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Michael Green preaches the gospel to packed Melbourne cathedral

"Standing in the cathedral aisles"

There was scarcely standing room anywhere in St Paul's Cathedral, Melbourne on Sunday August 29 at 7 pm when over 2,500 young people poured in to hear Canon Michael Green preach the Gospel of Jesus Christ.

A day after the National Evangelical Anglican Congress, Michael Green demonstrated in no uncertain way the power of the gospel to save this generation, a subject that he had hammered home all the week at NEAC.

If the informal type of service and the music was contemporary, the preaching was in the finest evangelical tradition. Melbourne's Norman Alchin, lecturer in evangelism at Ridley College, said that he was struck by this fact — that it was the type of evangelistic preaching, widely used and accepted among evangelicals. He was not surprised at the strong response evoked and the serious counselling of many young people that followed in the Chapter House.

Perhaps it is because of a dearth of straight-from-the-shoulder

gospel preachers that "folk masses" and "folk Evensongs" have suddenly become the "in" thing in parts of Australia?

Melbourne's youth chaplain, Peter Corney, has shown that the use of enterprise and imagination does bring thousands face to face with the claims of Jesus Christ as they hear God's Word.

It is one thing to draw crowds. It is quite another to bring them the Bread of life and not send them away hungry.

Australia's youth are restless and hungry. They are adrift on angry seas and it appears to them that the ship of their life has neither helmsman nor captain. Dreary formalism of the evangelical or any other variety will not lead them to the Captain of their salvation.

The "rock mass" movement has demonstrated that masses of

young people long for the churches to show a deep concern for them and their need. Can we blame them if they cannot discriminate between bread and a stone when it is offered?

EPISCOPAL JOURNEY



Archbishop Felix Arnott of Brisbane and Bishop John Lewis, of North Queensland, take off their shoes and socks on their way to Magnetic Island during the Archbishop's visit to North Queensland.

Ministers must not be Authority Figures

(APS) The parish clergyman must cease being an authority figure and become a liberator of the talents of his people, according to an Anglican Conference held last week in Canberra.

Seventy bishops, theological principals and others from all over Australia attended a week-long study Conference on the

theme "Mission and Ministry."

The Primate, Archbishop Frank Woods of Melbourne, presided over the Conference, which arose out of concern expressed in General Synod in 1969 over the future of the ministry.

Conference spokesman, Bishop Cecil Warren, assistant bishop in Canberra-Goulburn, said: "Overhanging the Conference in all its sessions was a strong sense of common loyalty and obedience to the Christian faith with all that it may demand of the Church in contemporary Australia."

The Conference findings, when they are reported to the Standing Committee of General Synod in October, and to the Australian church generally, will

reveal broad agreement about a number of necessary changes and developments in structures and patterns of work.

"One recurrent theme was that since clergy and lay people are joined in common obedience to Jesus Christ, every effort must be made to release the contribution which all can make in service to the world."

"Instead of being an authority figure, the minister must increasingly be an enabler, a liberator of the talents of Christian people."

An important object of the Conference was to assess necessary changes in procedures of training, both for future ministers and lay participants in church life.

Primate speaks out against liberalising abortion laws

The Primate, Dr Frank Woods, told the mass media in Canberra last month that abortion was only justifiable when the mother's life was in serious danger and this could only be decided by medical opinion.

He was speaking only a week after the Canberra-Goulburn synod passed a motion asking that doctors be empowered to make abortion available cheaply, confidentially and as early in pregnancy as possible. This was subject to a variety of circumstances which might apply in certain cases. The synod spent four hours debating the issue and strong emotions were displayed. The motion was sponsored by Rev Dr John Nurser, Warden of St Marks Institute.

AWFUL DECISION

"Synod's resolution was the

most awful thing I have known in my lifetime," wrote M. C. Williams to the Goulburn Evening Post after synod.

In Canberra the Primate said that grounds for abortion that a child might be born deformed or mentally defective and be a burden to the family or the community were not good enough.

They would be an abrogation of Christian responsibility.

Otherwise Christians were bound to think that it was a waste of time looking after any human being.

"The human being is of in-

trinsic value in himself because he is made in the image of God. A human being is quite different from an animal," he said.

Perth recruitment month

The diocese of Perth gave the month of August to an intensive drive to bring the needs of Christian vocations and particularly the ordained ministry before its people.

A report to synod last year showed that the diocese needed 22 new clergy in the metropolitan area alone.

Vocations Month this year has seen much more activity at the parish level. In addition, two largely attended regional services were held at Christ Church Claremont and St Augustines Como. Many of these attended a special conference at Wollaston College from August 27 to 29.

During the weekend, they were told about the needs of the

ministry, the work a minister does and they heard about methods of selection and training.

Those who want to become ordained will be sent to the eastern States to study under a new five-

year experimental plan.

They will return to Wollaston College for their final year, during which they will be given the opportunity to receive practical experience in parish work and other fields.

Sydney's Promotion Department closes

Sydney's Promotion Department, founded in 1956 to help parishes in the diocese and beyond with stewardship and fund-raising activities, has closed down.

Founded by Rev Ronald Walker with strong synod backing, the department was set up as the church's answer to the arrival in Australia of American fund-raisers like the Wells Organisation.

The movement soon spread and many dioceses founded their own departments of promotion. By 1959 it was organised on a national basis with support from General Synod.

Sydney's department led the field and in its hey-day conducted campaigns in many Australian dioceses and in Malaya and Singapore.

But it was never out of financial trouble after synod withdrew its annual \$6,000 subsidy in 1965. Demand for its services has fallen drastically in recent years and the synod council chaired by Bishop Frank Hulme Moir has finally agreed to its closure.

Ernest Beavan to St George's Battery Point

Historic St George's Battery Point, Hobart, has chosen its new rector, Rev Ernest Beavan. He will be inducted early in October.

Mr Beavan graduated from Oxford and was trained and ordained in Newfoundland in 1936. From 1937 to 1940 he served with the Church of England in South Africa and then as a chaplain with the South African forces.

After the war he was a regional secretary with the Col. and Con. in the UK, coming to Australia in 1948 to serve the BCA at Timbun for four years.

Nine years followed as Victorian Secretary of BCA and then was vicar of Northcote, leaving there for Hamilton in Tasmania in 1965.



Rev Ernest Beavan

Cromwell honoured

THE CROMWELL'S DAY service of thanksgiving "remembering the great service he rendered our country in his day" was held in London on September 3 at the famous Puritan statesman's statue outside the Houses of Parliament.

The service was conducted by Rev E. L. Roberts, rector of St Giles Cripplegate, where Cromwell was married. Professor Ian Roots of the chair of modern history at the University of Exeter, gave the address. Drums and bugles of the First Bn, Coldstream Guards played the Last Post and Reveille.

The NEAC Statement

The NEAC Statement was released last week. It is the result of five memorable days in Melbourne when more than 500 people engaged in discussion and debate on some of the major issues which face the Church of England in Australia today.

The Statement itself is an interesting document. It is a distillation of the findings from discussion groups — some of which was endorsed by the plenary session of a Conference, while the rest is the work of the Editorial Committee who sought to be true to the deliberations of the discussion groups.

The Statement is entirely predictable at some points. The Statement on the Authentic Gospel stands in the mainstream of Evangelical theology. In the morass of much contemporary theological uncertainty, it is commendable to see the Congress uphold with full vigour the Gospel of the Grace of God.

"The apostolic gospel of the grace of God announces that the Creator of the universe upon whom every man is dependent and in whose image every man is made has sent His only Son into the world in the Man Jesus from Nazareth.

"The good news of the Kingdom of God is that in the life, death, resurrection and ascension of Jesus, God has performed the saving act by which sinful men may be reconciled to Him. God has appointed the time when Jesus returns in glory to be the Judge of every man. The pledge of this is that He has raised Jesus from the dead.

"The Gospel calls on all men to abandon their rebellion against God, to put their trust in Jesus for the forgiveness of their sins, to submit to Him as Lord, and to enter into entirely new relationships with other people."

The Congress statement on Morality shows a keen awareness of new contemporary problems. It ranges over Revolution and Demonstrations, Minority Groups, Military Service, and Pollution of the Environment.

The Report "The Time is Now" of the Anglican Consultative Council gave attention to Christian responsibility in a world of violence for there are parts of the world where non-violent resistance to massive social, racial and economic injustice is to condone evil.

And so the Statement asserts:

"Where there are no other reasonable avenues of lawful expression, a Christian may have to consider whether he ought to breach the law. Before this action is taken, serious consideration must be given to the liberty and rights of others. Whenever a demonstration or other action involves a breach of the law, the Christian must be prepared to accept the consequences of his action."

Evangelical Anglicans have seen that the 1662 Prayer Book worship has been the grounds of their action within the Church of England. With it there has been a high regard for consistency and uniformity in the worship of our denomination.

The concept of rigid uniformity was thrown out the window at NEAC. The cry was for variety and flexibility of liturgical services. The final statement was more moderate than some would have hoped.

"A strong case has been made at this Congress for flexibility in worship patterns to allow local congregations in different cultural environments to adapt to the social milieu and intellectual thought-forms of their local situations.

"The same basic Anglican balance and order must be preserved along with this flexibility, but without it the Church in working areas will become more and more out of touch and seem more and more irrelevant.

"We believe this case for flexibility ought to be kept before those responsible for the order of Church life throughout Australia."

It is interesting to note that in contrast to Keele, the Congress did not endorse that the Lord's Supper should be the principal service each Sunday.

The section on Ministry reflects the strongest support for change and flexibility. The order of the Diaconate is disputed and the role of women in relation to the presbyterate is ambiguous and reflects the division of opinion amongst Evangelicals. But the demand for change in patterns for congregational life is clear.

There is no doubt that the old wine skins have had their day and they have served well. New patterns of congregational life, new flexibility, new participation by the laity — it is all here in the statement.

The NEAC Statement is a significant document and can be commended for study. It reflects a clamour of change, flexibility and variety in Church life. It crystallises in a significant way what Evangelicals have been saying for a few years. The NEAC Statement ultimately achieves nothing. It is a significant document produced by those who were meeting outside the regular structures for debate and decision within our denomination.

Change will only come as some of the vision is translated by painstaking care into the present structures of our congregations. Will there be the same enthusiasm for this travail as there was for the principle of change at Melbourne?

EVANGELICAL LEADERS

John Newton

Some men need an extreme crisis to press upon them the final and plain issues of life. Such a man was John Newton.

She had taught him to read the Bible and to store his memory with its chapters from the age of four. He had deliberately and rebelliously rejected all that he had learned. "In process of time I sinned away all the advantages of these early impressions—they were for a great while a restraint upon me; they returned again and again and it was very long before I could wholly shake them off."

The son of an English shipmaster, born in 1725 with excellent prospects for his life, he took to the sea at a youthful age in a manner that disappointed his friends; cut himself off from one source of goodness after another; was impressed into naval service, degraded from his first honours and passed into the commerce of slaves on the West African Coast.

Eventually he found himself a castaway and all but the hopeless slave of a man who engaged him the meanest drudgery of this meanest of all trades.

Picture his desperation on an island off the coast of Sierra Leone. "— a wretched looking young Englishman — in a plantation of lemon trees, he was barely covered with old trousers and a shirt, a yard or two of cotton wrapped about his shoulders and an old handkerchief around his head. Without shelter from the heat and wet; half starved; shunned even by the slaves; taunted by his employer's mistress." An unlikely candidate for the ministry!

All this failed to turn him to seek after God. Eventually he made his escape from those degrading conditions that by his own wilfulness had become his lot. It seemed as if he would reach England and home. His optimism rose and his future appeared assured. In human terms he had made his escape good.

It was in the ship in which he was travelling in such an optimistic spirit that he was confronted unmistakably by God. A violent storm threatened to destroy the ship. Death itself seemed present.

"I began to pray. I could not utter the prayer of faith; I could not draw near to a reconciled God, and call him Father. My prayer was like the prayer of the ravens, which yet the Lord does not disdain to hear." His prayer was heard and after the storm this crippled ship was still afloat.

Rector stands for Liberal Pre-selection

Rev Arthur H. Horrex, rector of St Johns Robertson, NSW, is one of six men who are opposing the sitting member for the Federal seat of Macarthur by offering themselves for Liberal Party pre-selection.

Mr Horrex has been rector of Robertson for 23 years and before that was rector of Balmain. Some years ago he was curate of Dapto, an area in the Macarthur electorate. Mr Horrex told the ACR that his supporters in the electorate feel that he has more than an even chance of winning the pre-selection. If he wins, he will become the endorsed Liberal candidate for this strong Liberal seat, held for many years by Mr Baile.

Very active in Liberal affairs in the electorate, Mr Horrex is honorary secretary of the Macarthur Electorate Conference as well as being active in his local branch. The Macarthur electorate covers a South Coast area from Dapto to Jervis Bay and part of the tablelands from Warragamba to Campbelltown to Bundanoon.

Afterwards he was to write: "I hear the tempest's awful sound, I feel the vessel's quick rebound, And fear might now my bosom fill. But Jesus tells me, 'Peace! Be still!'"

The storm passed but the crisis remained. The fear of death was strong.

Rev Jeffrey Roper is rector of St Johns, Dalby, in the diocese of Brisbane. He was formerly rector of St Matthews, Marysville, SA.

There had been many crises in Newton's life that ought to have brought him to his knees to seek the God of whose nature and love he had learnt from his mother in his childhood and youth.

"I had a New Testament. I was struck — with the 'prodigal' case. I thought, that had never been so nearly exemplified as by myself — this intended to illustrate the Lord's goodness to returning sinners. — I continued much in prayer; I saw that the Lord had interposed so far to save me, and I hoped He would do more — I saw that by the way pointed out in the Gospel, God might declare, not His mercy only, but His justice also, in the pardon of sin on account of the obedience and sufferings of Jesus Christ — Thus to all appearances, I was now a new man."

Newton returned to his homeland an entirely new man. Like many good men of his era, he continued in the slave trade for several years, although later in his ministry he supported Wilberforce in his campaign against slavery.

The years at sea that followed his conversion were marked both by peace in his heart and a new quality of life. Under the influence of George Whitfield he began on his voyages to study. He rubbed up his Latin until his reading of the classics was respectable. He mastered the Greek of the New Testament and the Septuagint so far as to enjoy the text of the Bible. He learned to read the Hebrew Pentateuch and Psalms and read much of the best English Hicology.

These were years that saw the growth of the man of God "To be at sea, withdrawn out of the reach of innumerable temptations, with opportunity and a turn of mind disposed to observe the wonders of God in the great deep, — these are helps to quicken and confirm the life of faith — I never knew of sweeter or more frequent hours of divine communions than in my last two voyages to Guinea, when I was either almost secluded from society on shipboard, or when on shore amongst the natives."

In a rich way God was moulding this man for a ministry of the Gospel. A man of rugged character, toughened by exposure to danger and sin; softened by the Gospel. When he was ordained at the age of 39, by the Bishop of Lincoln he was to bring to his ministry all of the wealth of his experience. In strange contrasts of character he worked with the quiet, sensitive, retiring Cowper to produce the "Olney Hymns" which contained much that inspired the men of that age. He saw in this partnership, the hand of God who leads men by many strange paths to Himself.

"All true believers 'walk by the same rule,' and mind the same things; the World of God is then compass; Jesus is then polar star — Yet their experience formed upon these common principles is far from being uniform. The Lord, in His first call and his following dispensations, has regarded the situation, temper, talents of each, and to the par-

A glimpse of something

Do you ever catch a sudden glimpse of something exciting in yourself—a vision of what you could be? Follow that one up . . .

For we all have wonderful possibilities stored away in our own personalities. Don't let them decline through atrophy.

Often we feel we are surrounded and hemmed in by a negative and joyless atmosphere. It is so easy to be sucked dry by it, as we contemplate the terrible happening of the world around, as dish up to us by the glaring headlines.

It is right to be touched by the distress of the world; but as Christians, we look beyond these things to God. We reaffirm our trust in Him.

We are not meant to be depressed, either by the "fights without" or "fears within," as the old hymn says. So we need to be on our guard against negative thinking.

It was Archbishop Temple who said that we ought to make the most of our best moments. He was right.

There is a place for the right sort of confidence in oneself. So stop looking at the super Mrs. X who is so stunningly successful, and give a bit of time and thought to developing your own potential.

Look over your natural gifts, hand and come out of your shell.

If you are comfortably situated, there is plenty of voluntary work to do. If you need the money, a part-time job could be the answer.

One simple thing that is often overlooked, is training yourself to like people. Some of us are too quickly critical; we are in too much of a hurry to form opinions. We need to slow ourselves down deliberately, and discipline ourselves to look for the nicest qualities in the people we find most difficult.

The results can be quite surprising!

By Margaret

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FIRST READ | CHRONICLES 22-25

Courage with cold feet

heavy snow shrouding the opening of a pit, the unsuspecting lion had been trapped.

ONE AGAINST ONE

If it escaped, the maddened beast would cause much damage to life and property. So Benaiah decided to dispatch it. Did he slither down the frozen side, weapon poised in his numbed hand? Did he take a flying leap on to the animal's back?

The details are tantalisingly left out. Benaiah faced his task alone. A whole army could have stood by and cheered. But once Benaiah was in that pit, it meant single combat with the brute.

Tackling a lion in the open is dangerous enough, even with the advantage of nimble feet and the skilful use of cover. But down a

pit! — no room for manoeuvre, or for swinging a weapon; little hope of avoiding flying claws. The novel situation fixed a high price on sheer courage.

Once committed to a course of action, there could be no hesitation, no second chance.

By Norman Hillyer

Benaiah's success must have made a special appeal to the king. The two men had much in common.

HIS SECRET

Years before, David himself had killed a lion barehanded, while looking after his father's sheep.

Delegates dug \$2,279 deep

"Dig deep," NEAC delegates were told by the Thursday morning News Sheet.

An extra \$2,500 was needed above the planned budget to cover all the extra costs involved in housing and transporting 200 more delegates than originally expected.

At the Thursday evening session in the Alexander Theatre, delegates praised God for all the blessings and fellowship of the Congress in their offering. It amounted to \$2,279. The next day it was announced that additional gifts would bring the amount to the needed \$2500.

It was announced at the congress that the original budget of \$7,000 was finally achieved just a few days before the congress opened.

And to match David's victory over Goliath, Benaiah had slain a giant Egyptian, with only a stick against a spear.

As the life of the aged king of Israel began to draw to its close, David's son, Adonijah, plotted to seize the kingdom for himself. But no invitation to join the rebels was wasted on Benaiah.

David's faithful henchman reaped his reward in the end. Adonijah's rebellion collapsed, ruining with it those careerists who had rashly deserted the royal cause. And when the new commander-in-chief of the king's forces was named, it was Benaiah who was honoured.

Be the circumstances cosy or bitter, the Christian knows that the one whose name he bears will be his stay. It was the secret of Benaiah's courage and loyalty, for his name means The Lord has built up.

(From "News Extra")

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Notes and Comments

Unitarians and BCC

In a recent issue we published a statement by Rev Christopher Wansey, vicar of Roydon, Essex, which said, among other things, that the British Council of Churches, an affiliate of the WCC, had admitted Unitarians to full membership.

In fairness we should point out that the British Council of Churches has since pointed out that the Unitarians have only been admitted to associate membership.

Churches in New Child Welfare Body

At a recent meeting of child care agencies in Canberra, a Child and Family Welfare Council of Australia has been formed.

Treasurer of the Provisional Committee for the new organisation is Rev F. J. Rice, director of the Church of England Homes, Sydney.

The Council, formed to bring a united voice to bear on the government where appropriate on child welfare matters, will be officially launched in October at a ceremony in the National Library.

Genuine sacrifice

We confess that the demands from various quarters that the Australian Government give an arbitrarily fixed one per cent or some other percentage of national income to overseas aid has always made us rather uneasy.

But we were impressed by a real sacrifice made recently in England. Some members of the World Development Movement protested about a tax remission of 25d in the pound allowed in the last UK Budget and sent their cheques for this remission on their income tax back to the Chancellor of the Exchequer.

UNITARIANS AND BCC — POURING OIL ON . . . — GENUINE SACRIFICE A SAD NOTE FROM NEW GUINEA

Gathering the news

Despite the vast increase in press releases from all kinds of sources, far from being easier, the job of a religious newspaper is made harder.

A minister told us the other day that his diocesan paper contains verbatim news which he also reads in the ACR. He admitted that we had an edge being a fortnightly. The same release also appears in "Church Scene" but at least our two papers agreed on publishing dates so that one paper comes out each week.

The Anglican Press Service feeds us teams of material and although early on it was so verbose that it needed lots of blue pencil, it is now invariably excellent copy. But it goes everywhere.

The Ecumenical Press Service has to be paid for but the local ACC is free. Overseas papers if they are important enough, come by air and help us keep others in touch.

Years ago we gave up the idea of "diocesan correspondents," for with the best will in the world, what they send is mostly of the parish pump variety.

The larger dioceses do us the courtesy of sending us occasional releases, regular notice of clergy moves and synod papers, charges etc.

But most of this requires a lot of detective work to get at the real news story. We really need a staff of three or four reporters.

Then we do have, surprisingly enough, lots of friends all over Australia. Sometimes they do remember our publishing ministry and send us a story. But they don't stretch friendship too far.

Also we have friends who

share the seats of the mighty and are on the ground floor at Lismore, Canberra, Melbourne, Sydney and even Lambeth. But our experience is that they usually suffer from the shock of it all for about two months and then offer us a story — too late.

But then you have nice people like Bishop Cecil Warren who takes the trouble to write to the ACR from Canberra asking you not to print a word about his pet commission until something happens in about six months' time. That ruins a real scoop that took you hours to ferret out and longer to type one finger. (Printers are hard masters.)

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Then there are the bishops and archbishops who tell you by letter or by word of mouth the most delectable things and then say "That's off the Record." Bang goes another story. For six months we've been longing to print what Bishop Holland of Polynesia said for our tape recorder in Suva, but again — "Not for the Record."

We'd love to tell our readers who turned down Rigniers and who is going to accept it. We'd love to name the new rector of that prominent city parish up there, but he's a thousand miles away on holidays and doesn't know himself off the Record!

Just for the Record, we try hard to print news that no other church paper has printed. That's the kind we like best and our readers do too. But as sure as we get one — or a particularly good picture, some diocesan rag

pinches story and picture without acknowledgements.

We'd really get steamed up at this indignity, except that in our more reflective moments, we admit to being not entirely guiltless ourselves.

There is not a diocese in Australia where the ACR has not got a highly paid spy. So be careful what you do or what you say in synod or anywhere else. You may make the news in the Record, which as you may have read in a Melbourne daily during NEAC, is a Melbourne-based national newspaper. They had to be joking. Dr Law of St John's Toorak gave up the editorship 40 years ago. But of course, news takes a long time to reach Melbourne.

If you want to make a dangerous enemy, just say to any of our spies, "That's off the Record."

Pouring oil on . . .

The thirteenth issue of "Church Scene" was unlucky. It bore one lonely heading right across the middle of page one — "A slush fund (?) for an Archbishop (?)." Somebody forgot to read their Dale Carnegie that day.

So issue 14 of the paper came out early this month with an identical editorial. "Let's keep public disputes constructive" its heading ran.

But in putting out feelers for peace, only one name was mentioned — Dr Loane. If anyone else has been rocking the boat, they didn't rate a mention.

But you don't need to be too bright to draw the conclusion that Dean John Hazelwood of Perth was squarely in view. Now that his bright and very much overshadowing brother-in-law

has departed the Australian scene for more congenial climes, Dean Hazelwood has come into his own.

The dean has an excellent presence, is youngish, has a sharp intelligence, an unusually good command of language, cares not a fig for any man and has a flair for the dramatic which unerringly attracts the mass media.

He does take himself very seriously. He was dismayed when after a public statement that Lord was "schizoid," he was rebuked in the press by Dr Goody, RC Archbishop of Perth.

Two newspaper headlines tell the story about the dean's latest doings. "Angry Dean blasts prelate" said the "Sunday Telegraph" (August 15). "Dean waits in for attack reaction," said the "West Australian" (August 16). According to this paper, the

Dean said that "it would probably be discussed at the National Evangelical Anglican Congress in Melbourne."

We detect a strong overtone of masochism in this remark. For lack of the merest notice at NEAC, the poor dean will have to launch some other diatribe in order to draw the kind of response he needs.

Of course, the severest punishment of all would be to elect him as bishop of some Australian diocese where he would be so smothered by the bags of crank mail which find their way to all bishops, that his misery would be perfect heaven to him. Any offers?

Years ago the dean was complaining that the "ACR" was always attacking him. In the "West Australian" quoted above, we were relieved to read that "Southern Cross" was now doing the attacking.

We join with "Church Scene" in pouring oil and promise that from now on we will refrain from attacking the dean unless he asks us to.

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A.T.C.F. ANNUAL LECTURE
Lecturer: Mr Philip Hughes B.Sc. M.A.C.E.
Canberra—College of Advanced Education.
(Director of Teacher Education.)
Topic: "Education and Quality"
Venue: Stephen Roberts Theatre, University of Sydney
Date: October 12, 1971 at 8.00 p.m.
Details from: TEACHERS' CHRISTIAN FELLOWSHIP,
511 Kent Street, Sydney.
Phone: 61-6263.

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LETTERS

Journalist's inconsistency Adelaide reader's plea

In the process of going after real or imaginary prejudice some of Archbishop Loane's critics have by their incivilities given a rather awful display of bigotry and intolerance. For a journalist who for so long has stuck out for the rights of conscientious objectors Graham Williams' contempt for Dr Loane's dissent suggests hopeless inconsistency.

If Mr Williams finds Sydney's Information and Public Relations Office so bad then why has he remained a client since 1964? Roman Catholic journalist Michael Costigan ("The Review" 20/8/71) has stated that Graham Williams' criticism of the Anglican Press Service "seemed far-fetched in view of the fact that the service's bulletins are anything but polemical in tone. One of the service's clients is the Sydney Catholic Weekly."

The dislikes of a few Sydney journalists won't alter the fact that there has been in very many countries a resurgence of evangelicism both within and without Anglicanism. "Time" magazine (19/9/69) in a special report on evangelicals claimed that they number about 40 million in the United States, more than half outside of the NCC and the remainder forming strong blocs within many of the denominations affiliated with the NCC.

In Britain Anglican evangelicals now exert considerable influence and election results for the new General Synod proved that. The outreach of CMS in many overseas countries, and the strong support it receives from parishes around Australia makes a large concentration of evangelicals in one place no oddity, even if for some it is an irritation.

J.S. Goldney,
Hawthorn, SA.
There are still some people around who consider evangelicals to be in league with McIntire, Paisley and Bob Jones (all of the International Council of Churches) if they criticise the

Mortgaging is costly

May I lodge a complaint about the clumsiness and the expensiveness of getting an ordinance prepared and presented to the Standing Committee.

I well realise that much of the clumsiness is relieved now for those on the outskirts of the diocese in that at Wollongong much of the preparatory work is dealt with here. This is to be welcomed.

Now what about the expense? In seeking an ordinance to mortgage land in preparation for the building of a branch church the expenses are as follows:

Diocesan Church House \$20.
Solicitor, \$100. Search Fee \$4.70.
Phone call, solicitors, 34c.
To this the expense of the laymen and rector in going to Sydney at that time to Land's Committee, in travelling and work expenses, plus the fact that finances in the parish situation are not easy, something ought to be done to relieve this position in the internal organisation of our administration.

Somehow I recall this very matter was dealt with in the report of the Archbishop's Commission some few years ago. Has this document become an expensive and now historical scroll?

(Rev) Jack Derrett,
West Wollongong, N.S.W.

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For and against the rising alcohol tide

As an Anglican I am greatly surprised at the ACR advocating total abstinence from alcohol as part of Christian, and even an Anglican, orthodoxy.

Clearly, history and the observable facts are against you. Teetotalism as a movement is little more than a century old: the Christian Church has been here for nearly two millennia.

I have known and worked with Anglicans, clerical and lay, for most of my adult life, and in all Australian States and in Britain, and have met very few who shared your view.

I am not aware that "ACR" represents a minority. But even that group's heroes — Calvin, say, and Wesley — took alcoholic drinks as an everyday part of life.

My personal congratulations for your forthright remarks referring to Bishop Leslie's comments and lack of example in the beer drinking episode.

As you are aware only 20 per cent of our population are abstainers, and I am afraid that there are not too many of these who are prepared to unashamedly stand up and be counted.

Lord Astor, who passed away a few weeks ago, remarked in 1916, "That one day the conscience of the people would demand that the Government deal with the problem of drink." Many would doubt such prophecy is nearer fulfilment.

The increased consumption of

I should like to know, if you have time to reply, why you were embarrassed and expected me to be embarrassed by the Lord Bishop of Bathurst's glass of ale.

In particular, I should like to know the semantic processes by which your assertion that "few Christians will have anything but regrets" at the bishop's drink can be made even possibly true.

I suspect that a very odd use of the word "Christian" is involved.

Edgar Castle,
Cranbrook School,
Bellevue Hill, NSW.

My personal congratulations for your forthright remarks referring to Bishop Leslie's comments and lack of example in the beer drinking episode.

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The increased consumption of

27 gallons per head in Australia, expanded outlets, such as the Fairfield Beer Festival in October, and the effects of alcohol on home, industry and the road surely point that such a time is at the present moment. So many people who know the problems associated with alcohol are strangely silent.

Lance Hutchinson,
General Secretary,
NSW Temperance Alliance,
Sydney.

A house not made with hands

When are Evangelicals going to cease singing that theologically borer-ridden hymn, "We love the place, O God, wherein thine honour dwells"?

Time after time it is sung at Institution and Induction services and on other occasions. Perhaps we have sung it so often that the words do not strike us any longer.

Certain verses of the hymn are biblically sound. We ought to extol the Word of life and the mercies of God, and to ask for God's grace. The other verses, however, obscure the truth of God's Word.

In the Old Testament certain places were associated with the presence of God among His people. Jacob had a vision at Bethel ("the house of God"), which later became a national shrine. Solomon's Temple symbolically enshrined the glory of the invisible Lord. The place was important; yet it was not everything, as the prophets had to remind the people of Israel.

The idea of the Lord's House

is lifted to its fullest and richest meaning in the New Testament. Jesus Christ's words to the woman at the well show that true spiritual worship is not confined to certain dedicated or consecrated places. The Temple idea is used by Christ to refer to His own body. Later New Testament passages refer to the bodies of believers as being temples of the Holy Spirit.

It is wonderful to see the spiritual significance of the Old Testament institutions and rituals as they have been fulfilled in Jesus Christ. Christians should cherish the precious truths of the New Covenant.

(Rev) G. Jefferys,
Tregear, NSW.

GOD'S HANDWRITING

The human intellect cannot understand the ways of the Lord. However, the Christian, in faith, may say with the poet:

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes,
And try
To fathom all the mystery
Of withered hopes, of death,
Of life,
The endless war, the useless strife—
But there, with larger, clearer sight,
We shall see this—His way was right.

—John Oxenham.

Ven Archdeacon Regg has finally resigned from his ministry in the diocese of Newcastle.

People build new church

A new church building costing \$42,000 and built entirely by the joint labours of parishioners has been opened at Wandall in the diocese of Rockhampton, Q.

On Sunday, August 1, Bishop Grindrod performed his first dedication since he came to the diocese, at St Luke's, Wandall. It was first decided on 14 years ago but only since last August did the designing and construction, all by the people, begin. The cost of furnishings has also been met by the people's gifts.

Decision on brothels condemned

The Geraldton (WA) Town Council's majority decision favouring the legalising of brothels in WA as a means of reducing rapes and sexual attacks on women was condemned by speakers at a public meeting in Geraldton on July 22.

The meeting was called by a young people's group which had been attending a service at the cathedral in Geraldton that night. The speakers were mainly members of the Ministers' Fraternal.

The meeting voted 49 to one to condemn the council's decision. A woman voted against the condemnation.

The Bishop of the North-West, Bishop Howell Witt, said that he was appalled at the lack of leadership displayed by the council.

He believed that the young people of the town had a higher moral tone than most of the adults. But the damage had already been done by the council decision.

He had received a petition from students at the Northampton Junior High School protesting at the town council's decision.

"The main thing is — thank God — the council cannot go ahead even if they wanted to and open a brothel," he said.

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Crossword prizes

Book prizes for Bible Crossword No. 39 have been posted to Miss Deborah Webb, Lalar Park, NSW. Mr Peter Stavert, Rams-gate, NSW, and Miss M. J. Hudson, Burradoo, N.S.W.

BIBLE CROSSWORD No. 41

We will give a book for the two nearest entries to Bible Crossword No. 41, which should reach this office not later than October 3. All answers come from the Revised Standard Version of the Bible.

ACROSS

2. For thou wilt not abandon my soul to —, nor let thy Holy One see corruption (5) Ac 2:27.

5. Teacher, — know that you are true, and teach the way of God truthfully (2) Mt 22:16.

6. — all your anxieties on him, for he cares for you (4) 1 Pe 5:7.

10. Moses and Aaron, why do you take the people away from their work? — your burdens (3, 2) Ex 5:4.

11. My grace is sufficient for you, for my power is made — weakness (7, 2) 2 Co 12:9.

12. As far as the east is from the west, so far does he remove our — from us (14) Ps 103:12.

14. Like the appearance of the — is in the cloud on the day of rain, so was the appearance of the brightness (3, 4) Eze 1:28.

16. If any one says, "I love God," and hates his brother, he is — (1, 4) 1 Jn 4:20.

17. It was sweet as honey in my mouth, but when I had — it my stomach was made bitter (5) Rev 10:10.

19. Blessed is the kingdom of our Father David that is coming — in the highest! (7) Mk 11:10.

21. Therefore, brethren, since we — to enter the sanctuary by the blood of Jesus, by the new and living way (4, 10).

24. Therefore order the — to be made secure until the third day, lest his disciples go and steal him away (9) Mt 27:64.

25. — melts before fire, let the wicked perish before God! (2, 3) Ps 68:2.

26. Jesus said to them, "My food is to do the will of him who — me, and to accomplish his work (4) Jn 4:34.

27. No one who abides in him sins; no one who sins has either seen him — known him (2) 1 Jn 3:6.

28. There was a householder who planted a vineyard, and set a — around it, and dug a wine press (5) Mt 21:33.

DOWN

1. one believes he may eat anything, while the weak man eats only — (10) Rom 14:2.

2. Choose able men from all the people, such as fear God, men who are faithful, and who — bribe (4, 1) Ex 18:21.

3. So that I kept silence, and did not go out of —; —, that I had one to hear me! (5, 2) Job 31:34.

4. To the married I give charge, not I but the Lord, that the wife should not — her husband (8, 4, 3) 1 Co 7:10.

5. Now the — — — are plain; immorality, impurity, licentiousness (5, 2, 3, 5) Gal 5:19.

7. Therefore we must pay the closer — to what we have heard, lest we drift away from it (9) Heb 2:1.

8. For we know that if the earthly — we live in is destroyed, we have a building from God (4, 2) Co 5:1.

9. And I will fasten him like a — — — sure place, and he will become a throne of honour to his father's house (3, 2, 1) Is 22:23.

13. And I, — the king make a decree to all the treasures in the province Beyond the River (10) Ez 7:21.

15. Who has measured the waters in the hollow of his hand and marked off the heavens — (4, 1, 4) Is 40:12.

18. For it is easier for a camel to go through the eye of a — than for a rich man to enter the kingdom of God (6) Lk 18:25.

20. There they crucified him, and with him two others, one on either — — Jesus between them (4, 3) Jn 19:18.

22. For — see in a mirror dimly, but then face to face (3, 2) 1 Co 13:12.

23. For every one who — receives, and he who seeks finds (4) Mt 7:8.

CRISIS AT LUDHIANA

Ludhiana is a bustling, crowded and industrialised city in the Punjab State of India. It is also the home of the Ludhiana Christian Medical College and the 534-bed Brown Memorial Hospital.

From the time Dame Edith Brown first pioneered the work in 1894, Ludhiana has been a centre of great activity. In 1970 in-patient admissions numbered 14,179. There were 1,679 babies delivered, 7,376 operations performed, and some 161,756 out-patient visits.

The more than 1,000 people employed at the college range from administrators and doctors to watchmen and ward boys. Serving with 35 other overseas staff members are three Australians, Dr Helen Murrell of Adelaide, Sister Parish from Sydney and Brisbane physiotherapist Elaine Unkles.

One of the new buildings is a memorial to Geoff and Avis Mitchell and family, who were killed in a plane crash in 1963. Geoff was a biochemist from Adelaide, and with his Canadian wife assisted in the training of students.

Every year up to 2,000 students apply for the 55 vacancies available in first year at the Medical College. Applicants must conform to the entrance requirements of the Punjab University, and there is an All-India quota, a Punjab quota and a Christian quota, the latter being about one third.

There is always great excitement when the final selection is posted on the College notice boards. This usually takes place during the last two weeks in July. Hundreds of students and parents crowd into the grounds regardless of the hot, humid weather and the inevitable mud under foot from the not infrequent downpours.

Some of the students are from the homes of industrialists or professional men but the great majority come from middle-class or poor families of India.

The caring ministry at Ludhiana requires a total operating budget (without capital construction) of rupees 89,62,178.91, (US\$1, 195,000) a far cry from the 16,000 rupees needed in 1908. Who does all of the money come from?

About 62 per cent of the total income is received from within India, and this includes some Government grants. The remainder of the budget and the money needed for new buildings must be sought from overseas.

In many countries Ludhiana Fellowship committees have been set up to encourage support and interest in the Christian Medical

College. Dr Geoff Pike is the Australian Federal Secretary, having recently succeeded Mrs Mary Hunt of Adelaide.

Overseas support for Ludhiana includes donations from interested friends, personal support, scholarships and research grants.

Mr John S. Goldney, of Adelaide, writes about the severe crisis being faced by the world-famous Ludhiana Christian Medical College and Hospital.

But today the Ludhiana Christian Medical College is in trouble. There is for this year a projected deficit of about \$120,000 as well as a serious lack of finance for much needed expansion.

The problems being faced at Ludhiana were emphasised by Dr Helen Murrell who recently arrived back in Australia. A parishioner of Holy Trinity Church, Adelaide, Dr Murrell is Associate Professor in the department of Obstetrics and Gynaecology at Ludhiana. She is supported financially by the Bible and Medical Missionary Fellowship.

Dr Murrell assists in the teaching of students and in the post-graduate training of the seven house surgeons and five registrars. As well as teaching there are the ward rounds, out-patients' clinics, operating sessions, and the treatment of private patients. Dr Murrell also has responsibility for supervising the service provided at the family planning clinics.

From 1968-71 Dr Murrell was a member of the Family Planning Project committee of the Christian Medical Association of India. She has also been an examiner for the Universities of Punjab and Rajasthan.

Because of the financial crisis at Ludhiana Dr Murrell says that no new equipment is being ordered, no new research projects begun, and no new buildings are being planned unless all of the finance is available. It has also been decided not to add to the staff unless they are fully supported from overseas.

On the positive side it is hoped that the private patients' block with its 72 beds will be occupied by the end of 1972 thus helping the budget situation.

Already a day of prayer has been held, and not surprisingly the Government has also been approached for a direct grant.

More than twelve hundred US dollars is needed to pay for just one year's training for one medical student. Less than one-fifth of this amount is paid by the student. Fees charged to patients have been raised sharply in recent years under pressure of deficit budgets.

However Dr Murrell claims that they have now reached the point beyond which they cannot go if the staff are to continue to serve in Christ's name. Dr Murrell says that they dare not turn away the many poor who cannot pay, so they have to be subsidised just as happens with the training of students.

Evangelism has always been part of the outreach of Ludhiana Christian Medical College in a country where Christians number less than 5 per cent of the total population of 550 million.

In November 1970 many denominations joined together to form the Church of North India. An equivalent number of Protestant Christians in the same region belong to independent churches such as Brethren Assemblies and pentecostal groups. Dr Murrell praised the fine work being done by Daniel Abrahams and his team of evangelists from the Fellowship department at Ludhiana.

There are week-day ward services and bi-annual evangelistic meetings usually under canvas in the hospital or local church grounds.

Staff members produce tape recordings of music and talks for All-India Radio, and for twice-daily broadcasts to the wards. Some are made available to the Far Eastern Broadcasting Association, Seychelles.

If there are those that are being added to the church daily there is also a daily increase in the number of people who need loving care. But there is a shadow over Ludhiana, although the financial burdens of the day are of a kind that can be shared by Christians from around the world.

It seems inconceivable that there should be a long delay before new equipment arrives, new research is begun and new buildings commenced.

Christ is surely calling for a generous response from all who care for Ludhiana.

Books

A journalist inquires

WHO WAS JESUS? By Colin Cross, Hodder and Stoughton 1970. 230 pages, 42/- U.K.

This book is chiefly interesting as showing how an intelligent and experienced journalist, not a Christian, makes an evaluation of Jesus and the early Christian movement, using modern critical

materials as well as ancient documents and the New Testament itself. Although the treatment is journalistic rather than scholarly, it is reasonably objective, and it is instructive to a Christian to observe what such a writer considers relevant in the story.

Mr Cross begins with the Babylonian and Greek background of first century Jewry, and goes through to the time of Constantine. One would want to argue with many points made by the author, particularly with his interpretation of Jesus as an Essene.

But Mr Cross is on the staff of "The Observer," and his observations will often surprise a Christian who has not learned to understand what his faith looks like to an outsider. An appendix on "Notes on the New Testament" shows what a journalist tries to make of the confused state of modern critical method.

D. W. B. Robinson.

Marxsen: Explaining or denying the resurrection?

THE RESURRECTION OF JESUS CHRIST by Willi Marxsen, London, SCM Press, 1970, 191 pages, paperback, 18/- U.K.

Marxsen is the well-known Professor of New Testament at Muenster, Germany, whose introduction to the New Testament and Mark the Evangelist have both appeared in English. Marxsen has also been one of the liberal German theologians under attack by the more conservative "No Other Gospel" Confessional Movement.

Indeed, these lectures on the Resurrection were given in the midst of that conflict. They appeared in German in 1968, and represent Marxsen's attempt to give a scholarly but popular

account of his views on the nature of the resurrection of Jesus over against those who claimed that he, with others, really were denying the resurrection.

The author opens his discussion by analysing the hidden ambiguities in the simple statement "Jesus is risen." But at once he introduces a false note by suggesting that everyone is agreed on the statement "Jesus is risen" as an affirmation of faith, and merely disagrees on the content of the information as to the mode of resurrection which the statement may be thought to presuppose.

But this is a mischievous casuistry. First, "Jesus is risen" is not an agreed affirmation of faith. What the creeds affirm is that "Jesus rose (aorist) on the third day." Most New Testament references use the aorist, eg Luke 24:34 *autos egerthe ho kurios*. The perfect tense "has risen" appears only in 1 Cor 15, where it is qualified by "on the third

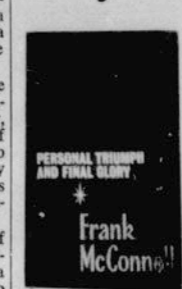
day." So, while J. H. Moulton may rightly claim that "egegetai" sets forth with the utmost possible emphasis the abiding results of the event, "faith is directed to the past event, not to the abiding results."

Marxsen must be denied the ground on which he wishes to stand; he is not entitled to claim that he speaks from a position of agreed faith or common involvement. His attempt to drive a wedge between "information" and "article of faith" is illegitimate.

This attempted distinction violates the rest of Marxsen's discussion, as, for example, in the next chapter where he persists in querying whether the NT documents are in fact interested in "our particular problem," namely, giving "information about the mode of Jesus' resurrection."

Marxsen never faces the plain facts of what the NT writers meant by the term "resurrection."

Key Books



CHRIST THE LORD. Personal Triumph and final glory by Frank McConnell. Pickering and Inglis, 1971. 190 pages. £UK1.50. A very fine devotional treatment of the glories of our Saviour as revealed by both his first and second comings. Although devotional, his approach is highly schematic and thoroughly biblical. The sovereignty of God is proclaimed clearly on every page and this book will bring great encouragement to every reader. It will also be a mine for years to come for the preacher of the Word.

THE MINISTRY OF RECONCILIATION by Georgia Harkness. Abingdon, 1971. 160 pages. \$US2.45. Dr Harkness interprets reconciliation firstly in the atoning work of Jesus Christ for men. Then she relates it to man's social and political concerns and his psychological insights. What emerges is a well-balanced, biblical and thoroughly topical paperback on the many aspects of ministry, a subject of vital concern today.

BRITAIN, EUROPE AND THE WORLD 1485-1713 by Dennis Witcombe. Cambridge University Press, 1971. 264 pages. £UK1.20. An exceedingly valuable and well-produced book for senior secondary students and the general reader who would understand a most formative period in human history. It is copiously illustrated, and well set out. It deals quite thoroughly with the Protestant Reformation in England and with the Puritan period. It is a most useful introduction to a great age of change and expansion.

F.F. BRUCE ON JOHN

THE EPISTLES OF JOHN. INTRODUCTION, EXPOSITION AND NOTES. By F. F. Bruce, London, Pickering and Inglis, 1970, 160 pages, 30/- U.K.

This commentary appeared first as a serial in the Brethren magazine, "The Witness," and the main text is intended for the general Christian reader, and is of excellent quality. Professor Bruce is always to the point, and is always helpful.

For this publication a lot of more technical notes have been added, giving fuller references in regard to exegesis and the comments of others. Some of these are very good indeed, and the serious student of the Johannine letters should not overlook this volume.

In this day of many modern versions, it is instructive to find that Professor Bruce bases his commentary on the Revised Version of 1881 "since that is the most literal of all the standard renderings of the Greek text."

D. W. B. Robinson.

EVANGELICAL SOCIETY SEMINAR

"Church With Youth" is the subject for a seminar organised by the Evangelical Society of Sydney's western area to be held at Holy Trinity, Baulkham Hills on Saturday, September 25, from 2 pm.

Youth leaders, church officers and congregations throughout the area have been invited.

Leaders will include John Hirt, Wally Korotkoff, Trevor and Judi Hulme (House of the New World), Ray Myers (Christian Broadcasting Association), Compere will be Lloyd Bennett, of Mulgoa, and the House of the New World Jesus People Folk Group.

While much of the discussion of human behaviour is helpful to those who would understand religious behaviour, there is a disappointing failure to integrate the religious and scientific frames of reference.

Dr J. H. Court

Two doctrine reprints

Here are two S.C.M. Press reprints of books which have become standard texts in the area of Christian doctrine. Dr Alan Richardson's "Christian Apologetics," first appeared in 1947, and this is the eighth impression (1970, 256 pages, 25/- UK), in paperback.

Although the stance of apologetics has changed somewhat in the meantime, this is still a valuable work on the nature and validity of our knowledge of God. It deals with philosophy, science, history, faith and reason, general and special revelation, the argument from miracle, and from prophecy, and the inspiration and authority of the Bible.

More recent is John Macquarrie's "Principle of Christian Theology," produced in 1966, and this Study Edition (xiv 447, 35/- UK, 1970) is the second impression. The author, once a Presbyterian, now an Anglican, has recently gone from Union Theological Seminary, New York, to the Lady Margaret

D. W. B. Robinson

SHORT NOTICES

HIS STUBBORN LOVE by Joyce Landorf. Zondervan, 1971. 143 pages. \$US3.95. The author has deep Christian insights and she shares her own broken marriage relationships in order to help others with the problems of marriage. A BOOK OF PROVERBS by Raymond L. Brown. David A. Charles, 1971. 144 pages. \$4.25. A fine collection of about 1600 proverbs which deal with every facet of life. A useful book for pithy sayings to base devotional thoughts on. WHOS WHO IN THE BIBLE by G. Henton Davies and Mrs A. B. Davies. Hodder Teach Yourself Books, 1971. 227 pages. \$2.15. A valuable aid to Bible study for upper secondary and more advanced students.

BRIEF FUNERAL MEDITATIONS for unusual situations by Charles M. Chakour. Alington, 1971. 96 pages. \$2.75. Helps to make best use of pastoral opportunities in the case of sudden death, children, servicemen, the aged, the crippled, etc. EXPOSITORY SERMONS ON THE BOOK OF DANIEL, Vol 2 by W. A. Criswell. Zondervan, 1971. 147 pages. \$US3.50. Those who bought volume one issued a year or two ago will want this. A good Bible teacher and expositor relates his themes to our times. LIKE A DOVE DESCENDING by Ian Macpherson. Bethany Fellowship, 1970. 116 pages. An intensely practical book on what the Holy Spirit actually does in the lives of believers. A good paperback for church bookstalls and for use by the whole congregation. STRANGERS AT THE DOOR, by Marcus Bach. Abingdon, 1971. 189 pages. \$4.10. Dr Dr Bach deals with sympathy and insight with the many manifestations of oriental and other religions which are knocking at our door. He includes the Jesus People. Valuable.

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Mainly About People

Rev David E. Firmage, curate of St Marks, Darling Point (Sydney), since 1970, has been appointed chaplain at Norfolk Island.



Mr John H. Day, recently appointed headmaster of the Southport Grammar School, Q.

WCC DRAFT DODGERS AID QUERIED IN MURRAY SYNOD

The Murray synod had before it at the end of August a motion from the parish of Yankallilla questioning the World Council of Churches use of funds to aid US draft dodgers.

The motion called for synod to withhold its annual commitment to the SA Council of Churches "if it be established by the Diocesan Commission as a fact that the WCC is providing assistance to such people."

After some debate, the previous question was moved and synod passed to other business.

Practising union at Minnipa

A venture in co-operation between Anglicans and Methodists at Minnipa, a former BCA mission in the diocese of Willochra, SA.

Standing Committee at the request of the Anglican congregation of St John's church have issued a Licence-at-will to the Methodist people at Minnipa to share the use of the church (and of the hall which is shortly to be built as an extension of the church building).

The Methodist people, who have already helped finance the church building, and have agreed to help with the hall also, are by this licence given a full use of the buildings, and a proper share in the management of the property.

There is a token fee — 10

Rev John E. Warren, curate of St Cuthbert's, Prospect (Adelaide) since 1969, has been appointed in charge of Warradale-Darlington from November 5.

Rev Ernest G. Beaven, rector of Hamilton (Tasmania) since 1965, has been appointed rector of St Georges Battery Point, Hobart.

Rev Arthur E. Johnson, rector of St Andrews, Pittsworth (Brisbane), since 1967, has been appointed rector of St Pauls Stanthorpe.

Rev Charles J. E. Hogan, rector of St Marks, Albion (Brisbane), since 1944, has retired.

Rev William G. Nicholson, rector of St Francis Nundah (Brisbane) since 1968, has been appointed rector of St Andrews, Pittsworth.

The Bishop of Wangaratta has appointed his first examining chaplains for the diocese. They are Revs Canon Edwin Badger, BA, BD, rector of Moyhu since 1965 and Robert E. D. Hull, NA, Dip Th, rector of Beechworth since 1959.

TUFNELL HOME TO EXPAND

The diocese of Brisbane has entered into a contract with E. & J. M. Maltry Pty. Ltd. for the erection of two new accommodation blocks and a groundsman's cottage at the Tufnell Home for Children, Nundah, at a contract price of \$146,793.

Including architects' fees and furnishings, the total cost of the project is estimated at \$167,000. The State Government has promised a \$1 for \$1 subsidy for the work.

Dr Arnott to London for RC talks

Dr Felix Arnott, Archbishop of Brisbane, flew to London on August 28 for a further meeting of the Anglican-Roman Catholic Commission at Windsor Castle.

Rev Dr Harry Smythe, the Australian director of the Anglican Centre in Rome, is to be an observer.

The meetings were to have been for 10 days and the main area of study was the doctrine of the eucharist as held by the two denominations. Some work was also planned on the nature and the authority of the ministry. On both subjects, working parties in various parts of the world have prepared material.

Rest of the news

Dean Thomas of Melbourne has announced that the chancel screen is being relegated to the west end of St Paul's and that a Communion table is to stand in the area between the pulpit and the lectern.

The Roman Catholic Archbishop of Port Moresby in August 27 called for unity with the Anglican Church. Addressing the Anglican synod he said: "I personally won't be content until the day when priests of my church in Papua New Guinea can call Anglican bishops and their priests bishops and priests."

Bendigo city councillors led by Mayor N. J. Oliver, attended a service in All Saints' Cathedral on August 22, to mark the end of the civic year and Bendigo's centenary as a city.

The decision of the Canberra Grammar School to allow its sixth-form boys to drink alcohol "at appropriate times" has been strongly defended by the Bishop. "Disgusted parent, Deakin," writing to the "Canberra Times" asked whether a boy coming before a court on a case involving alcohol would be treated more leniently if he said his "introduction to alcohol came from one of his teachers when he was a pupil at the Church of England Boys' Grammar School."

Writing to the "Kalgoorlie Miner," a Cathedral parishioner said that the move to supervise the diocese of Kalgoorlie from Perth was a retrograde step, calculated to "rob the district of its identity."

Three prime beasts, owned by Cressy parish in the diocese of Tasmania, when grazing in a paddock, stifled high tension wires and were electrocuted. Mr R. B. Archer, church treasurer, sought compensation from the Treasury in vain. They said it was an act of God. Rev K. W. Percy and his parishioners are determined to get compensation from someone.

Evening Communion on the fourth Sunday of each month had been of great assistance to those who were unable to attend earlier services, said the Dean of St Paul's Cathedral, Sale, Dr C. B. Alexander.

Dubbo, NSW, parish is to hold a seminar on faith-healing with the help of the Order of St Luke. Faith-healing services in the Gildandra parish have stimulated interest in Dubbo.

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N.Z. Vicar joins the Syrian Orthodox

Rev. John A. Witbrock, vicar of Lyttelton, in the diocese of Christchurch, New Zealand, has resigned and left the Church of England to join the Syrian Antiochian Orthodox Church. He is the first NZ Anglican minister to do so.

Mr Witbrock is a MA of the University of NZ and trained at College House, Christchurch, being ordained in 1960. He has been vicar of Lyttelton since 1963. He was instituted this month as pastor to the Orthodox in Dunedin by Bishop Gibran Ranlaoui, Antiochian leader in Australia and NZ.

This choir sings for more than its supper

A group of boys and girls, whose ages range from eight to 16 years, has raised over \$3,500 in two and a half years towards its own upkeep, the organ fund and the Parish Council of St. Luke's Church, Liverpool, N.S.W.

The children are members of the 30-strong junior choir of the church, formed little more than three years ago.

Recruited from all walks of life the children are so enthusiastic about their singing that they give up often their Saturdays to sing at weddings—sometimes as many as seven in one day.

Master of the choristers is Welsh-born Mr Edward Burns, who is justly proud of his small charges' efforts.

Along with Mr Phil Jordan, musical director, choirmaster and organist at the church, Mr Edwards believes St Luke's junior choir is headed for "bigger things."

Recently 20 out of the 30 children in the choir were awarded the Royal School of Church Music's medals for gaining 100 per cent passes in three separate tests.

Chaperon to the choir is Mrs Dick Hubey, which means Mrs Hubey sees to it the children have a meal when a long day's work is involved.



Vietnamese doctor evangelises Viet Cong POWs

A doctor at a South Vietnamese military prison, where some 30,000 men are held, is being supplied with Scripture in three languages by the Bible Society there.

He finds considerable interest in them. So far he has ordered 500 illustrated portions (gospels, etc), 150 copies of Proverbs and could make use of 300 each of the several different selections available in Vietnamese.

MELBOURNE CHURCHES REFUSE OIL COMPANY OFFER

Melbourne churchmen have been generally critical of Golden Fleece's proposals to give money to churches from a \$10,000 competition to improve petrol sales.

Motorists buying \$2 worth of Golden Fleece petrol are given a 6c voucher and a chance to enter the contest.

The voucher can be redeemed by any charity the motorist selects.

But the voucher "expires" about a month after being issued.

Rev A. W. White, from Mentone Baptist Church, has told the company:

"You are appealing to and exploiting man's greed and selfishness in offering this \$10,000 prize, then seeking to put a hypocritical veneer of respectability on it by offering a sop to charity."

The Church of England spokesman (Dean T. W. Thomas) said he felt Church of England charities would be equally reluctant to participate, though not necessarily for precisely the reasons outlined by Mr White.

"In any case the idea of including charities in a promotion gimmick without ascertaining whether it accords with the prin-

ciples on which the charity operates is surely a strange one," Dean Thomas said.

MORE PICTURES FROM NEAC

(From top right down: 1. Dr George Bearham of Melbourne sets out for a morning session. 2. Sydney Clay of Rooty Hill, NSW and Anne Breyil of Penshurst, NSW. 3. Rev David Davis of St Ives, NSW (left), and Bishop Graham Delbridge of Wollongong plan something. 4. A bus sets delegates down at the Alexander Theatre. 5. One of the animated displays set up by many organisations in the Alexander Theatre foyer during NEAC.)



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