

## Mainly About People

Mr. W. L. Calder, formerly Superintendent of the B.C.A. Broken Hill Boys' Hostel, has been appointed Director of the Mail Bag Sunday School.

Dr. Alan M. Bryson has been elected to the Presentation Board (Sydney) in place of the late Dr. A. L. Webb.

The following were ordained by the Bishop of Tasmania in St. David's Cathedral Hobart, on 24 February: (priests) Revs. R. L. Heyes, M. G. Johnson, S. F. Nicholls, D. J. Saltmarsh, J. Greenhalgh, W. A. Humphries, F. C. Harland and L. H. Betts (deacon) Messrs. G. D. Thurlay and A. P. Crisp.

Rev. Joseph Greenhalgh of the team ministry at Ulverstone (Tasmania), has been appointed in charge of Avoca and Fingal.

Miss Jenny Shaw, who has completed her training at Deaconess House, Melbourne, has been appointed parish sister at St. John's Launceston (Tasmania).

Rev. Thomas C. Milton, curate of St. George's, Burnie (Tasmania), has been appointed rector of King Island.

Rev. James A. Turley has been appointed to the staff of St. David's Cathedral, Hobart.

Rev. B. Horwood, curate of Avoca-Fingal (Tasmania), has been appointed rector of Evandale.

Rev. Francis S. Neubecker, rector of Barcadine (Rockhampton) has been appointed rector of Bothwell (Tasmania) from early June.

Rev. S. F. Nicholls has been appointed to the charge of Risdon Vale (Tasmania) and chaplain of Risdon Gaol.

Captain Norman Polgen of the Church Army was made a deacon at St. Bartholomew's, East Perth by Archbishop George Appleton on 9 February. It was the first time for 40 years that an Aboriginal had been ordained in Western Australia.

Rev. Christopher W. Chetwynd, Senior Chaplain for the Missions to Seamen in W.A. since 1959, has been appointed Home Secretary of the Missions to Seamen in London.

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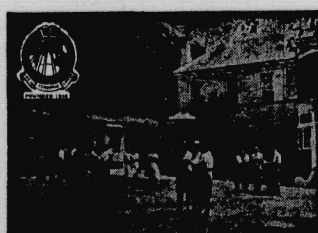
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## hot line

Round-up of church press comment

### "CHURCH & PEOPLE"

(New Zealand) ran a highly provocative article by a columnist, "H.M." in December in which it was said: "The Anglican Church has never asserted that the Bible is the Word of God." David Aiken in a reply quotes Anglican formularies quite contrary to this dogmatic assertion. "H.M." comes back with the old perennial that the Bible only "contains" the Word of God.

The "Catholic Weekly" on page one runs the headline: "State Aid: Let's Get it out of Politics." Who put it there? Certainly not Protestants.

"The N.S.W. Methodist" in its editorial says that it is not fashionable now to talk about evangelism. Mission is more acceptable, it says. It draws the conclusion that "all the practical aid in the world" is no substitute for evangelism.

Tasmanian "Church News" features the Tasmanian Crusades at Hobart, Devonport and Launceston on its front page. There is good news, too, of Teacher Training Teams who have a program for intensive training of Sunday School teachers in the diocese.

Bishop Reed does not mince words about S.A. proposals to legalise abortion in his letter in the "Adelaide Church Guardian."

The effects of the abortion law in Britain are now being felt and have stunned the British. Can't we learn?

"Canadian Churchman" asks "Do we need a Vatican ambassador?" Mr Trudeau thinks so and will appoint one unless he finds strong opposition to it, he

## LETTERS

Continued From Page 5

ment. One might add also the "charismatic" and healing movements to this list.

With all these, however, to deny that they were "of the Holy Spirit" or ever used to God's glory and the saving and sanctifying of souls is to violate if not quench the Spirit and to exhibit gross spiritual blindness (1 Thess 5:19-21). The renewed vision and concern that L.I.F.E. has given many Christians for personal evangelism is indeed a fruit of grace that cannot be gainsaid.

On the other hand to turn a blind eye to the Biblical shortcomings in its methods and literature, especially in its two booklets "The Four Spiritual Laws" and "The Spirit Filled Life" is equally culpable from a spiritual viewpoint.

Gospel truth does matter (Jude 3). That such movements do not take easily to theological correction is historically true. However, L.I.F.E. and others must be constantly reminded by those who love both the truth and the souls of men that you "cannot improve on the Bible." Just because something has worked is not on its own a good enough reason for its continued use. The Scriptures are our ultimate reference point in all things.

The cause of Christ and His gospel will not be served if any church or movement persists in using methods and literature that are theologically deficient. If L.I.F.E. is of God, as so many believe, it will both reform itself Biblically and bear fruit in effective evangelism and holiness of life.

(Rev.) R. E. Lamb,

Caringbah, N.S.W.

says. The Primate sees no reason for it. The U.S.A. doesn't think it necessary either.

"Anglican Messenger" (W.A.) tells of the installation of Bishop Bastian, Bunbury's coadjutor in St. John's Albany. It reports Bishop Hawkins as saying: "In Albany alone I would have confirmed five to six hundred (children in the past 11 years). Where are they? Parents, what have you done? I cannot speak too strongly on this matter." No report on how the congregation felt. "Burdened with symbolism" runs the head over an article on St. Mark's Chapel at Hale School. It opens: In his design . . . Marshall Clifton has given expression to so many statements that hardly a square yard of building is without its symbolic message. Tut, tut! Is that educationally sound?

"The Christian" (U.K.) reports that a bill at present before the House of Commons and supported among others, by Sir Cyril Black, proposes to admit leading non-conformist clergy, including Roman Catholics, to the House of Lords. Sounds so nice and matey and ecumenical and fair-minded. We can only hope that there are still plenty of men of astute mind in the House to recognise and expose the confusion this would introduce.

What's happening to the Methodists and Presbyterians? "Australian Presbyterian Life" has an editorial on evangelism headed: "It's Still The Prime Task." Nothing like a Graham Crusade to quicken our consciences. "Church of England Newspaper" reports on Christian-Buddhist dialogue. The dialogicians have already told Christian missions to leave Jews and Moslems alone. Another ban coming up?

"The Church Times" is happy about David Sheppard's appointment as bishop of Woolwich. It even dares to say that evangelicals are "not as widely represented among the bishops as its strength and vitality warrant." Certainly true in England. But a truth yet to be admitted in Australia.

Beirut, (EPS) — Official representatives of Protestant, Orthodox and Roman Catholic churches in the Near East have given their approval to a common translation of the Bible into Arabic. At a three-day conference at Nahr-el-Kalb near here they entrusted to the United Bible Societies the carrying out of the project.

## THE AUSTRALIAN CHURCH RECORD

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

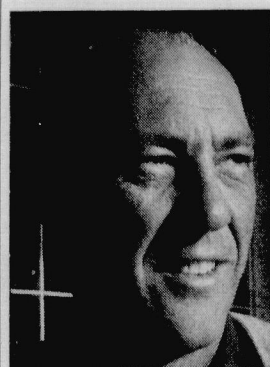
Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

## Canon Rich to Orange

Canon C. W. Rich, former Federal Secretary of the Bush Church Aid Society has been appointed rector of Holy Trinity, Orange, diocese of Bathurst.

Canon Rich will be inducted on March 27. He served with B.C.A. on the Murchison goldfields, W.A., 1957-59; as N.S.W. Secretary for B.C.A. 1959-63 and as Federal Secretary from 1963.

He is married with three sons and is keenly looking forward to resuming a pastoral ministry at Orange, the largest city in the west of N.S.W. He has been an honorary canon of Geraldton Cathedral, North West Australia, since 1966.



Canon Bill Rich

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# Melbourne Crusade big crowds

**WELL OVER 250,000 people have heard evangelist Billy Graham during his Victorian Crusade, at the Myer Music Bowl.**

85,000 attended the final service at Melbourne Cricket Ground.

The first Sunday afternoon's meeting drew 48,000 people, the largest crowd of Graham's 1969 Crusades in Australia and New Zealand, as well as one of the largest crowds ever to overflow the music bowl.

The opening night Friday saw 29,500 people attend, with an additional 25,750 the second night.

After his addresses, Mr Graham has invited those who wished to declare themselves in acceptance of Jesus Christ as Saviour or wished to enquire further, to walk forward for counselling.

The thousands coming forward are given written materials

to help them in reading the Bible and living the Christian life. Their names are passed on to local ministers of the churches which they choose.

As in recent Graham Crusades more than 50 per cent of those in attendance as well as those registering as enquirers are between 14 and 24 years of age.

Dr Graham's sermons have been described by some clergy who attended all three opening weekend meetings as "exhaustive, careful expositions of the compelling features of the Gospel."

The evangelist's first sermon was a study of the "Seven wonders of the spiritual world, compared with the wonders of both the ancient and modern world." Science had achieved unimaginable wonders, but had still not begun to approach the threats which could end the world.

### The problem

The greatest problem in the United States, Dr Graham said, was not race or the Vietnam war, but loneliness.

Only the message of Christ provided answers to the kind of loneliness which was bringing despair to people with all the trappings of success otherwise.

On the first Saturday night, he spoke of youth in search. Young people are revolting against a way of life without faith or creed, that thought only of money and material things Dr Graham said.

More than 1,100 churches of various denomination have actively prepared for the Crusade for months. Anglicans have played a leading role in the Crusade effort, and the Most Rev. Frank Woods, Archbishop of Melbourne, led the opening prayer on the first night.

Television, as well as sound landline relays have taken Crusade meetings throughout Victoria and stretching as far away as Sydney. Video taping took place over the first weekend and the services were telecast throughout a network of eight country channels on weeknights.

As Dr Graham delivered his message in English to the people in the bowl, scores of foreign language speaking citizens listened to simultaneous translation and watched him by closed-circuit television. The large marquee nearby had six large television sets. German, Italian and Greek were the languages translated during the first services.



Part of the crowd of 48,000 at the Myer Music Bowl Sunday, March 16.

## Evangelism BOMB HOAX IN N.Z. lecturer for Ridley

REV. NORMAN E. ALLCHIN has been appointed as lecturer in evangelism at Ridley College, Melbourne from the beginning of second term this year.

Mr Allchin is a graduate of the University of Melbourne and was ordained in 1959 by the Bishop of Adelaide after training at Ridley College. He was curate of Holy Trinity, Adelaide, 1959-63 and has since been full-time chaplain at Macleod High school.

### Underwritten

The appointment has been made possible by the Anglican Evangelical Fellowship of Victoria who have underwritten his expenses for five years. Half of his time he will be working under the principal of Ridley College and the rest will be used as adviser and missionary to parishes interested in evangelistic programs.

The appointment has been approved by the Council of Ridley and by the Committee for Evangelism of the A.E.F.V.

College is famed for having Professor Lloyd Geering on its staff. He was tried recently for heresy by the Presbyterian Church.

288,000 attendances and 8,534 decisions were registered in N.Z. altogether. Some Roman Catholic churches co-operated in providing baby-sitting facilities for mothers attending the crusades.

Hundreds of thousands of homes were visited in preparation for the Crusades. Some hundreds of centres used landlines and vast numbers were able to participate through a national television hook-up.

### Antagonises

Asked if his approach, which "might be very suitable to the Bible Belt of the Deep South," might be unacceptable in New Zealand and would even antagonise, Mr Graham said: "It antagonises people there. There is no difference anywhere in the world, I've found. But I've preached the message the same way even to tribes in Africa, and crowds in India and Japan, Cambridge and Harvard. The message is the same, the reaction the same. It is exactly the reaction to the apostles in the early church. Some people accept it, some reject it."

The Crusade carried on as scheduled, despite a phone warning that a bomb had been planted around the platform area. Young people composed the bulk of the audiences and 77 per cent of those who made decisions were under 30. The Australian musical group, The Kinsfolk, were greatly appreciated. Brief testimonies were given by the New Zealand Olympic Team captain, Don Oliver, and a double international in Soccer and cricket, Vic Pollard, who was currently playing in the Test series against the West Indies.

The Crusades to Auckland, Christchurch and Dunedin, had some interesting sidelights. New Zealand's oldest woman, 106 years old, attended, as did an 18-year-old prostitute who accepted Christ as Saviour and found the joy of forgiveness. A 17-year-old lad who had made a decision said that he needed new life in Christ because hitherto he had been "one of the world's worst drinkers." The Hall of Knox College, Dunedin, was filled with students and clergy to hear Dr Graham. Knox

## In next issue

A comparative survey of students training in Australian and New Zealand theological institutions in 1968 and 1969.



# The death of Jesus Christ

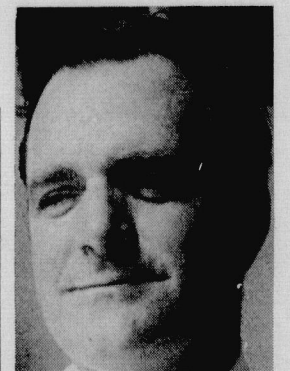
AN execution of some Jews carried out at the command of the Romans, not a very unusual event. The erection of three wooden gallows in the vicinity of Jerusalem, not a very unusual sight. The procession, the mocking, the jeering, the tears, the bewilderment and indifference as well as the curiosity of numbers of local people and visiting pilgrims to the Holy City, all this was not new.

And yet, on this particular occasion, the occasion when Jesus of Nazareth was led out to his execution on the first

Three men were crucified that day and although the One in the centre might be highly regarded by his followers he did not occupy a place of high esteem in the opinion of some of the other parties involved. To Pilate and Caiaphas the death of Jesus never looked anything like the way it looked to the disciples. They could understand how the disciples felt but they could never share their sorrow and they certainly could not endorse their interpretation of the events after Easter morning.

## THE RULERS

What did Pilate and Caiaphas think of the crucifixion? To Pilate the important thing in life was to carry out his duties as a provincial administrator with the minimum of fuss. Governing the troublesome Jewish territories was not an easy task and yet it had to be done. Pilate needed a cool head and a steady hand, he needed to be shrewd and ruthless, he needed to know how to conciliate and how to impress his will when necessary. Pilate's position was not one which everyone would want to occupy and if



Bruce Smith

he was going to succeed in his office he would have to have his share of good luck.

To Pilate, Jesus must have appeared as a sincere but unrealistic man. A man who was not really as dangerous as his enemies made out and strangely unable to grasp the seriousness of the hour when he stood in the presence of the Roman Procurator. A religious fanatic perhaps, but relatively harmless. A man of high ideals and sincere motives but quite out of touch with the harsh realities of life and the need to be adaptable in a crisis. Pilate did not dislike Jesus and nor did he wish to eliminate Jesus as a criminal but it was simply because Jesus did not display that quality which Pilate

had in abundance that the whole drama of the crucifixion was set in motion. Pilate was a realist. Jesus was not.

Pilate could see which way to move if you wanted to save your own neck whereas Jesus seemed quite unable to see this or was indifferent to it. Either way, in Pilate's view, Jesus was self-deceived and foolish and would, however regrettable it might be, have to pay the price for his religious zeal and personal folly.

To Caiaphas Jesus was a menace. He was a menace because his presence posed a threat to the finely balanced political situation in which the Jews were placed. The more the pronouncements of Jesus divided the Jewish people and the more the people imagined him to be a prophet or even the Messiah himself the more uncertain became the future of the nation.

The Roman garrisons and the Jewish people existed side by side in a delicate relationship and it only needed some popular figure to agitate the masses and the whole people could be plunged into war. But even more, Caiaphas had a deeper quarrel with Jesus. To him, as to so many of the other leaders in the Jewish religion, Jesus was a personal embarrassment. The criticisms of Jesus had angered many Pharisees and Sadducees and they found the very presence of Jesus a continual source of irritation.

It was impossible to contemplate the ministry of Jesus continuing indefinitely. With his every denunciation the mood of the people was turning against the traditional leaders in the community and it was possible, if these were allowed to continue, that the fabric of the established religion with all its salaried officers would come crashing to the ground. Jesus must go.

## THE DEATH

The crucifixion followed. To Pilate it was an act of political expediency. Jesus might have been a good man at heart but in every good cause (e.g. Pilate's political security) some innocent life might have to be forfeited. To Caiaphas, Jesus was an impostor and his execution on Calvary was an appropriate finale to his career. The longer Jesus was suspended on that cross the more the conviction of Caiaphas was confirmed. "Come down from the cross if you are the Christ" (Mark 15:32) was the cry of many on that day and the longer Jesus failed to do this the more certain became his critics that he was a fraud. No Messiah could ever end up on a gallows!

However much the disciples might have felt the weight of the logic of Caiaphas, and we know that they did (Luke 24:21), within a couple of days their understanding was radically revised. Within a few weeks the people who had hoped such big things about Jesus during his earthly ministry and had been shaken and disillusioned by the tragedy of the cross, were proclaiming throughout Palestine and across the Mediterranean world that Jesus was the Saviour of the world and the One before whom all men must bow.

## Jesus Christ Vindicated

FROM what did Christianity take its rise?

The first Christians were Jews who were scarcely distinguishable from their fellow Jews in belief, or ethical convictions, or ways of worship. But they held one belief with tenacity, and this marked them off from other Jews. They believed that Jesus of Nazareth, crucified by order of the Roman procurator of Judaea, was not only the rightful king of Israel, but was exercising rule at the right hand of God, and possessed all authority over the destinies of men: God had given him the name above every name, and every knee would bow to Him.

More than this, they were soon extolling Jesus Christ as the pre-eminent figure in the creation of the world, through whom all things had been made, and by whom the universe was held together.

Upon such a belief was Christianity founded. How was this belief arrived at?

It is not enough to say that it was the disciples' association with Jesus which led them to this faith. Certainly, Jesus had taught them concerning the nature of God's kingdom. He had interpreted the Old Testament to them. He had given evidence of extraordinary power, and had spoken of his impending death as a way of redemption for many. But there was needed also "a tremendous confirmatory event".

Professor C. F. D. Moule of Cambridge, who uses this last phrase, has recently argued (in his book *The Phenomenon of the New Testament*) that nothing less than the resurrection—the rising of Jesus from the grave as the New Testament describes it—is adequate to account for the establishment of Christian belief in who Jesus really was.

If there was no resurrection, and if Jesus was not demonstrated to be "the son of God with power," (and so confessed by the first Christians), then "the rise and continuance of the Christian Church still await explanation".

The Archbishop of Canterbury makes this point when he says: "Christians believe in the Resurrection partly because a series of facts are unaccountable without it." (*God, Christ and the World*, p.80).

So the historian, and the candid observer, cannot avoid the question posed by the emergence of Christian belief. "If," writes Professor Moule, "the coming into existence of Christianity, a phenomenon undeniably attested by the New Testament, rips a great hole in history, a hole of the size and shape of Resurrection, what does the secular historian propose to stop it up with?"

It is true that the rising of Jesus from the dead confounds all natural expectation. It was God's intention that it should. Some of the Athenians laughed when Paul spoke of the resurrection. Sarah laughed when told that her barren womb would bear a son. God's word to that situation was: "Is anything too hard for the Lord?"

It follows from the resurrection that our world of matter is neither self-contained nor self-explanatory: it is God's creation which he intends to create anew through his Son. Our personal doom is not sealed by death, if our life is bound up with that of Jesus. He was made flesh and blood like us, a partaker of the life of Adam, and now he is the first-fruits of the new humanity in the new heaven and new earth which God will establish.

The resurrection is not just a symbol of recurring spring or of the unending spirit of man. It is not a myth fetched up to express joy at the assurance of God's presence or providence. To the early Christians it was a real event—startling and mysterious, but real. It touched their lives in terms of discarded grave clothes, a vacated tomb, and renewed personal intercourse, even eating, with the Jesus they knew.

They could believe in the exaltation of Jesus because they saw His power over the grim reality of death. The forgiveness of sins he promised through his death was bestowed on them in the absolution of His rising. And in the incalculable energy of that transformation of flesh which was his resurrection, they found the hope of their own deliverance from the frustration of decay into the glorious liberty of the sons of God.

The death of Jesus, to the disciples, was not an embarrassment or just an additional extra to an eventful life but it became the centre of the preaching and teaching of the early church. "I preached unto you the Gospel," says St. Paul, "... How that Christ died for our sins according to the scriptures."

## CENTRAL EVENT

The death of Christ, so far as the New Testament and Christian Church were concerned, was the one central event in the history of the world. Here at this point we witness the doing to death of the Eternal Son of God who, for our sake, caught up our sins and carried our death-bound future with Him into that grave. Through this death we are freed from the agony of this hour and are guaranteed a future with Christ for ever.

# Our incredible faith

by Robert Collie

Vicar of Forest Hill, Victoria

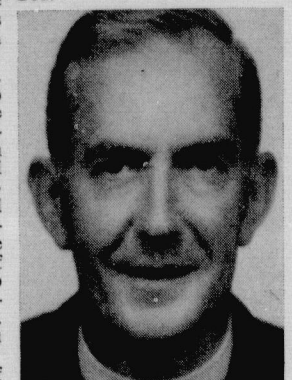
IS IT NOT INCREDIBLE that people should believe that they will rise from the dead? It is incredible, humanly speaking. But is anything too hard for God?

Paul certainly did not think so. When he was allowed to speak in his own defence before King Agrippa at Caesarea (Acts 26), he said: "I stand here on trial for hope in the promise made by God to our fathers. Why is it thought incredible to any of you that God raises the dead?" And he went on to recount to them the event which transformed his life. Jesus had appeared to him on the road to Damascus some twenty-odd years before. This heavenly vision so convinced Paul that he changed from being the chief persecutor of the Christians to being the most persistent propagator of faith in the Risen Lord. The rest of his life was spent in proclaiming the crucified Saviour and hope in the resurrection of the dead.

And this is why the Gospel of Jesus Christ is so wonderful. It touches us at our point of greatest need. It speaks of life when death faces us on every side. It gives meaning to this life and hope in the next. And this hope is based firmly on the very nature of God himself.

When the Sadducees who say that there is no resurrection, came to Jesus during his last week in Jerusalem before his death, they challenged him on the resurrection (Mark 12:18). In order to ridicule the idea they

presented an example of a woman who had seven husbands one after the other, and then asked: "In the resurrection whose wife will she be?" And Jesus thundered: "You are wrong because you do not know the Scriptures nor the power of God."



Robert Collie

He reminded them of the words of the Lord to Moses at the burning bush (Exodus 3): "I am the God of Abraham and the God of Isaac and the God of Jacob," and he concluded: "He is not God of the dead but of the living." The meaning is clear enough. The living God is God of the living. Therefore if he calls himself the God of Abraham and the God of Isaac and the God of Jacob, these patriarchs too must be alive even and the resurrection of their

bodies. And so all who know God or rather who are known by God, are alive. And we will live for ever because our God is God of the living. Our resurrection is a certainty through faith in the power of God.

Ultimately of course, our acceptance of the resurrection of Christ and the resurrection of our bodies depends on our acceptance of God and His Son and His Word. Here is the evidence of Scripture.

## CHRIST IS LIFE

Christ said yes to the resurrection of the body when the Sadducees said no. During his ministry he raised people from the dead to show that he was indeed the Author of Life, (the son of the widow of Nain, the daughter of Jairus, and Lazarus). He said to Martha: "I am the resurrection and the life. Whoever believes in me will live, even though he dies; and whoever lives and believes in me will never die." He even dared to predict his own resurrection after three days in the tomb. He gave them the sign of Jonah (Matthew 12:38).

He was crucified and his body placed in a rock tomb.

All four gospels state that on the third day the tomb was empty. Christ's body was either taken by friend or foe, or he was raised from the dead by God. If his friends took his body, though they died long ago. They wait for the return of Christ then they preached and died for a lie, which is impossible to be-

lieve. If his enemies took his body, they had only to produce it to disprove the resurrection. But no one ever produced the body of Jesus. The position of the grave clothes caused John to believe.

## HIS APPEARANCES

The risen Lord appeared to many people. The four Gospels and I Corinthians 15 give five independent accounts of his being seen and heard by Mary Magdalene, the two Marys, two disciples going to Emmaus, Peter, eleven disciples in Jerusalem, the eleven plus Thomas, five hundred in Galilee, the disciples by the lake, James and finally the disciples at his ascension. His body was recognisably the same but had been transformed into a spiritual body suitable for eternal life.

The early Church was made up of fearless and convinced witnesses, many of whom died for preaching Jesus and the resurrection. This amazing event had changed them from frightened and unbelieving men. The first Christians were Jews who even changed from the Sabbath to Sunday, to celebrate the day on which Christ rose from the dead.

All this evidence confirms the fact of Christ's bodily resurrection. It also confirms Christ's claim to be the Son of God, that his death was accepted by the Father as a sufficient sacrifice for sin, and that all his promises are true.

And this is what it means for you.

Christ died that you might be forgiven. He lives that you might live in the power of his Spirit, now and eternally with the Father and the Son. Christ's resurrection is the guarantee of ours. This is life for you, to know the living God and his Son, Jesus Christ.

# Asians Confer in Perth

ABOUT 50 churchmen from throughout South-East Asia will attend a consultation on Christian education and lay training in Perth, W.A., from April 10 to 20.

The meeting is being arranged by the East Asian Christian Conference, a regional ecumenical organisation comprising Protestant and Orthodox Churches in 15 Asian countries.

Co-ordinators of the program are Bishop Yap Kim Hao, of Singapore, Mr Preman Niles, of Ceylon, and the Rev. Roland Giese, of Melbourne, Australia. Theme of the conference is "The witness of the laity."

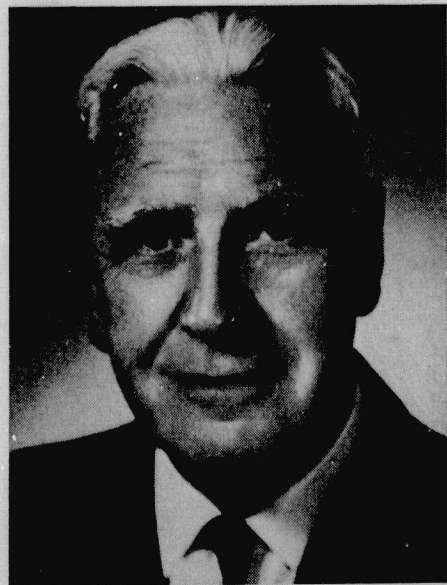
## POPE'S NEPHEW

Some months ago news of the conversion of Pope John's nephew circulated around Christian newspapers. Then one Roman Catholic paper refuted the story and claimed it was untrue. The editor of "The Reformer," magazine of the Protestant Alliance, approached a publisher who went to a great deal of trouble to locate the nephew of the Pope in a Pentecostal Theological College in America. It is hoped that his story will be eventually published. Not only was the Pope's nephew converted but also his mother.

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## Notes and Comments

### NATIONAL EVANGELICAL ANGLICAN CONGRESS

For well over a year, the Record has called for a nationwide conference of evangelicals on the pattern of Keele, 1967 — the National Evangelical Anglican Congress in the United Kingdom.

The Victorian Evangelical Fellowship has taken up the challenge and their intention is to hold such a congress in 1970. The proposal should warm the hearts of all evangelical churchmen in Australia and we should begin to pray for it and talk about it.

Our thinking should be large enough to include New Zealand. Questions of liturgical revision and re-union have brought evangelical Anglicans there much closer together. They would appreciate being consulted about possible participation.

### THE CHURCHMAN

Evangelicals who try to keep in touch with theological trends are familiar with The Churchman, a quarterly journal of Anglican theology, which is reviewed regularly, among other such journals, in our columns.

Its editor, Mr Gervase Duffield, of Marcham Manor Press, Appleford, Berks., England, has written to the Record, expressing the wish that more articles will be submitted to him from Australia and New Zealand. Some of our scholars do contribute from time to time and some are engaged on articles at present.

There is a growing body of competent theological scholarship in both our countries and The Churchman is an obvious medium in which to express their opinion.

### NO REPORTS

Some time ago we commented in a review of The Churchman that the Evangelical Fellowship of the Anglican Communion has not published its branch reports in the journal recently. For some time, a page or two had been set aside for such reports and it provided a way for evangelical Anglicans everywhere to know what was doing.

We now learn the E.F.A.C. reports are no longer sent to The Churchman. The reasons are not obvious to us. It is even more mystifying to be kept in the dark as to what E.F.A.C. is doing. Perhaps they will come up soon with a public relations

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policy that will remedy this deficiency.

### B.C.A. LEADERSHIP

The appointment of a new Federal Secretary of the Bush Church Aid Society is soon to be announced and the Federal Council has had to undergo considerable heart-searching in its endeavours to find just the right man for its top job.

A strong minority sought a candidate of clear, evangelical conviction who would devote himself in fact to further B.C.A.'s objective — "Australia for Christ." These men are aware that all over Australia people and bishops welcome a ministry that is centred on the great truths of the gospel and that is non-sacerdotal in character. This group at least, was most unhappy, when in the midst of their negotiations, a three-column headline about B.C.A. activities in the Sydney Morning Herald read: "Father Huggett's Best Mate." An accompanying picture of Rev. Barry Huggett, N.S.W. Secretary, was captioned, "Father Huggett."

### WINDS OF CHANGE

For some years now changes of executive personnel, State Committees and therefore in the Federal Council, have given basic B.C.A. policy a new look. It has probably seemed to many observers that B.C.A. has felt that if it can offer bishops clergy who can offer different types of ministry, it would prove more acceptable in some quarters. Its abortive attempt to work in the diocese of North Queensland suggests the weakness of the policy.

Majorities, however, rule in the B.C.A. as elsewhere, and those who sought what they felt to be a strong appointment, will probably not succeed. Whoever is appointed, he will be an evangelical, strong on administration and with some sort of missionary background.

### B.C.A. BISHOPS

In some senses it is regrettable that the first two top B.C.A. men became bishops. Kirby was B.C.A.'s founder and was clearly marked for such an appointment. Tom Jones' appointment to Willochra was the natural culmination of a long and close association with a diocese which he alone felt could be rescued and made viable.

But these precedents should not unsettle their successors. The head of the B.C.A. is a bishop in his own right and has extensive pastoral influence. In itself it is a great reward. In Australia, we are just beginning to come out of the era when our bishops were graduates of the Bathurst or Brisbane brotherhoods. In England it is Cuddesdon or Mirfield. Whoever the new Federal Secretary of B.C.A. is, we hope he will not have half an eye on precedent. B.C.A. will need both eyes.

### A SAD DOCUMENT

The Bishop of Ballarat's lengthy letter to his diocese, parts of which are given elsewhere in this issue, is one of the saddest documents ever to come from the hand of an Australian bishop.

The Bishop said that he did not write it "out of intolerance or prejudice." But that he wrote because he was moved with tremendously strong feeling is evident in every line. We must confess that we are at a loss to understand what there was in the solid Anglican support given to the Graham Crusades in Australia that brought out such emotion.

The saddest thing about this letter, far too long for us to publish in full, was its implications

for some of our Australian archbishops, bishops and some millions of other clergy and laity. The Bishop says that Graham stands for "anabaptism," and he repeats it. The imputation in this is obvious.

We do not believe that the good bishop meant all that he said. But we are saddened that he felt a need to express himself as he did.

### COMMUNISM

Communism for over 50 years has stood clearly as anti-Christian, atheistic and materialistic. Its boasted achievements have been at the expense of all the basic human freedoms. Let us be clear about that.

Mr Vaughan Hinton, public relations officer for the Australian Council of Churches, comes to the defence of Rev. Victor Hayward against the attacks of Dr Malcolm Mackay in our letter columns in our last issue. We think Mr Hayward's remarks were ill-advised. We wonder if he would have made them if he had not been an officer of the World Council of Churches. We wonder what other criteria Chinese Communist performance should be judged on.

The World Council of Churches is considerably embarrassed by the inrush of member churches from behind the iron curtain. Observers at Uppsala last year all commented on the use of Uppsala by these churches as a sounding board for the reactionary opinions of their Communist masters. But now that they are in, and in very considerable numbers, the W.C.C. has to give them all due consideration.

The W.C.C. line on Communism has always been soft. There is now an ever-present danger that it must compromise still further, to the point of refraining from just criticism of a system which thrives on keeping the free world threatened by its militarism and imperialism.

We do not see a Communist under every bush or in every W.C.C. official. But when Mr Hayward tells us not to judge Communist China by its wicked treatment of Christians and its attempts to exterminate the Christian Church as sole criteria, we can hardly be blamed for wondering if he has not become a victim of W.C.C. compromise.

### MARXIST DIALOGUE

Since Uppsala, Christian-Marxist dialogue has begun under the W.C.C. program. Some leading churchmen in England have condemned it roundly as a complete waste of time. Marxist views on Christianity are perfectly clear. Ranking Marxists are well-trained to expound them and to refute the Christian view of life. Perhaps they will come better equipped for dialogue than many who profess to be Christian.

The Communists in such dialogues will be involved in order to win disciples. Will Christians have the same end in view or will it be something more high sounding, such as "showing concern" and "breaking down barriers?"

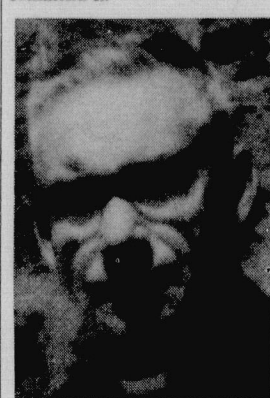
Let us be quite clear about such dialogue whether in Australia or elsewhere. It will all be one-way. Christians will never have such dialogue in Moscow or Peking. The only dialogue possible there is that between the convinced Christian and his fellows in informal situations. That is the only dialogue Communists allow and even then it is dangerous. It is the kind of dialogue carried on in the best days of the Christian Church.

## Bishop criticises Graham

that the only spiritual reality in Christianity is the relation of the individual soul to God.

"Grahamism presents a view of the spiritual life which is in stark contradiction to what is clearly the teaching of the Church, broadly described as SACRAMENTALIST," the Bishop wrote.

"It is this kind of religion, destructive of all order in the church, and contemptuous of its discipline and traditional standards of belief and worship, which is typified by Grahamism. . . . Nowhere is this blind irrationalism seen more clearly than in what is called the 'fundamentalism' with which Grahamism presents the Bible as the infallible word of God. He regards it with an almost idolatrous veneration, blandly ignoring the centuries of research by saintly scholars into the origins of the Bible and the significance of its teaching."



BISHOP HARDIE

The Bishop said that he was speaking as official head of the Church of England in the diocese of Ballarat in his letter.

He said that Grahamism stands for a rejection of that authority which Anglicanism affirms and that "Grahamism at the time of the Reformation was known as Anabaptism. . . . The Anabaptists were an archaic and subversive force both in Church and State and were repudiated, not only by the Catholic Church but by the Lutherans and Calvinists as well." "Grahamism," he went on, "or anabaptism, is a purely individualistic religion, rejecting the solidarity of the Christian faith, and maintaining

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## Contrary to common sense

A VIEW OF the episcopate which makes all other orders invalid, that is to say, to hold that only those ministers who are ordained by bishops in the historic succession are true ministers of the gospel, is plainly contrary to common sense, Bishop Clive Kerle said in his charge to the 1969 synod of the diocese of Armidale.

Bishop Kerle went on to say that episcopacy is a natural evolution of the ministry instituted by the apostles, it has stood the ravages of time and is a proven, effective method of administering discipline, exercising oversight and preserving truth and unity and is therefore, in our view, the best basis for union with other churches. Beyond that, I do not think we have the authority to press the claims of episcopacy.

For the first time, Armidale synod was a residential affair, held at the University of New England. Synod met daily in the new Arts Theatre.

The diocese has special links with the university, Bishop Moyes having been its first Deputy Chancellor. Rev. Maurice Betteridge is its Anglican chaplain and he holds master's degrees of two universities. Synod resolved to proceed with plans for erecting a chapel on part of the 114 acres of land owned by the diocese within the University. The chapel is to be a multi-purpose building, costing about \$32,000. Anglican university students have already contributed over \$1,000 towards the its cost.

Bishop Kerle has called on the people of the diocese to give one million cents (\$10,000) as a centenary thank offering. To be devoted entirely to Christian work outside the diocese, the money will be divided equally between A.B.M. and C.M.S. "Our aim it to make this a year of thanksgiving, of renewed faith and of deeper commitment to the Church's missionary calling," the Bishop said in his centenary message.

## Letters

### Picture trouble

Your edition of February 20, 1969, carries a photograph of a nave communion table, and part of the nave of St. George's Cathedral.

I should be very interested to learn from what source this photograph came.

It concerns us greatly that this picture appeared primarily as no explanation is given regarding it. I would point out that my department is held responsible for Press relations etc. (including the publication of photographs), and, consequently I was somewhat surprised by its appearance. The photograph shows merely a temporary arrangement which was used for experimental purposes to ascertain such things as height required, lighting and sound requirements.

It is highly misleading to show such a table without the necessary explanation; indeed, should you look into the cathedral at this moment, you would find a different setting of circumstances entirely, with the nave table on different platforming and with different surroundings. I realise that you published this picture in good faith, but I would hope that, in the future, and whenever possible, you will endeavour to check with your source as to the facts surrounding such pictures.

I would appreciate it if, in some future edition of your newspaper, you would point out that St. George's Cathedral sanctuary does not look, as may be presumed, when reading your edition of February 20.

As soon as the Dean of Perth, with his Chapter and the cathedral's architectural advisory committee, decide on the final arrangements for our new nave table, my department will send you photographs and a story concerning their deliberations which I hope you will see fit to publish.

**Anthony Howes,**  
Communications Officer,  
St. George's Cathedral,  
Perth, W.A.

### Clergy stress

In response to Rev. Fred Hanson's article in the A.C.R. (Feb. 20) I believe that there is another side to the coin. The editorial in the following issue showed this admirably.

Why do we talk so much about the sacrifices we make in following the Lord Jesus and what we have given up for Jesus? Jesus made the supreme sacrifice and we must respond with the psalmist, saying "Bless the Lord, oh my soul, and all that is within me bless His holy name. Bless the Lord, oh my soul, and forget not all His benefits."

There are many blessings in this life to those who serve Christ devotedly, and great promises for the life to come. We must keep looking up to Jesus and His standards and less at the standards which we see in the world around us. In the rectory the first priority is to set aside time for prayer, meditation, reading and keeping close to our Lord. The peace of God which passes understanding can be a reality in our hearts and homes — this ought to be more so in a rectory than in most homes.

There can be peace in the midst of the storm. In these days when nervous break-downs and strain are common the Christian needs to remember that His Lord is the One who calmed the storm. He can do so today!

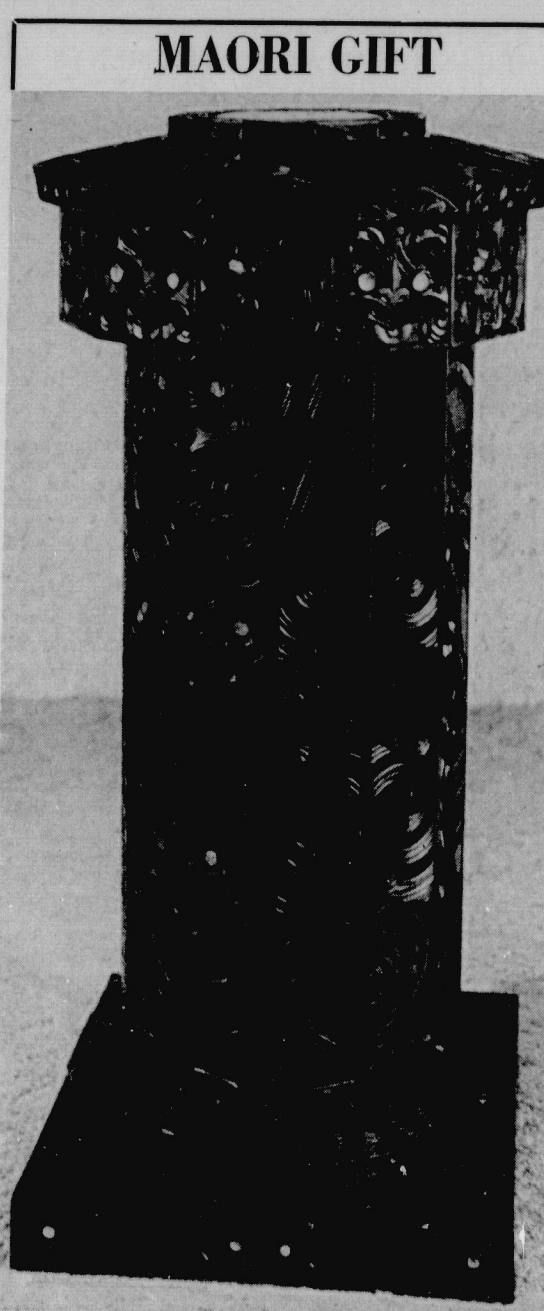
I am the mother of five and a rectory-wife and I believe with all my heart that the power of the living Christ is able and sufficient for all our needs no matter how busy we are. He is able too, to guard our children from any harm or problems which arise because of the rectory situation.

Perhaps we all at some time or another come to "Wits End Corner." The poem by Antoinette Wilson says that it is here that the God who is able is proved.  
**Sheila Hayles,**  
Kilmessy, W.A.

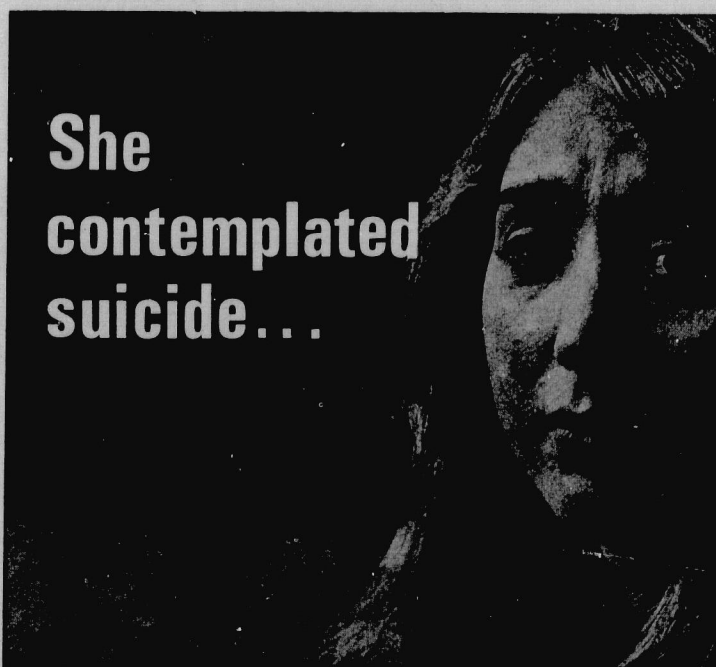
## Primate to Manila

THE ARCHBISHOP of Brisbane, Primate of Australia, has accepted an invitation to represent the Australian Church in May in Manila. He has been invited by the Supreme Bishop of the Philippine Independent Church to attend the consecration of their new National Cathedral in that city.

The Primate hopes to visit the Australian Forces in Vietnam at the same time and perhaps to take a Confirmation service there.



Finely carved Maori font to be presented to St. John's, Parramatta on 19th April. It commemorates the pioneering missionary work of Rev. Samuel Marsden, who while rector of St. John's, went to New Zealand in 1814 to preach the gospel to the Maoris.



She contemplated suicide...

17-year-old Helen is an unmarried, expectant mother. Six months ago she left her home in a small country town to work in Sydney . . . now she is too ashamed to go back. For Helen motherhood holds no promise of joy . . . only heartbreak and indecision. Since 1960 the Carramar Maternity Hostel has not only helped, but in fact reclaimed the lives of hundreds of girls like Helen. Special counselling paves the way for future readjustment. Medical care and pre-natal exercises are arranged . . . all are encouraged to take one of the educational courses available at the Hostel. Most important of all, these girls receive compassion and understanding. While at Carramar they must make the most disturbing decision of their lives . . . whether to keep their baby or have it adopted. No matter what they decide the road ahead is hard and the girls need both moral and spiritual guidance. Carramar Maternity Hostel has averted many tragedies and given the greatest gift of all — "hope." To continue this work funds are urgently needed. Your gift, big or small, will work hard and help rescue young lives. Please send what you can.

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### MEETINGS

**CLERGY WIVES.** The Clergy Wives Conference will be held at Gilbulla from Monday, April 28 to Wednesday, April 30, 1969. Open Day will be 10 a.m. Tuesday, April 29. Fees: \$8 full time; \$1.25 open day. R.S.V.P. by 21/4/69. Hon. Sec. Mrs Bernice Walsh, 100 Iberia Street, PADSTOW, 2211. 77-6574. FURTHER MEETING DATES FOR 1969: 11.30 a.m. 4/7/69, C.E.N.E.F., Auditorium, Basket Lunch. 11.30 a.m. 7/11/69, Bishopscourt.

## New evangelical Uganda diocese

**BISHOP SILVANUS WANI**, a graduate of Oak Hill Theological College, has been enthroned as the first bishop of the new diocese of West Nile and Madi.

The new diocese consists of 400 congregations and churches cut off from the diocese of Northern Uganda. When the African Inland Mission pioneered the work here in 1918, the area consisted of half a million people who were completely unevangelised. Now, after 50 years, a flourishing indigenous church with a real love of the gospel has been established. Bishop Wani is believed to be Oak Hill's first bishop.

## Medical Fellowship opposes abortion

**DR JOHN YEO**, Chairman of the Christian Medical Fellowship was the author of a statement on abortion law reform read recently over a radio 2CH (N.S.W.) news session recently.

The news item went on:

The Christian Medical Fellowship had just concluded a symposium on the subject: "Law Reform in Relation to Abortion." Reporting its findings, Dr Yeo said: "It was the view of the speakers, and of the large majority of those attending the Symposium that the law on abortion as it is usually interpreted in N.S.W. should not be changed.

It has been found to provide adequate freedom with adequate safeguards. In England the 1967 abortion law has legalised many new grounds for terminating pregnancy. Social reasons such as the mother's extreme reluctance to carry the pregnancy through due to inconvenience or embarrassment or to having too many children already have been accepted there and the hospitals are already over-full of pregnancy-termination cases. It was thought that prophylactic measures that could prevent unwanted pregnancies from occurring were preferable to the risks of termination. Since the medical profession's Hippocratic tradition requires it to maintain life, cynical disregard of the rights of the potential human being in utero should be unacceptable ethically to the whole medical profession and especially to the Christian doctor who accords man a threefold dignity.

Firstly, the dignity of being formed in God's image originally. Secondly, the dignity of being the object of God's redeeming love and thirdly, the dignity of his eternal destiny as a Christ-like son of God. It was also emphasised that the love and care of unwanted babies was seen as a State responsibility, as well as a Christian vocation.

It was a majority view of the doctors attending this Symposium that a pregnancy should be terminated only if the life or health of the mother was seriously threatened, or where the baby, in all probability would be grossly deformed, such as in rubella. Safeguards were thought necessary on two counts; that two doctors should be required to agree to a termination and that it should be carried out in a registered hospital.

The confidential nature of the doctor-patient relationship should be maintained at all times. In reply to exponents of abortion on demand, it was reported that a significant proportion of those seeking termination for these so-called social reasons, sometimes even including the result of assault, will, after the baby is born reverse their attitude. After 40 weeks of bearing the child, the mother comes to regard the baby as HER baby; the male role coming to be regarded as merely incidental. Acute depression and guilt after termination; the possibility that this may be the only pregnancy possible for this woman and the real surgical hazards involved in termination should weigh heavily against legalising wholesale abortion in Australia.

## He is risen indeed

So the triumphant cry has gone in Eastern European Churches through the ages as each Easter comes around. It is a glorious, victorious cry and one which can ring out afresh from the lips of each believer when we think again of all that Easter means.

By **Sheila Hayles**

1 Cor. 15:17: If Christ has not been raised, your faith is futile and you are dead in your sins... but in fact Christ has been raised from the dead the firstfruits of those who have fallen asleep.

The LORD IS RISEN! How we need to regain the wonder of this great cry and to respond with conviction which is both personal and joyful HE IS RISEN INDEED!

**THE LORD IS RISEN!** Many Christians appear to have little joy in their lives or on their faces. How can we be sad when we remember this joyful Easter cry. Jesus lives!

**GOD IS NOT DEAD** — Ever since Christianity began unbelieving men have endeavoured to proclaim that Christ did not rise from the dead. The Christian knows that Jesus lives. He experiences a living relationship with a risen, living Lord. Christ has promised us that he will be with us always even to the end of the

world and His promises never fail.

**GOD IS NOT DEAD** — Jesus arose, conquering death and is seated at God's right hand. There he will reign until all things are put into subjection under him. He reigns in Glory. The Christian's response is full of wonder, worship and love and the shout of joy goes up "He is risen indeed."

**GOD IS NOT DEAD** — Jesus is Risen! and because of this truth the Christian has hope. His hope is that as he lives on this earth a godly life of faith, he will like his Lord, be raised again to life eternal. The fear of death has been banished by our Lord's victory over the grave. The Lord is risen!

It is a glorious theme — Christ who was crucified is not dead but alive for evermore. He is reigning and victorious. As we take up this old cry this Easter may it be with renewed hope, assurance, love and praise for the fact that;

**CHRIST IS RISEN!**

**HE IS RISEN INDEED!**

**Christianity Today** publishes a scholarly article about "speaking in tongues" in which Dr Carl G. Tuland concludes, among other things, that it "is a sign of spiritual immaturity rather than of completeness in Christ, and substitutes subconscious emotional religion for conscious moral experience." The Christian commented on the demonstrations at St. Paul's Cathedral; "... the ecumenical movement bulldozed its way to another dubious triumph last week when Cardinal Heenan tried to preach in St. Paul's Cathedral."

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## Books

**THE GOSPEL OF LUKE**, Ed. Earle Ellis. Nelson 1966, pp 321, U.K. 45/-, EPHESIANS, PHILIPPIANS, COLOS-SIANS AND PHILEMON, Ed. George Johnston. Nelson 1967, U.K. 21/-, pp 94.

These are two volumes in the New Edition of **The Century Bible** based on the R.S.V. Professor Ellis' volume is first class. The Introduction is a model of scholarly criticism, and serves as an introduction not only to Luke, but to the gospels generally, synoptic criticism, the Acts, and the relation of Luke to Paul and his epistles. The author is one of the ablest evangelical scholars of our day, and his handling of modern contributions to Lukan questions (like those of Conzelmann) is well-balanced and positive. The commentary is likewise of a high order, being not content merely "to elaborate the obvious and by-pass the difficult." Ellis has a nice style, and, all in all, this is one of the best commentaries now available on Luke. The theological student should certainly have it.

Professor Johnston's volume is thin by comparison, especially in the Introduction. He some-

times gives the impression of off-handedness, though he is capable of some shrewd applications to modern conditions. However, Johnston knows his stuff as a scholar, and his judgment in points of exegesis is worth consulting. For instance, it is interesting that he takes "in the form of God" in Phil. 2:6 to refer to the incarnate Lord. Johnston rejects Pauline authorship of Ephesians, which is perhaps incautious (to say the least) while he is forced to hold the opinion that "no satisfactory hypothesis for the writing of Ephesians has yet been offered."

**D. W. B. Robinson** **THE PREACHER: HIS LIFE AND WORK**, by J. H. Jowett, Baker, 1968, pp 239, \$2.95 (U.S.) IN CHRIST'S STEAD, by A. J. Gossip, Baker, 1968, pp 247, \$2.95 (U.S.).

These are two of a number of reprints of "notable books on preaching" being produced by the Baker Book House. Jowett's 1911 Yale Lectures and Gossip's 1925 Warrack Lectures given in Scotland, have much of value in them, but both tend to be wordy and discursive in style and to contain much that is not as relevant to our day as to the time when they were first given. For most of us they will have less to give than the fine, more contemporary works on preaching by John Stott and Archbishop Coggan.

Gossip's lectures are full of practical advice (he is at his best on the preparation of sermons)

and of illustrations from the lives of great preachers, but not of great help to those deeply concerned with the task of Biblical preaching today. This reviewer would set more store by Jowett as a preacher, and by his counsel concerning preaching if not influenced by the fact that a sermon of that great Congregational preacher on Ephesians 3:8, read 25 years ago, still rings in his mind. Jowett, like Gossip, speaks of the preacher's life and pastoral ministry as well as his actual preaching, and his lectures certainly bring inspiration and challenge to the preacher as he is led to consider the different aspects of his high calling and responsibility.

Francis Foulkes

**EXPOSITORY SERMONS ON BOOK OF DANIEL** (Vol. 1) by W. A. Criswell. Zondervan, U.S.A. 1968, pp. 123.

Dr Criswell certainly knows his ancient history and in a spirited defence of the authenticity of the Book of Daniel he has a great deal to teach. The book is divided into 10 chapters which deal with the author, background, history, language, critical and related matters in this prophecy. They are certainly meaty sermons and they are a foretaste of another volume which will be an exposition of the text itself. This book is well produced and clearly printed.

—Geoffrey Hayles.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

● **THE BIBLE, The Living Word of Revelation**. Ed. Merrill C. Tenney. Zondervan, U.S.A. 1968. Pp. 228. \$5.95. For laymen and theologians, this symposium looks thoroughly at the whole question of the Bible's authority today. Most of the nine writers are outstanding theologians in their fields and they include Jim Packer. They command attention.

● **REFORMATION TODAY**, by Klaas Runia. Banner of Truth Trust. 1968 Pp. 147. 5/- (U.K.). Professor Runia of Geelong evaluates theological trends and fashions and shows their inadequacy compared with the gospel. The thoughtful reader of this one book will be in a good position to evaluate the rising ecumenical and re-union clamour. Particularly valuable for Australians because it is written in the light of tensions we feel in Australia and New Zealand.

● **THE NEW EVANGELICAL THEOLOGY** by Millard Erickson. Revell, U.S.A. 1968. Pp. 254. \$5.40. A thorough and satisfying treatment of twentieth century trends in conservative evangelical theology and a close examination of the strong position which its leading American scholars have hammered out for it today. Basic reading for those who wish to examine critically and to understand the evangelical position.

### SHORT NOTICES

**PATHFINDER FOUR-YEAR SYLLABUS**. Outline notes. Year Two. Ed. by Richard Bowdler. Church Book Room Press, London. 1968. pp. 156. 9/ (U.K.). It would be hard to imagine a better course of instruction for eleven to fifteen year olds than this. In four years The Pathfinders cover the Bible in outline, the Prayer Book and the growth of the Christian Church. Thoroughly scriptural and evangelical and educationally sound. Board outlines and other aids are given. We'll hear more about The Pathfinders in Australia soon.

questions from the young on sex and marriage. Cheap but useful for its purpose. Answers the kind of questions which teenagers ask themselves, if not their parents.

**RELIEF WITHOUT DRUGS** by Ainslie Meares Souvenir Press, London. 1968 reprint. Pp. 187. \$2.95. As Dr. Meares, Melbourne psychiatrist says, his colleagues will often disagree with his methods for overcoming tension anxiety and pain. The book may help those with mild tensions and anxiety but may hinder successful treatment of many others.

**WORDS TO LIVE BY** by Edward L. Hayes. Moody Press, U.S.A. 1968. pp. 254. \$3.50 (U.S.). A different daily devotional manual which treats only St. John's gospel in its 356 daily readings but in an ordered fashion and faithfully applying the Word to modern life. Excellent gift book.

**THE DRAMA OF THE CROSS** by J. Eugene White. Baker, U.S.A. 1968. pp. 111. \$2.95. Eight sermons covering Passion Week which are theologically sound but lacking in depth.

**WHO'S WHO IN HISTORY**. Vol. IV England 1714-1789. by G. Treasure. Blackwell, Oxford. 1969 pp. 413. 42/- (U.K.). Not one of England's great periods but a fascinating one. In chronological sequence, major and minor characters are treated in brief but satisfying form. Good illustrations.

**THE BOOK OF NEHEMIAH** by Ralph G. Turnbull. Baker, U.S.A. 1968. pp. 109. \$1.95 (U.S.). Another excellent paperback in the Shield series of commentaries. Uncovers the major emphases and the teaching of the prophet.

**A GUIDE TO THE PROPHETS** by Stephen Winward. Hodder & Stoughton. 1968. pp. 255. \$4.25.

There have appeared recently quite a lot of books about the Prophets, but one by the co-author of "The Way," who is a Baptist minister and former lecturer in Liturgy at Selly Oak Colleges, should excite interest despite the unusual credentials of the author. The book presents a conventional pattern of general introduction to the phenomenon of prophethood in Israel, followed by a chapter on each of the writing prophets in chronological order. It is a serious attempt to provide a competent analysis of the historical situations from which and to which the prophets spoke.

As an introductory work it does not cover many of the problems of exegesis and interpretation. Probably few would feel that Winward's acceptance of the triple authorship of Isaiah and of the double authorship of Zechariah compromises evangelical principles. However he does give the impression that there is little to be said for the unity of these books. Jonah is treated as parable rather than history. In spite of its weaknesses I do not know of a better conservative introduction to this subject.

G. Goldsworthy.

**SYDNEYSCOPE**. Dept. of Information and Public Relations, Sydney 1969. pp. 120. 50c.

An excellent multi-colour fourth edition of Sydney's Diocesan Digest. Describes in word and picture the life and work of the diocese of Sydney and of missionary bodies based in Sydney. It is a distinct credit to its producers and it deserves the widest possible circulation in the diocese and beyond.

Rex Meyer

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## Mainly About People

Rev. John P. Bedford, formerly rector of Ruyupup (Ballarat), was inducted as rector of St. Stephen's Portland, on March 7.

Rev. Richard H. Pidgeon, formerly rector of Portland (Ballarat), has been inducted to St. John's, Ballarat.

Rev. Gordon D. Steele, vicar of St. Luke's, Ballarat, has been appointed rector of Ruyupup.

Rev. Frederick G. Phipps, curate at Warrnambool (Ballarat), has been appointed vicar of St. Luke's, Ballarat.

Rev. Dr. Jim Packer, Warden of Latimer House, Oxford, has decided not to take up his appointment with the London College of Divinity, now that it is to move to Nottingham.

Rev. P. L. N. Rowlands, registrar of the diocese of Ballarat, was ordained priest by the Bishop of Ballarat on February 24. He has also been appointed domestic chaplain to the Bishop.

Rev. Peter H. Chesterton, curate of St. Silas' North Bawly (Melbourne), since 1966, has been appointed curate of St. John's, Toorak.

Rev. Keith Wilson, Director of Youth Work (Perth), has been appointed to the charge of Balga.

Ven. Charles E. Torlach, rector of Mount Morgan (Rockhampton), retires from the active ministry from the end of April.

Rev. A. John Withers, rector of Narranderra (Riverina), has announced his retirement from April 30.

Rev. Thomas J. Johnston, Home Missions Chaplain (Newcastle), is to be inducted as rector of Tarra after Easter.

Rev. Canon James L. Brown, rector of East Claremont (Perth), has announced his retirement.

Rev. Brian A. Eccleston, Director of the Board of Education (Perth), has been appointed to the staff of the Guildford Grammar School.

Rev. Milne D. Fowell, rector of North Lake Macquarie (Newcastle), has been appointed Home Missions Chaplain.

Rev. Canon Raymond M. H. Hudson, vicar of St. Martin's, Deedene (Melbourne) since 1964 and formerly vicar of Ivanhoe, will retire on June 30.

Rev. Alex. Mills was inducted as vicar of St. Chad's, Chelsea (Melbourne), on March 28.

Rev. Donald W. Hardy, vicar of St. Stephen's, Belmont (Melbourne) since 1962, has been appointed vicar of St. George's, East Ivanhoe, from May 22.

Rev. Lindsay V. Pace, vicar of Holy Trinity, Balclutha (Melbourne) since 1963, has been appointed vicar of Holy Trinity, Hampton, from May 13.

Rev. Peter D. Kissick, vicar of Holy Trinity, Hastings (Melbourne) since 1959, has been appointed rector of Tongala (Bendigo) from June 1.

Rev. Tom Rogers, assistant at St. Paul's Cathedral, Rockhampton, has been appointed rector of St. Mary's, Mount Morgan, from early May.

Rev. Clive A. Beatty, rector of Inglewood (St. Arnaud), has been

appointed rector of St. Mark's, Red Cliffs from April 16.

Mr. Ray Kidney, formerly of the Dept. of Social Welfare and present organizer of Holy Trinity, Adelaide, has been appointed Managing Secretary of the Prisoners' Aid Association, S.A.

Rev. Allen C. Hampton, of the charge of Delungra (Armidale), since 1963, was inducted to Nundillo on March 26.

Rev. Rodney D. Turner, curate of Inverell (Armidale), since 1968, has been appointed curate of Quirindi.

Rev. Raymond G. Smith, rector of Uralla (Armidale), since 1966, has been appointed Diocesan Director of Christian Education and will take up full-time duties in May.

Rev. Mervyn S. Wearne, vicar of Manilla (Armidale) since 1967, has been asked by the Board of Education to work as a part-time Youth Field Officer.

Rev. Douglas L. Lashbrook, curate of Wee Wee, was ordained priest at Burren by the Bishop of Armidale, on March 17.

## Tas. Cebs growth

AN INCREASE in the number of branches and in total membership was reported at the annual meeting of the Tasmanian Church of England Boys' Society.

The Bishop of Tasmania presided at the meeting and among the highlights of the year's activities were leadership training, annual service, a Bible reading and quiz competition, won by St. Paul's, Glenorchy branch and the annual athletic carnival.

Officers elected for 1969-70 were: chairman, Mr. H. W. Morgan; secretary, Mr. Lou Daniels; treasurer, Mr. Gary Norman.

## hot line

Round-up of church press comment

ST. ARNAUD CHURCHMAN shows alarm at the number of ecclesiastical districts designated "The Murray." Both Riverina and St. Arnaud dioceses have an archdeaconry of the Murray. A new diocese in South Australia is to be called "The Murray," so the Churchman says. This might mean a further archdeacon of The Murray, so to relieve the Gilbertian situation Bishop Winter is calling his northern archdeaconry, "the Mallee."

Indonesia is one of the few Islamic countries of the world which is wide open to the gospel. In New Life, Dr. Klaas Runia explains clearly why and tells of the mass movement towards Christianity.

The Church Times reports a Westminster Abbey sermon in which the rector of St. Mary-le-Bow condemned over-zealous churchmen who inflame to racial issue. Australian Baptist reports a missionary from India as saying that within five years we can expect all missionaries to leave the church in Assam and possibly India.

Australian Presbyterian Life says that it is in deep water over subscribers who do not pay for years. Frequent reminders finally bring a cancellation with no offer to pay. Sometimes the family notify the paper months after the subscriber has died, thus getting many months free. Curt comments are passed on "this failure to observe ordinary standards of ethics." Perhaps people feel that they can be dishonest about church paper subscriptions because the church won't prosecute them? At least one Anglican paper has successfully prosecuted non-payers.

The announcement was made by the Archbishop of Melbourne, President of the B.C.A. after a Council meeting in Sydney last week. He succeeds Canon Bill Rich who has been appointed rector of Holy Trinity, Orange.

Archdeacon Muston graduated from Moore College in 1950 with a second class honours Th.L. He was ordained in Sydney in 1951 and after a curacy at Waterloo, was rector of Wallerawang 1951-1953. He then spent ten years with the Church Missionary Society, first in an editorial capacity and then as Home Secretary. For some years he was vicar of St. Thomas', Essendon (Melbourne) before taking up his parish in Darwin.

Mr Muston will bring to his new appointment wide experience as a missionary administrator and pastor. Before ordination he was a journalist.

Mr Willersdorf said Youth Crusades — the organisation of which he is director — had sought to overcome these problems.

He also announced a new follow-up scheme that had never before been attempted in Australia.

Those who had been counselled would be invited to attend a series of meetings on the Thursday and Friday evenings and all day Saturday immediately following the crusade.

The meetings would be conducted by well-known Sydney Anglican, Rev. G. Fletcher, who is also director of the Lay Institute for Evangelism.

Those counselled will also be encouraged to join their local church.

The Magnet, Melbourne's League of Youth paper, always impresses with its formidable list of its former members on the world's mission fields, serving C.M.S. For what it's worth, numbers of them came to Christ through Dr. Billy Graham.

Church of England Newspaper gives early figures in the English Methodist vote on proposed Anglican-Methodist unity. Only 83 circuits (about 10 per cent) have voted, but in these a clear majority is against the present unity scheme.

English Churchman reports that a group of evangelical clergy have sent an open letter to the Church of England Evangelical Council, urging it to organise resistance to proposals to change the status of the Thirty-Nine Articles. It also carries reports from numbers of parishes finally rejecting the Series 2 Communion Service as seriously diluting the biblical proclamation of the finished work of Christ.

The Catholic Weekly carries a front page spread "Why our patience is exhausted" on the state aid for R.C. schools issue. Among other items of education costs, it lists \$1.7 million as subsistence allowance for members of teaching orders. Would State aid with this mean State aid for a particular denomination?

In Brisbane Church Chronicle, the Primate says that Sir Paul Hasluck's personal qualities fit him admirably for the post of Governor-General. The retort courteous! Like other church papers recently, Bishop Shearman in Rockhampton's Church Gazette expresses some doubts about its future. Who is going to do some research on what Anglicans do read?

"We have \$13,000 to go," said Mr Brown. "We have to receive over \$1,000 per week between now and the crusade."

Mr Brian Willersdorf, who will conduct the crusade, attended the breakfast and addressed the ministers.

Mr Willersdorf, a 32-year-old Baptist pastor, has achieved international fame in Asia and the U.S. as a youth evangelist.

In his address to the ministers, he said there had been several problems with mass evangelism in Australia.

Most evangelism in the past had been carried out by non-church groups, evangelists had been theologically untrained, there had been "grave questions" on financial matters, follow-up had not been undertaken, heavy stress had been laid on emotionalism, and some evangelistic appeals had been unethical.

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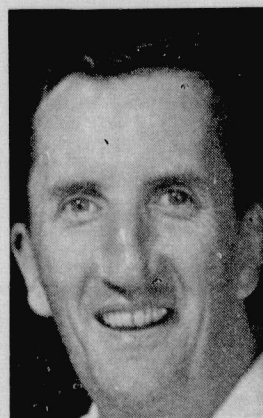
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## NEW B.C.A. SECRETARY



VEN. GERALD B. MUSTON, rector of Christ Church (Northern Territory), has been appointed Federal Secretary of the Bush Church Aid Society.

The announcement was made by the Archbishop of Melbourne, President of the B.C.A. after a Council meeting in Sydney last week. He succeeds Canon Bill Rich who has been appointed rector of Holy Trinity, Orange.

Archdeacon Muston graduated from Moore College in 1950 with a second class honours Th.L. He was ordained in Sydney in 1951 and after a curacy at Waterloo, was rector of Wallerawang 1951-1953. He then spent ten years with the Church Missionary Society, first in an editorial capacity and then as Home Secretary. For some years he was vicar of St. Thomas', Essendon (Melbourne) before taking up his parish in Darwin.

Mr Muston will bring to his new appointment wide experience as a missionary administrator and pastor. Before ordination he was a journalist.

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# THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-NINTH YEAR OF PUBLICATION

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## Sad plight of Church Anglican weakness in West Indies

THE ANGLICAN CHURCH in the West Indies is in a sad state," said Professor J. Alan Friend while paying a brief visit to Australia recently. While on the staff of the University of Tasmania some years ago, Dr. Friend was ordained by the Bishop of Tasmania.

He has been Professor of Chemistry at the University of the West Indies since 1966 and is Vice-Dean of the faculty of arts and science.

## N.S.W. Evangelism Congress

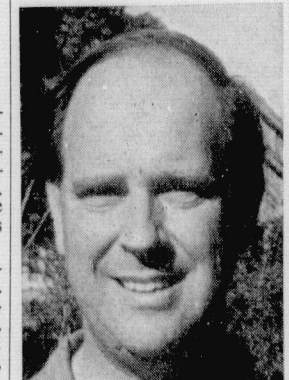
FOLLOW-UP to the Singapore Conference on Evangelism last year is being arranged in N.S.W. by an interdenominational committee. A N.S.W. Congress on Evangelism will be held May 30-31 in St. Andrew's Chapter House, Sydney.

The executive committee consists of Bishop A. J. Dain, Revs. Dudley Foord, Dr. E. H. Watson, Fred J. Nile, Harry Orr, S. Somerville, A. Scott, Messrs. David Claydon, Ian Burnard, Rev. Hodgson, Alex Gilchrist and Bruce King.

Topics of special concern will be The New Evangelism, The New Theology and The New

In a special interview with the "Australian Church Record," the professor gave his impressions of the current situation of the Church in the West Indies.

The Anglican Church has been in the West Indies since about 1630, when it was established in Jamaica and Barbados and where it has been dominant until recently. Today, the Methodists and Baptists are much stronger because of the dominant part played especially by the Baptists in the liberation of the slaves. The Anglican Church has been very much the Church of the establishment.



Professor Friend

The Church of the people in Trinidad is the Roman Catholic Church. It is a very cosmopolitan island of over a million people and the capital is Port of Spain. The people are Negroes, Indians and many of mixed race. The Indians are largely Presbyterian because of the work of Canadian Presbyterians for the past hundred years.

The diocese of Trinidad and Tobago includes Venezuela and Colombia and a suffragan to live in Venezuela has recently been appointed. The diocese is strongly Anglo-Catholic, but hasn't been so for very long. Jamaica is a much more moderate diocese and the surplice and stole is common there. In the Eastern Caribbean the eucharistic vestments are almost universally used.

## NO INITIATIVE

In Trinidad before the West Indies liturgy was introduced in 1959, the English Missal was used and not the Prayer Book.

There are no evangelical churches in Trinidad diocese, but there are some in Jamaica and Barbados. There are at least two in Jamaica with a soul-winning ministry. Professor Friend was impressed by the numbers of

young English clergy with an Anglo-Catholic background who were trying to win a spiritual response from their people.

He went on to say that the Anglican Church is finding it very difficult to arouse a spiritual response in the lay people. They turn out in considerable numbers for Holy Communion services, but it seems to end there. He admitted to being very worried about the whole spiritual situation in Trinidad and the West Indies generally.

The Roman Catholics go ahead in Trinidad and have a progressive Trinidadian archbishop. He has introduced the English Mass and has cut ritual to a minimum. He has introduced steel bands into his churches. The Presbyterians have the greatest potential because theirs is the Church of the people with no history of attachment to the establishment. Most of their clergy are Indians.

In the universities, the Inter-Varsity Christian Fellowship is strong in Jamaica. In Trinidad it is much weaker. It doesn't seem to make much impact on the campus. The Student Christian Movement has only been there for two years and a New Zealander is its first secretary.

## COMPARTMENTS

The Anglican seems to keep worship and daily living segregated. This is accentuated by the emphasis given to attending at "the sacrament." This is the first duty of the Christian. To be fair, the professor said, the Church does not say that this is the only duty by any means.

Some of the world movements to involve and train the laity for evangelism have made no impact at all in the West Indies. There has been quite a good Anglican laymen's conference in

South Trinidad in 1968 and there has been a series of marriage guidance conferences with visiting U.S. speakers.

One great difficulty is the setting up of an indigenous ministry. Few Trinidadians are in training. The only theological college — Codrington in Barbados, is itself a problem. The Mirfield community has kept it going but are now pulling out. This leaves only a united college in Jamaica. The Archbishop of the province, who is also Bishop of Guyana, has no love for the united college at all.

## LITURGY

The Bishop of Trinidad and Tobago is British with wide experience and most of his clergy are English. The diocese, like most of those in the West Indies, is very poor and church buildings are often very dilapidated.

It is a very sad overall picture indeed. It's a very run-down sort of area. There is no missionary work among the native people and the church has no other form of missionary outreach. S.P.G. is sometimes supported but most parishes find it difficult to meet diocesan quotas. There is no program of evangelism that the professor is aware of.

The West Indies liturgy of 1959 was drawn up by the Mirfield people in Barbados and is based on the 1549 pattern. There is nothing particularly original or modern about it. It was to have a three year trial period but is now in general use.

The diocese of Jamaica is far from satisfied with this liturgy and the Bishop has set up a liturgical commission to look into the composition of a new type of liturgy.

## Criticism brings support

STRONG criticism of the Northern Territory Crusade by a member of the Brotherhood of the Good Shepherd, Brother Paul, who is stationed at Katherine, 200 miles south of Darwin, brought added support to the Crusade.

His views were published in the Northern Territory News and he is reported to have said: "The methods used are not only false to experience, damaging to the true religion and harmful to the church, but also unscriptural." He exempted his parish of Katherine from official participation in the Graham Crusade, led and conducted by Rev. Ralph Bell.

The Crusade was supported by the Brother's Bishop, Right Rev. K. B. Mason and by his Archdeacon, Ven. Gerald Muston who was chairman of the Darwin Crusade Executive.

Ralph Bell and his colleagues, Steve Musto and Ted Cornell, were welcomed to Darwin by the Buddhist mayor of the city who is also President of the Territory's Legislative Council, and also by the Administrator of the N.T., Mr R. L. Dean.

## STRAIGHTFORWARD

The criticism brought strong support of Mr Bell's proposed meetings from the Most Rev. P. N. W. Strong, Archbishop of Brisbane and Primate of Australia, who had actively supported the Billy Graham Crusade in Brisbane last year. Also dissociating himself from the criticism was the Bishop of the Northern Territory.

## Parramatta Youth Crusade

EIGHTY ministers from the Parramatta district sat down to breakfast recently to discuss the coming Brian Willersdorf youth crusade.

The crusade will be held from April 13 to May 4 at David Jones' carpark in Parramatta. The breakfast had been called

by the crusade executive, and was held at David Jones' cafeteria. The store manager, Mr S. J. Welch, welcomed the ministers and said he hoped the crusade would be "very successful."

Crusade vice-chairman, Parramatta businessman Mr Ray Darnell, told the ministers that



(L. to R.) Mr Ray Darnell, Mr S. J. Welch, Crusade Director Brian Willersdorf, Bishop H. G. S. Begbie and Crusade chairman Rev. K. L. Loane.

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