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Tasmanian clergy confer

The Bishop of Tasmania has arranged three conferences for his clergy in April, May and June.

The first is now in session at Beresford House from 13 to 17 April on the theme, "Christian Education in the 1970s." Leaders for this conference are Revs. Colin Coish and Ray Elliott, from Gippsland diocese.

A "Talk-in" for clergy is planned for Montgomery Park, 11-13 May. This follows a request made at the end of the last diocesan synod and will be an opportunity for both fellowship and discussion. The "talk-in" has no structured program but personal, pastoral and diocesan problems will be discussed.

Then follows the annual clergy school to be held at Christ College, 1-5 June. The Professor of N.T. Studies, King's College, London, Rev. Dr. Christopher Evans will be the visiting lecturer.

PRIMATE APPOINTS BISHOP OF WILLOCHRA

The appointment of the Right Reverend Stanley Bruce Rosier as Bishop of Willochra, South Australia, has been announced by the Primate of the Church of England in Australia, Archbishop Philip Strong.

Bishop Rosier, who will be 42 in November, has been Auxiliary Bishop of Perth, Western Australia, since February, 1967. He is a former Rhodes Scholar.

The see of Willochra has been vacant since September last year, following the resignation of Bishop T. E. Jones through ill-health. After the failure of the Willochra Synod on two occasions to elect a successor to Bishop Jones, the Synod decided that the appointment of a Bishop for the Diocese should be referred to the Primate and his provincial bishops.

Bishop Rosier was born in Subiaco, W.A., on November 18, 1928. He has had a brilliant scholastic career. He was educated at The Hale School, of which he was dux in 1944. He graduated as a Bachelor of Science with honours at the University of Western Australia in 1948.

The award of a Rhodes Scholarship in 1950 took him to Christ Church, Oxford, where he read theology from 1950 to 1953, graduating with first-class honours. He is a Master of Arts of Oxford.

He spent a year at Westcott House (Cambridge) and was ordained deacon in 1953 and priest in 1954 for the Diocese of Sheffield, where he served until his return to Western Australia to be Rector of Wyalkatchem (1957-64) and Kellerberrin (1964-67).

He was appointed Rural Dean of the eastern deanery of the Diocese of Perth (Wheat-belt) in 1965 and in that capacity led the group ministry venture in that area.

By arrangement between the Archbishop of Perth and the Presbyterian Church he also ministered to Presbyterians in that area. Both congregations worshipped together there with a Presbyterian minister paying periodic visits to Kellerberrin for Communion services. He was made a Canon of St. George's Cathedral, Perth, in 1965.

Bishop Rosier was consecrated in St. George's Cathedral on February 2, 1967. As one of two Auxiliary Bishops of Perth he

has had the episcopal oversight of parishes in the Avon, Moore and Eastern rural deaneries with his residence at Northam.

His wife, Faith, is a daughter of Canon C. W. Norwood, of Essex, England, who worked for some years in the Diocese of Perth. They have four children — one son and three daughters.

Theologically, Bishop Rosier's particular interests are Old Testament studies and the inter-relationship between science and theology. He is a keen botanist.

He will be free to take up his duties in Willochra after May 31. No date for his Enthronement has yet been fixed.

N.S.W. PROVINCIAL SYNOD

As this issue of the Record appears clergy and laymen from the seven dioceses in New South Wales are meeting in the Provincial Synod at the Chapter House, St Andrew's Cathedral, Sydney.

Provincial Synod last met in August, 1965.

The opening of the Synod was preceded by a service in St. Andrew's Cathedral, on April 13, when the preacher was the Bishop of Hong Kong, the Right Rev. Gilbert Baker.

One of the major matters to come before Synod is a move to appoint a commission to investigate diocesan boundaries.

Those behind the move have expressed their concern over the fact that increasing financial burdens being felt by all dioceses are particularly pressing in the case of the weaker ones.

It is being urged that consideration should be given to either re-arranging existing boundaries between dioceses within the Province of New South Wales or, if such a plan proves to be impracticable, to considering alternative methods of financing smaller dioceses.

Another motion to come before Synod is one concerning religious education in state schools.

A motion is to be put "that this Synod appoint a committee representative of the dioceses of the province to consult with

representatives of other denominations to prepare a case to be submitted to the N.S.W. Education Department with a view to its implementing a mutually agreed course of religious studies throughout the State school system."

Also dealing with the question of religious instruction in state schools is a motion reading:

"That this Synod receive the Report of the Provincial Consultation on Religious Instruction which, since 1967, has met at the request of the Bishops of the Province, and that Synod resolve to appoint a Commission of Synod to continue the work of this consultative group; that this Commission—

(a) prepare a case, in consultation with representatives of other denominations, to be sub-

mitted to the N.S.W. Education Department with a view to its implementing the provisions for General Religious Teaching fully throughout the public schools of the State;

(b) consult with the same bodies about the most effective ways of implementing Special Religious Instruction and matters related thereto; and

(c) consist of twelve members — five appointed by Provincial Synod and one by each diocese."

Protestants in Latin America

GENEVA (EPS).—IN LATIN AMERICA, Protestantism must no longer be defined in terms of opposition to Roman Catholicism, but in allegiance to the Gospel and in relation to the society which is undergoing dramatic changes, one participant in a WCC-sponsored consultation on Latin America said here last week.

Thirty-one churchmen from Latin America, France, Germany, Great Britain and the U.S. were invited to Geneva for an enlarged meeting of the WWC's staff working group on Latin America. They were asked how the WCC can assist Christians and churches to witness and work on that troubled continent.

In the group were representatives of three types of Protestant churches: those started as missions by European or U.S. churches, those brought by immigrants, and indigenous Pentecostals.

Dr Eugene Carson Blake, general secretary of the World Council of Churches, in welcoming the participants, asked them to consider particularly the theological reasons for the existence of Protestant and Orthodox churches, the unique Evangelical witness, possibilities for breaking down barriers separating Christians and those issues causing new tensions.

Reformed and R.C. dialogue

April 6-10 in Rome was the opening session of the dialogue between the joint study commission of the World Alliance of Reformed Churches and the Vatican Secretariat for Promoting Christian Unity. This is the first of five rounds due to end in Spring 1973. At the first meeting papers will be given on "The significance of the person of Jesus;" "the relationship between Christ and his Church in the New Testament;" "The foundation of the Church" and "Jesus as head and lord of the Church."

Scriptures for Nigeria

WHEN THE TRAGEDY of war overwhelms a human community, loss and destruction are the rule in every area of life.

Attention is naturally focused on the more obvious and dramatic needs—food for the starving, shelter for the homeless. But these are not the whole story.

Too and surrounding tribes in Eastern Nigeria (formerly Biafra) contained a high proportion of Christians; along with their homes and livelihoods they lost the Bibles which had been their source of spiritual strength. Moreover, in such a time of turmoil there is a need for comfort and faith, a need which many find is met in the Word of God. This means that the supply of Scriptures is very much a part of a total rehabilitation program.

The United Bible Societies, through the national Bible Society of Nigeria, is making sure that this need will be met. In addition to the \$189,000 which is allocated for the work in Nigeria in the U.B.S. World Service Budget for 1970, a further "emergency budget" of \$12,000 has been approved.

It is proposed to appoint a special distributor for a three-month period to take charge of the work of distributing Scriptures, at reduced prices or free if necessary.

Knights in canoes

The knights degree of the C.E.B.S. at St. Leonard's, Glenelg North, S.A. has some skilled canoeists.



This branch has a couple of two-man canoes of the style commonly used in England. They are 15½ feet long and seat two, still leaving ample room for camping-gear and food. They are covered with a canvas skin and are easily transportable on a car's pack-rack.

They were built under the direction of the group's leader, Mr. Dennis Nettleton, from money raised by holding bottle drives. A third canoe has been offered to the boys on the condition they

undertake some repairs to it.

The boats have been taken on two occasions recently to Manum on the Murray where they have proved themselves most suitable to river conditions.

Mr Nettleton says that the opportunities are many for challenging physical adventure and muscle-building excursions.

Most necessary, of course, for knights.

The picture shows (left to right): J. Simondson, D. Whalan and D. MacAvenna.

CEBS tragedy in Victoria

A young member of the Church of England Boys' Society died under tragic circumstances on March 14.

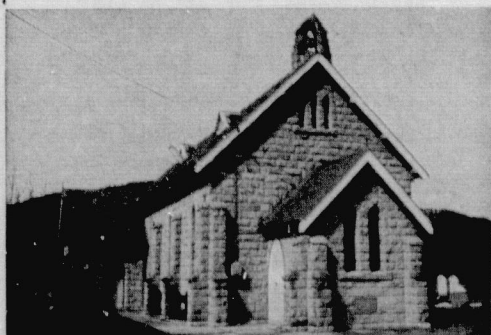
The boy, Garry Seymour, who lived with his mother and twin sister at Ormond, a Melbourne suburb, was one of a party of five GEBS members holidaying with their leader, Mr. Donald McIlison, 30, on the Gippsland coast.

The party travelled to Inverloch where the surf proved

unsatisfactory. They moved on to Eagles Nest but the group was not acquainted with the area and Garry led them to what he believed was a track leading down the cliff. However, in doing so he slipped over the cliff face and crashed to rocks some 30 feet below. He died on the way to Wonthaggi Hospital.

Garry Seymour was a fifth form pupil of Caulfield High School.

PASTORAL SETTING



Serene in its elevated country setting, Christ Church, Mount Vincent (Newcastle diocese) was once a parish church. Today Kurri Kurri on the Maitland coalfields is the parish centre.

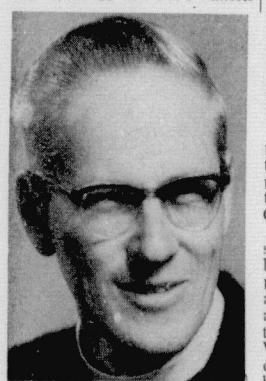
Revival in our day?

Revival is a mighty, sometimes unusual, movement of God's Spirit whereby firstly Christian believers are 'revived' and secondly non-believers are converted in large numbers.

Revival begins with a "reviving" of believers. It is a work that the Holy Spirit does among members of the church—an enlivening, quickening, awakening of a lethargic sleeping and almost moribund church. Suddenly the power of the Holy Spirit comes upon them and they are humbled, convicted and even terrified; many begin to feel that they have never been converted; they are brought to a new and profound awareness of spiritual truth and they begin to play as never before.

Revival (as judgment) begins at the household of God (1 Peter 4:17a) but with fire, it must by its very nature spread beyond these confines to the lives of those "outside the church" consuming before it the sin and hardness of men's hearts left untouched by the gentler, more regular ministrations of the gospel in the occasional services, stewardship campaigns and even orthodox parish missions that mark church life of our day.

At certain times God lays upon the hearts of his children a yearning for something more and greater than the slow, dull pulse of ordinary church life. His Spirit prompts a Habakkuk to pray "Revive thy work O God . . . in wrath remember mercy" (3:2) or an Isaiah "O that thou wouldst rend the heavens and come down" (64:1). The Spirit of the Lord himself



Rev. Tony Lamb

visits an Ezekiel with the challenge "Can these bones live" (37:3). Or he may raise up a Hezekiah in whose heart it is "to make a covenant with the Lord" (II Chronicles 29:10).

THE NEED FOR REVIVAL:

There is currently much interest in the whole question of "revival" and the "renewal of the church." Indeed there always has been. Revival is the perennial concern of the church and the history of the church in John Calvin's words is "the story of many resurrections." Almost every significant movement of recent times in some way tries to identify itself as a movement for the renewal of the church.

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So we have the liturgical and ecumenical movements as well as the Lay Institute laying claim to this.

Australia of course has never known "revival" on the pattern of the past great revivals. Yet there is a high level Christian living by a dedicated minority. Yet the Australian church as a whole sleeps on in peaceful oblivion to the real needs of evangelism and mission.

Such a climate reveals a general dissatisfaction with the

Rev. R. E. Lamb was a metallurgist before ordination and is a graduate of the University of London. He has been Rector of St. Philip's, Caringbah, N.S.W., since 1966.

life, witness and spiritual state of the church today. Indeed it would be an easily satisfied man who felt that we lived in days when the church as a whole was really a living and vital force in our community or that it measured up to its image in the New Testament — especially to that example set before us of the early church in the Acts of the Apostles.

So few within an average congregation are found in the place of prayer, Bible study or expository preaching, or going out to communicate their faith to others. Most simply sit in the pews merely qualifying as one has aptly stated "God's Frozen People."

Laxity and apathy are the present hallmark of many Christians and congregations. Compromise and "softness" has overtaken even the most zealous Christians.

We should not desire revival simply to solve our own problems or make the church more powerful and effective. The chief aspiration towards revival should arise from an apprehension of the "mighty" character of God. We have a God who does wonderful and mighty things, making bare his arm in history, saving and vindicating his children, pouring down his Holy Spirit, transforming the desert so that it might blossom as the rose, etc.

Revival is God being true to his character. Daniel glimpses this in his prayer in Daniel 9:15-17. The desire for revival "anticipates" that God will do some new and mighty thing. It looks for a foretaste of the parousia. It is a right desire for "one of the days of the Son of Man" (of Luke 17:22). Thus the desire for revival is deeply written into both history and Scripture as well as in the character of God himself.

HOW DOES REVIVAL COME?

Firstly revival is the sovereign work of God. It is something he does, something he sends. He

uses His Word and His Spirit to bring about renewal (1 Peter 1:23, Ezekiel 37:4-10). Every true revival has been initiated or accompanied by a revival of preaching.

There can never be Christian growth or revival without a hearing of the Word of God. Likewise the Holy Spirit is the agent of revival. He alone is the "Lord the Life-Giver" and as in the case of Ezekiel's vision of the valley of dry bones the Spirit must come and "breathe upon these slain that they may live" (Ezekiel 37:9-10). The Word and the Spirit are both essential in bringing "new life" into being.

Secondly, revival is "born of repentance" and conviction of sin. David in that most personal glimpse into the renewal of his faith in Psalm 51 is deeply conscious of his sin. So is Isaiah that moral and religious man at worship in the temple (Isaiah 6). Paul looking back sees himself as the "chief of sinners" (1 Timothy 1:15).

Repentance is the way of restoration. The Church of Ephesus which has "lost its first love" was told to repent (Rev. 2:5). So was the lukewarm church of Laodicea (Rev. 3:19). Without a thorough going repentance which will touch every part of a person's life (or congregations) — his work, his pleasure, his family, his time, his money, indeed every "bone" of his life (of Ezekiel 37:4b) there can be no spiritual revival or fruitfulness.

Thirdly, revival is realising a "holiness". It is living in obedience (1 Peter 1:22), love (1 John 1:3-7), love (1 Corinthians 13), unity (1 Corinthians 1:10), with one another and the Lord. In this sense revival is "the normal Christian life" — what God intends for each one of His children — their birthright and calling.

Revival may be present when one person is truly right with the Lord or within a small group or it may engulf a congregation or even a whole land. Indeed it is this last aspect, viz: congregational revival, that she should specially seek. It must be sought together as a body with each one realising his membership of the body, his relationship with his fellow Christians as well as the Lord. It is when God takes hold of a congregation as a whole that revival really begins to overflow and snowball (Acts 2:42-47; 4:31-33, etc.). A oneness of heart and accord is essential to the coming of revival (II Chronicles 30:12; Acts 1:14; 4:32, etc.).

Fourthly, revival comes by prayer. God reminded Solomon that if "thy people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from Heaven and heal their land" (II Chronicles 7:14).

The place of prayer in revival cannot be overemphasised, not merely a ritualistic or habitual prayer but one that comes from a penitent and contrite heart, ie that is poured out of a heart aflame and throbbing with the experience of a passion for the holiness and grace of God — such as the prayer of Ezra in Nehemiah 9, of Daniel 9, Elijah in I Kings 18, etc. as well as those of Paul in the epistles.

Joel sounded out a call to prayer and fasting that both spiritual leaders and people may "cry unto the Lord their God" (Joel 1:14, 2:15-29).

The question whether "we can have a revival whenever we want one" as some have claimed, deserves a comment. Firstly, revival cannot be time-tabled — there can be no "press-button" revival. It is within the sovereign will and time of God. On the other hand a study of II Chronicles 29 reveals that when the time is ripe revival may come about suddenly (29:36). When God's people put their house in order then God may visit them with power and swiftmess.

Three keys to revival from the human point of view are repentance, cleansing and prayer. When each of these is real and deep in the life and hearts of God's people then the door to God's special blessing is at last open. Pentecost was preceded by ten days of united prayer (Acts 1:14) and before that by three years of the teaching ministry of Jesus, during which the disciples were

EDITORIAL

The Ecumenical Movement

When Dr Jim Packer spoke on "Evangelicals and the Ecumenical Movement" in Melbourne last year to the Victorian Evangelical Alliance, he rightly said that he had been tossed a hot potato.

What should our attitude be to this movement as expressed today in the World Council of Churches and in this land in the Australian Council of Churches with its various State Councils?

We do not believe that Anglicans should engage in angry recriminations about whether or not we should be affiliated with the W.C.C. or the A.C.C. The movement was the direct result of the modern international missionary movement which owed so much to evangelical leadership right up to the time that it was absorbed into the W.C.C. Its origin and purpose are unexceptionable.

Its basis of faith states: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures. They therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit." Evangelicals cannot quarrel with that, despite some of the theological opinions often very vocal on W.C.C. councils and the dead weight of Orthodox representation.

Evangelicals have always led the field in inter-denominational co-operation, both in missionary work and evangelism. We have not been put off by theological differences. Why should we be so now? In university and college campuses the world over through the work of the Inter-Varsity Fellowship we have worked and prayed with students of many denominations and profited from study and conference together. Why not?

The W.C.C. doctrinal basis is not as thorough as we would like it, but it is biblical and Christian and has brought together Christian believers in a unique way, reaching far across national, racial and ideological boundaries. We thank God for that.

We believe that the ecumenical movement expresses the unity of Christians and the unimportance of denominational barriers at a time when a shrinking world will not listen when we speak as fragmented groups.

All this does not make us blind to the dangers of theological compromise and the present domination of the W.C.C. by liberalism. We will not accept the false interpretation of John 17 which suggests that our Lord prayed that there might be one big world church.

We reject the idea that organic union solves spiritual problems and insist that all such unions have involved compromise of truth. The unions proposed in Canada, New Zealand and between Anglicans and Methodists in the United Kingdom all represent a falling away from the high ground of Bible truth and are already wounding consciences of millions of Christians and will force many into separatist movements, thus exacerbating disunity.

We do not believe we will ever have on earth one organised institution for Christians nor do we think it scriptural or desirable.

W.C.C. leadership, programs, literature, methods must be subject to close scrutiny and we would be dishonest if we said we found no grounds at times for strong criticism.

The time may come when the W.C.C. brings all that it does to the test of the Scripture. This is the sole test for Christians and one that God commands us to ceaselessly apply.

Christians should pray and work and be alert for changes in the movement that will promote unity at a much deeper level. Above all, we must not expect any more from the W.C.C. than from any other institution set up by the ingenuity of men, even if godly men, seeking the guidance of the Holy Spirit.

hammered into spiritual shape through the lessons they learnt by life and lip from the Master Himself.

THE POSSIBILITY OF REVIVAL IN TODAY'S AFFLUENT SOCIETY:

The possibility of revival in an affluent society is one of the key questions that confront the Australian church. Australia ranks as possibly the third most affluent nation of the world today and many economists are saying that we are on the brink of an unprecedented period of further expansion, prosperity and boom. Can revival come to such a situation?

The warnings given by Moses to the children of Israel before entering the Promised Land indicated that prosperity breeds apathy and forgetfulness of God (Deuteronomy 6:8-10, 8:7-14, etc.). The Church of Laodicea was rich and increased with goods but spiritually in poverty (Revelation 3:16-18). Likewise many of the prophets showed that prosperity and godliness were often linked in the latter history of Israel and Judah, e.g. Hosea 2:8; Amos 6:17; 2:4-6; Jeremiah 5:22-4, etc.

Indeed many think that we are living in very similar days to those under Jeroboam II of Israel — enjoying as it were the Indian summer of prosperity of an apostatising Western civilisation before the cold winter of a totally godless modern day Assyrian captivity overtakes us. Those with an eye to world events can certainly see this possibility. Likewise Jesus spoke of the dan-

gers of riches to spiritual life (Matthew 6:19-21; 19:24, etc.).

However, a return to poverty does not itself mean a turning back to God (II Chronicles 30:6-10; Amos 4:6-11).

It seems then that affluence militates against revival, so does the "softness" of Christian discipleship today. Revivals are born of agonising prayers, burning zeal, labour unto weariness, etc. The main revivals of today are in non-affluent countries — East Africa, Indonesia, Burma, South America. However, small revivals movements are evident today in some western countries. It is certainly possible for the most affluent person to experience and exhibit the highest degree of spiritual life, e.g. the members of the Clapham Sect, C. T. Studd, Borden of Yale, etc. For every rich young ruler there may also be a Zacharias.

We should pray that God will use the growing disillusion with the "broken cisterns" of this world to bring many to a new understanding that Jesus alone is the "true bread" and the life.

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EVANGELICAL VIEWPOINTS

Bible reading

The Christian life is lived out by men of flesh and blood. Nourishment is required to continue physical life. We need it too for the development of spiritual life. We need food, exercise and rest.

For spiritual health the exercise is worship and service; the renewal of expanded energies is through prayer and Christian fellowship; but the food supply is the Word of God and the sacraments of the gospel.

All of these are called the means of grace — the channels by which the grace of God flows into the hearts of men. By the help they offer we appropriate to ourselves by faith the benefits of Christ's death and by the grace of God continue Christ's faithful soldiers and servants unto the end.

The Bible, given by inspiration of God, imparts to us the true knowledge of Christ and in its promises and precepts provides us with all things necessary for faith and conduct. It is therefore one of the most important channels of divine grace to the soul.

While it is wonderful for us to speak to God in prayer, it is no less wonderful for Him to speak to us in His Word. Just as "the Word of the Lord" came in a special and unique way to His servants in days of old, so we may truly say that the word of the Lord still comes to those who are willing to listen to His voice revealed in the Bible. By the power of the Holy Spirit God still speaks to the listening heart and obedient soul.

The Bible itself gives us good reasons why we ought to read it and heed its messages, allowing its power to daily influence our mind, heart and conscience in

everything connected with truth, purity and holiness. The reasons why we should read the Bible might be briefly listed thus:

1. The Bible is the source of faith. "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17).
2. The Bible is the weapon by which the Holy Spirit brings conviction to the hearts of men and through which he accomplished the work of sanctification. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul

and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12).

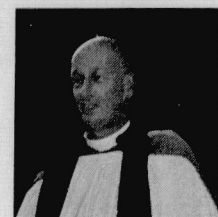
3. The knowledge of God's Word makes possible a holy life. "Thy word have I hid in mine heart, that I might not sin against Thee." (Psalm 119:11).

4. The Bible provides light and guidance for the Christian. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105).

5. The Word of God alone can keep us from error and provide an objective criterion by which to determine the truth and falsity of the ideas and claims of men.

6. Any legislation designed to control gambling should: (a) Aim to keep out the criminal element. (b) Be enforceable and enforced. (c) Aim to prevent gambling from becoming too dominant an element in society. (d) Be directed towards the alleviation of distress rather than the achievement of economic returns for the Government.

7. The development of Australia and the needs of the world require productive risk taking in research and the development of natural and human resources, rather than the dissipation of resources through gambling.



Rev. Keith Kay

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16,17).

In order that the Bible may be a means of grace to us we should always open it with a spirit of awe and expectancy. We are handling the Word of God; not just an ordinary book, but one which reveals the mind of the Lord. If God is speaking we can depend on it that he has something important to say and we should read it with solemnity and eager anticipation.

Moreover, we must be teachable as we read for if God has spiritual instruction for us, we must be willing to be taught. This demands reverence, humility and devotion followed by obedience.

The Bible is not an easy book. Not only is it difficult to read, being full of strange names and stranger language, but it often hurts and stings speaking not just for man to soothe and comfort him, but for God to judge and redeem man. Read the Bible hungrily and extensively yet give it time to speak.

Guides to Bible reading, such as those supplied by Scripture Union and Bible Reading Fellowship are valuable. But do not neglect the Bible. Return to it again and again from reading those books about it for it authenticates those books rather than the reverse.

Keep in mind as you read that the key to the meaning of the Bible is Christ — the total redemptive purpose and accomplishment of God in Christ: His life, death, resurrection and ascension. In the Bible, man is revealed as broken and needy and it is in Christ, who himself was broken on the cross for man, that wholeness can be restored and the need of man be met.

For what man cannot know for himself apart from God's revelation and what man cannot do for himself apart from God's redemptive act are both known and done in the Living Christ proclaimed in Scripture.

Methodist parsonage for vicar

THE NEW VICAR of Cann River (Gippsland) is living in the Methodist parsonage. Rev. Graham L. MacRobb was instituted by the Bishop of Gippsland in February to the Anglican parish and the Methodist District Chairman gave him charge over the congregations of the Noorinbee Methodist circuit.

The vicarage at Cann River is very small and very old, so Mr and Mrs MacRobb are living in the Methodist parsonage at Noorinbee. And everyone is very happy about the arrangement.

GEORGE W. PETERS: The world is far more ready to receive the Gospel than Christians are to hand it out.

PRAYER FOR NEPAL

The first Christian missionaries moved into the Himalayan kingdom of Nepal only 17 years ago. Among them was a trained nurse, Miss Jean Raddon, from Australia.

Miss Raddon arrived back in Australia on January 2 this year and at a welcome home given in the residence of Bishop Dain of Sydney, she told something of the amazing progress of the gospel of Christ in that land over the 17 years.

Twelve years ago, the Nepal Evangelistic Band, an inter-denominational missionary society under whose auspices Miss Raddon worked, formed its Australian Home Council. Its chairman is Rev. Ray Weir, rector of St. Alban's Lindfield, N.S.W. and it has branches in most States and N.Z.

Each year in N.S.W. a prayer conference is organised in the home of supporters and recently many gathered in a home at

Roseville, N.S.W. for prayer and fellowship and to hear from three nurses who have recently returned from N.E.B. service in Nepal.

Shown in the picture at the prayer conference from left to right are Miss Jean Raddon (Nepal 1952-69), Miss Raema Low, a trained nurse from New Zealand (Nepal 1965-69), and Miss Dawn Campbell, a trained nurse from Brisbane (Nepal 1964-69).

Miss Campbell and Miss Low are about to return to Nepal. Miss Raddon is remaining in Australia and later in the year is to join the work of the Australian Women's Christian Conventions. She is an outstanding speaker and Bible teacher.



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Notes and Comments

END OF STATE AID?

According to Rev. P. F. Cudden, the director of the Catholic Education Office in Melbourne, the only realistic step for the Roman Catholic Church in the 1970s is to assume that the future of education in Australia rested with the State schools. He stated that at least 60 per cent of the Roman Catholic children will be in State schools by the end of the 1970s.

Mr Cudden did not advocate any immediate closing of Roman Catholic Church schools but said that they should "hold on in so far as we are able and should gear our resources towards the day when the great majority of Catholic children will receive their religious education without the help of a Catholic school."

Only fear of Rome's reprimanded vote causes the political parties to offer State Aid for Roman Catholic schools and to outbid one another at election time and talk this despite the increasingly secular nature of society. No amount of State Aid can solve Rome's problems especially as it has tried to continue its separate school system at the secondary level as well as at the primary level.

VALUABLE PROPERTY

A Tasmanian parish wants to give away an old church building. Old parish churches in England are selling some of their old silver and pewter vessels, despite strong protests. Parishes here are selling land and buildings they do not need.

The whole concept of the life of the church being secured in perpetuity by its ownership of real estate is medieval and the sooner it dies the better. Perhaps with it we could re-examine the idea of "endowing" new dioceses to ensure the financial provision for a bishop. Areas which are unable or unwilling to support bishops obviously don't need them.

Many of our parishes have large endowments in property or other income - earning assets. Some of them would be closed down or attached to other parishes if they hadn't these assets. How do we justify this use of God's money?

We act with great care and caution to safeguard the church's assets. We try to use the best financial brains we can find. We have property trusts to make sure we don't let our assets waste away. Sound management and good stewardship of what God gives us is good.

But are we in fact being good

stewards? Perhaps we are just safeguarding local interests and not harnessing all our resources to prosecute with great vigour the task our Lord has given us to do.

Parishes all over this country are leasing land to commercial interests and drawing rents of thousands of dollars a year. We do not hear about them becoming more concerned about the world task of the church. We do hear a lot about reduced missionary budgets and struggling diocesan finances.

TONGUES MOVEMENT

Even in Australia, there are a number of Christian bodies which lay emphasis on "speaking with tongues." They are not regarded as so far from the mainstream denominations now that "speaking with tongues" has become known in Anglican, Roman Catholic, Methodist and Presbyterian churches.

Some of these denominations belong to national councils of churches in other lands and despite their theological conservatism, some actually belong to the World Council of Churches.

Reports from overseas indicate that the tongues movement has burst forth with vigour in some parts of the Roman Catholic Church and that some R.C. bishops are accepting it rather mildly.

There was a rash of it in one Anglican diocese in Victoria last year but despite the wise handling of the situation by the bishop concerned, one or two Anglican clergy drifted out of the ministry, no doubt to join groups which give a high priority to the phenomenon.

GET A SPEAKER

Since our churches began to emerge from parochialism and to recognise the millions of Christians beyond their bounds, "holding a meeting and getting a special speaker" has served them well.

Too well. In many places, thinking never gets beyond "and who will be the speaker?" We become accustomed to sitting and listening to the solo performer, even though sometimes it is a skilled performance.

We plan camps, house-parties. Bible studies, church anniversaries — in fact too many activities on this same basis and we rarely lift our thinking beyond it. To some evangelicals, it is sacrilege to suggest that a good Bible study can be anything else but listening to another expound the Word.

Diocesan education leaders try to get new approaches across but the idea of the captive, listening audience dies hard. Particularly in religious instruction classes in schools. Meanwhile, audiences whose educational standards are rapidly rising, particularly in the case of teenagers, wait wearily to be provoked.

True, exceptions are becoming

more common, but at the local level, the process is painfully slow. We are still muddling along with the old, tired, worn-out methods that no longer stimulate. If we ever really wonder why, we say that people aren't interested any more. Which is not true.

RIFT FEARED

It seems that the Russian Orthodox church has practised a bit of one-upmanship on the Greek Orthodox. The Greeks have heard with "astonishment, grief and surprise" that the Russian Orthodox had decided to enter into a "communion of sacraments" with the Roman Catholic Church.

The Greek Holy Synod deplored the action as "leading to a rift within Orthodoxy." However, the Russians have authorised their clergy to freely administer their sacraments to Roman Catholics. The Greeks interpret it as a Russian stroke in securing a lead over the Ecumenical Patriarch in efforts towards church union.

The Orthodox churches seem rather remote affairs to Australians but in view of their numerical strength in many other lands, we need to pray that the winds of the Spirit will revive them.

AMBER LIGHT

The rush toward a new diocese of Wollongong received a check at the last Wollongong, Rural Deanery Chapter meeting. A motion of urgency, calling for a special meeting of clergy and laity to discuss the whole question of the proposed new diocese, passed a torrid debate.

This action brings to a head growing discontent among a number of South Coast men over recent developments in the progress towards a new diocese. There has never yet been an open meeting where the question has been discussed.

One thing too often overlooked in Anglican constitutional procedures is the adequate expression of local congregational opinion. Wollongong will be wise to move with considerable caution before committing itself irrevocably. It is sobering to recall that in the Sydney synod debate which approved the concept of Wollongong diocese in principle, only one person from the area involved spoke, and he against it. Alternatives, such as the possibility of an effective regional bishopric, need to be more fully investigated before the Rubicon is crossed.

Local churches have lots of people who don't know each other. Unfortunately, some don't want to know each other at any deeper level.

This unwillingness to know, to feel, to share, to understand, prevents Christian fellowship. We owe it to the lonely crowd that Christian congregations should offer something deeper, stronger, more real and accepting than other community groups. But do we offer it?

One certain way of perpetuating superficial relationships between Christians is to persist with the special speaker, the solo performer, who encourages isolation by using all the time available with talk, while the listeners are expected to ignore each other. In fact, seating arrangements at such gatherings are usually back to back, ideal for people to ignore each other.

St. Paul had the distinctly discomforting habit of reminding churches (I and II Corinthians are good examples) when they were ignoring the deeper levels of personal relationships. He commanded them to talk frankly about the reasons for hostility and unpleasantness, about specific sins and about specific problems that they had been pretending to ignore.

As long as we encourage people to spend much time with in the church's fellowship just sitting down and listening but saying nothing significant to each other, the life-giving, healing power which by the Holy Spirit is in every Christian assembly, will not be let loose.

Through the rectory door

I CALLED in at a big store yesterday to buy more drip-dry school shirts, and asked for the brand I have found to be most satisfactory. So the salesman introduced me to another gentleman at the counter who happened to be a representative of that particular shirt manufacturer.

"Glad to hear you find our shirts so good," he said. "Are you buying our shorts to go with them?"

"No," I replied. The boys' shorts from last year are still in good shape. Actually, I prefer another brand of shorts — the ones treated with K — are a far better buy."

At this his face fell. "But that type of treatment adds a dollar to the price of every pair," he said. "My firm won't touch it."

"What a pity. I bought four pairs last year, two of your brand and two of the others, by way of experiment, and I'm afraid the dearer ones still look

smart and fresh after a solid year's wear and washing, with never the touch of an iron, and the cheaper ones look quite bedraggled. I guess I'll be sticking to the dearer ones in future — it's really more economical in the long run, you know."

"That's just it!" he grumbled. "The consumer doesn't replace so often when the commodity is really good. And we manufacturers can't afford that. We must keep the stock turning over you know."

by
Ann Devereux

And that, I thought, is man all over! Don't think of the other fellow's good. Let your ultimate aim be to make him pay you more. Don't ever do your very best unless it's to your distinct and undeniable advantage. Keep that money rolling in . . .

Isn't that why our cars don't last so long these days, our washing machines foul up years earlier than they should, and quite often even our stockings go into holes the first day out of the packet? So many things are not made to last very long — we must keep the factories going, keep the money rolling.

And whilst there is undoubtedly some economic reasoning behind this, it struck me how different such an outlook is from that which our Lord expects of us. One definition of a Christian I heard recently was, in part, "a man who has learned to give himself."

I remember a girl I worked with once who had, stuck inside a file she used every day in her job, the verse of Paul's "Be not slothful in business; be fervent in spirit; serving the Lord," and no doubt the pleasure she found in her work was in part due to this spirit of dedication in which she did it.

What a shame more folk don't realise these things, because Jesus was only stating facts when He said "With what measure ye mete it shall be measured to you again."

Abp. Ramsey & cardinal lecture

The Archbishop of Canterbury, the most Rev. Arthur Michael Ramsey, and Leon-Joseph Cardinal Suenens of Malines-Brussels conducted a seminar for bishops of the Episcopal Church at Trinity Institute, New York, March 10 to 12.

The focus of their presentation was "The Future of the Christian Church."

The Cardinal and the Archbishop also visited the General Theological Seminary, an Episcopal school, and gave lectures at Union Theological Seminary. Both seminaries are in New York City.

Trinity Institute was founded three years ago by the parish of Trinity Church, New York City, as a national theological institute for the Episcopal Church and has sponsored a seminar for bishops during each of these years.

Elaine Kilgore: Life doesn't begin at 40, or at 20, but at Calvary. Not only does Jesus add years to your life, he adds life to your years.

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Missionary?

If missionaries are those who carry out "deliberate and purposeful proclamation of the Gospel amongst unevangelised people" (Mr Hewitson, A.C.R. March 19), then the 17th century reformers had a strenuous missionary campaign right where they were, for Europe was largely unevangelised.

Nevertheless, they were concerned with foreign as well as home missions. In 1555, Calvin and Coligny organised the first mission to Brazil. Five of the party of 12 were murdered and the remainder repatriated, the result of Roman Catholic persecution.

In 1559, Gustav Vasa of Sweden brought the gospel to Lapland and in 1577 Wenceslaus Budovatz, a Hungarian Calvinist, began missions in Mohammedan Turkey, writing a defence of the Christian religion for Moslems.

The Synod of Dort concerned itself seriously with missions. In 1622 a Reformed seminary for training missionaries was established at Leyden, and the Reformed churches maintained vigorous overseas missionary work well into the 18th century.

This is a remarkable example of zeal when we consider the hard struggle some churches had for their very existence, and that many of the newly discovered lands in Asia, Africa and America were controlled by intolerant Romanists, mainly from Spain and Portugal.

Far from preaching to Red Indians being a "revolutionary step," this was merely part of the Reformer's world vision. Edward Winslow, writing of the Pilgrim Fathers' early experiences (over 100 years before the ministry of Jonathan Edwards) pointed out that "the spiritual condition of the savage is itself argument for immigration. Every Christian has a duty . . . to spread true religion among the Infidels, and to win many thousands of wandering sheep into Christ's fold." This hope was to bear fruit in the ministry of John Eliot, whose theology was thoroughly reformed.

Calvin's comment on 1 Cor. 12:28 pointed out that apostles "differ from the pastors, who are bound, so to speak, to their own churches." This is recognised in

Letters to the Editor

our own service of institution where the incoming minister is presented to the people committed to his charge. This does not preclude missionary activity, but implies that the local church is his primary responsibility. A study of revival amongst the Puritans in England shows that the magnificent part played by Cambridge stemmed from the ministry at parish level carried out by the first generation of Puritans.

To speak of the "missionary impulse" in Calvinism as merely "latent" is not historically justified. And to say that Calvin "could hardly be said to care for" missionary activity is belied by his life and work.

To a friend in England he wrote (Letters of John Calvin): "God has created the entire world that it should be the theatre of His glory by the spread of His gospel."

In his Institutes, commentaries and sermons, Calvin manifested a deep concern for the spread of the gospel to "all states and all peoples."

Commenting on the Great Commission, he said (commentary on a Harmony of the Evangelists): "The Lord commands the minister of the gospel to go to a distance, in order to spread the doctrine of salvation in every part of the world."

Donald Howard,
Burwood East, N.S.W.

Canon Robinson on Australia '69

As a member of the Standing Liturgical Commission who is an Evangelical, may I state:

1. That I consider all prayers for the departed (i.e. prayers which seek some benefit for them) to be unbiblical and also to contravene the principles of doctrine and worship laid down in the standard of our Church, and therefore illegal;

2. That — against my friend and colleague Dr Sharwood — I consider it would be improper for the Commission to make available forms of prayer for the departed, even at the request of some section in the Church;

3. That I do not consider the words "we leave in your keeping N." to be a prayer for the departed in the sense defined above, or in any sense in which Reformed churchmen have traditionally objected to such prayers, but rather to be an acknowledgement of, and trustful acquiescence in, the will of God who has removed a Christian from this life and taken him to Himself;

4. That, while I consider these words would more appropriately be used at the committal of the body in a burial service (for which they were first suggested) and are only really appropriate in their present position in regard to someone of whom the congregation has just been bereaved, the words themselves are not ambiguous, and are not capable in their ordinary grammatical sense of being construed as asking a benefit for the departed. (Even

daughters and they were deeply touched, as my husband and I were. The article is before me now, and I cannot for the life of me see that any insinuation is made that the baby died because the parents did not "wait."

It is quite likely that the young mother's fears and unhappiness did disturb the babe in some way. When an expectant mother has the peace of God in her heart and His blessing on her life, surely the expected infant then has the greatest opportunity for well-being. Of course I realise that adverse physical factors can produce complications, but these aside, the benevolent influence of a serene mind and spirit is incalculable.

May I take this opportunity of thanking Ann Devereux for her articles. They breathe a warm humanity and compassion for people — and we could do with more of this. (Mrs) Madge L. Prentice,
Christ Church Vicarage,
Hawthorn, Vic.

Healing

I would like to make a few comments upon Mr Hobson's letter on healing. His thesis seems to be that evangelism and healing are on the same terms of presentation, and as evangelists find that not all are saved (and therefore there is some degree of failure) so in the healing ministry we must expect that not all are

should they be ineptly used in regard to someone long dead, they would still not be erroneous in substance, though the notion of "leaving in God's keeping would be otiose; . . .

5. That I do not approve of allowing a service to include doctrinally doubtful words to be used optionally by such as can agree with them; and that the reason for the words under discussion being in brackets in Australia '69 was not to permit their omission by any who might object to their doctrine, but because it was thought they would only occasionally be appropriate;

6. That, if it be argued that the words, though not grammatically a prayer for the departed, might nevertheless, by vague association, be used by some as if they were, this objection would apply equally against the petition in the 1662 service "that with the faithful departed we may be partakers of Thy heavenly kingdom." Indeed, I believe the Australia '69 words may be in less danger of misconception than are the 1662 words.

May I observe incidentally that Evangelicals have, so far as I know, never objected to the words "Father, in Thy gracious keeping / Leave we now Thy servant sleeping," which conclude each verse of John Ellerton's hymn "Now the labourer's task is o'er," found in the evangelical hymn books Hymnal Companion and Church Hymnal for the Christian Year.

(Rev.) D. W. B. Robinson
Sydney.

Vicarage door

I am amazed at the comments of the Rev. J. H. Bishop on Ann Devereux's article concerning Margot and Frank. I read this article to my two

healed. This is not a sound argument.

In evangelism, if a person is eager and willing to experience Christ's salvation, the message is — "him that cometh unto me I will in no wise cast out." He therefore enters into an experience of eternal life.

The only failure that an evangelist can experience is from the person who rejects and refuses the gospel. But what of healing?

Here is a person who is willing and desirous of being healed, but who comes to Christ for healing and nothing happens. Either Christ has failed to heal the person who, being told that healing is as free as the gospel, comes for that gift, or this principle is wrong and does not apply to all. It seems to me that rather than admit a false position has been adopted, attempts are made to explain away the failure of the miraculous healing theory.

Thus we are told that the apostles failed, or awkward cases in the N.T. are questionable, or that a person must get more faith, or his life must be more purified, whereas, in fact, the theory just does not work out.

The same apostle in Acts 5 said — "Behold the feet of them which have buried thy husband are at the door and shall carry thee out," and Peter performed a miracle of instantaneous judgment. Do we assert that miracles of divine judgment are to be repeated in the twentieth century?

If the Holy Spirit inspired scripture, then those awkward cases where people in the first century were not healed are surely warnings to us not to presume that miracles can be commanded apart from divine sovereignty. When Christ in the wilderness was tempted to do a miracle by throwing Himself from the temple's pinnacle, on the pretext that the promise of Psalm 91 could be invoked, He treated this as a temptation to commit the sin of presumption, and said — "Thou shalt not put the Lord thy God to the proof."

(Rev.) G. C. Bennett,
Adelaide.

Tax deductions

While I agree in principle with Robert Doran's comment on the motives of a Christian's giving where taxation concessions are available, there is another consideration.

A sincere Christian can give more than he planned by taking advantage of the tax deduction allowable.

If he wishes to give \$100 and the donation is tax deductible he may gain a tax rebate of \$33 (at a level of taxable income of \$4000 yearly) if he claims the donation as a deduction from gross income. In effect, his donation has cost him \$67. The rebate differs with levels of income.

Using the tax concession available, the donor can give \$150 to the Christian work at a cost of only \$100 to himself. This is because of the rebate of 33 per cent which he can claim in his tax return. The donor gives \$100 he has apportioned, and, in effect, the Government pays \$50. In most cases where donations are tax deductible, the Christian work is partially fulfilling a Government responsibility, e.g. missions providing schooling for Aborigines.

Colin W. Johnson,
Armidale, N.S.W.

Education of laymen

I was interested to read in the Press of the seminars arranged to teach clergy to communicate better with the general public.

I have held the view for considerable time past that there is a need for laymen to be better educated in the affairs of their Church so that they, too, can communicate better with the clergy and each other.

Far too many Church officers are unaware of the various aspects of administration concerning their parish and to those who are seeking knowledge so that they can communicate better, I would recommend the Church Officers' Conferences which have been held at Gilebulla, Menangle, N.S.W., for more than 20 years past.

The next conference will be held during the weekend of May 29-31 and a most interesting program is being arranged by the organising committee.

If any of your readers wish to obtain further information in regard to the next conference, they may telephone me at 61 6913.

W. Forrester,
Kingsgrove, N.S.W.

Area needs surveyed at Bega

THE SPECIAL needs of the South Coast area of the diocese of Canberra-Goulburn were examined by a rural deanery conference at Bega in March. An attempt was made to see how the church could take the initiative in meeting specific social needs.

Bishop Clements and Bishop Warren and two laymen represented the diocese and some 25 clergy and men and women represented the six parishes in the area.

It was pointed out that the children of Aboriginal families badly housed enter school under great hardship because they have neither the facilities nor the incentive for study. It was suggested that the church might initiate conversations with State and Commonwealth authorities for the establishment of a hostel on the Coast where more helpful environment could be provided.

The meeting heard a report on progress at the "Bimbimie" Retirement Village now under construction at Merimbula.

There was some consideration of the needs of aged people in the South Coast communities. This is to be followed up.

The growth of Canberra both complicates life and expands the facilities available to townships in its region. From Bateman's Bay to the Victorian border are many weekend and holiday homes owned by Canberra residents. These create a certain negative sort of community which is "non-productive" in a social sense, and raises problems for the church in those parishes.

On the other hand, Canberra offers facilities for marriage guidance, hospital cases, education, shopping, etc., from which the coastal communities benefit. At present the ties between the city and the towns it influences are not being fostered.

The meeting ended with the appointment of a continuing Diocesan Responsibilities Committee which will investigate these matters and report to the Diocese.

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In addition, the services will be broadcast on radio to all of Western Europe and also Eastern Europe.

They would deeply appreciate prayers for this tremendous opportunity to witness as to the saving grace of Christ to hundreds of thousands of Europeans during the month of April.

Crossword Prizes

Book prizes for Bible Crossword No. 14 have been sent to F. J. Stevens of Pascoe Vale, Victoria and Mrs Y. Griffiths of Picnic Point, N.S.W.

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South Indian service in St. Arnaud

During each evening of Holy Week combined church services were held in rotation in the Methodist, Presbyterian and Anglican churches of St. Arnaud, Victoria.

On Maundy Thursday in inter-church celebration of Holy Communion, conducted according to the rites of the Church of South India, was celebrated in the Cathedral by Bishop Winter. Methodist and Presbyterian ministers participated, all joining in the prayer of consecration.

BASIS OF UNION FOR THREE CHURCHES

A final basis of union for the Congregational, Methodist and Presbyterian Churches of Australia has now been published.

The basis, prepared by a 21-member Joint Commission of the three churches, will be officially received by the three churches during the next six months. A vote is expected by 1972.

The proposal would join the three existing denominations into one church, known as the United Church of Australia.

The present proposal is a revision of a previous Basis published in 1964. Controversial aspects of that proposal — such as that the United Church should have bishops — have been dropped in the new one.

It names four offices in the Church — Ministers, leaders or elders, deaconesses, and lay preachers. The possibility of introducing deacons is raised, but it is left to be decided at a later date.

The proposal also includes

four levels of government — an elders' or leaders' meeting within each congregation; a Presbytery or district council, comprising ministers, elders/leaders and other church members specially appointed; a synod or regional council; and an assembly or national council.

The union would create a Church with 2,250,000 adherents, or about 20 per cent of the Australian population.

Memorial lecture

When the Reverend D. B. Hobson died so tragically young in February, 1969, a fund was opened to found an annual Lectureship at St. Mark's Library, Canberra, in his memory.

Over 1,000 was subscribed by his friends and those to whom he had ministered in the Australian Student Christian Movement, and in parishes in Bristol, Penang, and the Diocese of Canberra and Goulburn.

The first lecture was given this month, by his old friend and colleague, the Reverend Frank Engel, General Secretary of the Australian Council of Churches, with the Right Reverend the Bishop of Canberra and Goulburn in the chair. St. Mark's was full for the occasion.

The Lecture will be published in full in the August issue of St. Mark's Review, and copies may be ordered from P.O. Box 67, Canberra, A.C.T., 2600.

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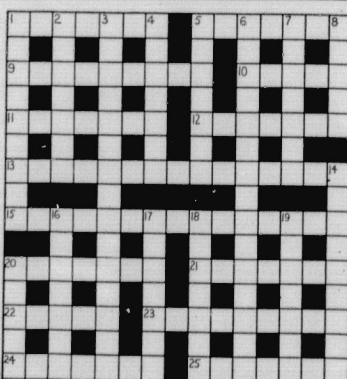
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BIBLE CROSSWORD No. 15

We will give a book for the two nearest entries to Bible Crossword No. 15 which should reach this office not later than April 26. All answers come from the Revised Standard Version of the Bible.

- ACROSS
- he said to them, "If any one would be first of all and last of all" (7) Mk 9:35
 - The reason the Son of God appeared was to — the works of the devil (7) 1 Jn 3:8
 - to me, all who laden and I will give you rest (4, 5) Mt 11:28
 - Aaron shall make atonement upon its horns — year (4, 1) Ex 30:10
 - Joseph said to Pharaoh, "The dream of Pharaoh is one: God has revealed to Pharaoh what he — to do" (2, 5) Gen 41:25
 - If a widow has children or grandchildren, let them first learn their religious — to their — family (4, 3) 1 Ti 5:4
 - We do not know how to pray as we ought, but the Spirit himself — with sighs too deep for words (10, 3, 2) Rom 8:26
 - And the — know that — am the Lord, when I have gotten glory over Pharaoh (9, 5, 1) Ex 14:18
 - God is our refuge and strength, a very — help in trouble (7) Ps 46:1
 - Likewise — younger men to control themselves (4, 3) 1 Ti 2:6
 - And the Philistine said to David, "I — I —, that you come to me with sticks?" (2, 3) 1 Sa 17:43
 - do not write, "The — the Jews," but, "This — said, I am King of the Jews" (4, 2, 3) Jn 19:21
 - Then comes the — he delivers the kingdom to God the Father after destroying every rule and every authority and power (3, 4) 1 Co 15:24
 - And if those — had — been shortened, no human being would be saved; but for the sake of the elect those days will be shortened (4, 3) Mt 24:22
- DOWN
- And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and — to God (9) Eph 5:2
 - So too at the present time there is a —, chosen by grace (7) Rom 11:5
 - you shall love the Lord your God with all your heart, and with all your mind, and with all your strength, and with all your soul, and with all your mind, and with — (3, 4, 8) Mk 12:30
 - Now the daughter of Pharaoh came down — at the river, and her maidens walked beside the river; she saw the basket among the reeds (2, 3) Ex 2:5
 - Why, one will hardly die for a righteous man though perhaps for a good man one will — even to — (4, 3) Rom 5:7
 - Since all have sinned and fall — of God (5, 2, 3, 5) Rom 3:23
 - O come, let us sing to the Lord; let us make a joyful noise to the — of — salvation! (4, 3) Ps 95:1
 - For God is my witness, how I — for you all with the affection of Christ Jesus (5) Php 1:8
 - The light — in the darkness, and the darkness have — over — (6, 3) Jn 1:5
 - And Jesus cried again with a loud voice and — up his spirit (7) Mt 27:50
 - Elijah said to Elisha, "Ask what I shall do for you, before I — from you" (2, 5) 2 Ki 2:9
 - How much worse punishment do you think will be deserved by the men who have — the Son of God (7) Heb 10:29
 - — — examine himself, and so eat of the bread and drink of the cup (3, 1, 3) 1 Co 11:28
 - And the — of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus (5) Php 4:7

DONATIONS TO A.C.R.

(From January 6, 1969, to February 4, 1970)

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Books

MY LIFE WITH MARTIN LUTHER KING, by Corella Scott King. Hodder and Stoughton Limited. Aust. Price \$4.90.

This fascinating and challenging book came to Australia 12 months after the assassination of a twentieth-century prophet. The volume stands out in the field of biography as the work of a great man takes the reader into the very heart of their united obedience to God's will.

Dr Luther King is seen as a family man in journeyings, tribulations, imprisonments, beatings, betrayal, constantly near to death and finally in death. Love, faith and courage are on every page, as a coloured man fights for social justice and equality against incredible odds. The constant undercurrent of violence against the black man is evident — the political and emotional violence which denies rights to men — voting rights, rights of appeal in law courts, education to children, respect and medical care to the family.

Using without relenting the method of non-violence, Martin Luther King saw it was better to accept physical violence in public for a short time than to suffer spiritual and emotional violence for generations.

Riots are the language of the unheard, and when these are described it is astounding that an advanced power structure like America could be so insensitive to black humanity, and only be concerned with damaged property; the damaged human lives resulting from years of segregation and discrimination only remotely touched those in power.

A Negro Christian humbly

following his Master — but heaped with honours by the world, including the Nobel Prize for Peace — cured for the hungry, the naked, the homeless, the unheard and the underdog.

Perhaps the greatest tribute comes from those who lived and worked so closely with him throughout years of pressure and hatred "never was he heard to retaliate, except with love." A book essential for personal and national challenge.

Dawn Nancarrow.

PATTERNS OF MINISTRY, by Steven G. Mackie. Collins, 1969. Pp. 186. 42/- stg.

This is an interesting and valuable book because of the honesty of its questions. It is not very profound, as it is based on surveys for a World Council of Churches study group.

Its central theme is that the pattern of ministry is changing from the parochial ministry to specialised ministries and it asks the question: "What changes should take place in the form of theological training in view of this change in the pattern of ministry?" It points out that the definition of ministries in the classical reformed catechisms and ordination services have to be stretched to breaking-point to include many of the specialist ministries to which ordained ministers are giving their lives at the present time.

However, the book is inadequate in that it assumes that this trend is acceptable, and that therefore theological training should be changed to take it into account. It never asks the question whether the trend is a false trail and a betrayal of the gospel.

An appendix shows that one in five Protestant ministers of the United States are in specialist ministries. (A magazine article published this year stated that half the students in theological colleges in America do not intend to enter the parish ministry.)

The book rightly asks "Why ordination in these circumstances?" If the true pattern of ministry is that of helping people in specialised ministries, it is difficult to see where an ordained counsellor differs in his ministry from a committed Christian lay psychiatrist, except that a psychiatrist has more expert knowledge.

The author assumes the prophetic ministry is out of date. (How do you train a prophet?) He recognises the need for increased training of the laity in theological awareness of God at work in the world (by which he means a Christian world view), but he never asks the question whether God calls certain members of the Church to a supernatural ministry of proclaiming the Word of God through which this awareness is generated.

The book will be worth reading if it makes us ask the question "What is the ministry?" and whether we are to distinguish between a supernatural ministry of the Word of God to which not all are called but which is vital for the life of the church, which requires a minimum of techniques and for which ordination and clerical dress (the "hairy mantle" of Zach. 13:4; Matt. 3:4) are appropriate, though not essential, and on the other hand the helping ministries, the ministries to the saints, to some aspect of which every Christian is called, and which may need real technical skill but for which ordination and clerical dress are out of place.

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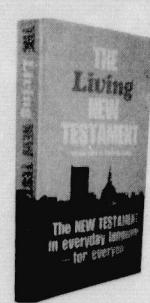
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Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



THE LIVING NEW TESTAMENT, paraphrased by Kenneth Taylor. Hodder and Stoughton, 1969. pp. 586. \$1.30. The author is aware of the limits of a paraphrase and of the limits of anything that attempts to be in the current speech of ordinary people. This paraphrase is well worth recommending for several good reasons. First, ten years have been spent in preparing it by Dr Taylor, his editorial and consultants panel. Secondly — its idiom is British rather than American. Finally, his theological lodestar is candidly evangelical. One verse will show how helpful it is — Romans 14:1 — (A.V.) Him that is weak in the faith receive ye, but not to doubtful disputation. (This paraphrase) Give a warm welcome to any brother who wants to join you, even though his faith is weak.

AN INTRODUCTION TO PASTORAL COUNSELLING by Kathleen Heasman. Constable, London. pp. 225. \$5.30. A valuable, down-to-earth introduction to the field of counselling for those who have done some reading or elementary training. Dr Heasman sets out clearly her view that pastoral counselling means counselling by all people who see man as a tripartite being. In that sense, all Christians should be counsellors, and what kind of help people may need. It does not attempt to make skilled counsellors out of all its readers. Good books in this field too rarely come from the U.K. This is quite an exception.

IN TIMES LIKE THESE, by Vance Havner. Revell, 1969. pp. 128. \$3.50. This is a powerful little book that demands that Christians stand up and be counted. He calls Church members to repentance, confession, forsaking of sin, submission to Christ and to the Spirit's filling. Then, and only then, he says, will we be ready to carry out the many programs that today are presented as priorities. If you are not familiar with Vance Havner, this is a good introduction to his message for our times.

NEW ATLAS OF THE BIBLE, by Jan Negenman. Ed. by H. H. Rowley. Collins, 1969. pp. 208. \$12.80.

This handsome and well-produced volume seems to be designed as a "popular" successor to the famous Bible Atlas of Grollenberg, who writes a theological epilogue. Photographs (both colour and black-and-white) are excellent: archaeology is up-to-date; text is good, though a little critical in places. Maps are, strangely enough, its weakest point, although showing natural regions well.

For the general reader — yes; for the teacher or specialist — no.

Dr R. A. Cole.

HELPING THE RETARDED TO KNOW GOD. H. R. Hahn & W. H. Raszsch. Concordia, 1969. Instructors' Guide. Pp. 54. \$1.95. Learner Teachers' Guide. Pp. 112. \$1.95.

The purpose of these two books is admirable, namely to provide a training course to equip suitable adults to teach retarded children. One is a guide for the course instructor and the other a basic study text. As they deal with specialised subjects such as "What is Mental Retardation?" it is difficult to comment. Experimental use would be helpful.

However, as the text-book is "for pastors, teachers and parents," one would hope that any such training course would be conducted with at least some expert assistance.

Ken McIntire.

MEMORIES AND MEANINGS. By W. R. Matthews. Hodder and Stoughton. Aust. Price \$8.40.

A sizeable work including photos in which the author gives an adequate coverage, drawn from a fantastic memory, of his life with its conflicts and questions.

A modernist in theology, the 39 articles plagued him most of his life. At one stage he was appointed on Doctrine in the Church of England (1922) report published 1938. The opportunity to drastically revise the Articles was lost and "we are still saddled with an out-of-date misleading document to represent the teaching of the Church of England."

When Matthews completed his early business life he was given a gift with the inscription "Say what you mean and mean what you say." It is questionable whether he followed this advice at all times. During his time as Dean of St. Paul's the cathedral was a symbol of the nation's faith and Matthews held a very responsible position in the Church and nation.

He moved in high circles with kings, queens, prime ministers, cabinet ministers, archbishops and key journalists. His memoirs reveal his gift in handling people, but one is left wondering if he used his golden opportunities to the full and he himself wonders this.

He revolted against conservative tradition both in theo-

logy and politics which separated him from his father's position. Perhaps the most perplexing thing in the book is the nature of divine guidance as Matthews moved from one high position to another high position in the church and therefore in the nation.

This book represents a further contribution by Matthews to the literature of the world and should be in both the libraries of theological colleges and civic libraries. He is a good and vivid writer and we can learn a great deal about the church and nation of his time and the influence of the church, weak though it was.

Keith C. Nancarrow.

TO TOUCH THE SKY by June P. Goldman. Abingdon, 1969. Pp. 143. \$2.95.

The author is a Methodist minister's wife who fashions her philosophy from observations based on the utterly unmemorable experiences of family life. This persistent Pollyanna is unfortunately only another in the long line of lady literary hacks who churn out offerings for Christian women readers. They will flourish as long as women are content to demand nothing better.

Jean Newall.

CAROLINE CHISHOLM, by Margaret Kidd. Melbourne University Press, 1969. Pp. 191. \$2.50.

"Many an ignorant migrant set sail with his mind filled with dreams of greatness." This conclusion is as valid

as any other. Caroline Chisholm, a woman of great courage and vision, was a pioneer in the work of helping the Irish migrants to settle in Australia. Her life was a constant struggle against the prejudices and hardships of a new land.

Walter Spencer.

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Cottage assistants are also required for both Child Care and Cooking duties, resident in Group Homes. ENQUIRIES INVITED.

Mainly About People

Rev. S. E. F. Booth-Clibborn who spent 11 years in Kenya has been appointed vicar of Great St. Mary's, Cambridge, succeeding Canon Hugh Montefiore.

Rev. Douglas B. Bartholomew, rector of St. George's, Crow's Nest (Brisbane), since 1963, has been appointed rector of St. Luke's, Rosewood.

Rev. Gerald H. Taylor, in charge of St. John's, Biggenden (Brisbane), since 1964, has been appointed vicar of St. Mary's, Gin Gin.

Rev. Sidney White, vicar of St. Mary's Gin Gin (Brisbane) since 1967, retired on 31st March.

Ven. Harold J. Richards, archdeacon of Wide Bay and Burnett (Brisbane) since 1956, is to retire on 31st May.

Rev. D. Conolly from England has been appointed to St. James', East Thornbury (Melbourne) from 3rd April.

Rev. Angus E. Palmer, vicar of St. Martin's, Kewburn (Melbourne) since 1957, has been appointed vicar of St. James', East St. Kilda from 7th May.

Rev. Harold D. Scott, in charge of St. Paul's, Inverleigh (Melbourne) since 1968, retired on 31st May.

Rev. Kenneth P. Goodison, vicar of St. Agnes', Glenhamley (Melbourne), since 1966, retires on 30th November next.

Rev. Bruce R. Horton, curate-in-charge of the Provisional Parish of St. Michael's, Newport (Sydney) has accepted appointment as curate-in-charge of the Provisional Parish of Ermington, as from May 7.

Rev. Barry Bevis, curate of Holy Trinity, Kingsford (Sydney), has accepted appointment as curate-in-charge of the Provisional District of Canley Vale as from April 23.

Rev. John L. Drayton, curate-in-charge of the Provisional Parish of Flemington with Homebush (Sydney), has accepted appointment as curate-in-charge of the Provisional Parish of St. Michael's, Newport.

BOOKS

From page 7

MORAL EDUCATION, by N. J. Bull, Routledge & Kegan Paul, 1969. Pp. 183. £1/5/6 (U.K.).

The author is head of the Religious Education Department, St. Luke's College of Education, Exeter, and the book is "specially prepared for students of education and practising teachers."

In some technical detail, but with Christian concern, it deals therefore with factors in moral development and their significance for moral education. Topics such as the effects of intelligence differences between the sexes, growth of conscience, and the influences of religion and the home make valuable reading.

His overall conclusion, "By far the greatest influence upon the child's moral development is the home," is not new, but it challenges the church to a reappraisal of the emphasis we give to child education as opposed to adult education. There is a need for active consideration of this kind of knowledge by clergy and people.

Ken McIntyre.

PROFILE OF THE SON OF MAN by Ralph G. Turnbull, Baker, 1969. Pp. 160. \$3.95 (U.S.).

The pastor of the First Presbyterian Church, Washington, has presented helpful devotional studies on outstanding aspects of Christ's person, particularly as related to his suffering on the Cross. Its scriptural emphasis is illustrated by topical quotations.

It is not a deep theological work but its Christ-centredness is appealing. The book contains six famous black and white illustrations of Christ.

THE APOSTLE: A LIFE OF SAINT PAUL. By John Pollock. Hodder and Stoughton, 1969, pp. 244, \$4.25

John Pollock has written an exciting biography of Paul from Stephen's martyrdom to the

Apostle's death which shows real insights into the mind of Paul. He uses background information superbly to create the atmosphere of the actual situation.

However, frequently the writing is speculative and goes beyond what the Scriptural evidence implies. An example of this is his description of the beating of Paul and Barnabas at Antioch (p. 65) which he apparently deduced from the reference to their persecution in Acts 13:50. But no mention is made there of the manner in which these men suffered on that occasion.

N. H. Knight.

TO ENRICH EACH DAY by Chester E. Swor and Jerry Merryman. Revell, 1970 pp. 351 paperback \$1.95

CREATION, EVOLUTION AND THE CHRISTIAN FAITH Richard Acworth Evangelical Press, 1970 pp.31 2/6 stg.

CHRISTIAN DUTY IN ULSTER TODAY H. F. R. Catherwood Evangelical Press, 1970 pp. 19 2/- stg.

IT'S A PLAYBOY WORLD William S. Banowsky. Revell, 1970 pp.126 \$3.50

Designed to supplement systematic Bible study, not replace it, these 366 daily devotional readings are sane in their approach and down to earth in their application. Challenging.

The first of the two booklets is much more impressive when dealing with scientific evidence than when interpreting the Bible, at least to me. There would seem to be a need to discuss evolution from the former angle rather than spend time unprofitably on the latter.

The author of the second needs no introduction, and his booklet is an excellent primer on the Christian doctrine of the State, illustrated by reference to the present Irish troubles.

In six well-informed and clearly-written chapters the last book examines and rebuts the "Playboy philosophy" of Hugh Hefner. The point of course is not that Hefner is taken seriously by too many, but that he gives glossy and well-circulated expression to a commonly held approach to pleasure and to sex as the means of pleasure. Banowsky tellingly points up the shortcomings of the playboy's approach, and opposes it with Christ's teaching on the value of persons, emphasising the freedom and joy of those who are genuinely Christ's disciples.

D. Meadows.

COMMENTING AND COMMENTARIES by C. H. Spurgeon, Banner of Truth Trust, London, 1969. Pp. 224. 15s. (U.K.).

This reprint contains two lectures of Spurgeons on the commentaries known to him, together with a catalogue of no less than 1,437 Bible commentaries and expositions with his annotations, and a complete textual index to Spurgeon's sermons. It makes up a historical document of some interest, and Spurgeon's comments are well informed and shrewd. The work was first published in 1876.

D. W. B. Robinson

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hot line

Round-up of church press comment

BISHOP DAVID GARNSEY in **Gippsland Church News** draws needed attention to the great anxiety about the future of agricultural production in Australia. Increased production through better skills and knowledge does not now mean increased benefits to the producer. The cost-price-squeeze is already alarming. **Mia-Mia** (Mothers' Union) carries an interview with Mrs Eileen Furley, a member of the Upper House in the N.S.W. legislature. She says that "political service provides opportunities for Christian witness as well as all the other avenues of church and community service."

The **Church Times** shows a picture of 19½ stone Jimmy James, an executive of the C. of E. Children's Society who has started a "sponsored slim" in aid of the Society. "By losing lbs he is raising. £s." A lead for our solid churchmen.

English Churchman says it's not closing down but it's upping the price and probably decreasing its size to stay a viable weekly. **Church of England Newspaper** in an article by John Gunstone challenges evangelicals to reconsider "the ministry of the Word of God in liturgical wor-

hip." He sees no virtue in the non-sermon Holy Communion. Neither did the Reformers.

The **Church of Ireland Gazette** reports the conference of evangelical Irish clergy at which Dr Buchanan, the new Archbishop of Dublin, spoke. He admitted his dislike of the term "enthronement" and all associated with it, including the door-knocking which was part of his own installation.

The **Methodist** editorial asks is "ecumenical" a dirty word? It points out that "in Australia there are very few people under fifty associated with ecumenical affairs." Joint youth work, it says, probably comes from expediency rather than devotion to ecumenism.

According to an article in **New Life**, Pastor Frank Roberts who is working with the A.B.M., has said that deep-seated social antagonisms and deliberately fostered Communist activities are rapidly increasing among Australian Aborigines. In **World Vision**, Carl Henry tells that "displaced Chinese Christians think plans should even now be made for post-Communist evangelisation of mainland China."

Married woman headmistress

For the first time in the 75 years of operation of the Sydney Church of England Girls' Grammar Schools group, a married woman has been appointed headmistress at the Wollongong school.

She is Mrs Helen Stafford Woodhouse, B.A., formerly of Perth, now a resident of Cremorne, N.S.W.

The appointment has been announced by Bishop H. Begbie, Bishop of Parramatta and chairman of the Sydney Church of England Girls' School Council.

Mrs Woodhouse, wife of Dr L. R. Woodhouse, lecturer in biology at the N.S.W. Institute of Technology, succeeds Miss Kath McCredie, who leaves the school in April to go to Abbotsleigh.

DRIVE-IN MOVIE

500 cars at the Penrith (N.S.W.) Drive-in marked the success of a new venture by the churches of the St. Marys-Penrith district.

The Rector and men of St. Mary Magdalene, St. Marys, with the support of many churches in the area, organised the screening of the "Restless Ones" on Good Friday evening. The Drive-in was made available free to the Churches.

The film had an obvious impact, particularly on the many young people who were specially invited through the high schools.

People came from as far as Katoomba and Liverpool. At the conclusion Canon Victor Cole invited people to speak to counsellors at the canteen.

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Bible version accepted by Church of Rome

Archbishop T. V. Cahill of Canberra, A.C.T., Secretary of the Roman Catholic Episcopal Conference, has announced that Today's English Version New Testament, also known as "Good News for Modern Man," is acceptable by Roman Catholics for distribution at Naturalisation Ceremonies.

This modern, simple English version of the New Testament has now passed the twenty million volume circulation figure, which has been achieved in three years. The circulation in Australia amounts to over half a million copies in two years.

The Episcopal Conference, in approving of this version, took into account the greater readability of this version for those whose national language is not English.

Without scriptural foundation, the Christian faith can have no deep roots, either in the church as a whole, or in the individual member. — Dr. Busia, Prime Minister of Ghana.

INDIAN UNITY MOVES

In November, seven churches in North India will become the "Church of North India" after 40 years of negotiations, while in South India five Lutheran churches continue negotiations towards union with the Church of South India.

None of the 39 church union negotiations currently under way in the world is free from problems. But the North India conversations have had several of a unique nature. For one thing, its very inclusiveness has created difficulties. Involving a wide spectrum of traditions including Anglican, Baptist, Presbyterian, Methodist (British and American), Brethren and Disciple churches, these negotiations needed a thorough examination and use of a wide variety of theological and other insights.

Similarly, what takes place in the next five years in South India will be watched intently by Christian churches in all parts of the world, for Lutheran churches have not generally been participants in inter-confessional church union.

The question of the meaning, exercise and integration of the episcopacy has been a stumbling block in church union discussions. But in North India it will be necessary to bring together two conceptions of bishops — the Anglican, as represented in the Church of India, Pakistan,

Burma and Ceylon, and the Methodist, as in the Methodist Church of Southern Asia (a descendant of American Methodist polity).

The presence of Baptist Christians within the North Indian negotiations made necessary an exhaustive consideration of the nature of Christian baptism, both adult and infant. Both are retained in the "Plan of Union" of the new church.

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