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Frank Coaldrake to Brisbane A.B.M. Chairman for archbishop

Canon Frank William Coaldrake, M.A., Th.L., aged 58, and chairman of the Australian Board of Missions since 1957, accepted election to the archbishopric of Brisbane on Friday, 10th July, at 4.30 p.m. Later in the year he will be consecrated and installed as Archbishop of Brisbane and Metropolitan of Queensland. He will be the first Australian to hold this office.

He will also be the first married Archbishop of Brisbane for very many years. His wife, Maida, is a Tasmanian and a master of arts. She has been a lecturer in history at Sydney University for the past six years. Their son William (18) is in his final year at Barker College, and unlike his father, who claims to be a radical on many current political and social issues, he plays a leading part in the school's cadet corps.

His two charming daughters, Margaret (15) and Kimi (13) are pupils at Abbotsleigh. All three children were thrilled with their father's appointment.

Brisbane's Archbishop's Election Committee, which included the provincial bishops and which was chaired by Bishop David Hand of New Guinea, had little difficulty in making their choice. Among the names under consideration were Bishop Shevill of North Queensland, Bishop Witt of North West Australia, Bishop

Shearman of Rockhampton and Bishop Arden of South Africa.

At 4.30 p.m., Bishop Hand rang Canon Coaldrake offering him the appointment. The Canon was at first reluctant to give an answer to the waiting committee whose members did not want to disband and have to meet again, in view of the considerable distances that many had travelled. He asked Bishop Hand if he did not understand his reluctance in view of his chairmanship of A.B.M., the society which bears so much responsibility for the work in New Guinea.

Bishop Hand said that indeed he did, but that he would be very happy to work under him as his Metropolitan. Canon Coaldrake accepted.

The news broke through the mass media that evening and congratulations began to pour in. Among the first were the Archbishop of Sydney and the former Archbishop and Primate, Dr Strong. Dr Strong said that as re-

luctant as he was to lay down his office, he was delighted to know that Canon Coaldrake would be his successor.

It is typical of the man chosen that very early the next morning, he went to celebrate Holy Communion at Sydney's Christ Church St. Laurence where the Coaldrakes have been active parishioners. He returned to his home at Roseville to be inundated with phone calls, telegrams and interviews with representatives of Press, radio and television.

In an interview for the Church Record, Canon Coaldrake looked stunned and he admitted that he was. He had known that his name was going forward but faced with all that is involved, he was indeed deeply moved.

Typically, Mrs Coaldrake was stunned at the thought of moving house after all the years at William Street, Roseville. For her husband, it will be going home to

his own city and State. For her and the family, it will be a completely new experience.

She is not unaware of the problems of diocesan administration. From 1946 to 1950 she was Youth Organiser for the diocese of Tasmania. She is a warm hostess and an impeccable housekeeper and she will bring to Bishopsbourne in Brisbane, many gifts which the diocese will appreciate.

Frank Coaldrake was born in Brisbane on March 12, 1912, and was educated at Brisbane Grammar School and the University of Queensland of which he is an honours graduate in mental and moral philosophy. He was ordained in Melbourne in 1942 and went from there to Japan as an A.B.M. missionary in 1946.

He returned in 1956 and was appointed A.B.M. chairman the next year. He is a canon of All Souls' Cathedral, Thursday Island (Carpentaria).

While he has been chairman of A.B.M., the dioceses of Bathurst and Rockhampton wished to elect him as their bishop, but he felt that God's call at the time was to continue the important work he had in hand with A.B.M. Even now, he says that he cannot possibly leave his work in a hurry and that the time will have to be negotiated between the diocese of Brisbane and the A.B.M.

Dr. Loane to N.Z.

The Archbishop of Sydney, the Most Rev. Marcus L. Loane, will be visiting New Zealand later this year to speak at the Church Missionary Society Spring Schools to be held in Auckland and Christchurch.

The schools will be held at the Bible Training Institute, Henderson, from August 31 to September 4, and at St. Margaret's College, Christchurch, from September 7 to September 11.

Archdeacon Frederic W. Tugwell

The death occurred in Sydney on July 1 of Archdeacon Frederic William Tugwell at the age of 85. He was a man who had a special gift for making friends.

He was chaplain to the 17th Battalion in World War I and rose to become Deputy Senior Chaplain during World War II. He graduated from Sydney University and Ridley Hall, Cambridge and was ordained in Southwark in 1911.

After a curacy at Bermondsey, he returned to Australia and served as rector successively at St. Peter's, East Sydney, St. Andrew's, Lismore (Grafton), St. John's, Glebe, Holy Trinity, Dulwich Hill and at St. Alban's, Lindfield (1934-58).

He was awarded the O.B.E. in 1963 for his leadership in the work of the Church of England Homes from 1929 to 1963.

On his retirement from Lindfield parish, he carried on his archdeaconry of Parramatta and was chaplain to Mowll Village (1960-63) and supervised civilian chaplaincies (1960-63). In retirement he lived at Avalon Beach.

He is survived by his wife, two sons and two daughters.



The Coaldrake family at home. L. to R., Margaret, Mrs Coaldrake, Canon Coaldrake, Kimi, William.



Canon Coaldrake in his home on the Saturday morning answering one of the many phone calls.

Re-organisation for Perth

Archbishop Sambell, of Perth, has announced plans involving some re-organisation of Perth diocesan administration.

Melbourne plans new synod sittings

Acting on requests of the special synod of Melbourne diocese last February, considerable changes are being made for the ordinary session to be held in October.

It will be held in Dallas Brooks Hall, Victoria Parade, East Melbourne, instead of the Chapter House. Dallas Brooks is one of the city's most modern auditoriums, with ample floor-level seating and a large gallery.

Synod will meet at night only from 7 to 10.30 p.m. and will meet on Monday, 5th October, Wednesday 7th, Wednesday 14th, and Thursday 15th. Sittings are spread over the two weeks because the Hall is booked on other nights.

Archdeacon Holland, who has been appointed assistant bishop in place of Bishop Rosier, will live in Perth, instead of at Northam as did his predecessor. The Archbishop points out that only 18-20 of the 150 clergy live in the Northam area and that residence in Perth will mean fewer limits to the oversight the new bishop may exercise.

To provide for additional pastoral care for country areas, the two bishops will act as archdeacon of the two country deaneries of Moore and Northam. One country deanery will be eliminated.

Diocesan offices, at present located in BP House and Bishop's House, will be moved to the new Law Chambers Building close to the Cathedral. This will bring the whole administration together.

With the retirement of the present Registrar, the Diocesan Trustees have decided to appoint a new Diocesan Secretary, a layman with experience in management and finance. The present Secretary, Rev Robert J. Greenhalgh, has been asked to transfer to the position of Diocesan Registrar.

Evangelism discussions in Singapore

Ministers from Australia and New Zealand joined representatives from Asian nations in Singapore early in July for two consultations on evangelism.

Australian delegates to the conference were the Revs. Graham Miller (Melbourne); Klaus Runia (Geelong); G. C. Bingham (Adelaide B.I.); and Canon D. W. B. Robinson (Sydney). New Zealand was represented by the Revs. Ian Kemp and Bruce Nicholls.

The opening address was given by Dr Runia who spoke on the Bible as the Word of God. Rev. Bruce Nicholls is at present in Landour, India, acting as Theological Co-ordinator on behalf of the World Evangelical Alliance, while Rev. David Adeney (shortly to visit Australia) attended to detailed arrangements in Singapore.

One day was devoted to consideration of biblical and theological training. The Consultation concluded after a day of discussions and papers relating to the Gospel outreach in Asian cultures and multi-religious society, introduced by Canon Robinson, Mr Bingham and other speakers. "The Unity of the Church and the Union of



Rev. Geoff Bingham.

Churches" was examined in a final paper by the Rev. Watakecharen of Thailand. The relationship of evangelism to social service was also discussed.

A second conference commenced on July 8 under the aus-

pices of the East Asia Christian Council with Bishop Chandu Ray as chairman of the Organising Committee.

The theme of the conference was "Judgment and Hope in the Gospel," about 60 representatives attended, including delegates from New Guinea as well as Australasia.

The aim of this consultation was to further evangelism, with all the implications related to a full-orbed Gospel as it relates to the total redemption of men and its impact on society.

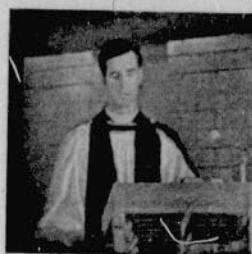
The East Asia Christian Conference is composed of delegates from conservative and evangelical Asian churches which have worked for Christian co-operation and activity in Asia during the last 10 years or more.

After the consultations, Rev. Geoffrey Bingham, Principal of the Adelaide Bible Institute, is to visit Malaya, Thailand, Japan, the Philippines and Indonesia. Mr Bingham is a former C.M.S. missionary and he worked in West Pakistan as a Bible teacher.

The Generation Gap

Oldies are busy denying that there is a "generation gap" while the generation which feels it, hotly says there is. Alan Nichols, rector of Wentworthville, N.S.W. looks at what the Bible says about relations between the generations. He helps us study Titus chapter two.

Is there truth in the idea of a Generation Gap? Who invented it? Is there really a chasm of thought between the pre-war and post-war generations?



Rev. Alan Nichols

Let it be first said that the "Generation Gap" is more in the minds of newspaper editors than a fact of experience. You can have 90 per cent of students on a university campus who are conservatives, and are serious about their study, and you can have 5 per cent easily swayed — and you can bet that it will look in the papers and on TV as though the entire student population is in revolt.

On the other hand, educationists agree that there is a general rebellion against authority, especially heavy-handed authority. Students are taking part in political action where in years past they just got on with their study.

The other factor is: who produced this somewhat rebellious, affluent, get-rich-quick generation? The answer must be: the profiteering older generation, who exploited the kids and turned them into what they are. It is hard to lay the blame anywhere else.

What does the Bible have to say about relations between the generations? Should Christian young people be different from the rest? Should Christian older people have different attitudes towards today's kids?

Let's have a look at the Bible's rules as they are found in Titus Chapter 2.

1. The rule for older men (verse 2). They must be "temperate" — moderate in regard to habits and tastes, not a slave to luxury or smoking or drinking or entertainment. They must be "serious" — dignified, respectable, so that outsiders have a high regard for them (see 1 Thessalonians 4:12). They must be "sensible" — self-controlled, men of mature judgment and proper restraint. They must be

"sound in faith" — not lukewarm in their Christian experience, and a faith not mixed with error. They must be "sound in love" — not basing their experience on sentimentality. They must be "sound in steadfastness" — neither faint-hearted when a few problems come along, nor obstinate in their convictions.

2. The rule for older women (verse 3). They must be "reverent in behaviour" — in dress and in manner, in behaviour outside and within the assembly, older women are to conduct themselves becomingly, and in a mature fashion.

They must not be "slanderers" — malicious gossip can become the pastime of middle-aged women, and the Bible always realistic about the foibles and failings of human nature, recognises this and warns against it. They must not be "slaves to drink" — for this is the very thing that loosens tongues and creates gossip.

EXAMPLES

For both older men and older women, they are to be an example to the younger Christians, to encourage them and help them apply the Scriptures to their lives.

3. The rule for younger women (verses 4-5). The number one priority without any doubt is to "love your husbands and children." Do not under any circumstances or under any pressure neglect your family for any so-called "Christian" duty.

"Be sensible," Paul tells the younger women — enjoy life, but have a serious approach to the important issues of life. "Be chaste" — for a strict faithfulness in deed and thought to the marriage vow is an essential ingredient in Christian marriage.

"Be domestic" — establish your home as a warm, loving haven from the hostile world outside. Protect your children from exposure to bad influences, and protect husbands from tensions and worries. That's what homes are for, and that's what wives are for. "Be kind" — for hospitality and generosity to neighbours in genuine need are called for.

SHARE BLESSINGS

Members of a Christian family ought to be so conscious of their blessings that they want to share them with others. "Be submissive to your husbands" — women must not begin to think that their equality in spiritual standing before God frees them from the obligation to submit to their husbands. This is regarded as so important that the reputation of the Word of God is at stake — "that

the word of God may not be discredited" (verse 5).

That last rule applies to all these general rules for Christian living: our attitudes to life must be consistent with the Gospel, for it is the Gospel which is at stake.

SHOCKS

4. The rule for younger men (verse 6). "In similar ways, urge the younger men to control themselves." Today there are many who suggest that there is some virtue in extravagant behaviour — extravagant clothes, hair so long that it shocks more conservative people, men wearing women's clothes and jewellery, loud transistors in trains, disregard for the old courtesies like standing up when a woman enters a room — all this is put forward as "free" and commendable behaviour. And this is not to mention immoderate sex, public affection which offends bystanders, "grog parties" and intercourse before and outside marriage.

The Christian call in all these pressures is a call for restraint. "Men, control yourselves." Don't begin to think these pressures are new, or that modern Christians cannot be expected to keep to the old Victorian or Puritan code of morals. Every generation of young people has felt these same pressures. They may be louder and more obvious today, but they are the same pressures.

The Christian young man then does two things: He restrains and controls himself, calling on the Spirit of God to help him, recognising his weakness and frailty, and he does not fool himself and he does not pretend he is stronger than he is.

LOOK CAREFULLY
He also takes a careful look at the example of the older Christians around. Bear in mind that way of living does not necessarily come from age, but may be the product of Christian restraint and self-control over the years. The older Christian may have learned almost as a matter of instinct to put others first.

There really is no generation gap. Every local church has lots of people who fall midway between the pre-war and post-war generations. So there is no "war" in which we have to take sides so that we can feel free to continually criticise "the other side."

But there is a need for older men to behave carefully and be sound in the faith, for older women to be reverent, good teachers and to avoid the scandals of middle-age, for younger women to learn to be content to set up a warm, loving home for husband and children, and for younger men to conduct their public behaviour and their love affairs and their private lives with restraint, and to take more notice of the example of older Christians around.

BRISBANE MOVES FOR A CATHEDRAL SQUARE

The Chapter of St. John's Cathedral, Brisbane, has accepted a tender for the demolition of the three old buildings at the corner of Wharf and Ann Streets, Brisbane, known as Brisbane House, Marella and Eskbank. Demolition was completed on June 10.

Under the arrangements made between the Church authorities and the Brisbane City Council regarding the proposed Cathedral Square, the sites of the three old buildings are to remain vacant and are to be developed as gardens as an adjunct to the Cathedral.

The demolition of the present buildings of St. Martin's Hospital and Eton House will require a period of up to ten years, especially as it is proposed to build a new St. Martin's Hospital (probably for the aged sick) on a new location before the present hospital is closed.

EDITORIAL

The note of certainty

St. Paul puts it this way: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8).

Most of us will agree that the note of certainty has lost its place in the proclamation of the Christian faith. Karl Barth said that he came increasingly to realise that the positive and the certain were the decisive things men had to live and die by. No is never a final piece of wisdom, he said.

We live in times of flux and uncertainty. The changeless Rock that is Christ, "the same yesterday, today and forever" is no longer being urged upon the lost and anxious millions with the complete confidence that He once evoked.

Uncertainties about the authority of the Scriptures, the divinity of Christ, His resurrection, and worst, about the sovereignty of God, are pressed to the point of confusion. And those who press them are said to be "with it."

The reality is that those who make a virtue of their uncertainties are saying that they are "without it." The theological climate is such that the serious student is more apt to surround all certainties with a ring of questions. An inverse Pharisaism sets in, in which the doubter says: "I thank you Lord that I am not certain like those simple believers of the Bible."

This is not to say that there are areas of Christian understanding where there are considerable problems to be solved. It is not to say that Christians will find a pat solution to every problem in a simple biblical statement. The Bible is God's full revelation of himself to man but in approaching it, the humble man of God has the courage to admit "I am but a child" and "we see through a glass darkly."

Having made this qualification, we must admit that much too commonly today, those who should know better play games with problems and enjoy their wallowing in uncertainty. The prophets said "Thus saith the Lord." St. Paul said "I know whom I have believed." On the great issues that concern the relationships between God and man, man and his fellow man and man's eternal salvation, the gospel is certain — God has spoken.

Cheap notoriety is available, especially to men in the ministry, who make a triumph of their uncertainties and doubts. The mass media are irresistibly attracted to such and the public is apt to lionise them. According to St. Paul in his great chapter on love, there is a balance between being a know-all and a doubter. It is the way of love.

Nobody has ever had a more homely turn of phrase than that great Reformer, Martin Luther. He once said that the Holy Spirit is not a sceptic. Perhaps this was his way of saying what our Lord meant when he said that the Holy Spirit would lead us into all truth.

It will help us if we remember that when men trumpet their uncertainties in the face of the Bible's certainties, they certainly are not being led by the Holy Spirit.

The Word For All Seasons

By PETER NEWALL

He washes the car, and what happens? It rains. She puts her hair in curlers, looking like Dracula's daughter, and what happens—Mrs Uptight calls. Not fair, we say; life should let us get ready before it springs surprises on us.

Peter and his friends were dog tired after an unsuccessful night spent fishing. Yet Jesus said: "Push the boat out to deep water, and you and your partners let your nets down for a catch."

Life is like that. You are asked to do your best when you think you have already done it. So naturally, Peter protests, as we do, but adds, significantly, "At

Your word, I will let down the nets."

"At Your word." That is the mark of a personal bond between Peter and Jesus. There is a vast difference between staring at our problems until mesmerised, and looking at Jesus. When we are in difficulties, and when something more than we can give is asked of us, we should relate our whole condition to Jesus.

Think of Him as personally concerned about you, turn His words over in your mind, tune your perception towards Him, disregard your doubts, God said, to encourage Paul, "My grace is sufficient for you, for My power is made perfect in weakness."

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EVANGELICAL VIEWPOINTS

Hell

Not a very nice subject you say? Nevertheless, this article complements that on "Heaven" by Peter Payn, of Geelong, in our June 11 issue.

We live in an age when preachers generally soft-pedal on this subject.

The modern reaction against the crudities of the medieval concept of hell should not divert our attention from what the Bible has to teach on this subject.



Rev. Geoff Hayles

First of all, it must be emphasised that our English word hell translates two different words in the Holy Scriptures.

Hell or Hades
In the Creed (and this troubles many churchgoers) we say of Christ "He descended into Hell." The word "hell" here equals the Greek word "Hades" and the Hebrew word "Sheol." These words simply refer to the place of the departed without any indication as to whether it is a place of bliss or a place of suffering.

In the Latin version of the Creed the words are "ad inferna" and the meaning of Christ's descent into Hell (as said in the Creed) seems to me to be that our Saviour tasted every experience of mortal man inasmuch as he voluntarily underwent even the experience of Hades which other spirits must have. (See Pearson's Exposition of the Creed p. 268.)

Hell as a 'Place' of Punishment
Having dealt with this word in the Creed we now come to the main matter of this article namely the word 'hell' translating the Greek word 'Gehenna' which represents a similar Hebrew word. This means a place of woe. Our Lord had this concept in mind when He warned in the Sermon on the Mount (Matt. 5: 29-30) that it would be better to be without an eye or without a right hand than that the whole body should be cast into hell.

The Modern Situation.
With the upsurge of humanist teachings in our time and with

the current fashion of rubbishing the age-old teachings of the Bible, and the consequent disparagement of Scripture as fully authoritative, the pendulum has swung away from the situation when preachers more or less gave their hearers vivid sentences of fire, hell and brimstone and appealed to them to repent and

truition of the soul, for there are many texts which speak of the punishment that awaits the unrepentant person, but we must study the savings of Jesus and His apostles in this matter, and there are many such sayings.

THE LAST THINGS.
The Bible uses local terms when speaking of hell (e.g., furnace of fire, lake of fire, prison). It appears also that there will be degrees of punishment and the word eternal may not necessarily mean more than "for a long time."

On the other hand Christians are encouraged that in and through our Saviour Christ there is forgiveness and that our inheritance is eternally secure because Christ has "abolished death and brought life and immortality to light through the gospel." (1 Timothy 1:10).

But the practical result has been that many people reject altogether the doctrine of eternal conscious punishment.

WHAT DOES THE BIBLE SAY?

You and I must be concerned to know what God wants us to know. In the ordination service those to be ordained are reminded that they must "seek for Christ's children who are in the midst of this naughty world, that they may be saved through Christ forever."

Now if people are to be saved, and only through Christ, the alternative to salvation must be something pretty grim and dreadful. St. Paul likewise in the letter to the Romans speaks of the dreadful consequences of a life lived by those who reject the life and light of Christ.

In our own world many people would testify to the "hellishness" of an existence under the control of drugs, illicit sex, or some other form of slavery. Thus for many hell is an awful fact even in this life!

If eternal life and rewards in the next life are not objected to, must there not be also the opposites?

These surely indicate the truths that after death there is judgment and there are two spheres or "places" to which souls go.

The New Testament is crystal clear about two things: (1) God is just (2) God wills that all men should be saved. Hell is where the God is absent. In this article I don't propose to debate whether the punishment of hell is everlasting or whether there comes a time when torments end in des-



Miss Barbara Ferguson

She is very, very tiny (7lbs) but absolutely adorable. We had a lovely week, tho' I must say, I didn't appreciate a three-hourly feeding through the night.

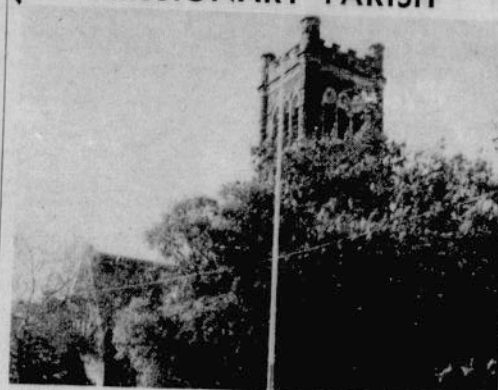
Yesterday I picked up my second baby after dropping Diana off at her new home. This time a little boy from a terrible orphanage. Ah! Six months old, typical of the pictures you see of starving babies, weighs just on 5lb at six months.

His chest is caved in, you can watch his intestines move as he is just a little heap of skin stretched over bones, covered in sores, his little thumb just a bleeding mess because he sucks it all the time, but he seems to have forgotten how to suck milk. As one of the American boys said — "I can't touch him — he might break."

(Three days later) Six hours sleep last night! I feel human again and my baby boy has learned to take his milk. Doctor saw him today and he is improving.

You would die laughing seeing me — who knows nothing about babies — bathing changing, mixing formulas, falling out of bed every three hours to care for my little man. It took two hours to get three ounces into him for the first 24 hours but he is much better now, and though he still looks a horror picture,

MISSIONARY PARISH



The tower of St. Hilary's, Kew, rises above the trees which surround this well-loved evangelical church, one of Melbourne's leading missionary-hearted congregations.

THEOLOGIANS TO MEET IN MELBOURNE

Theologians from the United Kingdom and the U.S.A. will deliver the principal lectures at the fourth annual conference of the Australian and New Zealand Society for Theological Studies in Melbourne this year.

The conference will be held at Newman College in the University of Melbourne from August 17 to 21.

The main lecturers will be Rev. Professor Peter Ackroyd, Professor of Old Testament Studies, University of London; Rev. Professor Edward J. Kilmarin, S.J., Professor of Historical Theology, Cambridge, Mass.; Rev. Professor John McIntyre, Professor of Divinity, New College, Edinburgh; and Rev. Professor Dietrich Ritschl, Professor of History of Doctrine and Systematic Theology, Pittsburgh Theological Seminary.

Each will deliver a number of lectures. Among the topics are "Canon and Authority" (Prof. Ackroyd), "Intercommunion as an ecumenical problem for the Catholic Church" (Prof. Kilmarin), "Theology after the storm" (Prof. McIntyre) and "Christian Marxist Dialogue" (Prof. Ritschl).

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Notes and Comments

June 30 has gone and the Americans have withdrawn their forces from Cambodia, but nobody can say that the situation in that unhappy land is unchanged except for the check given the forces of imperialistic Communism.

In democratic Asian lands, informed observers have already accepted the inevitability of the Communist seizure of the whole country. The inoffensive Laotians will be the next to be swallowed up and existing pressures on the more resilient Thais will be stepped up.

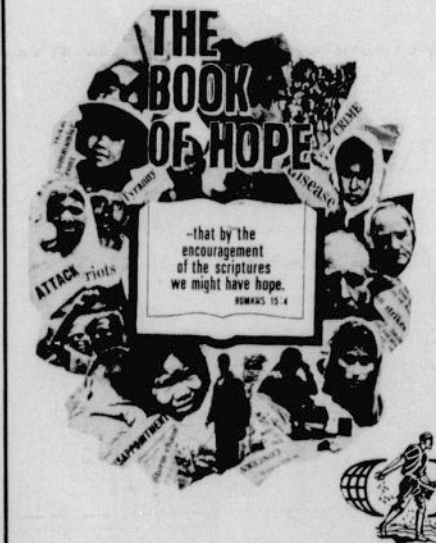
Malaysia, a country with which we have close economic, military and also spiritual ties, will face in this decade, a confrontation much worse than it



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CAMBODIA — VISITING CLERGY — DIOCESES

suffered from the Indonesians across the Malacca Straits.

International Communism has succeeded in sapping the will of the Americans to help weaker nations resist. And they are at work on Australians with their party members helping organise the "moratoriums."

We would be naive to imagine that these and related movements are solely organised by lovers of peace or upholders of Vietnamese integrity or the Geneva Convention of 1954.

Changing patterns in Australian dioceses

New patterns of diocesan administration, not all of them for the better, have emerged in many Australian dioceses in the past decade or so. Some of them, if left unchecked, may stultify the life of the church by putting a premium on safe men and safe procedures.

The rapid population growth has placed a considerable strain on diocesan administration and the tendency has been to centralise many activities, bringing all under the diocesan umbrella and to appoint full-time officials to direct all sorts of activities.

We must distinguish between lay and clerical administrators. Full-time lay officials who intend to give all their lives to and find a career in church administration are relatively few. So lay men and women are not subject to the same pressures as are the clergy.

It would be only fair to say that the church has been well-served by such lay people. Their qualifications, skill and experience have enabled them to

play a vital role in diocesan life and their independence has helped them serve bishops, clergy and people with equal devotion in most instances.

A similar independence has not been remarkable in the clergy in administrative posts. Too many of them owe their position to the bishop, who, being human, chooses men with the necessary qualifications and ability who will see things as he does.

You cannot blame any bishop for doing what we might all do in his place, but we can blame those who oversee diocesan administration — councils and standing committees — for allowing the situation to develop to the point at which bishops and archbishops are surrounded with advisers who owe their jobs to the one they advise.

Bishops and archdeacons

Diocesan bishops have very considerable power under our Anglican system. Diocesan constitutions do provide for certain checks and balances on undue use of power.

But in our tradition, assistant bishops and archdeacons have always enjoyed marked respect and prestige for the office they hold under the diocesan bishop. This is modified by no such system of checks and balances. They exercise whatever power their bishop delegates to them and often it may seem to be considerable to those under them.

Some dioceses now have full-time archdeacons, all appointed by bishops and being extensions of his power into areas where before that power never penetrated. The tendency to appoint full-time archdeacons is increasing. Assistant bishops have doubled in numbers in Australia over the past decade. They too extend the power of the bishop.

These appointments are the prerogative of the bishop and they are not accountable in the true sense to the diocese. Should any of them fundamentally disagree with his bishop, his resignation might well leave him

without a parish and certainly without office.

This is not to say that all such appointees are yes men, but the nature of their office and appointment may often force them to acquiesce when their conscience may dictate otherwise. We know of only one archdeacon who resigned because of such a conflict. But he also had a parish and so relinquished his archdeaconry in Sydney diocese rather than be a yes man. That was well over 30 years ago.

Parishes, through their synod assessments, usually provide the salaries for the appointees and so through diocesan councils, a veto may be exercised and has been in recent times.

Most people see the need for such appointments but those who feel the exercise of any such jurisdiction should be given more, not less say about the people chosen to exercise it.

With schemes now implemented or being mooted for limited tenure of parishes, we should be insisting on the principle of review of appointments and accountability such as we can exercise through our existing voting procedures.

We believe it would be rare for a diocesan bishop to deliberately seek the means for extending his own power and to appoint archdeacons or assistant bishops with this in view. But the exercise of this episcopal right to the extent that it has reached in Australia is most undesirable and has brought changes to the balance of our diocesan system which could not have been foreseen when constitutions were drawn up.

A reversal of the monarchic trend could come quickly if diocesan bishops expressed reluctance to exercise their prerogatives.

Name-calling

The mass media have a contemptible way of throwing mud and making it stick. The constant use of words with emotional overtones about the people they don't like, conditions the general public.

The most recent attempt to condition the public was the B.B.C.'s handling over national radio of the much publicised Roman Catholic celebration of Mass within the precincts of Canterbury Cathedral. The A.B.C. report said that R.C.'s and Anglicans were in complete agreement about having it, except for "a few Protestant extremists."

The A.B.C.'s news source is unreliable. Two of the three weekly Anglican papers published in London took a very serious view of the matter. Restrained protests of all kinds were organised and petitions sent to the Archbishop and Dean of Canterbury.

Many thousands of ordinary Anglican people and hundreds of clergy were associated with the protest at this act of contempt against the reformed faith of the Church of England. But nobody could move the Dean of Canterbury who was finally responsible.

The mass media on this event made no reference to the fact that one Archbishop of Canterbury preferred to be burnt at the stake rather than accept this same Mass which was celebrated in the precincts of his cathedral 414 years later.

NEXT MEETING
Sydney Revival Prayer Fellowship
Friday 7th August, 1970.
6 p.m. to 10 p.m.
City Mission Auditorium,
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Inquiries: Rev. B. Thitchener, secretary, 80 1634; Mr. Alex. Gilchrist, Chairman, 61 6554.

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The Via Media

John Douglas' statement (June 25) "We see men who should be defending the via media of Anglicanism . . ." surely should read "We see men who should be defending the via media of Christianity . . ."

The Church where the gospel is preached in its purest form, leading men into "a life-changing personal relationship with Christ" is the Church we should encourage and attend.

I have recently changed from the Presbyterian to the Anglican Church, not because I like Anglicanism, because as yet I don't, but because at the Anglican Church I found Christ, a conception which must be the basic motivation behind all our actions. "There can be no other foundation beyond that which is already laid; I mean Jesus Christ Himself." (1 Cor. 3:11 N.E.B.) (Mrs) Rewa Bate, Caringbah, N.S.W.

I have often wondered on what grounds so many members of our Church speak with such confidence of the Anglican "Via Media."

Certainly the 39 Articles give no encouragement to this view and as Article 6 throws us back upon the Scripture as the final court of appeal it is left to the advocates of the "Via Media" position to justify their claims from the pages of the Bible, and that naturally, as we claim to be a Christian Church, means the New Testament in particular.

If it can be claimed that the reformers took this position in which they retained, through tradition and tradition alone, much in doctrine and worship which belonged to the Old Testament and not to the New then it would possibly be as correct to say that the Anglican Via Media means a middle course, not only with Rome but also with Judaism for in connection with the latter we read of the altars, sacrifices, sacrificing priests, etc. These have no place after Calvary when the Lord Jesus Christ paid the "full, perfect and sufficient sacrifice" . . . and that "once for all."

Evangelicals need not waste their time in discussing whether north side means side or end (or middle for that matter). The whole question is whether the Minister of the Gospel takes the position at the Communion service or out of it of a sacrificing priest.

In this connection it was rather interesting recently to read of a Roman priest who suggested that the word "priest" be taken from the vocabulary of his church and yet another who argued that the "priest" should take the Mass facing the people. It seems that some Roman Catholics are becoming far more Protestant than many Anglicans.

Evangelicals do not place the 39 Articles above the Bible but as they show the doctrinal position of the Church of England and as every minister has to give

Adelaide layman on evangelical waywardness

Those who have a stake in ecclesiastical gerrymanders invariably know what is best for others! They frequently will affirm by the Spirit what others will deny by the same Spirit.

I was innocent enough to believe it was neither "narrowness" nor of a "party spirit" to plead for nothing more than equality of opportunity for all churchmen, and the democratic election of Diocesan bishops.

All the pulpits jargon in the world cannot hide the fact that there are genuine disagreements in thought, belief and practice. Nor does it follow that one must be un-Christian in affirming his convictions or objectionable when reacting to other people's opinions.

The Church Union and NEAC Congresses (not to mention the skirmishing over unity documents) are evidence enough that firmly held views are being set forth in an organised manner by all sections of the Church.

The Church of England newspaper of February 13th carried the bold headline "New Church party will fight elections," this time with an organisation "much more effective than anything so far seen." This new ginger group is headed by the Earl of March, chairman of the Church Assembly's Ecumenical Council.

Francis James claimed that "archbishops were brought from England because of their freedom from local church politics. The Archbishop becomes a sort of ecclesiastical governor-general" he said.

If the Rev. George Browning (ACR 25/6/70) is correct in claiming that only evangelicals "organise themselves as a party"

then we would expect to find an evangelical or two on the staffs of non-independent theological colleges (as suggested by Lord Fisher when in Adelaide), and a few evangelical assistant bishops in the more Anglo-Catholic dioceses.

Church Year Books and other sources don't suggest any such thing is happening in this country. Yet too often those who are already under-represented are supposed to initiate reforms without any assurance that they might occur where they should in fact begin.

Referring to the "party approach," the Church of England Newspaper in an editorial (16/2/68) commented, "It can mean the purposeful coming together of like-minded men to achieve what they believe to be good ends. This I suggest is necessary, honourable and unavoidable if members of a comprehensive Church like ours are actually to achieve anything."

"Some respected leaders, however, do not take this view. Since the only effective alternative is wire pulling and manoeuvring behind the scenes, this is their chosen method, and this they have traditionally preferred. As a method it has the advantage of avoiding direct confrontation, but only at the cost of the appearance at least of underhandedness."

John Goldney,
Hawthorn, S.A.

False statements corrected

I notice in the June 25 issue a reference to the appointment of the Reverend Dudley Ross of West Goulburn as the first full-time chaplain to the Kenmore Hospital and the Goulburn Training Centre.

I notice two false statements. First, it has never been said that he will devote half time to each institution. There has been no strict arrangements with the departments on this point and it is, of course, expected that he will spend a great deal more time at the hospital than at the training centre.

The other matter is that it is said that he will live in the Kenmore Hospital grounds. I have no idea where this comes from. It has certainly never come from this diocese. In fact, the diocese has had to buy a new house in Bradfordsville, which is adjacent to Kenmore, in order to make the appointment possible.

Diocesan Registry,
Canberra, A.C.T.

Tas. clergy go to school

Christ College, Hobart, was chosen by Bishop Davies for a four-day live-in seminar for all Tasmanian clergy during the first week in June.

Professor Evans, a New Testament Scholar from King's College, London, lectured in New Testament: Dean Webber spoke on recent trends in contemporary theology, and the Rev. O. Heyward addressed the school on recent events in liturgy. Three clergy from the diocese spoke on the spiritual life of a minister from their point of view.

The seminar was well planned and very worthwhile.

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Opposition to All Blacks' tour rejected

New Zealand's recent General Synod rejected the motion proposed by Dr Eric Gowing, Bishop of Auckland, opposing the planned All Blacks tour of South Africa.

A division was called for and a majority for the motion was given by the house of bishops and the house of clergy. It was rejected by the house of the laity by 13 votes to 14.

The motion accordingly was declared lost.

Crusading down under

by Alan Nichols and Warwick Olson, designed by Graham Wade

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Appeals

READERS to share in our evangelical newspaper ministry by remembering the Australian Church Record in their Will.

ADVANCED SEMINAR



Some of the country and city clergy attending Advanced Pastoral Seminar at Callan Park Psychiatric Hospital, Leichhardt, N.S.W., for a full week early this month. L to R: Revs. James Hansen, Robert Lorrner, Harry Goodwin, Eric Bellingham, Canon Deasey, Kelvin Tutt, Graham Hyndard, Bert Bovis, Fred Hanson, Arthur Williams, Brian Siverson, David Williams. (Absent: Revs. Wesley Girvan and Ray Weir.)

Beirut ordination for Gordon Boutagy

MR. J. GORDON BOUTAGY, a Palestinian who came to Australia 22 years ago, was ordained recently in Beirut, Lebanon, by Bishop Cuban, Bishop in Jordan.

He has been actively associated with St. Luke's and St. Clement's, the two Mosman parishes in Sydney. He is particularly keen to minister to new settlers in Australia arriving from the Middle East.

Both Mr. Boutagy's grandfathers and one uncle were Anglican ministers and his whole family were active members of the Christian community in Palestine.

He will return to Australia in August and will serve voluntarily in Mosman and beyond.

IS FREEDOM A HONDA?

Nobody is more qualified to write about the young generation's demand for freedom than Ken Rolph, of Regent's Park, N.S.W. He's one of them.

I ride a Honda. It's great. I can get up and go to Turramurra, or Waitara, or Gosford, or Gerrigong, knowing that I can come back at any time. Mobility is the word.

Today there are lots of ways of being mobile: cars, buses, trains, bikes, planes. Everybody moves — a little way or a long way. It's supposed to give greater freedom. But when a person moves from A to B, is he any freer at B than he was at A?

When you live in one place long enough, you get tangled in a whole web of personal relationships. There is your own family, who treat you in a certain way, and expects you to act in a certain way. There are neighbours, friends, enemies, acquaintances; people at school, at work, at play.

CONFORM

If you want to live a peaceful life, you conform. At least outwardly. You speak and act as expected. Wear a mask and the world accepts you. Your real self may not be like the mask. Only you can't be your real self. You're a slave to your environment.

So you try to become free by getting out of your environment. Hop on a Honda and go. Become mobile. Go somewhere where no one knows you or expects anything of you. Free from your own background to express yourself. You can even throw light bulbs out of train windows without much fear of getting caught by anyone who knows you. Freedom!

Start thinking. You're not usually on your own when you're "exercising your freedom." There always seems to be one or two friends along. And when you see how they go on, you wonder if they can be trusted to keep their mouths shut among people who know you. Even if they seem to do so, there's still that constant buzz of worry in your mind. And that dry throat and tight stomach muscles.

NOBODY'S PERFECT

"Someone may find out what I really am."

You've been somewhere new and found out a little more of what you're capable of. It may come as a surprise; it may not. You find you aren't perfect, so you can do one of two things.

Live by your feelings and momentary whims. Give up on, and wonder what you do as long as you don't get caught. Do all that you did before, until the thrill wears off. Then go on to

wilder and more uninhibited things. But then you have to keep moving so that no-one gets to know you really well.

Or try to become good, become perfect. Attempt good actions, good speech, good thoughts. But it doesn't work. You can't even conceive what a perfect person is. The imperfections of your mind and experience stop you from getting a mental picture of perfection. The imperfections of your will stop you from attaining it.

You're a slave to yourself. "So that's it then. If I can't change or be changed, I'm a slave to my own imperfection. And I'll have to endure this for the rest of my life."

Yes, but here is good news! You can be changed! If you really want to be. You weren't meant to be a slave to imperfection. That's not the way God planned it.

Wait a minute! Who is God? And where does He fit into the picture?

God is. There was never a time when He wasn't, and there will never be a time when He won't be. No-one created God; on the contrary, He created the world and us, and keeps us going. Man was created to love God and enjoy Him forever. Man was also created in the image of God: He has power over matter, the ability to love, to create and appreciate beauty, to see and create order and purpose.

LOVE OR REBEL

And because God did not want automatic love from man, like actions from a computer, He created man unprogrammed. This means that man was free to love God or rebel against Him. We chose to rebel. So human history became the story of imperfect man making imperfect environments making imperfect man making...

In fact, people got so lost that God had to pick a special group of them and start to re-educate them about who man is, what he's for and how he works. This was so everyone would eventually know. But it was a long job.

You can read the story of the beginning in the Old Testament. It hinges on the Ten Commandments and their unfolding and fulfilment by a man named Jesus. To be fully human a man should love God with all his will, all his mind, all his strength, and all his emotions. This should result in a concern for every other man equal to or

greater than a man's concern for himself.

Reading this, and realising that there is no way you can get to this state is liable to make you depressed. But God had already figured out what to do. He came to earth as a man, but still remaining fully God, and lived a perfect life to show us how it's done. This annoyed the religious authorities so much that he was sentenced to capital punishment.

God had figured on this too. When this man Jesus Christ (who was also God) died, he was cut off from the love of God. This is what should happen to us as the consequence of our rebellion. But a few days later He overcame death, returning in a new spiritual body so streamlined that He could even go thru walls. And He came again into the love of God.

UP TO YOU

He took the consequences of our actions and came thru a new man. Because he was God, it was now possible for us to avoid the results of our rebellion. (We could not possibly survive them on our own.) AND to be brought into a new relationship with God. But still He did not want to force His way on anyone. God left it up to you.

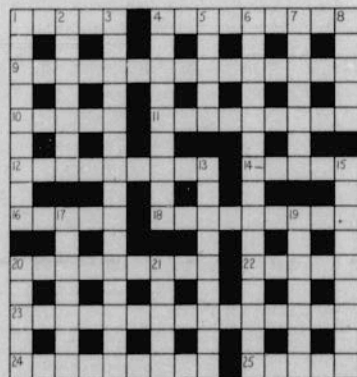
If you look up the standards (in any Bible) and discover that you miss out, there's only one thing to do. Go to God, and tell Him you want to start living the way He meant you to. Be sorry for the way you lived before—sorry enough to quit. Believe that Jesus Christ (who was fully God and fully man) died to take the consequences of your rebellion against God.

Remember that He said He would come to anyone who asked him, and work a change in them so radical that it could be described as a new birth. Give him your life. Ask him to come inside your mind and start changing you. Thank him for doing so.

A BEGINNING

Then you'll find yourself at the beginning, and at the end of a long road. It's been a long way to come from rebellion against God to love of Him. It's going to be a lifetime journey to complete freedom from your environment and your old self so that you can do what God wants you to. But you have started with Jesus Christ and he will remain with you thru all your ups and downs.

Is freedom a Honda? No. Even mobile people are slaves to themselves. But man was made to love God and enjoy Him forever. When God gives you the power to do this, man that's freedom.

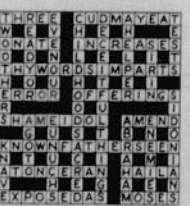


BIBLE CROSSWORD No. 21

We will give a book for the two nearest entries to Bible Crossword No. 21, which should reach this office not later than Aug. 3. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. Flee to Egypt, and remain there — to tell you; for Herod is about to search for the child, to destroy him (4, 1) Mt 2:13.
4. He is the image of the invisible God, the — of all creation (9) Col 1:15.
9. Whoever — knows — — — and fails to do it, for him it is sin (4, 2, 5, 2, 2) Jas 4:17.
10. This is he of whom I said, "After me comes a man who — before me, for he was before me" (5) Jn 1:30.
11. With the blood of the sin offering of atonement he shall make —



Solution to No. 20

12. For while bodily training is of some value, — is of value in every way (9) 1 Ti 4:8.
14. All discipline seems painful rather than pleasant; — it yields the peaceful fruit of righteousness (5) Heb 12:11.
16. And Jesus entered the temple of God and — out all who sold and bought in the temple (5) Mt 21:12.
18. Cursed before the Lord be the man — up and rebuilds this city, Jericho (4, 5) Jos 6:26.
20. For as often as you eat — and drink the cup, you proclaim the Lord's death until he comes (4, 5) 1 Co 11:26.
22. He fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, — (1, 4) Lk 5:8.
23. Be not envious of —! For they will soon fade like the grass, and wither like the — herb (10, 5) Ps 37:1.
24. As for the two pillars, the one sea, and the —,

- which Solomon — made for the house of the Lord (6, 3) 2 Ki 25:16.
25. The — were shut, but Jesus came and stood among them (5) Jn 20:26.

DOWN

1. So is he who lays up treasure for himself, and is not rich — (6, 3) Lk 12:21.
2. Every one who has heard and — from the Father comes to me (7) Jn 6:45.
3. All scripture — — — and profitable for teaching, for reproof, for correction and for training in righteousness (2, 8, 2, 3) 2 Ti 3:16.
4. And God said, "Let there be a — in the midst of the waters, and let it separate the waters from the waters" (9) Gen 1:6.
5. Advance, O horse, and —, — chariots! Let the warriors go forth (4, 1) Jer 46:9.
6. So, whether you eat or drink, or whatever you do, do all — (2, 3, 5, 2, 3) 1 Col 10:31.
7. Break forth into singing, O mountains, —
17. And as you saw the

—, and every tree in it! (1, 6) Is 44:23.

8. My Father, who has given them to me, is greater than all, and — one is able to snatch them — of the Father's hand (2, 3) Jn 10:29.

13. When reviled, we bless; when persecuted, we endure; when —, we try to conciliate (9) 1 Co 4:13.

15. And this became known to all — of Ephesus, both Jews and Greeks (9) Ac 19:17.

17. And as you saw the

feet and toes partly of potter's clay and partly —, it shall be — divided kingdom (2, 4, 1) Dan 2:41.

19. Again Jesus — them, saying, "I am the light of the world" (5, 2) Jn 8:12.

20. Let us go on to the next —, that I may preach there also; for that is why I came out (5) Mk 1:38.

21. By faith — was taken up so that he should not see death; and he was not found, because God had taken him (5) Heb 11:5.

Books

More C. S. Lewis

NARRATIVE POEMS, by C. S. Lewis. Geoffrey Bles, 1970. Pp. 168. \$3.25.

If the letters of C. S. Lewis are the random harvest of a uniquely fertile mind, his poems must be a product of the most carefully cultivated corners of that same mind.

That the first of these narrative poems, "Dymere" took nine years to reach a state in which Lewis was prepared to publish it indicates the care and art which he lavished on that part of his work which was possibly dearest to his heart. He always wanted to be a poet. No doubt the real assessment of his success or failure in this ambition will only be made by a later generation. Of these four poems only "Dymere" has been previously published.

"Dymere" was conceived and begun in Lewis's late youth and first published in 1926. It represents some of the background thinking which led him to a rejection of man's self-sufficiency in his search for joy in living. In this sense it is an important step on the road by which Lewis came to the dead end where God met him and took captive his rebellious will.

Five years after "Dymere" came the first major publication following his conversion. "The Pilgrim's Regress" could be the Christian answer to the Pagan futilities with which he wrestled in "Dymere."

Of the other three poems only the last, "The Queen of Drum," is a religious work, and is described in Walter Hooper's preface as the best of Lewis's poems. It too has a long history, and completed about 1934 involves his early Christian insights in a stinging commentary on the

implications for mankind of that cynical preoccupation with material things to the exclusion of what a previous generation called "The Unseen." It could be a preface of a commentary on "The Great Divorce" published 10 years later, or on many other of his later writings such as "Miracles" or "That Hideous Strength."

"The Queen of Drum" is quite a moving tale, and the Bishop's confession to the Queen in Canto III must be one of the most moving passages in all Lewis's writing — prose or poetry.

These poems, particularly this last one, will repay patient and leisureed reading, even by those like me whose normal fare is not poetry.

Dr Allan M. Bryson
SYMPOSIUM ON CREATION II, by Donald W. Patten and others. Baker, 1970. Pp. 151. U.S.\$1.95.

Six authors contribute to this symposium which aims to establish the literal historicity of the early chapters of Genesis. The main thrust is an attack on the theory of evolution, which is shown to be against the law of entropy, namely that things are running down, rather than gaining in complexity. An example of entropy is the decrease at a steady rate of radio active material. There must have been a time (in the writers' opinion not long distant) when this radio active material was created.

Other objections to evolution are stated, such as the lack of time, as the small quantity of helium (a by-product of radio activity) on earth indicates that the age of the earth cannot be more than 12,000 years. Another reason invalidating evolution is the absence of transitional forms in the fossil records. In fact, the evidence of the fossils is evidence of creation rather than evolution in as much as life appears suddenly, and many species in forms still found today unaltered; though others have become extinct.

The book is stimulating though uneven. Its unevenness is due to the uneven level of the qualifications of its authors who, however, between them bring out some facts which must be faced by upholders of the theory of age-long evolution based on uniformitarianism in the natural processes.

Dr D. B. Knox

Theology at St. Mark's

The second Ecumenical Refresher Conference organised by the Warden of St. Mark's Institute of Theology, Canberra, Dr. John Nurser, was held at St. Mark's from 8th to 12th June.



Dr John Nurser.

The evening meetings were taken up with four papers by Rev. Professor C. F. Evans, Professor of New Testament at King's College, University of London. The titles of his papers were: 1. "Is the Historical Jesus Important?" 2. "Resurrection in the New Testament and Now." 3. "Can the New Testament Church Serve as a Model?" 4. "Can and Should the New Testament be taught to Children?" At the morning sessions the Bishop of Gippsland, Rt. Rev. D.

A. Garnsey, read a paper on "The Church for the Seventies," and on the following morning he took part in a dialogue on Intercommunion, with Rev. W. J. Dalton, Rector of the Jesuit Seminary at Parkville in Melbourne.

The third paper in this series, "Ministry and Ministries," was presented by Rev. Julian Miller, of St. Patrick's College, Manly, N.S.W., and the final paper, "Urban Ministry and Urban Environment," was read by Rev. Elzo Vandermark, a Methodist minister engaged in full-time research in the Urban Research Unit, Australian National University.

Those who have not read the basic work may be left wondering what "modernism" is, for Dr. Vidler does not really analyse the theological heart of the movement (if it had one). He defines "modernism" as an adherent of a particular movement within the Roman Church between 1890 and 1910, and almost anyone who found his calling at variance with pontifical authority seems to qualify.

The most interesting essays are those on Loisy, von Huelgel, and (surprisingly) the lay liturgist Edmund Bishop, together with "Lesser Lights and Fellow Travellers," which discusses the interest of a number of Anglican scholars and churchmen in the adventures of their Roman friends.

Vidler is a first class writer, who has had a sympathetic, yet oddly detached, interest in his subject for many years. His book is an original historical discussion of ideas and of the fortunes of the men who had them. It is a nice touch that it is dedicated to "Malcolm and Kitty Muggidge." (Muggidge refers in his *Jesus Rediscovered* to his long friendship with "A.V.," a friendship going back to Cambridge days.)

D. W. B. Robinson
Short Notices
BUILDING OF THE CHURCH, by C. E. Jefferson, Baker, 1969, pp. 306. \$2.95 (U.S.). This is in the Baker series, "Notable Books on Preaching." Jefferson (1860-1937) preached in simple language, held that doctrine was vital and that the Atonement of Christ was central. These powerful sermons reflect just this and they are timeless.

MISSING! The inside story of the Salvation Army's Missing Persons Department by Richard Williams. Hodder and Stoughton,

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



EVANGELISM IN THE EARLY CHURCH, by Michael Green. Hodder & Stoughton, 1970. Pp. 349. \$6.10. The principal of the London College of Divinity (now St. John's College, Nottingham) has given us a work which may well supplant Rolant Allen's "Missionary Methods: St. Paul's or Ours?" In the author's view we have the rare combination of the academic theologian who is at the same time vitally interested in evangelism and in great demand as an evangelist. He will visit Australia next year. In an age when evangelism is regarded as a special work, one for boards, departments and special organisations, Michael Green shows that early Christians, whether paupers, nobles, theologians or philosophers, saw it as the primary task of each Christian. Evangelism, he shows, was the supreme work of that lay movement, Christianity. This book is well written, well illustrated, well researched and should be read by every Christian who is concerned about his faith.

THE CHURCH OF THE MIDDLE AGES, by Carl A. Volz. Concordia, 1970. Pp. 198. U.S. \$5.95. Dr. Volz helps dispel the myth that the Church between 600 and 1400 was the church of the "dark age." He shows that it was a dynamic and ever-changing age and he does so with unusual clarity and skill. As an interpretation of Christian history in what students often come to regard as a confused and confusing period, this work has much to offer. Its readable style is enhanced by the use of excellent types and general layout. It also gives access to a rich mine of source materials for those who wish to read further.

BY CHRIST COMPELLED, by Robert G. Lee. Zondervan, 1970. Pp. 151. U.S. \$3.50. Dr. Lee's helps for Bible study and exposition have an established reputation. Here we have seven of his messages which take a practical and authentic look at the Christian life and stress the need for complete commitment and dedication to Christ. Each one of the addresses is a mine of expository material for a series of talks on the subject he deals with in one chapter.

read it carefully

A PLACE FOR YOU, by Paul Tournier. S.C.M., 1968. U.K. 18s.

This book is recommended reading for all Christian people, but especially for Christian parents and pastors. From his wide experience in dealing with troubled people, Dr. Tournier throws new light on what fundamentally troubles all people.

He speaks of our need of "a place," whether that place be tangible or not, in which we feel that we belong and which we feel belongs to us. This need of "a place," which Dr. Tournier describes as "the gospel of self-assertion," is reflected in the Bible, and while there is an apparent conflict between it and the other biblical demand of self-denial, he shows that in fact the one is necessary for the other, and that both are necessary for progress towards maturity.

Dr David J. Williams
A VARIETY OF CATHOLIC MODERNISTS, by Alec Vidler. Cambridge, 1970. Pp. 232. U.K. 50/.

One of Vidler's first books was his Norris Prize Essay, *The Modernist Movement in the Roman Church*, which appeared in 1934. The present work is a supplement and, in part, a sequel.

Those who have not read the basic work may be left wondering what "modernism" is, for Dr. Vidler does not really analyse the theological heart of the movement (if it had one). He defines "modernism" as an adherent of a particular movement within the Roman Church between 1890 and 1910, and almost anyone who found his calling at variance with pontifical authority seems to qualify.

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MISSING! The inside story of the Salvation Army's Missing Persons Department by Richard Williams. Hodder and Stoughton,

1970, pp. 221. \$4.25. The subtle speaks for itself. **MIRACLE OF TIME** by Eric W. Hayden. Zondervan, 1970. Pp. 123. U.S. \$2.95. Seventeen sermons on Christ, his cross and resurrection. Excellent material for the preacher.

HORT AND THE CAMBRIDGE TRADITION by E. G. Rupp. Cambridge University Press, 1970. Pp. 24. U.K. 6s. Professor Rupp's inaugural lecture on taking up the Dixie professorship of ecclesiastical history at Cambridge. Gives fascinating glimpses of the extent of Hort's scholarship. **THE DAY THE SUMMER ENDED** by Betty Nesbit. Hodder and Stoughton, Sydney, 1970. Pp. 95. \$1.50. The story of a Sydney woman and her battle with multiple sclerosis.

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Mainly About People

Very Rev. Ernest Southcott, Dean of Southwark, who is 55, is to resign on account of illness. He has been advised to take up less demanding work.

Mrs Chad Varah, wife of the rector of St. Stephen's, Walbrook, has been elected central president of the Mothers' Union in succession to Mrs Joanne Hall. She is 53 and has been chairman of the Overseas Department since 1967. She began duties on July 14.

The **Archbishop of Canterbury** will visit the province of Uganda, Rwanda and Burundi, December 2-7. He will preside at the consecration of the new bishop of Ankole, Rev. Ames Betungura.

Ven. Norman C. Payter, rector of St. Philip's, Broadview and archdeacon of Adelaide, has been appointed Organising Chaplain of the Anglican Home Mission Society, Adelaide from September 1.

Rev. Alfred J. Robjohns, chaplain at Daw Park Reformatory Hospital, Adelaide, was installed as a canon of St. Peter's Cathedral, on July 5.

Mr Michael Hill, will be made a deacon in St. Cyril's, Narrabri (Armidale), on August 1 and will be licensed as curate of the parish.

Rev. Douglas L. Lashbrook, is locum tenens of Wee Waa (Armidale), and has moved from Pilliga to Wee Waa.

Rev. Mervyn S. Weir, vicar of Walegetti (Armidale) since 1969, has undertaken a job as a worker-priest for an experimental period.

Dr Frank Laubach, pioneer in the work of Christian literacy, died last month in New York, aged 84. He claimed that his quick method of teaching reading could achieve success in three weeks. His primers were produced in over 300 languages.

Sir Stanley Prescott and **Miss Patricia Church** have been elected lay canons of St. George's Cathedral, Perth.

Very Rev. Anthony C. Dumper, Dean of St. Andrew's Cathedral, Singapore, went on leave earlier this month and will not be returning to the diocese. He has served in Malaya and Singapore for 21 years.

Right Rev. Wiremu Panapa, Bishop of Aotearoa, N.Z., 1951-68, died at Palmerston North on 9th June, aged 72.

Rev. Craig N. McApin, in charge of Panania (Sydney) since 1964, has been appointed to the staff of the Church of England Marriage Guidance Centre from 30th November.

Rev. Duncan S. Richardson, chaplain at Lord Howe Island (Sydney) since 1969, has been appointed to the charge of St. James's, Berala.

Archdeacon A. C. H. (Peter) Peatfield, vicar of St. George's, Penang (West Malaysia) since 1964 and who has served in the diocese since 1956, has resigned and returned to England.

Rev. William J. Collins, vicar of St. John's, Surat (Brisbane) since 1966, has been appointed rector of St. George's, Crow's Nest.

Ven. J. D. Wakeling, archdeacon of West Ham, has been nominated as Bishop of Southwell in succession to Bishop Savage. He is 51 and trained at Ridley Hall, Cambridge.

hot line

Round-up of church press comment

CHURCH NEWS (Tasmania) reports Professor Randolph Crump Miller of Yale University as saying in Melbourne that parents must be involved in preparation for Baptism. "Already," he said, "the diocese of Honolulu has made it obligatory for parents to attend preparation classes."

Adelaide Church Guardian runs a front page feature about an appeal sent out for the Advancement of Aborigines and Torres Strait Islanders to 900 of our largest companies. Five replies were received which resulted in three cheques totalling \$10, some sugar and some frankfurts! Although the feature points to another moral, we can't help feeling that it sums up the attitude of many congregations to our missionary cause.

"Chaplains for Schools" runs an advertisement in Melbourne's *See*. That should brighten things up! On the serious side, the Archbishop in his letter commends Sir Basil Hone, who retires from the headmastership of Melbourne Grammar School at the end of second term.

Presbyterians Today is the first issue of the organ of the Westminster Fellowship within the Presbyterian Church of Australia. The Fellowship is thoroughly reformed and evangelical. It reflects the opinion of a very strong minority in the denomination who will without doubt continue the Presbyterian Church of Australia should the proposed union with Methodists and Congregationalists come about on the present Basis of Union.

Mia-Mia (Mothers' Union) suggests in its editorial that television tends to condition viewers to a non-Christian ethic.

The Archbishop of Sydney in *Southern Cross* tells a story of Archbishop Strong's arrival in Australia in 1936, before going to his diocese of New Guinea. He was told that Archbishop Le Fanu of Perth, the Primate of Australia, would meet him at Fremantle and he dutifully dressed in frock coat and gaiters; but the Primate came on board in an old summer suit as became the climate. When the ship berthed at Adelaide, he copied the Primate and dressed in a plain suit, only to find that the Bishop met him in frock coat and gaiters.

Hope of Malaysia province

BISHOP ROLAND KOH of the new diocese of West Malaysia has expressed the hope that the four dioceses within the republic of Malaysia may soon become a province of the Anglican communion.

Speaking at the inauguration of his new diocese in St. Mary's, Kuala Lumpur, he said: "I hope and pray that in the near future we may together initiate negotiation for the forming of a Province in conjunction with the Diocese of Kuching and the diocese of Sabah. The creation of a Province is a vital step towards Church Reunion with other Christian bodies who are members of the Council of Churches of Malaysia and Singapore."

The dioceses of the suggested province would be: Singapore, Kuching, Sabah and West Malaysia.

Fine book costs a dollar

A book costing only a dollar which is full-sized, finely-produced and full of colour and black and white illustrations is a publishing event anywhere. A printing run of 100,000 copies made this book possible.

A pictorial record of the 1968-1969 Crusades — "Crusading Down Under" (World Wide Publications, U.S.A.), \$1 Australian retail price — went on sale in religious bookshops in Australia this month.

It was written for the publishers by Warwick Olsen, the diocese of Sydney's Information Director, and the Rev. Alan Nichols, rector of Wentworthville, N.S.W., and the pictorial design was prepared by Graham Wade, a Sydney commercial artist.

The statistics are all there if you hunt them out, but the emphasis is elsewhere — on the sights of Crusades where 90 per cent or less, on the stories of hundreds of people who made peace with God in gardens, halls, streets and meetings.

There is much that most people will not have heard about. Who has yet understood the impact in the Northern Territory of

a Negro gaol chaplain, Ralph Bell, one of Graham's team, who bypassed the colour barrier to win acceptance by thousands of Aborigines?

And who in the cities where Graham himself led the Crusades has realised the import of his fellow-workers like Lane Adams, Leighton Ford and Grady Wilson on smaller centres like Launceston, Christchurch, Perth and Bundaberg?

"It is not fantastic to claim that a genuine resurgence of evangelical life and witness throughout the English-speaking world and on the mission fields today might not yet do for this century what the Evangelical Revival of 200 years ago did for England and America," Archbishop Loane said.

"Crusading Down Under" is the word and picture record of this incredible phenomenon which caught the attention of every Australian at the time.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

SAMS secretary to visit fields

Rev Victor Roberts, Secretary of the South American Missionary Society will spend three months overseas from mid-August. This decision was made at a recent meeting of the S.A.M.S. Australian Committee.

He will assess and determine the priorities and principles of missionary strategy in South America for the seventies.

He goes to Perth in August to join in the farewell to Western Australia's first candidate for S.A.M.S. work, Miss Judith Peterkin. From Perth he will fly to London and will spend some time at the S.A.M.S. headquarters there.

From London he will fly to Rio de Janeiro where S.A.M.S. missionaries do their training. Then he will go to Paraguay and Northern Argentina, Buenos Aires, where he will consult Bishop Tucker, Santiago (Chile) and finally Peru where he will meet the Australian S.A.M.S. team. He will then return to Australia.



Rev Victor Roberts

Tasmania helps Peru

A church which suffered destruction during the disastrous bushfires around Hobart in 1967, has sent a gift of money to help churches affected by the earthquake in Peru.

St. Barnabas', Gardner's Bay, was the last church to be rebuilt following the bushfires and was dedicated on June 11 last.

The offertory at the dedication is being sent with other gifts from the diocese, to the Bishop of Chile, Bolivia and Peru to assist in the church's rehabilitation work in the areas affected by the tragic earthquake which wiped out many towns and villages.

Richard Wurmbrand returns

Rev. Richard Wurmbrand who attracted capacity crowds everywhere he went in Australia last year, will re-visit Australia's eastern states in August.

He spent 14 years in Communist prisons in Rumania and both he and his wife have written books describing their tortures and sufferings and the difficulty of witnessing for Christ in Communist lands.

Stripped to the waist, Pastor Wurmbrand testified before the Senate International Security Subcommittee in Washington, and showed 18 deep torture wounds covering his body. His story was carried across the world to newspapers, in the United States, Europe and Asia.

Mr and Mrs Wurmbrand arrived in Brisbane on August 1 and will speak at meetings in Queensland, N.S.W., Victoria and Tasmania before flying on to New Zealand on August 14.



Richard Wurmbrand on his release from prison

You sometimes hear it said that "Christians should keep out of politics — it's a dirty game." Quite apart from being an insult to many a good Christian politician, such a statement makes a sweeping judgment such as the New Testament forbids Christians to make.

(The Archbishop of Melbourne.)

A.C.T. DIPLOMAS

The following supplementary list of diplomas awarded has been released by the Registrar of the Australian College of Theology, Rev. Dr. Colin Duncan:

TH. SCHOL. (pass, November 1969). Harold Donald Gordon Blackwell, Th. L., Dip. R.E., Leslie Frank Monaghan, Th. L.

TH. L. (second class, November 1969) Peter George Anson, Michael Edward Cockayne.

TH. L. (pass, November 1969). Donald Keith Wilson, Michael Chamberlain L. Bain, Leonard John Ford, Raymond Harold Elliott, M. Sc. Ian Alexander Cam-

eron, Anne Henderson.

TH. DIP. (April 1970). Clive E. K. Beatty, Anthony E. R. Burge, Kevin T. Carter, Peter C. Farrington, Barry W. Green, Bruce Holland, Richard W. Hurford, Francis R. Kenny, George L. Knack, Geoffrey R. Lennox, Michael W. Nixon, Maurice C. Seviar, Christina J. Shattock, Cecil C. Waring, John E. War-

Cabinet minister & the Bible

The "Endeavour II" moored at Circular Quay on the beautiful Sydney Harbour was the site for the official celebration of the Cook Bi-Centenary by the Scripture Union of N.S.W.



L. to R.: Steve Barton, Gai O'Reilly, Mr David Claydon and Hon. Milton Morris aboard Endeavour II.

On board was the Honourable Milton Morris, M.L.A., Minister for Transport in N.S.W., who presented a Scripture Union Bible to the present leaders of the two original Inter School Christian Fellowship Groups begun in Sydney. The leaders were Steve Barton from North Sydney Boys' High School and Miss Gai O'Reilly from Sydney Girls' High School. At the presentation the Minister spoke to the guests, TV and Press representatives about his own regard and love for the scriptures. He said to the two student leaders "I notice you are wearing your Scripture Union badge. It's so good to see. Never grow tired of wearing it or of reading the Word of God each day."

Mr Morris himself, and in fact his whole family, are members of the Scripture Union, reading their Bibles each day with the help of S.U. explanatory notes. He officially launched Scripture Union Week, held from July 5th-12th, where the emphasis was upon personal commitment to daily Bible reading.

During the week in N.S.W. alone from 800-1,000 services, meetings and rallies were held in churches, schools and business houses. Special teams travelled to over 30 country centres, new TV sessions and radio programs reached tens of thousands.

Permissive society "a dark pit"

CANBERRA: In opening the fourth Asian Judicial Conference here, the Governor-General, Sir Paul Hasluck, said that a good deal of nonsense was talked about the permissive society. People who behaved lazily and allowed "animal satisfaction of appetite" had not permitted anything, he said.

"They have made no more of a decision than a man walking drunkenly has made a decision when he falls into a dirty pit on a dark night. And they have reached the same result."