act abolished.

The clauses lay down that religious instruction shall be given in State-controlled schools as a matter of course, and that there shall be daily acts of worship.

A former headmaster of the Princess Louise County Secondary School, Blyth, Mr Short commented "There has been a great deal of pressure to remove religious instruction. I am against that, and it won't happen while I am here."

"I am not a particularly religious person, but perhaps one thing wrong with society today is that we are neglecting the spiritual side of human life."

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Moore College. Rev. John Hewett, another rector, had been a C.M.S. missionary in East Africa and became Federal Secretary of C.M.S.

A call went out to Rev. H. M. Warren, a pioneer C.M.S. missionary in North Australia, to become a rector. He was killed in a plane accident before he could take up the post. His son Bill is a churchwarden of St. Paul's today. Rev. Rex Long, C.M.S. Secretary for Victoria, was the next rector.

Yet another rector, the Rev. Fred Dillon, was also rector of Holy Trinity, Adelaide. And so the list could go on to the present rector, Reg. Hanlon, a former C.M.S. missionary also.

CALL HEARD

Space forbids naming all who have gone out from St. Paul's, where they heard God's call to the mission field. They include clergy, doctors, nurses, teachers. In 50 years there have been literally scores of them. Most are still there today and at St. Paul's they pray for them and they support them. This support has a high priority.

Large numbers too have entered Moore College and are well known in the ministry. Archbishop Loane, Rev. Peter Kerle of Armidale, Archdeacon Hugh Girvan of St. Arnaud, Archdeacon Ged. Muston of Darwin, N.T., Rev. Reg. Platt, C.M.S. Secretary for Queensland are but a few.

OTHERS TOO

There are other great churches too who could tell a similar story. Among them would be Holy Trinity, Adelaide, St. Luke's, Adelaide, St. Stephen's, Willoughby, St. Clement's, Mosman, All Soul's, Leichhardt, St. Mary's, Caulfield, St. Hilary's, Kew, St. Clement's, Elsternwick, St. Augustine's, Moreland, Holy Trinity, Oakleigh, St. Paul's, Fairfield. We haven't their figures and facts.

What's a parish for? Churches which have the right priorities like these can provide the answers.

THE AUSTRALIAN CHURCH RECORD

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

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

Dr Niles to preach at Uppsala

(Geneva)— A widely-known Asian Christian leader who preached at the First Assembly of the World Council of Churches 20 years ago will give the opening sermon of the Fourth Assembly this summer, replacing the late Dr Martin Luther King Jun., the assassinated U.S. Civil Rights leader and minister.

Selection of the Rev. Dr. D. T. Niles, of Ceylon, chairman of the East Asian Christian Conference, to fill the vacancy created by Dr King's death on April 4 was announced here by World Council officials.

The sermon will be on the Assembly theme, "Behold, I make all things new," and will be delivered in the historic Cathedral of Uppsala, Sweden, on the morning of July 4.

Attending the Assembly will be 1,500 Christian leaders from around the world, including 800 delegates from the 232 Protestant, Anglican, Old Catholic and Orthodox churches belonging to the World Council.

THE AUSTRALIAN CHURCH RECORD

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Price 10 cents

W.C.C. MEETS AT UPPSALA

CHRISTIAN leaders from all over the world will gather at Uppsala, Sweden, for the most widely representative meeting in the history of the ecumenical movement.

From July 4 to 20 the ancient university town of Uppsala, 41 miles northwest of Stockholm, will be the scene of the Fourth Assembly of the World Council of Churches. This is the major policy-making body of the World Council, which meets every six or seven years.

The last Assembly met in New Delhi, India, in 1961. Earlier gatherings were at Evanston, Illinois (1954) and Amsterdam, the Netherlands, where the World Council was officially constituted in 1948.

Theme of the Fourth Assembly is "Behold, I Make All Things New."

Approximately 2,250 people will attend the Uppsala sessions. Almost 800 will be official delegates from the 223 member churches of the Orthodox, Protestant and Old Catholic confessions. Twenty will represent member churches in Australia — the Anglican, Methodist, Presbyterian, Congregational, Greek Orthodox, Churches of Christ and Salvation Army.

More than 100 of the delegates will come from Asia, more than 80 from Africa, and about 20 from Latin America. Some 40 will be Australasians, while Europe will be represented by more than 300 and North America by 180. These figures reflect the numerical strength of member churches on each continent.

CONSERVATIVES

The balance of those present will be advisers (165), youth participants (150), fraternal delegates (85), observers (65) and special guests (65). The observers and advisers will include representatives of the Roman Catholic Church (15) and some of the conservative evangelical groups that are not members of the W.C.C.

A ceiling of 750 has been set for accredited representatives of the Press, radio and television. The Uppsala Assembly will be the first at which representatives of Orthodox Churches will outnumber any other confessional "family." By 1963 practically all churches of the Eastern Orthodox tradition had become W.C.C. members.

Within the broad outline of the main theme, the church leaders — both clergy and lay men and women — will focus on six major topics, though these are not the final formulations. In six sections they will consider: The Church's Unit in a Shrinking World; The Church in Mission; The Churches' Role in Social and Economic Development; The Churches' Role in International Affairs; the Worship of God in a Secular Age; Towards a New Style of Living.

On the basis of reports prepared by these sections, the Assembly will seek to point the

direction in which the ecumenical movement should proceed during the next six years. World Council policy and program will be set on the basis of recommendations from thirty committees.

CO-OPERATION

Closer co-operation with the major non-member churches, such as the Roman Catholic Church and certain conservative evangelical bodies, will be a subject for attention.

For the past two years the Joint Working Group, composed of W.C.C. representatives and Roman Catholics named by the Secretariat for Christian Unity, has considered a number of theological and practical questions. A second joint group, on economic development and peace, may also have a contribution to make to Assembly discussions.

A widely-known Asian Christian leader who preached at the First Assembly of the World Council of Churches 20 years ago will give the opening sermon

of the Assembly replacing the late Dr Martin Luther King, jun, the assassinated U.S. civil rights leader and minister. The preacher will be Dr D. T. Niles of Ceylon, chairman of the East Asia Christian Conference. The sermon will be on the Assembly theme, "Behold, I make all things new" and will be delivered in the cathedral of Uppsala, on the morning of July 4.

Official voting delegates representing Australian member churches of the World Council of Churches:

Anglican:

The Most Rev. Frank Woods (Archbishop of Melbourne).

The Rt. Rev. D. A. Garnsey (Bishop of Gippsland, Victoria).

The Rt. Rev. J. A. G. Housden (Bishop of Newcastle, N.S.W.)

Archdeacon G. R. Delbridge (Sydney).

The Rev. F. Cuttriss (Sydney).

The Rev. J. S. C. Miller (Adelaide).

Mrs Elizabeth Ogston (Canberra).

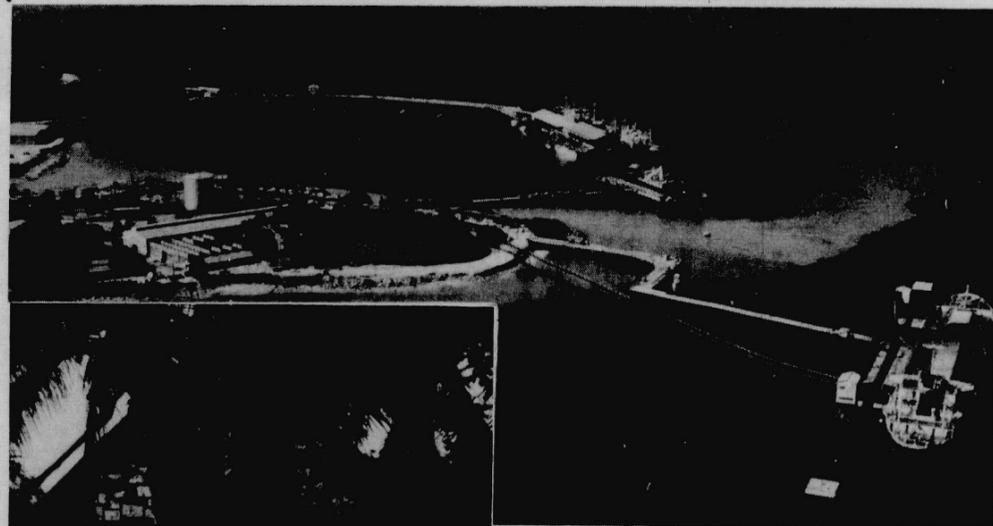
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SCANDINAVIA'S LARGEST



Uppsala Cathedral, begun in 1280 and consecrated in 1435, is the largest in Scandinavia. With a seating capacity of 3,000, it provides an appropriate setting for the fourth Assembly's opening and closing worship services.

MINI-CATHEDRAL FOR NEW DIOCESE



Darwin Harbour with bulk ore carrier loading in the foreground. (Photo: Australian News and Information Bureau).

Christ Church Cathedral, Darwin, in its tropical setting.

Founded this year, the diocese of the Northern Territory has what is possibly the world's smallest cathedral. Bishop Kenneth Mason has established Christ Church, Darwin, which seats 95 people, as his cathedral church.

Built and consecrated in 1902, Christ Church cost \$5,435 and its first rector was the Rev. H. P. Gocher. There have been 25 rectors in the past 65 years, including Bishop Mason and the

present bishops of Bathurst and Newcastle. The present rector is Archdeacon Gerald Muston.

Efforts are now being made to increase accommodation. Despite three Sunday morning services, there are usually more people outside than inside at the main service.

Christ Church has another distinction unique for an Anglican church on the mainland. It was damaged by enemy action in air raids in 1942-43.