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World Anglican council to meet in Africa

The first meeting of the Anglican Consultative Council will be held at Limuru, near Nairobi, in Kenya, from February 23 to March 5, 1971. It will be attended by representatives from 22 Provinces of the Anglican Communion whose total baptised membership stands at 47,143,000.

The recommendation that an Anglican Consultative Council should be set up was made during the 1968 Lambeth Conference and the proposal received the approval of the Anglican Provinces in October, 1969.

The Archbishop of Canterbury is President and will preside at the first session of each meeting.

The Chairmanship, however, is elective, with a tenure of office of six years and one of the first actions of the newly formed Council will be to elect its own Chairman and Secretary General.

Members of the Council must be elected in each Province. They will include bishops, clergy and lay people. Each Province has two or three members. The Council can also co-opt up to six additional members of whom at least two must be women and two lay persons not over 28 years of age. Excluding co-opted members the Council now numbers 50.

The Standing Committee of the General Synod of Australia recently elected the following representatives to the Council: Canon Frank Coaldrake, with Rev. Donald Cameron as alternate delegate; Mr Roland St.

John, with Dr A. M. Bryson as alternate delegate.

The episcopal representative will not be elected until the October meeting when it is hoped the new Primate and the new Archbishop of Brisbane will have been elected. This does not imply that whoever is Australian Primate will be elected, but it is likely.

Although the constitution of the new A.C.C. speaks of "Provinces," the Australian Church is taken as one "province" for the purposes of representation.

The agenda for the first meeting will emerge as a result of a questionnaire which is being sent to the Provinces.

At the Lambeth Conference of 1968 it was resolved to refer certain matters to the Council when formed for its consideration and the agenda will almost certainly

include some or all of these depending upon the replies received from the Provinces.

These matters are: social and political change; lay training; women priests; training bishops; parallel jurisdiction in Europe; inter-Anglican structures; future Lambeth Conferences.

The Council will take up the Lambeth Conference's urgent call for a re-appraisal of the policies, methods and areas of responsibility of the Anglican Communion in discharging its share of the mission of Christ; together with a review of the world-wide Anglican policy called "Mutual Responsibility and Interdependence." Preparatory studies for these subjects are already in progress.

The following resolutions passed at the 1968 Lambeth Conference are also likely to come up for discussion: Racism, marriage discipline; baptism and confirmation; Thirty-Nine Articles; admission to communion; mixed marriages; Latin America; episcopal consultation.

Peter Newall to Armidale deanery

Rev. Peter Frederick Newall, rector of St. Stephen's, Glenunga, in the diocese of Adelaide, has been appointed Dean of Armidale.



Rev. Peter Newall

The deanery of St. Peter's Cathedral was made vacant in January by the appointment of Rev. Evan Wetherell to Christ Church, South Yarra (Melbourne).

Mr Newall went to Glenunga in 1964 and in addition to an effective pastoral ministry in a new Adelaide parish, he has travelled widely in Australia and New Zealand as a conference leader and Bible teacher, especially among university students.

After active service in World War II, Peter Newall trained at Moore College, graduating with honours, and at Sydney University. He served a brief curacy at St. Andrew's Cathedral, Sydney, and was in charge of Holy Trinity, Miller's Point (1950-52), chaplain at Cranbrook School (1955-56), rector of St. Alban's, Leura (1956-59), St. Luke's, Clovelly (1960-64).

He has an established reputation also as a writer and as a speaker on national radio and television. Both he and his wife have regularly contributed book reviews and other articles to the "Church Record."

preach from this pulpit, thus foreshadowing the solid basis of Word and Sacraments upon which this diocese was to grow.

In his sermon Samuel Marsden first recalled his early days in Bathurst and said that one of his first acts on his return had been to stand beside his father's grave. He then announced the text of his sermon, a noble watchword indeed for the foundation of the diocese. It was from Romans 1:16—

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

It is a text which we may well ponder as we write "Finis" to the first century of our history and brace ourselves to face the next hundred years.

Bishop Baker in Perth

Bishop Gilbert Baker, of Hong Kong, spoke at a men's breakfast at St. Alban's, Highgate, Perth, at 7.30 a.m. on Saturday May 30.

The bishop has spent many weeks in Australia at the joint invitation of A.B.M. and C.M.S. and he has now returned to his diocese.



Bishop Baker

Mr David Hayles, who had just returned from South-East Asia, also spoke briefly at the breakfast. The Archbishop of Perth, Dr Geoffrey Sambell, was also a guest.

Consecration on centenary

Bishop Winter, of St. Arnaud, Victoria, will consecrate St. John the Baptist Church, Rheola, at 11 a.m. on Sunday, June 21.

Six past clergy and the bishop will be at Evensong the same day. The rector of Ingleswood, Rev. L. P. G. Smith, has prepared a centenary booklet for the event.

The original church was dedicated by Archdeacon Crawford, of Melbourne, on June 23, 1870. A brick church was dedicated by Bishop Maxwell-Cumblerton, of Ballarat, in 1925. Neither building was ever consecrated.



The lights go on at dusk over the West German and Australian pavilions. Osaka has a population of six million and the air pollution prevents visitors from seeing much of the sun. (See Book Reviews page 7 — "God's World.")

Students pack conference

One hundred and forty student delegates from all over N.S.W. attended the recent I.S.C.F. Leadership Conferences arranged by Scripture Union.

The main conference was for 4th and 5th form students and was held at Yarramundi, Richmond, N.S.W., from May 8-May 13.

The aim of the conference was to train students for leadership in their local school groups and to some extent in church youth groups.

One emphasis was on Bible research. Students were shown how to use commentaries and concordances in studying Philip- pians, and to apply it to their lives. One commented saying "the Bible became so interesting that I want to study it far more!"

Practical sessions emphasised personal witness, planning committees, basic beliefs, preparing talks and conducting group discussions.

At "The Grange," Mount Victoria, the 6th form conference emphasised preparation for Christian leadership in universities, colleges and churches. Studies were held on Jeremiah and practical sessions on such

topics of biblical interpretation, critical thinking and communication, helped students to know and express clearly their beliefs and to critically assess any new doctrine.

Highlight of both conferences was the real sense of unity felt by all students. Many left with a new vision of what God can do through their life.

BATHURST RECALLS 1870

In his sermon at the Centenary Synod Service on May 5, the Bishop of Bathurst recalled events surrounding the arrival of Bathurst's first bishop, Dr Samuel Edward Marsden.

Bishop Marsden and the Bishop of Sydney and their party were picked up at the railway terminus at Bowenfels by two buggies sent for the purpose by Mr J. Rutherford of Cobb and Co. On the following afternoon the equipage crossed the Macquarie River at the Denison Bridge and entered the City of Bathurst.

"The young, the old, the rich the poor, the wealthy, the intelligent — in carriages, in buggies, in the more humble vehicles,

\$10,000 gift to Winter Appeal

An anonymous gift of \$10,000 heads the record response to the Archbishop of Sydney's Winter Appeal for money, warm clothes, blankets and heating appliances to help desperately needy people.

Money gifts so far total \$29,254 compared with \$7,174 at the same stage of the Appeal last winter.

"This is a magnificent and very heartening response," said the Archbishop, Dr. M. L. Loane. "It already surpasses the total of \$27,000 given in money to last Winter's Appeal. But, as I emphasised when launching the appeal, I believe that Australia is experiencing worse poverty this year than it has known for a long time. Within the limits of our diocese many poor and distressed people need help."

on horseback, on foot, male and female — assembled on the flat, to give a hearty, a joyous, an unmistakably welcome reception to the Bishop of Bathurst."

The crowds flocked straight to All Saints' Church to give thanks for the safe arrival of their bishop, and on the following day, Thursday, May 5, 1870, at 11 a.m. the enthronement took place and the diocese of Bathurst was formally inaugurated. The first act of the new bishop was to celebrate Holy Communion and

25 years after the bomb

The bomb fell on Nagasaki at 11.2 a.m. on August 9, 1945. It wiped out every living thing and every building standing within one kilometre of the centre of this Japanese city. Today it is a modern city of 800,000 people situated on a beautiful harbour and surrounded by lovely hills. But some scars remain.

Nagasaki may be noted today as the home of the Mitsubishi shipyards, the world's largest but also the city prides itself on its close associations with the first attempts to plant Christianity in building for Christian worship, built in 1864.

Here too you will find the Memorial to Japan's 26 Martyrs. The nearby inscriptions tell how the Shogun brought them from



The congregation after Morning Prayer in the Nagasaki vicarage, one Sunday recently.

Japan in the sixteenth century. The city is regarded as the western gateway to Japan and here you will find Japan's oldest

the main island to Nagasaki and there crucified them all (see picture).

Despite the awful persecutions suffered by the early Christians in Japan, it seems that the faith never really died out. Go to the tiny, well-kept museum set up in the grounds of the Children's Home at Oiso in Yokohama diocese by Mrs Sawada. Archbishop Fisher of Canterbury was vastly intrigued by it when he opened it in 1959. You can see Samurai helmets and stirrups showing clearly the emblem of the cross. And hundreds of other items, secretly made and secretly passed on for centuries. And original public notice boards, asking villagers to inform the authorities about the existence of Christians.

Nagasaki has had a small Anglican community for a long time. Once, in a back street, they even had a small church. The

er on Sundays for worship. It is Rev. A. Amano's vicarage and it is like all the other houses in this rather quiet, narrow street. There is a sign in Japanese, and your taxi driver will read that and stop.

If you arrive at 10.30 a.m. on a Sunday morning, you will be most courteously welcomed, mostly with smiles, perhaps a little English from the vicar. He will show you where to put your shoes when you take them off and will stand aside as you go into his living room. It measures the same as most living rooms in small Australian cottages.

If he knows you are coming beforehand, he will have two chairs for you and your wife. The rest of the congregation sit on cushions on the floor matting. Mrs Amano will play the organ, a pedal harmonium in a tiny recess.

The Prayer Book of the Nippon Sei Ko Kai is in Japanese, as is the hymnal bound up with it. You don't need to know Japanese, Morning Prayer is beautiful and recognisable in any language. The only furniture is a western style table with nothing on it except a small vase of flowers to the right and the vicar's Bible and Prayer Book.

Psalm and canticles are said. So is the Creed. There is no fussiness and little movement, except to stand and sing the hymns. They sing Bishop Heber's "From Greenland's icy Mountains" with great gusto. Mr Amano is robed in the familiar cassock, surplice and scarf. In his sermon, he seems to expound the Scriptures for 25 minutes.

At the end, you may be asked to come forward and through an interpreter who is a teacher of classical Japanese, bring a Christian greeting from Australia. Perhaps all you can think of is the love of Christ as Saviour which binds all Christians together and you just say this.

Then of course, a cup of Japanese tea, the women in one corner and the men in the other with you. And they tell you so

ROS ON FEBRUARY 5, 1597, SIX FOREIGN MISSIONARIES AND TWENTY JAPANESE CHRISTIANS WERE CRUCIFIED FOR THE FAITH ON THIS HILL. SOON AFTER THE FEUDAL LORD HIDEYOSHI TOYOTOMI HAD ISSUED THE DECREE OUTLAWING CHRISTIANITY, THESE MEN WERE ARRESTED IN KYOTO AND OSAKA AND ESCORTED TO NAGASAKI TO BE CRUCIFIED. THE TWENTY-SIX MARTYRS OF NAGAKI WERE BEATIFIED IN 1627.

The inscription near the Martyrs' Memorial tells the story in Japanese fashion.

bomb wiped it out and numbers of Anglicans with it.

So if you go to Nagasaki on your way home from Expo 70, you will not find it easy to locate its 50 Anglicans or the neat little Japanese house where they gath-

happily that they hope near the end of this year to build Holy Trinity Church. They are so small in numbers that they have had to wait all these years to remedy the loss they suffered by the bomb.

Twenty five years after the bomb, this small congregation in the diocese of Fukuoka hopes to make good some of the destruction.

IMF winds up in Victoria

The Victorian Interdenominational Missionary Fellowship is to wind up this month after 25 years' service in this State.

The I.M.F. Council has decided to merge its operations with those of the Missionary Department of the Victorian Evangelical Alliance.

Thirty-three I.M.F. societies and missionary bodies of evangelical denominations will be eligible for active association with the E.A. Missionary Department and it is anticipated that they will all link up. This will mean a consolidation of evangelical forces with considerable spiritual and material gains.

The I.M.F. Missionary Children's Home will continue to function under an autonomous committee of management.

EDITORIAL

The Mass Media

There's no particular magic about the term "mass media." It means simply "means of reaching large numbers of people."

A magic quality is associated with the term because methods of reaching huge audiences have multiplied in our lifetime. Nobody really knows how many millions on earth were watching the first man set foot on the moon. Certainly, nobody would have believed such a possibility in 1900.

In Australia's billion dollar advertising industry, media directors are figures to be reckoned with. If their medium is television, they are supermen. If radio, giants. Print is left to ordinary mortals.

But the Bible assures us that God is the skilled director of every medium of communication, and that they shall be brought into the service of his righteous purposes. "The earth shall be full of the knowledge of the Lord, as the water cover the sea."

God has given Christians the task of communicating the message that his Son came to this planet, Earth, that he died on Calvary for all men and that he lives evermore. Over three billion earthmen need this message for all are included in his plan of redemption. Despite the fact that the mass media can girdle the earth and that, coupled with supersonic transport, distances have been made insignificant, communicating the gospel of God's saving grace is still a formidable task.

We should not be disheartened, for great as our task is, it is demonstrably possible. The great literacy campaigns have proved it. The Christian literature movements on the mission field, particularly in East Africa, have proved it.

The Voice of the Andes in South America, the Far Eastern Broadcasting Company in Asian lands and the Christian radio stations covering Eastern European nations are expertly using radio for Christ. Christian television brings men to Christ on every continent.

But nothing has replaced print, the most powerful mass medium for the gospel. We believe nothing yet devised by man can. So far, print alone provides man with memory, which sound and sight alone cannot. It has a multiplicity of uses and makes multiple impact. Modern typography, design, layout, colour give it never-ending possibilities.

It could be shown that we undervalue the use of the printed word, perhaps despite it. In this we may have fallen under the spell of the mass media magic which attaches to radio and television.

The time of the tract, leaflet, pamphlet, paperback or the book has certainly not gone. It may be that we have been carried away to invest our limited resources in the more "exciting" media.

The one form of evangelism that all can use that will influence the masses who are without Christ is certainly the spoken word, the witness to those we meet daily. When it comes to the mass media, it was the circulation of the Bible in print that brought about the Reformation, the mightiest spiritual awakening the world has seen. The printed word is still the most powerful medium for reaching the masses that we have. We have scarcely begun to use it as we might.

Richard Shumaker, literature co-ordinator for Evangelical Literature Overseas in Africa said recently in "World Vision": "God loves the world's billions of people — fearful, thirsty, uncertain, and searching people. He loved them so much that he gave his Son. He still loves them and has placed in our hands the opportunities of Christian literature, Christian radio, Christian films and Christian television. What we do with our hands really counts."

A truly great church

What strikes the visitor to the People's Church, Toronto, in 1970 are the things that are dreamed of — including a grand total of 404 missionaries serving in the field under a \$400,000 world mission budget.

"The missionary work without doubt has made The Peoples Church great," Dr. Smith reflected. "For many years, each time our people gave one dollar for the home work, they gave seven for foreign work."

Since 1928 the church has raised \$7,000,000 for missions.

A member of the young Evangelical Fellowship of Canada, The People Church is an independent congregation, and the missionaries it supports serve

under 41 agencies in 66 countries around the world.

During 1969 the congregation contributed \$634,481 toward the church's program. Of this amount, 66.7 per cent went to missions.

Dr Paul Brainerd Smith, 48, younger son of Oswald, and Daisy Smith, became the pastor of The People Church in January, 1959.

(From "Decision" Magazine). (Note: The church has 1200 members.)

• COUNT ZINZENDORF: I have one passion only: It is He! It is He!

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EVANGELICAL VIEWPOINTS

Heaven

HEAVEN is a blessed inheritance awaiting believers after death (Galatians 4:5 and Hebrews 9:15). However, their particular and eternally planned and secured re-birth in Jesus Christ has already given believers a taste of heaven upon earth.

The writer to the Hebrews speaks of them as having already been gathered around Christ in the continuous and glorious assembly of the graciously privileged in heaven (Hebrews 12:22-24). The enjoyment of the blessings of this heavenly gathering is, now, only partial (1 Corinthians 13:8-13). Death will bring the fullness of the inheritance to which, by faith, they now look forward.

JUST SECURITY

Heaven is the place where Christ dwells as King (Revelation 5:8) and where His ransomed subjects give Him glad and obedient worship.

Here, eternally, the visible wounds of the slain Lamb plead on behalf of these sinners. Justice demands that this pleading by Jesus of His substitutionary death to the Father must be rewarded. The Holy Spirit is bound effectually to call out those chosen by the Father in Christ "before the foundation of the world" and to minister the gifts of repentance and faith to them (see Acts 5:31). God is bound, continually, to go on forgiving these sinners. Justice demands that He can do nothing else (1 John 1:9). Such is the effectual pleading of His blood in heaven

by this great High Priest, and dearly beloved Son of the Father.

PERFECTION

"Now we see in a mirror darkly, but then face to face." "It does not yet appear what we shall be, but we know . . . that



Rev. Peter Payn

we shall be like Him, for we shall see Him as He is." (1 Corinthians 13:12 and 1 John 3:2).

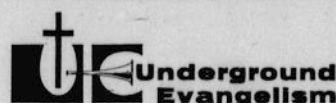
At death, believers will pay their last farewell to this world. This mortal body will be exchanged for one that will not corrupt (1 Corinthians 15). Believers will be forever with the Lord. Now, legally perfect, they will become actually perfect.

CHURCH BELLS

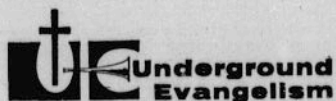


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None of the present groans, tears and bemoanings over indwelling sin will be heard in heaven. No sin will clog the believer's good works, as now (Romans 7). In heaven, "they are spotless" (Revelation 14:5).

Believers will be free of their present cares, fears and sorrows. There will be no more worry over food and clothing, health

Rev. Peter R. Payn has been vicar of St Matthew's, East Geelong, Victoria, since 1965.

and sickness, wives and children, riches and poverty (Luke 20:35). Once unable to look upon God for fear of death, in heaven, believers will have a clear vision of God. They will see Him face to face (1 Corinthians 2:9, Revelation 22:3-4). In this world, believers must order their lives by faith in things declared in the Word of God but not able to be actually seen. In heaven, faith will cease. Sight will replace it (1 Corinthians 5:7) and the believer will love God with all his heart, mind and strength.

ILLNESS

Heaven will bring freedom from bodily afflictions. There will be no more need for "thorns in the flesh" to keep the believer humble and dependent upon Christ. His crown will be willingly cast down from his head to rest before the throne of God (Revelation 4:10).

No sinful additions and inventions of men will adulterate worship in heaven. Worship will be pure and unmixed.

ASCENSION

As Jesus' ascension to heaven was attended with great honour (Psalm 68:17-18), so the believer's ascension will befit that of a King's child. Like Lazarus, he will be carried by angels into Abraham's bosom (Luke 16:22).

NO SLEEP-WALKING

What is more, the believer will go straight to heaven. He will not wander restlessly around the earth, suffer in purgatory, or go into a swoon or soul-sleep waiting for the final resurrection.

God prepared heaven for believers from the beginning of the world (Matthew 25:34). Jesus' shed and sprinkled blood has opened its barred gates to the elect (Hebrews 10:19-20). Departed believers are as ready as ever they will be for heaven. Their justification has been secured before death (Hebrews 12:22-24).

Jesus told the dying thief, "Truly, I say to you, today you will be with Me in Paradise." As soon as the poor man of the parable died, he was "carried by angels into Abraham's bosom." Paul found it hard to choose whether to go on living or to "depart and be with Christ." (Luke 23:43, 16:22 and Philippians 1:23.)

TRAGEDY

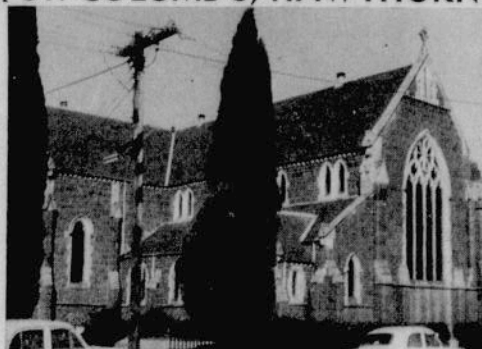
One of the tragedies about heaven is that many will never arrive there. The damning curse of unbelief causes all men actively and wilfully to suppress the truth about God (Romans 1 and 2, and John 16:9). Men always prefer darkness to light. And their sin passes to their children and their children's children to all generations.

Only the chosen "little flock" (Luke 12:32) or the "small remnant" (Romans 9:27) will ever make heaven. In their cases, it will be solely because of the electing and redeeming love of God in Christ (Romans 9). The fact that so many in this world never hear the gospel, let alone believe it, is ample testimony to this. Most men continue to be ruled by Satan (Ephesians 6:12).

GLORY

The half has not been said about heaven. All I have space for now is to call upon the believing reader to cry to the Lord for a life of faith so that, like the men of faith in Hebrews 11, he

ST. COLUMB'S, HAWTHORN



St. Columb's, Hawthorn, is one of Melbourne's old stone churches with a long evangelical tradition. Vicar is Archdeacon John Moroney.

will be prepared for death. Believers are men who live as aliens and pilgrims in this world, and like Paul (Philippians 1), long for their true commonwealth: the glory of heaven. If they live otherwise, believers provoke God to bring various calamities upon them in order to wean them from an overbearing affection for this world and to give them a burning desire for the next.

May I encourage the believing reader to consider that, for all the fearful agonies that may be associated with his dying, these severe and unnatural trials will be more than compensated when death brings for him perfect purity in heaven from defiling corruptions, fullness of joy from overwhelming sorrows, everlasting freedom from entangling temptations, full rest from distressing persecutions, universal supplies from pressings needs, highest security from distracting fears and substantial good from deluding shadows.

May God be blessed for ever for his Son, Jesus Christ!

WHAT!

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Notes and Comments

DOUBTFUL BASIS

Genesis 3:1 shows clearly that human trouble began when Satan persuaded man to doubt the truth of God's word. And this has been the root of all trouble ever since.

The bases for union for the United and the Anglican Churches in Canada, for the five Protestant denominations, including the Anglican, in New Zealand and that recently published for the Methodist, Presbyterian and Congregational Churches in Australia, all show a move away from the plenary inspiration of God's Word. Each of these plans, and more particularly the Australian one, seriously weakens the declarations in the historical confessions of the Anglican and Presbyterian Churches. They permit views of the authority of the Word which Reformed Churches do not hold.

Doubt is scarcely a secure basis for any union of Christian denominations. Union attempted on this basis is likely to spawn many errors and give rise to a further fragmentation of denominations.

"CHURCH" SCHOOLS! In his address to Ballarat synod, Bishop Hardie said that "the conclusion cannot be avoided that the great majority of our independent schools and colleges are not, and for a long time have not been, in anything more than the barest and most formal sense, 'church schools'."

Tactfully he added that Ballarat's Queens and Ballarat Grammar should be excepted since they have a long tradition of heads who have been faithful and convinced churchmen. That leaves a lot of other schools and perhaps the bishop has drawn attention to something we tolerate because we don't know what to do about it.

In the "formal sense," our church schools usually have some statement in their constitution that they will provide Christian teaching, etc.

Well, they provide it by means of divinity, confirmation classes, chapel services, S.C.M. and Crusader groups. Often men and women who are devoted Anglicans and witnessing Christians serve on the staffs. Just occasionally a convinced Christian head-

master or headmistress is appointed. It seems to happen more often in girls' rather than boys' schools. Most heads simply conform for the sake of decency.

Some schools openly discourage S.C.M. and Crusaders. Stamp and camera clubs are less threatening to the uncommitted. Most are becoming more and more apologetic about their formal Christian basis. We haven't a single Anglican school in Australia comparable to Monckton Combe in England, an Anglican school that is primarily a Christian school and yet has an enviable record.

When our heads go overseas they visit the "name" schools but haven't the time to look at some of the progressive Christian schools in the U.S.A., the U.K. and the Continent. We can't blame them for not giving the religious side of school life a high priority. It might look to them as though we don't take it too seriously ourselves.

RE-APPRAISAL NECESSARY

It is probably true to say that we have the kind of schools we have left to our heads and governing bodies to give us. We may have once given a lead. Now we accept the kind of leadership they give us.

If this leadership has meant that church schools are no longer vitally concerned about Christian education, we are at fault in going along with it. But a re-appraisal is long overdue, as Bishop Hardie makes crystal clear.

Perhaps our schools are providing the kind of education the bulk of the fee-paying parents wish for their children. Is this good enough? Peter Cousins recently pointed out in England that "Christians may not appear well-qualified to say what schools are for. But — unlike some influential folk in our society — Christians do know what human beings are for."

You would not think so if you looked at our schools. The current humanism is given a thin religious veneer. For the most part, the biblical doctrine of man is ignored. If redemption is needed, it will come about by the pursuit of knowledge, sportmanship, discipline, character-building.

Professor Ence in his "Equality and Authority: A Study of Class, Status and Power in Australia" (Cheshire, 1970) says of the boy from our schools, quoting from a report submitted to one of these schools, "... his gospel is noblesse oblige. He is proud of his caste." His statistics show (a conclusion we could have expected) that in Australia we have a WASP power elite in Government, the Public Service, the armed services and in business who are the products of Church schools, particularly our schools. Geelong Grammar produces more than any other.

We can understand the pride which our schools have in the achievements of their former pupils but we can't avoid the conclusion that many seek entrance to these "name" schools because of the advantages accrued after leaving school. Church schools offer opportunities which other schools can't. The opportunity for a vital Christian education is not one of them.

In some schools, attendance at chapel services has been made voluntary. It is a short step to voluntary divinity lessons and finally, the disappearance of religion altogether.

Sydney's Commission in 1964 found that pupils are drawn in the majority of cases, from homes which "do not have a sufficiently high, and personalised, degree of interest to make overt Christianity the primary aim of life." This puts the case for church schools in Australia nicely.

Are we going to remain content with this and let be because we are not seized with the importance of this "primary aim"?

Renewal—Some Historical Lessons

What do we mean by renewal? — Efforts aimed at achieving a more effective, more complete Christian experience, under the hand of the Spirit of God — especially in a context of currently existing externalism, inconsistency, hypocrisy in the Christian church — renewal might equally be "rebirth" — as a corporate matter.

Historical lessons? — reflecting on our experience for (a), what works? (b), what is true to the Bible.

NOT claiming infallible knowledge of how God regards particular experiences of Christians, we can judge them rather by His



Dr Brian Dickey is a lecturer in the School of Social Sciences, at the Flinders University of South Australia. He discusses his theme in three parts. The next two will be in subsequent issues.

which he was brought up, was this acute sense of the holiness of God, of His perfection, of his separation from men, of the puniness of their efforts — "burnt offerings" — to please Him.

In his study of God's word Luther came upon Romans 1:17 and this passage, among others, taught him that the way men got accepted into the presence of God was by the action of God's own grace. It is the provision of the righteousness of God by God which makes men acceptable.

"When I realised this," he said, "I felt myself absolutely born again. The gates of paradise had been flung open and I had entered. There and then the whole of scripture took on another look to me."

So he called others to share this same experience, this experience of the righteousness of God. Luther never made the mis-

(Continued Page 6)

IVF in Vietnam

Paula and Maida Contento, who are well-loved by many Asian students in this country, have written about the great expansion of the work of the Inter-Varsity Fellowship in Vietnam since they went to Saigon ten years ago.

When we came here in 1960 there was only a small group of six or seven students' meeting on Sunday afternoons. Now between 50 and 60 meet every Saturday night. The first Bible training class had a dozen students; now just the High school training class on Saturday afternoons has between 20 and 30.

In 1960 there were almost no Christian graduates; now there are a large number and though many of these are in the army they are active in their churches or in the churches in the towns to which they have been sent.

One young man has got a number of High school Christian fellowships going and is begging for someone to come and help him as he cannot cope with all

there is to do because his free time is so limited.

Other graduates in other towns are bearing a good witness. Still others are the sponsors of the High School Christian Fellowships in Saigon and organise the High school retreats and the annual conference. This past year has seen many such day retreats and a conference in Dalat attended by 90 students.

In 1960 the university students organised their first conference in fear and trembling. Now they carry through all their own activities and pay their own expenses. In spite of exams and military call-up over 40 students attended the annual IVF conference in Dalat at the beginning of November.

In 1960 the thought of a national staff worker was like an idle dream; but Rev. Le Vinh Thach has been staff worker since 1965. While he is on leave of absence for further study in the U.S. Mr Daniel Thuan has been appointed the honorary staff worker, and though he is in the army accountancy department, he is doing a grand job with the students.

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Letters to the Editor

Appreciation

Many of your readers will join me in an expression of appreciation for the ministry of Rev. G. J. S. King, who retired as rector of Katoomba, N.S.W. on May 17.

I had the pleasure of working as his colleague when I was rector of Leura and the Rural Dean of the Blue Mountains. His warm personality, boundless interest in the human race and its joys and sorrows, and that indefinable quality of attractiveness which made him such a splendid P.R. man, have left me with vivid and happy memories of that association. It was a privilege to be with him.

May he enjoy a long and pleasant retirement among his friends.

(Rev.) Peter Newall, Glenunga, S.A.

Amber light

Rev. Barry Bryant states that there is a "great pastoral need for a new diocese of Wollongong."

What needs to be questioned is not whether there is a great pastoral need on the South Coast but whether a new diocese is the best or even the real answer to "the pastoral need" of the South Coast and adjacent areas.

An effective regional episcopacy within the diocese of Sydney may be a better answer. The possibility of this alternative needs to be more thoroughly investigated before we are committed irrevocably to a new diocese.

Melbourne in facing similar problems, viz: increasing size, outlying areas, etc., recommended that the unity of the diocese be preserved, and that regional bishoprics be established with special attention being given to Geelong by a resident bishop there.

Its report on the Reorganisation of Melbourne Diocese considers that twelve existing dioceses in Australia are too small for effective functioning.

The special problem of the small diocese was underlined by the Bishop of Rockhampton who pointed out the difficulties in his own diocese in last year's General Synod debate on the formation of the Murray Diocese, saying that it was not possible to grasp the opportunities of the day because of lack of resources.

For comparison, the Boundaries Commission of South East England considers that no new diocese should contain less than 150 parochial units.

Realising that the area proposed by the Wollongong Commission of Enquiry Report (1968) contains only thirty parochial units, Wollongong may find itself "out of the frying pan into the fire" pastorally speaking if it

is the impatient wisdom of men to press forward with demands for a new diocese as the only solution to its problems.

As to the overthrow of the evangelical heritage of a new diocese, Australian church history reveals the substantial erosion of the evangelical heritage

these issues and ensure that decisions and action are based upon rational and not emotional grounds.

(Rev.) R. E. Lamb, Carlingbah, N.S.W.

Healing

As there has been much correspondence on the subject of miraculous healing, I would like to recommend a book which in my opinion is the most exhaustive and scriptural consideration of this subject, which I feel sure will lead many out of the present day errors which abound.

It is called "Miraculous Healing" and is written by Dr. Henry W. Frost and published by Oliphants Ltd.

My copy is the 1957 edition and I do not know whether it has been reprinted since then. May I quote from the foreword by Dr. Martyn Lloyd Jones who says — "Dr. Frost's method is particularly helpful. He starts on the practical level by citing cases and examples which prove the fact of miraculous healing. He then proceeds to deal with the difficulties, both on the practical and experimental plane, and also in the realm of correct and clear thinking. Above all he is thoroughly biblical, and not only orthodox, but truly spiritually minded."

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

Alice Springs children's village re-organised

ST. MARY'S Children's Village, Alice Springs, diocese of the Northern Territory, has been re-constituted by the Diocesan Council.

A Council of Management has been formed and it recently held its first meeting under the chairmanship of Bishop Mason. Council members include Mr Percy Leske, Mr Dean Newman, Deaconess Eileen Heath, Mr Ron Dalby, Rev. David Roberts (rector of Alice Springs) and Mr Creed Lovegrove (Assistant Director of Social Welfare, N.T.).

Rev. Neil Molloy, Director of St. John's Homes for Boys and Girls, Melbourne, was present in an advisory capacity at the first meeting.

The present Superintendent-Chaplain, Rev. Peter D. Alexander-Smith, offered to resign so that the position could be widely advertised to secure the man with the qualifications and experience for the work.

Church doesn't need props

The church doesn't need to be propped up, said the Bishop of Bathurst in his presidential address to the synod of the diocese recently.

"It is easy to think of the Church as a venerable institution which must be buttressed up and preserved by every possible means. Sometimes people proudly say that they are 'supporters' of the Church."

But the Church is not a static thing to be propped up and supported. It is an active, dynamic body with a divine mission.

"The diocese of Bathurst today is an embodiment of the Kingdom of God in a particular area of the earth's surface at a particular time in the history of the world. Its destiny is to bring the salvation of God to this place at this time and to pass on the faith of Christ to other lands and ages still to come."

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CHURCH OF ENGLAND HOMES

Burma a new province

Exactly 93 years after the separation of the diocese of Rangoon from the bishopric of Calcutta, Burma has been formed into an autonomous province of the Anglican Communion.

Since 1930, it had been part of the Province of India, Burma and Ceylon. The dioceses of the C.I.B.C. are to enter schemes of unity with other Protestant churches later this year and for this and other reasons, the new province has been formed.

Four dioceses have now been made from the diocese of Rangoon. Bishop Francis Ah Mya, consecrated assistant bishop of Rangoon in 1949 is the first Archbishop of Burma and the other bishops are Right Rev. Tah Preh Paw, Bishop of Pa'an and the Right Rev. Peter Ba Maw, Bishop of Mandalay.

Over 2,500 people assembled at the Rangoon Cathedral for the inauguration of the province.

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Meetings

THE next meeting of the Clergywives' Association will be held on Friday, July 3, at 11 a.m., in the CENEPE Meeting Rooms.

Speakers—Mrs M. Gabbott, Mrs A. Meadows, Mrs Z. Wilson. Subject—Reaching the Outsider. Basket lunch, cup of tea provided.

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BIBLE CROSSWORD No. 18

We will give a book for the two nearest entries to Bible Crossword No. 18, which should reach this office not later than June 22. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
1. it — — "You shall worship the Lord your God and Him only shall you serve" (2, 7) Mt 4:10
 6. for he who is — among you all is the one who is great (5) Lk 9:48
 9. Saul and his men were — in upon David and his men to capture them (7) 1 Sa 23:26
 10. lest he put forth his hand and take also of the tree of life, and —, and live for — (3, 4) Gen 3:22
 11. no prophecy ever came by the impulse of man, but men — by the — spoke from God (5, 6) 2 Pe 1:21
 12. He went with Joram the son of Ahab to make war against Hazael king of — at Ramoth-gilead, where the Syrians wounded Joram (5) 2 Ki 8:28
 14. Not that — of want; for I have learned in whatever state I am, to be content (1, 8) Php 4:11
 16. He has blinded — — and hardened their heart, lest they should see with their eyes (5, 4) Jn 12:40
 17. With the — thou dost show thyself loyal; with the blameless man thou dost show thyself blameless (5) 2 Sa 22:26
 19. these women are two covenants. One is from Mount Sinai, bearing — for —; Hagar (8, 7) Gal 4:24
 22. Jesus also was — to the marriage, with his disciples (7) Jn 2:2
 23. Let us send men before us, that they may — the land for us, and bring us word again of the way by which we must go up (7) Deu 1:22
 24. "— you believe in the Son of man?" He answered, "And who is he, —, that I may believe in him?" (2, 3) Jn 9:35
 25. I will make you descendants as the — of the —; so that if one can count the dust of the earth, your descendants also can be counted (4, 5) Gen 13:16
- DOWN**
1. you do not know whence — — or whither it goes; so it is with every one who is born of the Spirit (2, 5) Jn 3:8
 2. he gave his only Son, that — in him should not perish but have eternal life (7, 8) Jn 3:16
 3. Lo, these three years I have come seeking fruit on this fig tree, and — none. Cut it down (1, 4) Lk 13:7
 4. This he said to show by what death he was — — God (2, 7) Jn 21:19
 5. she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and — (5) Eze 16:49
 6. And they cast — for their duties, small and great, teacher and — alike (4, 5) 1 Ch 25:8
 7. Your — the devil prowls around like a roaring lion, seeking some one to — (9, 6) 1 Pe 5:8
 8. Behold, I will make the shadow cast by the declining sun on the dial of Ahaz — back — steps (4, 3) Is 38:8
 13. If you lend money to any of my people with you who is poor, you shall not be to him as — —, and you shall not exact interest from him (1, 8) Ex 22:25
 15. And every one who has left houses or brothers — — or father or mother or children or lands, for my name's sake, will receive a hundred fold, and inherit eternal life (2, 7) Mt 19:29
 16. but when he saw the wind, he was afraid, and beginning — sink he — out, "Lord save me" (2, 5) Mt 14:30
 18. "I have hired you with my son's mandrakes." So he — with her that night. And God hearkened to —, and she conceived and bore Jacob a fifth son (3, 4) Gen 30:16
 20. When Solomon had — his prayer, fire came down from heaven and consumed the burnt offering (5) 2 Ch 7:1
 21. keep my commandments and live, keep my teachings as the — of your eye (5) Pro 7:2



Solution to No. 17

Renewal—Some Historical Lessons

From page 4

take of trying to foist on the church some idealised external pattern of life as the sine qua non of salvation. Rather he wanted every man to look again with fresh eyes at God's work for man as recorded in the Bible; to see the facts for himself in the light of plain commonsense; to verify for himself whether these did not accord with his own experience, as well as beginning to give a meaning to his own life in that raw secular condition in which and out of which God called him.

Luther's pilgrimage was an invitation to a like pilgrimage to Everyman. Negatively, moreover, he showed why religion in practice tended to turn sour and why religious officialdom tended to preserve itself, rather than be a religion critical of itself and of officialdom.

He pointed to the processes which eroded and corroded Christianity in the heart of every individual. This tended to lead individuals and institutions in the face of evangelical Christianity to take self-protective measures. The gospel of freedom thus tended to become a law of servitude; the kingdom of all believers was in danger of becoming a quasi-spiritual tyranny; evangelical theology was being smoothed under human scholasticism which was no more than idolatrous intellectualism.

All this meant the loss of countless souls for the want of the saving truths which the Church had been created to convey. It was this sort of process which Luther saw going on in the Church around him in his own day. But it is a process which is always occurring, and which must constantly be challenged.

To make the point about the true task of the Church, we can say that Luther saw the chief mission of the Church as the preaching of the Word rather than the administration of the sacraments, for the Word not only gave the Church her commission but preserved and governed it. The sacraments to Luther were the Word made visible. Christ was operative and active in the preaching of the Word. It was Christ's active presence, rather than any scriptural passage of itself, that made new believing men.

This theology led to a conception of the Church. The Church was the company of believers, the elect who had heard the Word. This was an invisible and spiritual community and not to be understood as co-

terminous with the visible Church. This was never to say that the visible Church had been forsaken by God, nor that it had lost the gospel utterly.

Part Two Next Issue

P/NG leaders trained by churches

PORT MORESBY (EPS). — Young men and women of Papua and New Guinea, who will be among the nation's leaders five years from now, are being prepared for their roles in a month-long series of meetings sponsored by the Protestant and Roman Catholic churches.

They have been organised by the Melanesian Council of Churches and the Roman Catholic Church in New Guinea. Assisting are the Youth Department of the World Council of Churches and the Committee on Society, Development and Peace. The first consultation, on leadership in the developing city, is being held here, where the largest urban population resides. It will discuss Christian concerns, influences and decisions amid the problems and possibilities of urban and community development.

The second meeting, on leadership in developing rural areas, takes place in the Highlands where the populations major source of income is agriculture. The structures and traditions of local society and the effect of anticipated changes will be discussed.

Leadership in developing industry will be studied at the consultation in Bougainville. Issues include the rights and responsibilities of firms, employees, the government and the local people. A fourth and final evaluation meeting will bring together representatives from the earlier sessions, chosen for their emerging leadership. They will map an ecumenical strategy reflecting the churches' recognition of the nations' needs and potential and their involvement in future developments.

Wesley honoured in St. Andrew's

Rev. Alan Walker, of the Central Methodist Mission, accepted an invitation from the Dean of Sydney, Dr A. W. Morton, to preach in St. Andrew's Cathedral at the 10.30 a.m. service on Sunday, May 24, which was the 232nd anniversary of the conversion of John Wesley on May 24, 1738.

Although Mr Walker is one of Sydney's best-known preachers he has never previously spoken from St. Andrew's pulpit at a Sunday service. He discussed the significance of John Wesley to the Church today.

On the Sunday evening, after a shortened Evensong, a film on John Wesley was shown in the Chapter House.

DR. LOANE IN NEW GUINEA

The Archbishop of Sydney, the Most Rev. M. L. Loane, left Sydney by air for New Guinea on 1st June to spend three weeks there.

He is attending field conferences of the Asia Pacific Christian Mission (formerly known as the Unevangelised Fields Mission) in the Southern Highlands and Upper Fly areas. He will also visit the Christian Leaders' Training College at Banz and the Wycliffe Bible Translatory at Ukarumpa. Archbishop Loane expects to return to Sydney on June 22.

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Mainly About People

Rev. Dr. Howard W. Guinness, rector of St. Michael's Valence (Sydney) since 1957 and one of the pioneers of the international Inter-Varsity Fellowship will retire from his parish and from the active ministry at Easter, 1971. Bishop Ian H. Chiu, of Singapore, has been elected chairman of the East Asia Christian Conference.

Bishop Francis A. Mya, of Rangoon, has become Archbishop of Burma and first metropolitan of the province of Burma.

Rev. W. Leng, B. Eng., B.D., a former student (1959-60), has been appointed to the staff of the Melbourne Bible Institute from January, 1971. He is at present on missionary service with the O.M.I.

Archdeacon W. Charles Arnold, of Bathurst, has retired from the stipendiary ministry after 41 years, all in the diocese of Bathurst. He will continue as archdeacon of Marsden, honorary chaplain at Marsden School and with the supervision of the Cathedral Appeal.

Rev. John P. Lane, rector of Rockley (Bathurst) has been appointed rector of Colbar.

Rev. Aubrey P. Reeder, rector of Coonamble (Bathurst) since 1964, has been appointed rector of St. John's, Mudgee.

Rev. Robert G. Irwin, curate of St. Barnabas, East Orange (Bathurst), has been appointed to the charge of Rockley.

Rev. Dr. Peter F. Cumley, who is a lecturer at the Mitchell College of Advanced Education, Bathurst, has been licensed as chaplain of the College.

Rev. G. D. Abell, rector of St. Mary Magdalene's, Bridgforth, Salop, has been appointed rector of Atherton, North Queensland.

Rev. Brian J. Seers, formerly curate of Pine Rivers (Brisbane) has been appointed a chaplain at the Missions to Seamen, Sydney, from June 1.

Rev. Clifford J. Brown, formerly curate of St. Barnabas, Ithaca (Brisbane), has been appointed first vicar of the new parochial district of St. Mark's, The Gap.

Can.-Goulb. clergy at Gilbulla Sixty clergy of Canberra-Goulburn diocese met at Gilbulla Conference Centre, Menangle, in May for their biennial conference.

The theme of the conference was the mission and ministry of the Church in the modern world and covered such subjects as the Ministry of the Laity, the Ministry of Deacons and Women in Ministry.

The conference had as its guest speakers, Professor Christopher Evans of Kings' College London, and Very Reverend St. John Edwards, Dean of Grafton. Other leaders were the Revs. Owen Dowling, George Garney and Philip Grundy. Spirited discussion followed each of the prepared papers.

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Round-up of church press comment

DECISION tells the full story of professional golfer, Dave Ragan, a member of America's Ryder Cup Team in 1962, who accidentally found himself watching a Graham Crusade television hook-up. He made his decision for Christ in his own room and now says: "If you have missed the fairway of life, Jesus Christ can put you down the middle." In the June issue of *Mia-Mia*, Canon Gundry has some plain speaking about marriage... Swedish style or Christian style. The Swedes are discussing marriage "reforms" including cohabitation "to be terminated at will and immediately." The Bible has another name for it.

The Methodist celebrated Wesley's conversion on May 24 with an editorial on money. It quoted Wesley's well-known sermon on the subject, and said that the challenge to modern man and to the churches lies in the third heading. The three heads were: "Get all you can," "Save all you can," "Give all you can."

According to the *Church of Ireland Gazette*, the Church celebrated the centenary of disestablishment with a national service of thanksgiving on the

Brisbane ACWC convention

Miss Jean Raddon, from Nepal, was the speaker at the Brisbane annual Australian Christian Women's Convention on Tuesday, June 9. It was held at St. Bartholomew's Parish Hall, Mount Gravatt.



Miss Jean Raddon

It was the second annual convention and sessions were held at 9.45 a.m., 1 p.m. and 2.30 p.m. A creche was provided for young mothers in the nearby Methodist Hall. During the morning session, a panel, "Woman to Woman" discussed vital issues related to Christian living.

Miss Raddon returned to Australia in January after many years of missionary service in Nepal. She is now serving with the Australian Christian Women's Convention movement.

Parable of the long spoons

In his first sermon in English, Rev. Stephen Pak of Korea, preaching in St. Andrew's, Dennington, diocese of Ballarat, told the following story:

There were two groups of people eating — one group in the Kingdom of the devil and the other in the Kingdom of God.

Now the group of people eating out of one dish in the Kingdom of God also had to use the long and difficult spoon, but they made no mess on the floor and there was no confusion and disorder.

ancient hill-top granted to St. Patrick for a church in 445 A.D. An Indian bishop writing in the *South India Churchman* says that "the language of public devotion besides being simple must be lofty and dignified." He says that some criticism of existing liturgies in the West comes from "some very queer theologies."

The *Bush Brother* reports that it raised \$5,411 from its 1969 Sydney campaign. Mr Ben Swan, of Woomera, S.A., writing in *The Willochran*, says that "the schoolboy of today and 25 years ago are chalk and cheese." At least one 50-year-old realises there is a generation gap. *Seek* (C.P. South Africa) reports new peak in missionary giving of 50,000 Rand for the Province (about \$65,000). Surely "new peak" is a misprint? It has one and a half million Anglicans.

Underground Evangelism tells a moving story of the savage discrimination practised in Bulgaria against the children of Christian parents. *World Vision* says of Alan Walker — he is crystal clear on the primacy of gospel proclamation in the responsibility the Christian community must shoulder. He wants no one to say that Christians must mute "the joyful sound" that "Jesus saves" in favour of a silent Christian presence in which the "secular city" swallows up a secularised church.

German glass at Ballarat

A STAINED glass window was dedicated at St. Matthew's, Wendouree, Ballarat, by Bishop Hardie on May 17. All glass for the window was imported from Germany and some consider it to be one of the best examples of stained glass-work in Victoria.

Service to close church

IN THE PICTURE below are Canon John Leaver and the Bishop of St. Arnaud at the concluding service of St. James', East Maryborough, on April 26. Consecrated in 1945, the building will be moved and used as a hall at Christ Church, Maryborough.



THE AUSTRALIAN CHURCH RECORD

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

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Harold Bragg BFBS Chairman

Mr Harold M. Bragg, a prominent Sydney business man, has been elected Chairman of the Commonwealth Council of the British and Foreign Bible Society in Australia. He succeeds the Hon. G. J. Foot, M.L.C. of Tasmania, a layman of the Churches of Christ.

Well known for his firm evangelical convictions and wide missionary interests, Mr Bragg is a lay canon and senior warden of St. Andrew's Cathedral, Sydney, and a member of Sydney Synod and Standing Committee, also of General Synod.



Mr Harold Bragg

Included in his many activities are the positions of Vice-chairman of the N.S.W. Auxiliary of the British and Foreign Bible Society, trustee and member of the Church Missionary Society, and a council member of the Bush Church Aid Society.

Mr and Mrs Bragg's activities are shared jointly in a great deal of work in relationship to the Deaconesses Institution and Pallister Girls' Home, Sydney.

• **DEETJE WILDES:** "Well, Jesus," I said, "I don't understand this 'yielded instrument' thing, but if a tool is what you want, I'll be the best hammer I can." He made me a plane.

the one dish and the long spoon. They did not bring the long spoon to their own mouths, but rather, they fed one another. Therefore, there was no food wasted and no disorder. They ate and were satisfied and were happy in themselves.

Clergy Finance (priv.) Trusts (1954)

Still moderates clergy's financial crises on term repayment. 6-7% Accrues deposits at 6 to 7% p.a. (According to short term.) (see "Cleripurs") Ph. Sydney 95 4231.

Books

Preserving our environment

GOD'S WORLD by O. R. Johnston. Marcham Manor Press, 1970. pp. 8. UK 1/- (reduction in quantity).

This is a highly significant pamphlet on a question which forces itself on the concern of all Christians. It is briefly commended by the Bishop of Leicester who chaired the Board of Social Responsibility which produced the report, "Man in His Living Environment."

Rev. Raymond Johnston, member of the Church Assembly and a lecturer at the University of Newcastle-on-Tyne, is the author of this study guide to the report. Although it would best be used as a help to examining the issues raised by the Report, it could easily be used by adult study groups to look at the issues raised in the light of Bible teaching.

These issues are clearly and briefly set out and include Man and Animals, Over-population, Pesticides, Air Pollution, Water Pollution, Sea and Seabed and Urban Strain. Mr Johnston looks at the Christian principles involved and Christian action called for.

The study guide is great value for 10 cents and could form the basis for a whole year's program for C.E.M.S., and M.U. branches and every kind of adult or mature group.

Marcham Manor Press is always wide awake to important issues. This small publication proves it.

Rex Meyer.

THE VACUUM OF UNBELIEF by S. Barton Babbage. Zondervan, 1970. pp. 152. U.S. \$3.95.

This is not the first time (and we hope it will not be the last either) that Dr Babbage has provided us with a most skilful and penetrating survey of some of the dilemmas of our time.

The author displays his customary ability to illuminate the various subjects under discussion with a wealth of relevant

quotations and he underlines the urgency of Christian obedience and confession in an age which has never needed to see and hear those things more than ours does. It deserves a wide reading.

B. L. Smith

MYSTICISM IN RELIGION by W. R. Inge, Rider & Co., 1969. pp. 222. \$5.40.

This book was first published in 1947. The reason for its republication is not hard to find. In an age which is critical of dogmatic and exclusive answers there is a considerable interest in subjective religious experience and the areas of coincidence which various religious traditions display.

The late Dean of St. Paul's, London, had long upheld the validity and superiority of religious mysticism and in this book he offers a philosophical defence of mysticism and traces briefly its historical contribution to the West.

On Dean Inge's terms biblical Christianity must be prepared to recognise fully the symbolic character of its theology and the inappropriateness of its claim to possess the truth in any exclusive way. The cost of the Dean's solution is high indeed.

B. L. Smith

GOD AND EVIL by W. Fitch. Pickering & Inglis, 1967. pp. 183.

THE SERMON ON THE MOUNT by W. D. Davies. Cambridge, 1966.

This book (also available as an Eerdmans paperback) is a clearly written Bible-based treatment of the problem of evil. It could form the basis of a sermon series or Bible study without any modification and it is unquestionably a most useful pastoral tool. Its quality is strongly enhanced by an aptness of literary quotation and pertinent illustrations. One hopes that it will find its way into many Christian libraries.

One can only be very grateful that Professor Davies found the time to reduce his much larger and more comprehensive work on the same subject. The result of this "reduction" is an excellent introduction to some of the most important theological questions rising out of the New Testament.

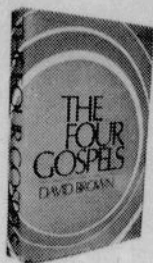
W. D. Davies is one of the recognised authorities on New Testament Judaism and his attempt in this book to locate the Sermon on the Mount in a number of different theological and historical settings is very informative and stimulating. It is seriously to be hoped, now that Professor Davies' thesis is available in this abridged form that Christian teachers and preachers will apply themselves to this work.

B. L. Smith

CLARKE OF THE KINDUR, by Dean Boyce, Melbourne University Press, 1970, 100 pages, \$4.80.

Clarke was a convict, transported in 1824, who spent some years with an Aboriginal tribe in northern N.S.W. and claimed to

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



THE FOUR GOSPELS, by David Brown, Banner of Truth Trust, 1970. pp. 486. U.K. £1.75. This is a reprint of part of the famous Jamieson, Fausset and Brown Commentary on the whole Bible. J.F.B.'s popularity for over a century is sufficient commendation for Brown's magnificent commentary on the four gospels. Here, at the usual Banner of Truth Trust's giveaway price, the Bible teacher and expositor will find skilled exegesis and profound spiritual insight. Handley Moule spoke of Dr Brown's ability "to give the very essence and spirit of the sacred text." A book like this, which includes the whole of the King James text, is a treasure not to be missed at about \$4 Australian.

TORTURED FOR HIS FAITH, by Haralan Popov, Zondervan, 1970. pp. 156. 85c. Many heard this Bulgarian Christian leader when he visited Australia recently. This paperback gives the story of his 13 years in a Communist prison for Christ. It is a stark and terrible story but the power of the Word shines brilliantly through. When his New Testament was finally taken from him, Popov had 47 chapters "hidden in his heart." And the Word brought many to Christ.

FASTING: A neglected discipline by David R. Smith, Rule, 1968 ed. pp. 96. 80c. This has become a classic in its field since the 1954 edition. There is probably no other concise volume available on this neglected subject. David Smith is not an Anglican but he is a good biblical scholar and gives a fair and balanced treatment of a neglected subject. If you have some special fads about fasting, this book will not encourage you. If it is a Christian discipline which you have ignored, David Smith will make you very uneasy about your neglect of Bible truth.

have discovered a river which led him to the north coast of Australia. If so, he was the first to cross the continent to the north, preceding Leichhardt; and certainly his story led to a number of expeditions by Major Thomas Mitchell in that direction.

Dean Boyce, a Sydney journalist, tells Clarke's pathetic story, and evaluates his claim. Clarke, when recaptured, was sent to Norfolk Island, and finally was executed in Van Diemen's Land. Boyce has done a good piece of minor research, which well illustrates the misery and futility of the convict system, and also, in a page or two, the faithfulness of some early chaplains. The "Kindur" was the name given by Clarke to his (probably mythical) river.

D. W. B. Robinson. DIVERSITY AND UNITY IN THE NEW TESTAMENT PICTURE OF CHRIST, by J. D. McCaughey, 1969, 22 pages, 65c.

ASPECTS OF NEW TESTAMENT ESCHATOLOGY, by W. J. Dalton, 1968, 16 pages, 60c.

These are Nos. 3 and 4 in Lectures in Biblical Studies presented by the University of Western Australia, and published by its Press. Professor Davis McCaughey, of Ormond College, Melbourne, thinks that N.T. views of Christ "vary more greatly than perhaps a previous generation allowed."

"They find their unity in the fact that, at every point, the significance of Jesus lies in the fact that His grace and His claim engage men in a relation which they believe to be a relation to God Himself."

Dr Dalton is a Melbourne Jesuit, and his lecture was also given to the Fellowship of Biblical Studies in Sydney. His discussion of the relation of "judgment" and "salvation" is somewhat naive. He seems to regard the two themes as incompatible, though "neither may be denied to suit the other." The series is attractively printed, and should be noted by biblical scholars.

D. W. B. Robinson. THE GOSPEL OF SIGNS, by R. T. Forina, Cambridge University Press, 1970, xiii/275 pages, U.K. 95/. The sub-title of this Ph.D. thesis for Union Seminary, New

York, is "A reconstruction of the narrative source underlying the Fourth Gospel." The existence of such a source is, of course, pure assumption. The author is led to postulate it because of certain obscurities in the style of the Gospel, which he calls *aporiae* (as if, by giving them the Greek word for "difficulties," this gave them some coherence).

He unearths the foundation document by chipping away everything which he thinks characteristic of "John" (the final editor). The document which comes to light is just what the author hoped for — a single source, a gospel, in fact, beginning with John the Baptist, and consisting of the seven "signs" and a passion narrative, but no discourses.

Source-criticism of the Fourth Gospel, which died out before most of us were born, is here revived. (Why not!) And this revived approach to this gospel also abandons the old view that John is dependent on the synoptists. It also abandons the idea of many sources.

The work is highly technical, lavishly documented, and contains the resultant "narrative source" in the original Greek. But the reviewer finds the tests of editorial presence — the key to the whole proceeding — entirely unconvincing, and the whole exercise a good example of the solemn academic ritual of chasing one's tail. But who knows? It is No. 11 in the Monograph series of the Society for N.T. Studies.

D. W. B. Robinson.

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SHORT NOTICES

GOOD NEWS FOR MODERN MAN The New Testament in today's English Version. Collins Fontana paperback, 1970. pp. 601. 80c. This is a new edition of a N.T. which has won considerable acceptance in our Protestant world. This has the imprimatur of Cardinal Cushing of Boston and so will readily be accepted by Roman Catholics as a gift or in the course of R.C. evangelism. **THE TREASURY OF QUIET TALKS.** Selections from S. D. Gordon. Baker, 1970 edition. pp. 251. U.S.\$2.50. If you are not familiar with "Quiet Talks" Gordon, this is an excellent selection to read one of the world's best devotional writers.

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Police and Victorian wine festival

The "Melbourne Herald" featured a report by Ian Hamilton that stricter control is almost certain at the next Rutherglen Wine Festival in 1972.

The Chief Secretary, Sir Arthur Rylah, said he was concerned that so many cases were before the Court as a result of this year's festival.

Police laid 112 charges during the festival from March 9 to 12. Most were for drunkenness and disorderly conduct.