

Mainly About People

Rev Geoffrey Shaw has been appointed vice-principal of Oak Hill Theological College from September 1, succeeding Rev John Taylor who is to become vicar of Woodford Wells and director of ordinands for Chelmsford diocese. Rev David Field has been appointed senior tutor at the college.

Rev Professor Edwin O. James, aged 84, died at Oxford in July after a serious motor accident. He was the doyen of British scholars in the field of comparative religion.

Rev Barry D. Huggitt, NSW secretary of the Bush Church Aid Society since 1966, has resigned from September 30 next.

Sister Carmel Grantham will arrive in Port Hedland, WA, on August 9 as a worker for the BCA in the diocese of NW Australia.

Rev David L. J. Pearce, rector of Belter (Tasmania), has been appointed rural dean of the South Eastern Deanery.

Rev Canon Gordon K. Armstrong, rector of St. Nicholas' North Boulton (Can-Goulb) since 1970, died on June 26 last.

Rev John R. Collins, has resigned the charge of the Belconnen "B" district (Can-Goulb) and will undertake limited chaplaincy duties at the Canberra College of Advanced Education.

Rev Keith N. Sutton, of the staff of Bishop Tucker College, Mukono, Kenya, since 1968, has been appointed principal of Ridley Hall, Cambridge.

Mr Norman Edwards, 49, of Melbourne, has been appointed superintendent of the Church of England Boys' Home, Carlingford (Sydney). He has just returned to Melbourne after attending Explan 72, sponsored by Campus Crusade in Dallas, Texas.

Rev Kenneth F. McIntyre, director of Christian Education (Melbourne) since 1968, has been appointed headmaster of Seiyun College, Honiara (Melanesia).

Rev Derrell A. Radford, vicar of St. John's Deer Park (Melbourne) since 1964, has been appointed vicar of St. Aidan's Noble Park since August 17.

Rev Michael X. Vane, vicar of St. Paul's Kingsville (Melbourne) since 1969, has been appointed rector of Tallangatta (Wangaratta) from September 15.

Rev Richard J. McCall, vicar of St. John's Bentleigh (Melbourne) since 1971, has been appointed rural dean of Moorabbin from July 1.

Rev Alan N. Appleby, of the Chap-

laincy Department (Melbourne) since 1964, has been appointed to the Mission of St. James and St. John as director of Alcoholism Counselling and Referral Centre, from October, 1972.

Rev William R. Dowd has been appointed acting rural dean of Coburg (Melbourne) for July to September, 1972, instead of Rev M. Cowie, for health reasons.

Rev Joseph D. Sansom, vicar of St. Anne's Black Rock (Melbourne) since 1968, will retire on October 29.

Rev Douglas J. Allan, vicar of St. Mary's Sunbury (Melbourne) since 1968, has resigned from July 31.

Rev Richard W. Hurford, on leave from the diocese of Grafton, is vicar of Tisbury, Wills (Salisbury).

Mr Warwick Olson, director of information (Sydney) left on July 28 to attend a meeting in the US of the planning committee of the World Congress on Evangelism, Europe, 1974. He will visit England and Europe and arrives home September 8.

Archdeacon Ralph E. Wicks, rector of St. James Toowoomba (Brisbane) since 1963, has been appointed Home Mission secretary of the diocese of Brisbane from the beginning of November.

Rev Richard L. Roberts, Home Mission secretary (Brisbane) since 1967, has been appointed rector of Holy Trinity, Woolongabba from Sept 1.

Mrs Elizabeth Butty, widow of Francis de Witt Butty, seventh bishop of Newcastle, was interred in the columbarium of Christ Church Cathedral Newcastle on July 24.

Mr Philip Dart, a pharmaceutical chemist and a trained marriage counsellor, has been appointed administrative officer of the Family Life Movement of Australia.

Mr T. Basil Silk, MBE, a representative of the diocese of Rivina on the NSW Provincial Synod, has been appointed Administrator of the NSW Missions to Seamen.

Mr George Piper, who was led to Christ at the 1959 Graham Crusade, was admitted to the office of reader in Holy Trinity, Mount Ousey on July 23 by Canon Rudolph Dillon, representing the Archbishop of Sydney.

Fifteen Bishops at consecration

Fifteen Australian bishops shared in the consecration of Archdeacon John Reid in St Andrew's Cathedral, Sydney on Tuesday, July 25. He is now an assistant bishop in the diocese of Sydney.

He is the 204th man to be consecrated or installed bishop in Australia since 1836. Archbishop Marcus Loane of Sydney conducted the service, assisted by Archbishop Felix Arnott of Brisbane, Bishop Clive Kerle of Armidale, Bishop Cecil A. Warren of Canberra and Goulburn, and 11 others.

Bishop Alfred Stanway of Melbourne and Bishop Jack Dain, of Sydney, presented Archdeacon Reid, formerly archdeacon for Sydney's southern and eastern suburbs.

Rev Donald Cameron, Federal Secretary of the Church Mis-

sionary Society, preached the sermon.

Archbishop Arnott, representing the Primate, who is overseas, read the gospel and Bishop Frank Hulme-Moir, of Sydney, read the epistle.

Bishop Reid, aged 43, is married with six children: Catherine (16), Jane (15), Nicholas (13), David (11), Virginia (8) and Priscilla (7).

Bishop Reid becomes the fifth assistant bishop at present working in the diocese of Sydney.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

Bp Arthur to leave Grafton



BISHOP ARTHUR

Bishop Gordon Arthur, Bishop of Grafton, NSW, since 1961 will resign the diocese on 31 January next. He will be 63.

Bishop Arthur told the "Church Record" that although he is healthy and energetic, he feels he should make way for a younger man who can better meet the demands of a diocese which calls upon its bishop to constantly travel considerable distances.

He feels that he is giving up at

a strategic time when the Diocesan Thanksgiving program is so successfully entering its pastoral phase. 1,500 people have been enlisted and trained each to call regularly on five families in their parishes, not to ask for money but to be a living link between congregation and the families.

During his episcopate, there has been a bad rural recession but he feels that this has reached rock bottom and that better times are ahead for people on the North Coast. There has been a continuing decline in the rural population but the economy is sound.

The diocese is not facing staffing problems and the system whereby parishes voluntarily pledge for diocesan support has worked well.

Bishop Arthur is a graduate of Queen's College, Melbourne and from 1940 to 1949 was a Methodist minister. He became an Anglican in 1949 and was curate, rector, archdeacon and assistant bishop in Canberra-Goulburn diocese until he went to Grafton in 1961. He is chairman of General Synod's Liturgical Commission.

When he leaves Grafton, he would like to be given the charge of a new area to pioneer the establishment of a parish.

Teach-ins at Darwin Cathedral

Christ Church Cathedral, Darwin, is to hold a series of four Sunday morning teach-ins following the 9.30 am service. They will explore some of the deeper issues of faith and Christian living.

Coffee will be served in the hall, groups of adults and children will form for teaching and discussion and the program will end at 12 noon.

The two main aims are: 1. To learn more about the relevance of faith and life to each other, and 2. to provide material for the whole family so that what is generated during the program may be followed up at home during the week.

The series begins on Sunday, August 13.

Immediate response to Record need

On 20th July the Australian Church Record sent a letter to all individual subscribers to the paper, seeking their help in its newspaper ministry so that the financial year ending 30th September might end without a deficit.

The response in the five working days following the appeal and up to July 28 was most generous and each mail is bringing further support. Gifts to July 28 are listed below.

It is many years since the "Record" ended a financial year with a deficit. It last seemed imminent in 1968 and at that time, an appeal was made to readers whose response averted the crisis. That was four years ago and there has been no appeal since then.

Letters could not be sent to the large number of readers who buy their copy each fortnight from local bulk orders. These readers who wish to share the "Record's" ministry in this practical way, may send donations to the paper at Room 311, 160 Castlereagh Street, Sydney, NSW, 2000.

Gifts received to July 28:
A. F. Moulton, Lindfield, \$5; P. M. Harrison, Earlwood, \$5; Rev H. G. Brown, Epping, \$2; Anon, \$5; Miss M. E. Nicholson, Neutral Bay, \$6; Rev R. S. R. Meyer, Roseville, \$10; Mrs N. E. Marks, Cronulla, \$1; G. and C. Drew Pty Ltd, \$5; D. Charleston, Yagoona, \$3; N. J. Carroll, Blacktown, \$1; Canon K. L. Loane, Parramatta, \$5; R. E. Taylor, Chatswood, \$2; N. Skinner, Epping, \$20; Rev J. W. Reimer,

Nowra, \$2; O. G. Quee, Five Dock, \$2; N. Tilghman, Berry, \$10; Rev J. E. Whild, Darling Point, \$4; Miss E. M. Shaw, Cremorne Junction, \$5; K. W. Bock, Carlingford, \$5; N. Philips, \$12; Miss R. C. Tinker, Balmoral Beach, \$6; Rev G. S. Clarke, Putney, \$5; E. J. Marchion, Beverly Hills, \$5; Mrs D. E. B. Knox, Gordon, \$12; Miss H. A. McEnally, Manly, \$6; D. Marshall, Mt Colah, \$1.50; Mrs S. E. Smith, Vaucluse, \$4; D. J. Palmer, Lane Cove, \$10; R. F. Netthelm, Mosman, \$10; Anon, \$5; C. J. Taylor, Wentworthville, \$10; P. S. Hobson, Surry Hills, \$5; Mrs P. Creasey, Clontarf Beach, Qld, \$2; Anon, \$3; Anon, \$2; Rev J. Sherlock, Molong, \$3.50; Anon, \$5; S. C. Hunt, Leeton, \$10; F. W. Cabrera, Homebush, \$10; Dr R. R. Winton, Drummoyne, \$25; A. E. Hansell, Yagoona, \$10; Miss L. Probin, Claremont, Tas, \$2; Mrs Hind, Sutherland, \$2; Mrs V. E. Johnston, Petersham, \$8; K. Langford-Smith, Castle Hill, \$10; F. Alexander, Page, ACT, \$5; Mrs M. Newham, Fairlight, \$10; K. R. Morgan, Canberra, \$2; E. K. Jones, Padstow, \$5; Anon, \$2; Mrs B. Fordwood, Medindie, SA, \$4; J. M. Porter, Chatswood, \$2; W. F. Savage, Tasmania, \$5; M. C. Newhouse, Campbelltown, \$4; H. Taylor, Lockleys, SA, \$20; E. A. Face, Dapto, \$2; R. J. Wheaton, SA, \$2; Anon, \$5; M. E. Stiles, Merimbula, \$5; Mrs J. W. Wrightson, Norham, WA, \$5; Mrs E. S. Cracknell, Sandy Bay, Tas, \$2; Rev A. R. Hardwick, Dorrig, \$2; Mrs E. S. Crampton, Tumut, \$2; Rt Rev R. G. Hawkins, Bunbury, WA, \$10; Miss J. Dove, Neutral Bay, \$20; R. C. Millar, Hobart, \$2; Rev E. K. Clarke, Killarney, Qld, \$5 H. B. Butterworth, Toorak Gardens, SA, \$2; Dr R. A. McCullagh, Toowoomba, Q, \$10; Rev A. L. Ironside, Rose Bay, \$2; H. G. Smith, Eden, \$4; W. Forrester, Kingsgrove, \$2; Mrs K. M. Arnold, Castle Hill, \$2; Anon \$1; Rev M. Weirne, Walgett, \$14; Miss J. L. Williams, Goulburn, \$5; Mrs L. E. Fitzgerald, Carlingbah, \$2; F. Willis,

Dr Floyd retires again

Dr Alfred E. Floyd, O.B.E., who retired as organist of St Paul's Cathedral, Melbourne in 1947, has retired from another important musical engagement.

In July he recorded the last of his widely appreciated "Music Lovers' Hour" for national radio, a session he had maintained to the delight of all music lovers for 28 years.

Dr Floyd is now 93 but that mellifluous voice comes over radio with all its old world charm and his grasp of music has never faltered. He feels that he should leave it for a younger man.

He was organist of St Paul's Cathedral, Melbourne from 1914 to 1947.

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-THIRD YEAR OF PUBLICATION

No. 1519 — August 24, 1972

Registered for posting as a newspaper — Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 15 cents

Pediatrician calls for firm moral stand

All kinds of deviants claim right to "do their own thing"

"Why should we tolerate prostitutes, homosexuals and drug addicts eloquently pleading on our news programs the right to do their own thing," a Sydney pediatrician told 500 women at a Sydney Mothers' Union Seminar on July 26.

Dr Claire Isbister was one of a panel of specialist speakers at the seminar in the Chapter House, arranged by the Mothers' Union Social Problems Department.

She told the large audience that people who pleaded on television for abortion on demand and for legislation to permit the use of marihuana would destroy society in their efforts to be acceptable.

"Every society has its predators who aim to destroy the society for their own purposes," Dr Isbister said. "There are those who desperately try to justify their deviations and agitate to have them legalised."

She said that parents did not realise the pressures put on children by the mass media.

"It was time parents stood firm on moral standards. We can't keep our children ignorant of the ways of the world. They have the right to correct scientific information on anything they want to know."

"But they must have correct facts, not the facts of the Little

Red Book or 'Girls and Sex' put out by the Family Planning Association which both contain inaccurate material," she said.

Dr Isbister said the Family Planning Association in the State said morals should not be taught with sex education. She said that two books recommended by the Association, "Boys and Sex" and

"Girls and Sex" advocated sex before marriage. They contained no information about love in marriage.

Other topics dealt with at the Seminar were loneliness and communication in marriage. Dr Isbister's subject had been Women's Role in a Permissive Society.

MELBOURNE ACTION ON PROBLEM OF PERMISSIVE SOCIETY

On Friday, July 28, a group of evangelical Anglicans gathered at Latrobe University for a luncheon which was addressed by the Rev Lance Shilton (Holy Trinity, Adelaide). The occasion was hosted by Professor Ronald Topsisom and chaired by Archdeacon John Moroney.

Mr Shilton spoke of Christian responsibility in an increasingly "permissive" society; highlighting such issues as pornography, "sex shops," abortion law liber-



Professor Ronald Topsisom, School of Chemistry, Latrobe University.

alisation, sex orientated theatre and cinema, drug dependence and alcoholism. He made a powerful attack on the apparent ineffectiveness of the "R" certificate film classification and outlined a Christian approach to censorship as a whole.

The meeting's attention was drawn to the fact that such permissiveness was comparable with certain political forces, which, in the guise of personal liberty, endeavour to destroy the present structures of our society.

Mr Shilton's message was a call to active Christian, social and political involvement, as well as prayer. After a period of questions, it was resolved that a Steering Committee be formed to investigate the possibility of co-operation and affiliation with other bodies which share the same concern.

The following were elected to the Steering Committee: Professor Ronald Topsisom, Canon Guy Harmer, Canon Wilfred Holt, Mr Don Boyd, Rev Geoff Evans.

ROLF HARRIS FILM COVERS H.M.S SERVICE



Rolf Harris, Mrs Woods and baby, Mrs Rosemary Tweedie during the shooting of the film.

Recently the work of the Anglican Counselling Service in Surry Hills was highlighted as part of a two-hour colour documentary being made for the Channel 9 network by Rolf Harris Enterprises.

The documentary shows Rolf travelling the nation in search of the real Australia. Apart from

being shown on Australian television, it will be shown in many countries overseas.

The Counselling Service segment includes social worker Mrs Rosemary Tweedie, Rolf Harris and Mr and Mrs Woods, a family from an inner city suburb in Sydney. It is aimed to show that despite Australia's affluence there are many living in poverty and social need.

Mr Woods is out of work and

Maurice Betteridge CMS Federal Sec.

Archdeacon Maurice S. Betteridge, 45, of Armidale, NSW, has been appointed Federal Secretary of the Church Missionary Society.

At present he is chaplain to the University of New England, a lecturer in history at the university and Archdeacon of Armidale. He is a New Zealander and is married with two children.



Archdeacon Betteridge.

He graduated MA and BD from the University of New Zealand and went to the USA in 1955 as a Fulbright Scholar. The General Theological Seminary, New York, awarded him the degree of master of sacred theology in 1959. While in the US he served as rector of a parish in New York.

He was ordained in Nelson, NZ, in 1951 and served in the Cathedral parish, in Papanui, as vicar of Lincoln and in St Matthew's, Dunedin. He left New Zealand in 1965 to take up appointment as chaplain to the University of New England.

Archdeacon Betteridge wrote and presented one of the position papers at last year's National Evangelical Anglican Congress in Melbourne and played an important part in its deliberations.

As chief executive officer for Australia's largest Anglican missionary body, Mr Betteridge will bring considerable gifts and breadth of experience to this demanding task. In it he will have the prayers and warm fellowship of very large numbers of Christian people throughout the land and beyond.



BISHOP HAWKINS

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AUGUST 24, 1972

The death knell of organic unity

With 50.8% of Presbyterian congregations in Australia voting to continue Presbyterians, we may well have seen the end of attempts to set up a super-church by means of organic unity. In this, Australia has followed recent world trends.

In the past year, ambitious schemes for denominational mergers on a national basis have been rejected in England (Anglican-Methodist), the USA (Consultation on Church Union with United Presbyterians withdrawing), Canada (United Church and Anglicans), Ceylon (where the fate of the united Church of Sri Lanka hangs on a court decision) and now Australia. In New Zealand, very strong Anglican opposition has been organised against a five-denomination merger.

In all these cases, it was not the cause of unity that was at stake but rather the method by which unity was to be imposed. In every case, the plan of union had serious theological defects and if any of the parties to the mergers had clear and strong biblical bases for their faith, new statements in the name of unity were always less so.

The path to unity seemed to be paved with deliberate ambiguity, as in England, or with statements which weakened the authority of the Word of God as in Canada, New Zealand, USA, Ceylon and Australia.

Opponents of the super-church plans were little concerned with structures, property, church government or questions of order. But in most cases they were vitally concerned with truth, maintaining that unity where truth is compromised is a rope of sand.

The failure to carry the vote in 735 out of 1,447 Presbyterian congregations is a failure at the grass roots which completely non-plussed the organisational people in State General Assemblies and the General Assembly of Australia.

Presbyterians against the merger in its current form were strongly organised and although constant endeavours were made to make them and their supporters feel off-side and even to be resisting the Holy Spirit, their witness was not in vain. The main city churches in Melbourne and Sydney were against it. The National Church in Canberra, strongly led by the Very Rev Hector Harrison, was strongly against it.

None of the forecasters in their wildest dreams imagined that the State of NSW would vote 250 to 102 congregations against the merger. The State and National Assemblies are not likely to ignore this explicit statement of grass roots feeling.

Now that Australia has dealt with the ecclesiastical red herring of organic unity, perhaps we will see an increasing desire abroad to share and develop that unity in Christ which the world so badly needs to see. True ecumenism is first manifested by our growing together in the bonds of Christ. Then we can go on to worship and work together. We can go on to rationalise our local ministries, to pool and share resources.

When men acknowledge the common sovereignty of God, the common salvation offered to us in the death of Christ, the hope and renewal of his resurrection and the common sharing of the gifts and graces of the Holy Spirit that belong to every soul converted to Christ, we have a basis for unity from which we can move forward to bring all nations into the fellowship of Jesus Christ and his church.



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LETTER FROM MASSACHUSETTS

When Gordon-Conwell Theological Seminary was officially opened two years ago, it created great excitement in evangelical circles in the United States. At the time of the opening Dr Billy Graham indicated his intention of resigning from the boards of a number of other colleges with which he was associated, in order to throw his weight behind Gordon-Conwell.

It is now recognised as the leading evangelical theological seminary in the United States. The new seminary is inter-denominational and is the result of the merger of two smaller seminaries with honoured evangelical traditions — Gordon Divinity School in Massachusetts and Conwell School of Theology in Philadelphia.

The new campus consists of 130 acres of rolling lawns and trees at Hamilton, Massachusetts, about 25 miles north-east of Boston. The building was formerly a Roman Catholic junior seminary and was bought in 1970 for two million dollars.

It contains all the necessary equipment for a school of several hundred students including closed circuit TV for students to watch replays of themselves while preaching. Included in the three-storeyed complex are a chapel, kitchen, dining-room, classrooms, auditorium, administration and faculty offices, student bedrooms, bookshop, gymnasium, coffee shop and cafeteria.

There are also two retreat houses, a gatehouse, tennis and handball courts and a swimming pool. The seminary costs one million dollars to operate each year.

Twelve months ago, Dr Leighton Ford officially opened the new library building erected at a cost of one-and-a-half million dollars. The library contains 66,000 books and in addition they have just purchased the entire library collection of the New York Theological Seminary.

Besides the library facilities, the new building houses two large lecture theatres and 20 faculty offices. Plans are now being made to spend a further two or three million dollars to erect 90 two-storeyed town houses on the campus to provide accommodation for married students.

The principal of the new seminary is the famous preacher Dr Harold Ockenga. Dr Stuart Barton Babage, who was formerly head of Conwell, has joined the new seminary as vice-principal and Dean. He was formerly principal of Ridley College and Dean of Melbourne.

DISTINGUISHED FACULTY

The faculty varies between 20 and 25 lecturers. One of its distinguished members is Dr Addison Leitch, Professor of Theology. His wife is the former Betty Elliott, author of "Through Gates of Splendour." She was the widow of the one of five missionaries killed in Ecuador in 1956.

The seminary is co-educational and has an enrolment of 450, including 50 female students. There are usually over 25 foreign students each year.

Students come from most of the Protestant denominations and usually study for a master's degree in divinity, religion or theological studies. The outstanding student of the first graduating class in 1970 was an Australian, Rev David Morris, a Baptist minister who formerly taught at Melbourne Grammar School.

The seminary has a wide variety of scholarships available including a number for foreign students. They also include job opportunities for men to support themselves and their families while they are studying. A special course is provided each term for wives of students as well as an extensive social program.

Gordon-Conwell has become a member of the recently formed Boston Theological Institute, which comprises eight leading theological colleges in the Boston area. They include Harvard Divinity School, Boston University School of Theology, the Episcopal Theological School, Andover Newton Theological School and three Roman Catholic schools.

Under the new plan, students of any one of these colleges can cross-register and take courses provided at any one of the others. Thus students at Gordon-Conwell can now study courses at Harvard and make use of their library facilities.

Gordon-Conwell is now the fastest-growing evangelical seminary in the United States. It is also the most prestigious because of its faculty, campus and student body.

Charles D. Barton,

Rejoicing non-stop

It happened way back when I was a bit younger. It was a Sunday night, and we were having a whale of a time...

The scene was an inner suburban Vicarage with a very go-ahead young minister, Len, as I will call him, had spiritual drive, personality — and was a wizard on the piano. Pretty electric combination where the young ladies of his parish were concerned! (Don't worry, he married very happily, a good choice!)

After a stirring church service, we all crowded into his lounge, where we sang the songs of Zion lustily while Len pounded on the piano. Glorious!

Then the speaker came on, and his opening words were almost an anti-climax. The joyous notes died away and he began: "I wonder what we'll all be like at nine o'clock tomorrow morning?"

Nine o'clock on a Monday morning! Well, everyone was very polite and nobody groaned. So he continued quietly with his message, not so much dampening down our joy, but rather bringing us face to face with discipleship in the materialistic world which awaited us on the morrow. I think he was trying to make us see that joy, real joy, doesn't depend on circumstances.

Some years later, we were introduced to a man who was converted in his early fifties. His joy in the Lord was wonderful to see, and he had to share it with others. Wisely, he shared it with his Vicar.

It was some time later that I

was speaking on the phone to that Vicar's wife. I asked her about Sam.

"Maggie, it's wonderful," she exclaimed. "But you know, I can't understand it — he's still in the Hallelujah stage!"

By Margaret

That was some years ago, and I would say that Sam is still in the Hallelujah stage! His praises have been muted and softened by life's experiences during that time of course, but his rejoicing is unmistakable. It is in the Lord.

I was reading a book review last night, and two phrases struck me — "true spirituality" and "instant spirituality." How we all long for the latter! How costly is the former!

So — don't let your "down times" keep you down. Find something even then, for which you can praise the Lord.

Meanwhile, don't stint yourself on the praises and rejoicings. Sing and shout them with a brave heart, even when the sky is dark.

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What's really happening in our schools?

High schools in the seventies — a disaster area

Mr David Claydon is Federal Secretary of the Scripture Union in Australia. He has national responsibility for the work of the Inter Schools' Christian Fellowship. He is a university graduate with professional qualifications in both education and divinity. Thus he is in a unique position to analyse some of the basic problems in secondary schools which are seriously disturbing both parents and educators.

To understand the complex, diffused situation in our high schools today, we need to gain a quick post-war perspective.

The mark of the 50s was a simple authoritarian system. The Australian environmental favoured parents who told their children what to do. The community took little interest in the school but it expected teachers to run the class from out front for a solid 40 minutes.

No one expected "discussion" in a class room. — it would have been too noisy! The teacher talked most of the time and gave out duplicated notes or wrote notes from the blackboard which students "naturally" just wrote down into their books. Few would spend more than an hour on home work except at examination time when learning was by rote.

There was little choice of subjects. Pupils were streamed from first year and most expected to leave school at 15. Only the "A" stream and a few of the "B" stream dreamt of going on to matriculation.

School was just a "way of life." You took part in it according to the way you were streamed. Few questions were asked. The system was "accepted."

THE 60s — SHIFT FROM AUTHORITARIAN TO CHILD-CENTRED SYSTEM

The environment was rapidly changing. The Government and the people were taking a rapidly growing interest in education. Commissions of Enquiry were appointed in WA, NSW, Tasmania and by the Federal Government.

Educational authorities were now concerned to avoid producing "robots" but instead declared their intention to develop self-reliant, decision-making young men and women. The number of pupils staying to matric doubled. Scholarships to universities were increased and tertiary education became a paramount goal.

It reached the ridiculous point where parents were embarrassed if they couldn't reply, in answer

to a query: "My Johnny is at uni."

At the same time the Australian economy was rapidly developing.

Corporations grew at a great pace and technological change (eg, the computer) was so fast that older men were being replaced with the new young breed of "executives." School students seeing this could be motivated to work hard with a view to joining the ranks of the "executive class."

At the same time the writings of the American philosopher/educator, John Dewey, had eventually filtered through to the Australian education system. His emphasis on a child-centred approach crept into the teachers' teaching methods even if not into the examination system.

Consequently the pattern of discussions, streaming by subject interest and a greater variety of subjects was now evident. But children were also expected to work harder — much harder. No longer a "pupil," the high-schooler was now a "student."

We had shifted from an authoritarian to a child-orientated school system. But we were hoodwinked. For while it was a slightly more purposeful child-orientated approach, it wasn't motivation but pressure that made the pupil work hard at school.

At the same time a new youth consciousness had arisen — a sub-culture. Music was its language. Its stars were not Hollywood products but pop singers. You didn't have to go to the cinemas to see them — just turn on the TV and there they are. So this new, now called "teenager sub-culture" gave a new area of interest outside of the school — for some it was an all-absorbing interest. School was no longer a "way of life." It was now for most pupils only a "part of life."

We can see here the seeds for the problems of today.

THE 70s — SCHOOL AND INTERUPTION TO LIFE

The music base of youth's "way of life" in the early 60s was an experience. It didn't say anything. It just aimed to give vent to emotionalism. The number of screaming, teen girls was the measuring rod of success.

In the late 60s the pop music became serious. The freedom in schools to think, discuss and ask questions not only in Australia but in the UK and in the USA split over into everyday life. The music reflected this questioning spirit.

This questioning spirit was further inflamed by the exposure of community problems and soon the teenager, now taught to ask questions, was impatient to see quick answers and even solutions to those more obvious community problems such as war, race, personal freedom and more recently ecology.

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But the hard rock music of the 60s had developed and exposed emotions which were still needing satisfaction. Sometimes intense satisfaction. It was in this vacuum of unsatisfied emotions that first "flower-power" hippies and then drugs took on such an enormous hold.

With the majority of teenagers, either inward-looking for emotional gratification or outward-looking to the excitement and immediate relevance of genuine community problems, school had fallen into the background. It is now for the majority an interruption to the day! They are not motivated to work and the sceptre of future executive/professional work has been broken across the back of a "going nowhere" philosophy.

The rising tide of fighting community ills has widened into fighting community values.

The "work ethic" of a Christian based society has disappeared. There are a few school students who are motivated by certain goals and are willing to work. Most who work do so because of the continuing pressures of examinations and/or parents. Many break under the pressure with consequence that the suicide rate for teenagers increased from 1961 to 1970 by 54 per cent!

Disillusioned with the unresponsive students, frustrated with an impersonal gigantic education system, teachers have lost their vision. The result is a disintegration of a profession into a trade-union. A shift from altruism to self-centredness.

Christian teachers are right in the thick of it. The intensity to which they feel the problem depends on the climate of their particular staff room. Every teacher in a Government school must be a member of the Teachers' Federation.

Yet the Federation often makes decisions that place the Christian teacher in a most difficult position. On the one hand the Christian teacher is seeking to witness to his Lord through the quality of his work.

On the other hand his professional colleagues expect him to follow the Federation's decisions. These decisions, they maintain, are for the good of all. In some situations strike action may be right — in others wrong (see H. F. R. Catherwood "The Christian in Industrial Society").

Whatever decision the Christian teacher makes, you can be sure that some will think it wrong. Both the decision-making process and the threat of lack of support by Christian friends is emotionally draining.

Our responsibility as Christians is to support the Christian teachers in prayer asking, as St Paul did, that the Lord will stand by them and give them both strength and guidance (II Tim 4:16-18).

The Christian teacher must also consider his missionary responsibility towards the pupils. He is in the school because he believes that God has sent him there. Therefore, he will work hard at his preparation which is a further drain on his energy.

He also realises that his Christian attitudes are revealed primarily in his relationships with the pupils and partly in the teaching content.

Most Christian teachers also have the specific opportunity of an open declaration of their faith in Jesus Christ as Lord and Saviour through the ISCF.

The Scripture Union considers that the Christian teachers' primary responsibility in ISCF work is to be a pastor-teacher to the ISCF pupil committee. The committee members are then responsible to their school friends.

A syllabus with a teaching program is produced by Scripture Union as an aid for each group. But it is up to the teacher (known as the ISCF Counsellor) and the pupil committee to work out the details of their own weekly program. The amount of weekly preparation involved for a good quality ISCF program is equal to the preparation of about three teaching periods. And all this on top of an already heavy program.

To make it more difficult, the traditional ISCF type program now has little impact on school children who regard school as an interruption to their daily life. In that context, ISCF is irrelevant.

So ISCF must experiment with "market-place" evangelism. We must take the Gospel into the playground at lunch time. There have been experiments across the country, some of which had a large impact, but we are still feeling our way.

Furthermore, in view of the weariness of teachers and the



DAVID CLAYDON

orientation of life outside of the school boundaries, ISCF must also develop a more effective program both of outreach and of nurture outside of school hours.

We will not vacate the schools, just because it is a disaster area. But we need the continuing and genuine support of men and women of God as we preach and teach the Gospel wherever teenagers are found both inside and outside the school.

Cliff Warne in Perth

Mr Cliff Warne, Director of Sydney's Church of England Television Society, spent a week in Perth in July giving lectures on communication.

White, author of the famous Jungle Doctor books.

Your ministry to the elderly

Almost everybody cuddles babies. Few people willingly touch the old, yet they need it so desperately. Long after sight, hearing, speech, mental faculties are lost or impaired, the sense of touch remains.

In stories of Jesus' healing miracles, how often touch is highlighted. He touched the hand of Peter's mother-in-law, and the fever left her (Matthew 8:14-15). He took the daughter of Jairus by the hand, saying, "Child, arise," and her spirit returned (Luke 8:54-55).

If touching is so important, why don't we more often touch the old and lonely? (From "The Episcopalian").

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A year since
National
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Congress

It is a year this week since NEAC 1971. The National Evangelical Anglican Congress was held at Monash University, Melbourne, from August 23 to 28, 1971.

Nobody can say that since then things have just settled back to what they were before. God the Holy Spirit has moved among us all throughout Australia in many ways. Perhaps these ways have been mainly small and to many not involved in the evangelical movement, they may seem insignificant.

Yet there has been a new stress in many directions. The biblical impetus is stronger the note of evangelism at the local level has never been more vigorous.

There is a tide that is sweeping us along whether we like it or not and God calls us to give it direction.

The source of
believing prayer

POPULAR OPINION suggests that prayer is the nerve that moves the muscle in God's mighty arm. It is "jerking the strings," "calling the shots" or "placing a dime in the slot."

The Bible gives no support for this false notion. The believer is neither the source of his own prayer nor the prime mover behind God's consequent action. Both the Old and New Testaments indicate that true prayer grows out of intimate fellowship with God. It springs out of a believer's oneness with Him and His purposes for the entire Christian community.

(Margery R. Sommer).

A difficulty unique
to Sydney diocese
hurts its clergy

Alone among all the dioceses in Australia, the Standing Committee of the diocese of Sydney has seen fit to go along with an interpretation of the Long Service Leave canon which denies long service leave to most of its clergy who are in non-parochial appointments.

If standing committee were given to defending its own actions, which it is not, it would probably justify the years of indifference towards these ministers by saying that "a sub-committee was looking into it," that some exceptionally busy official "had the matter in the offing," that the matter was not clear enough to be a legal remedy.

All of these excuses are utter folly. The Sydney diocese has long been a non-parochial diocese. It has always had a large number of non-parochial appointments. It has always had a large number of non-parochial appointments. It has always had a large number of non-parochial appointments.

Sydney synod passed the General Synod Long Service Leave canon in 1969, and Ordinance 37 of 1969 gave Sydney's Standing Committee the widest powers to administer and manage the scheme and to make rules and regulations to carry in

effect the provisions of the scheme.

The definition of "clergyman" in the scheme is extended to (after specifying parochial clergy, including curates) "a bishop, dean, archdeacon, canon, principal vicar, principal or tutor in holy orders of a university or theological college, headmaster of a school or chaplain or other person in holy orders licensed to other distinct official positions in the diocese and holding the licence of the bishop of the diocese."

Words meaning what they do, other dioceses acted on them. But not Sydney. Words in this case are seen to be pitfalls, traps, and the diocese will have to find thousands of dollars if the clergy at present denied three months off after 15 years' service are to be given it.

So at present, Sydney's Standing Committee sits and waits on earned counsel, bewigged justice and its own very busy officials. Ministers are a long-suffering bunch and they are generally reluctant in their own interest. A question was asked in synod about this issue in 1970, almost two years ago. The president replied to the effect that the matter was in hand. Standing Committee reported to the 1971 synod that it had given the matter "much consideration" and that the men concerned would soon be included in the scheme.

That healing
ministry

There was a speedy reaction to our Note and Comment of July 27 entitled "A healing ministry goes off the rails." For reasons which we were at a loss to understand for some time, some letters to the editor suggested that the comment was a personal attack on Mr Glennon.

We introduced the article by telling our readers all round Australia, some of whom would not know him, that Mr Glennon is "a minor canon of St Andrew's Cathedral Sydney. Therein lay the offence, as one writer makes crystal clear and he has some biting words to say about us using "minor canon."

St Andrew's Cathedral has three minor canons, and very fine men they are — Rev Melville Newth, Rev Jim Glennon and Rev John Mason. The title, "minor canon" was conferred on them by due authority.

We regard it as singularly unfortunate that all who have defended Mr Glennon's series of sermons, do so on the general ground that Mr Glennon is a good man who has had an excellent ministry and so anything uncharitable he says about doctors must be overlooked.

But Mr Glennon spoke in a public place and then printed and circulated the three sermons to which we took grave exception.

Mr Glennon assures his readers that he respects the medical profession but then uncovers something of his real anger against them when he refers to their work as "the laying on of knives."

We understand that respected members of the medical profession have already placed very strong protests in official diocesan quarters. We took the trouble to read the three sermons very carefully and several times. We greatly regret that Mr Glennon ever uttered statements calculated to harm doctor-patient and doctor-clergy relationships.

Bunbury on
Kalgoorlie

Bishop Ralph Hawkins of Kalgoorlie may be relied upon to take an independent line on many a question. His criticism of the proposed merger of the dioceses of Kalgoorlie and Perth is quite in character.

With courtesy but refreshing directness he comes out clearly against the merger. He says that no answer to Kalgoorlie's difficulties can be found by a return to the diocese of Perth, and that the problems will be worse with a bishop further away.

A diocese with five or six parishes with vast distances separating them and even greater distances separating them from the State's centres of population, is in no position to afford the luxury of a bishop as that office is at present constituted in the Church of England. Even if money were readily available, we still believe that the merger is the best possible solution.

Amalgamation of dioceses in Victoria, NSW and Queensland is also within the bounds of possibility as things are at present and small, weak dioceses would stand to gain much from it.

"Better the day
better the deed"

The spectacle of members of the Church of England sitting in synods on the Lord's Day is a sad one indeed. No other Protestant denomination has yet decided to publicly show such scant respect for the Christian Sabbath.

But the number of Anglican synods who have decided that Sunday is a day of worship, rest and quiet into which the business life of the church may well spill, is increasing. The diocese of Canberra-Goulburn is the latest to take over Sunday for synod business.

Expectedly, the usual rationalisations are made by the dioceses concerned. Sunday services are looked after. Synodmen have special provision for an "early service." It is too much to expect busy men to give their time on week days.

Even England's General Synod met for business for the first time on a Sunday in July, and that despite wide protests from members and others.

The plain fact is that we have stopped teaching and preaching on the Christian use of the Lord's Day. At the grass roots level, congregations are being encouraged to hold business meetings and to indulge themselves in a plethora of activities which rob the Lord's Day of its real joy.

It is all part of the institutional church's attempt to accommodate itself to the demands of a pagan society. It dares not call for sacrifice from

its members and it sees no need for separation between Christians and the world.

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Physical
health not
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SIR,—I was interested in your Notes and Comments report on the matter of Christian healing and the quote — "on the Cross our Lord took away not only our sins, but the physical sicknesses and infirmities of those who truly have faith."

Matthew makes it quite clear in his gospel that Christ fulfilled Isaiah 53-4 ("surely he hath borne our griefs and carried our sorrows") in His life and not in His death.

Matthew takes particular care to link particular prophetic predictions to the historical occasion when they received their fulfilment, and he specifically links this passage with our Lord's healing ministry in the days of his public ministry.

Physical healing then is not in the Atonement, but was in the miraculous ministry of our Lord in the days when He went about doing good.

As I doubt whether many readers these days bother to look up texts quoted in your estimable journal may I quote Matt. 8 — part of V.16 and 17. It reads — "When the even was come . . . he . . . healed all that were sick that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

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

Mr Glennon
right in his
criticisms

SIR,—Let the medical profession protest about Mr Glennon (ACR 27/7/72) for he speaks the truth.

Reading about "Life and Health in Australia," talks given by Professor Hetzel of Monash University and how fascist-communist medicine called social medicine by scientific research is hopefully going to be foisted on Australia in the years ahead I cry out for some medical men with Christian compassion to end the Nazism which has prevailed in this country amongst medical practitioners since around 1937.

It may be that so many belong to the Roman Church and they put into practice their Church's social ethics, but there is a definite need for medicine to look at itself as of Christian origins instead of following Greek Hippocrates which was humanism.

The real reason for so many ills is connected with lack of faith and an article I read recently by an American medical professor from Johns Hopkins University shows that churchgoers have least medical problems. How did Jesus heal? By medicine? No, by the faith of the recipient.

He heals today when man confesses his sin and not before. Somehow we must get this across to Australia if we are to remain a Christian country. The doctrines of the Church outweigh and outreach any potions and pills of the medical profession and they are so enamoured by scientific jargon that they forget that man is a human being.

W. Terry,
Hawthorne, Q.

A lesson
in loving

SIR,—I have never attended St Andrew's Cathedral healing services, neither am I a pentecostal — neo or otherwise. However, I wish to express my disappointment.

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ment at the tone of your item on Canon Glennon's healing ministry.

While it raises some doubt as to the soundness of some of Canon Glennon's teachings on healing, it leaves little doubt as to your own imbalance.

How do you reconcile this attitude with 1 Corinthians XIII, 2 "And if I have prophetic powers, and understand all mysteries and all knowledge and if I have faith so as to remove mountains, but have not love, I am nothing." (Amplified — A useless nobody.) A useless nobody could be even lower down the ladder than a minor canon. Your writer could find our Lord's words in both verses 42 and 43 of Luke 11 helpful.

Some are sure to say that although the tone of your comment was petty and cutting, the basic motivation was a love that desired to lead a brother back from error. May the Lord preserve us from such expressions of love.

G. A. Wilton,
Ryde, NSW.

Cathedral
healing
ministry

SIR,—We read your comment (27/7/72) on the healing ministry at St Andrew's Cathedral with regret.

We consider it unfortunate that you have isolated one or two facets of Canon Glennon's outstanding ministry, which has brought hope and healing to thousands of all denominations, in Sydney and beyond.

It is not Canon Glennon's custom to denigrate the medical profession, and indeed many doctors refer patients to the healing services.

It is a pity that your criticism could not have been more moderate and in the spirit of 1 Corinthians 13 for deeper Christian fellowship and spiritual insight follows a sincere desire to understand the efforts of others.

Miss P. Nelson,
Turrumurra, NSW.
Miss W. G. Short,
Becroft, NSW.

SIR,—Your recent comment "A Healing Ministry Goes off the Rails" shocked and disappointed me more than anything I have read in any Christian publication.

The quotation used by Canon Glennon of Griffith Evans namely "In spite of the outstanding discoveries of medicine the sum total of disease does not diminish." Canon Glennon goes further to explain in another sermon physical disease may be less but psychiatric disorders are on the increase and so the sum total is unchanged.

In answer to your scathing criticism of Canon Glennon's biblical understanding I would submit to your thoughtful consideration the fact that the one instruction in the New Testament to the sick is in James 5-14 "Is any among you sick? Let him call the elders of the church and let them pray over him . . . and the prayer of faith will save the sick man."

It is ten years since first attending the healing service at St Andrew's Cathedral, I have never once understood Canon Glennon to be suggesting anything contrary to the fact that God can and does work through doctors to heal the sick.

Just who is going off the rails? — perhaps it is the Church Record!

(Mrs) Laurel Connolly,
Gladesville, NSW.

SIR,—Very disappointed to read "A Healing Ministry Goes off the Rails" as who ever wrote it must feel very unhuman, and I pity him.

I reckon it's terrific to actually get something personal from a pulpit, and if the writer cares to read the epistles he will surely note that Paul always refers to himself, as an example to be followed.

Canon Glennon's preaching to me is refreshing, and most encouraging to hear someone able to be an example to us all.

Letters to the editor
should not exceed 300
words.

I for one hope these "thinking" sermons will continue, for if you do or don't join the Hospital Contribution Fund at least you think about your motives and just don't do it because your family did.

(Mrs) Olive Clarke,
Pennant Hills, NSW.

SIR,—As the Senior Lay Elders of St Andrew's Cathedral Healing Ministry Congregation, we would like to comment on your article in which you criticise three addresses given by Canon Glennon.

Canon Glennon said that "The sum total of disease does not diminish. Because we cannot overcome the consequence of the sin of the world as it is manifest in sickness and infirmity by human effort." You referred to the first statement, but neglected to give the theological explanation he provided.

He went on to say that because of this he hoped that we would put increasing trust in divine healing which is appropriated by the prayer of faith. We are bold to say that the only instruction given in the New Testament as to what the Christian is to do when sick is that he is to "call the elders of the church."

You were concerned, and understandably so, that this might seem to neglect the medical profession. You will appreciate that addresses need to be understood in the wider context of what is said and what is done. When that wider context is wholly consistent, it must be taken as being of primary importance.

The healing ministry in the Cathedral has from its inception and without any exception, worked in the closest co-operation with the medical profession. This is affirmed from the pulpit and acted out in practice.

Where the prayer of faith is added to some medical procedure the medical treatment is greatly enhanced and is used by God in a real way.

This is what we mean: any address must be understood in the wider context of what consistently happens. If you did not know this, the information would have been gladly given had you enquired.

George Parkes,
Peter Verco,
Elizabeth Dakin,
Castlereag, NSW.

Christian
attitude
to Israel

SIR,—I have read with interest articles by Mr MacLaurin (ACR 10/2/72) and Mr Mark Braham. Both are no doubt widely read on the Arab-Israel subject but one feels it rather a pity that Mr Braham has offered no opinion on his experience of freedom of the press in this country.

One remembers that a Melbourne Jewish paper was forced out of business through its courageous refusal to reject further articles by Mr Mark Braham — articles that were mildly critical of Israel.

Mark Braham, now resident in Britain is an orthodox, religious Jew and although in the past he has been critical of Israel he shares with those regarded as "liberal" Jews the absolute belief

that they and they only are God's Chosen people.

Authors and Zionists such as Nahum Goldmann, the man once a self-acknowledged propagandist for the Germans in the 1st World War and once a firm believer like Ben Gurion in the future of a Zionist State in Palestine through the offices of the Germans and their Turkish Allies, expresses some sympathy for the plight of the Arabs but "after all we are the Chosen People." That anyone can support this kind of belief refuted by the Jewish query "Who is a Jew?" is illogical . . .

The Arab newspapers of 1943 declared they needed no propaganda to prove their right to their own country — Palestine. Jewish authors in their "Israel" Magazine of 1968 declare they need no logic to prove their rights to the country.

One can admire their strength of purpose but one can find little to admire among those of the Gentile race who find amusement in the deaths of Arabs but, in a land boastful of its freedom, refuses to put their case before the people.

Perhaps Mr Braham could answer in full the question put to him and David M. Jacobs (New Statesman of 14th, 21st and 28th July) by Israel Shabak, an Israeli, on statements made by Mrs Golda Meir and the Israeli's Army Rabbinate magazine on Israel as a exclusively Jewish State.

I have read, widely, Jewish authors and I can find none who ever believed that Palestine was ever to be a non-sectarian state, none that did not, from the earliest days of Zionism, affirm that their aim was a Jewish, absolute, preponderance. A State dominated by Jewish rulers. One of the favourite fables was their need for protection. One need go no further than Keesing's Contemporary Archives to find that there were 16,000 Jewish Settlement Police, plus the Regular Jewish Police by 1947.

One can still total Arab deaths at the hands of British, Jews and Arabs themselves to find the real sufferers from 1921 to 1948 and today. There were more Jews killed in the sinking of the Patria by the Haganah in Haifa than in all the years of the Mandate by Arabs.

John Dane,
Canberra, ACT.

Hung up on
rock music

SIR,—After reading your report on Prof F. Garlock, I was not surprised to find that he is Professor of Music at Bob Jones University.

Prof Garlock is prepared to let his hangups hang out, and sex is one to begin with. Certainly there are rock groups who use sex, but to label all rock "raw sensuality" is the kind of mistake made by the person who finds sexual allusions in every innocent statement.

Musical taste seems to be another of the learned Prof's hangups. What does he mean by "good music"? The classical tradition of Western Europe? The report doesn't say, but it would be interesting to find out

what Prof Garlock thinks of African music or jazz. In both cases we can find things of "lasting spiritual good" coming from musical traditions which have at times expressed ideas "opposed to the things of God".

Prof Garlock seems also to have forgotten the advantage of his twentieth century perspective. I find no trouble in imagining him joining with the clerical detractors of Handel, shocked by the frivolity of "All We Like Sheep" interrupting the solemnity of the passage from Isaiah 53. But he wouldn't make a mistake like that in 1972.

Emotions seem to be another of the good professor's hangups. To lump "emotional" in with words like "cheap, low and sensual" gives the show away. He has failed to realise that emotion is an even more fundamental category of human experience than intellect, and if Christianity is to work, it must satisfy both.

One of the major faults of modern Western Christianity is its emphasis on mind at the expense of emotion, a fault which has invited the Pentecostal reaction. But even here Prof Garlock contradicts himself; he approves of Bach, but what does he make of terrible and shaking emotional impact of the majestic Johann Sebastian?

Finally, if anyone doubts that rock can express spiritual truth, let him listen again to some contemporary manifestation of spiritual need. Hear the longing for enlightenment in "Let the Sunshine In" or the despair of "Eleanor Rigby", the will-to-believe in "Let It Be" or Cat Stevens declaring that "the answer lies within . . . pick up . . . the good book now". Pop is a guide to the ideas of a wide cross-section of our society. It can also be a medium through which those who have found can reach those who are seeking. As Paul Stookey spelt it out for us, "Jesus Christ is the bridge over troubled water".

Don Meadows
Pendle Hill, NSW.

Comments on
neo-pentecostal
meeting

SIR,—Having attended the discussion on neo-pentecostalism at St John's, Darlinghurst, Sydney, on 10th July, may I make two observations.

(1) There was a noticeable absence of appeal to scripture to substantiate the experiences of which the neo-pentecostal speakers testified. To be fair, the speakers said they had been asked to speak from their experience and that the biblical basis had been laid on a previous occasion. Nevertheless, there was

Continued on page six

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LETTERS

(Continued from Page 5)

no real attempt to relate their experiences or even refer to scripture.

Experience is a dangerous, indeed wrong, basis for doctrine. Most of the cults and sects can testify of experiences, whose origin we would often recognise as other than God.

Neo-pentecostals must be challenged to demonstrate that their distinctive teachings are founded in scripture. To hold as doctrine something which is founded in experience rather than scripture is to suggest that the Holy Spirit is either speaking with two voices (scripture and experience) or adding to scriptural revelation. Biblically, neither alternative is tenable.

(2) There was a tendency on the part of several neo-pentecostal speakers to speak disparagingly of theology, contrasting a living spiritual experience with dead theology. While one freely admits the possibility of an orthodox theology associated with an arid spiritual life and in no way seeks to justify this, nevertheless to place theology and living spiritual experience in antithesis is unfortunate and dangerous. Again it is unbiblical (cf. Romans, Ephesians, Hebrews, etc., where theological truth and living experience are placed together).

Such a comparison carries with it a tendency to belittle the use of the mind. Since the New Testament encourages the right and active use of the mind in coming to spiritual maturity (eg Matt 22:37; Rom 12:2; 1Pet 1:13), we must abhor any tendency towards mental passivity, when the mind is then left open to influences coming from other than God.

May I further add that the term "the baptism of the Spirit" is nowhere found in the Bible. What is used in scripture is the verb form "to baptise (or be bap-

tised) in the Holy Spirit." These expressions are not necessarily the same. The noun form, especially when used with the definite article, implies a definite experience; but scripture does not speak thus.

All this is not to reflect on the spiritual lives of our neo-pentecostal friends nor to suggest that God may not have many things to say to us through the neo-pentecostal movement, but neo-pentecostals must surely re-examine themselves at these points.

(Rev) Maxwell Bonner,
Croydon Park, NSW.

The pastoral problem of Baptism

Sir, — It seems almost inevitable that when a group of informed Anglicans meets today the subject of Baptism and its problems will arise. Many of the clergy say that their greatest pastoral problems centre around the Baptism of infants whose parents are not worshipping members of the congregation.

We could have got somewhere in 1969 when the Sydney synod committee on Baptism and Confirmation submitted a report with recommendations that certain basic discipline be applied. This discipline would have given us some room for a diocesan policy on such matters as the need for preparation, the Baptising of candidates from other parishes and the need for congregational participation. However, the synod did no more than to receive this as an interim report but nothing more has been presented to us since then.

Last year Archbishop Loane spoke at length on Baptism and there was widespread interpretation that he had said that Baptism must never be denied. This week's edition of "Church Scene" raises the issue again by saying that in that Synod address

Archbishop Marcus Loane spelt out why he would not be prepared to have a priest withhold Baptism to anyone who asks for it and persists, whatever the contrary indications."

I have just re-read that Synod address and I am just as convinced as ever that this is to emphasise only one aspect of the address. The Archbishop emphasised that the Rector's responsibility included eliciting "A credible profession of faith" from the candidate or his parents.

In an attempt to establish just what is "a credible profession of faith" I would invite opinions from readers as to whether the following parents could be said to have demonstrated it:

(a) Parents who openly state they have not attended, nor will they attend, Church other than for the Baptism.
(b) Parents who themselves are not confirmed and who refuse to be prepared for Confirmation.
(c) Parents who deny any belief in the Christian faith but who are being urged by grandparents, who also do not attend Church, to have the child baptised.
(d) Parents who, two years before, presented a child for Baptism and have not attended Church at all since the previous Baptism.

Is this the best we can hope for from our present baptismal policy? Is this what the New Testament (or the Book of Common Prayer) envisages in the rite of Baptism? Is this the true working of the great covenant relationship with God that the Archbishop described in the synod address?

It is no longer enough to explain it all away in terms of being "nice" to a helpless infant. Either he is a covenant child or he is not. If the parent claims not to be in a Covenant relationship with God but persists in Baptism for social reasons, how can we, in all conscience, proceed with the Baptism.

(Rev) Milton Myers,
Cabramatta, NSW.

Archdeacon Fred Hill retires

Archdeacon Frederick M. Hill, rector of St John's, Canberra, and Archdeacon of Canberra since 1960, will retire from September 20.

The Bishop of Canberra-Goulburn made the announcement to the diocesan synod in Goulburn on July 28. His 22 years as an archdeacon, first at Albury and then in Canberra, is probably a record for the diocese.

Thirty-six of his 42 years' ministry have been served in his present dioceses and Fred Hill is one of its best known and one of its most friendly clergies.

He and his wife plan to retire to Mossy Point near Moruya on the South Coast.

Books

TWO ON EUTHANASIA

VOLUNTARY EUTHANASIA—IS THERE AN ALTERNATIVE? AND SHOULD CHRISTIANS SUPPORT VOLUNTARY EUTHANASIA? by Duncan W. Vere. Christian Medical Fellowship, London, 1972. 61 pages and 7 pages.

A. M. Bryson

R.C. neo-pentecostalism

DID YOU RECEIVE THE SPIRIT? by Simon Tugwell, Daron, Longman and Todd, London 1972 143 pages, including appendices and notes. £1.70

The strangely fascinating phenomenon of Roman Catholic neo-pentecostalism, only five years old, is explained in this book, which purports to be a scriptural and theological enquiry into the subject. The author reveals a familiarity with the whole movement and its current development from Roman Catholic and Wesleyan antecedents, mysticism and certain holiness movements. He quotes freely from contemporary Protestant literature, often quite approvingly and pursues a detailed Biblical study of the relevant questions in today's neo-pentecostal debate. He enters a plea to avoid experiential enthusiasm and make judgments in the light of the 'sound exegesis of Scripture'.

Consequently he rejects the traditional neo-pentecostal understanding of 'baptism in the Spirit' as a distinct (from conversion) work of grace as theologically unconvincing and unjustifiable. It is the 'over objectifying of an experience'. None the less, he is keen on tongues, suggesting that for a long time Latin has been a substitute for tongues among Roman Catholics! Tongues, which may be

had for the asking, result in a heightened devotion to the sacraments and our Lady!

Otherwise, if one can negotiate certain Catholic overtones, this reviewer is of the opinion that this book is a practically saner and generally a theologically

more perceptive treatment of the subject than most others that issue from neo-pentecostal sources. Tugwell finally opts for real spiritual renewal deriving from 'utterly simple faith in Jesus'.

R. E. Lamb

New angle on Calvin

JOHN CALVIN VERSUS THE WESTMINSTER CONFESSION by Holmes Rolston III. John Knox Press, USA paperback, 1972. 124 pages. \$2.95.

For those of us who like to think of ourselves as standing in the Reformed tradition, this study by Professor Rolston is sobering. Readers of the Scottish Journal of Theology will already have read a synopsis of the book.

Those who have read Professor Basil Hall's excellent essay in the volume on Calvin edited by G. E. Duffield will also be somewhat prepared for what they find in this volume. It should be read, marked, learned and inwardly digested by all who see themselves as followers of the great Geneva.

Professor Rolston's basic argument is that covenant Theology is a distortion of Calvin's position. For years many of us have been unhappy about the notion of a covenant of works, so prominent in the Westminster

Confession of Faith and in the teaching of nearly all Reformed divines.

Rolston demonstrates conclusively that this is not only in-

Provocative

CHRISTIANITY AND CHANGE, edited by Norman Aulton, S.P.C.K., 1971. 108 pages. Paperback, \$1.25 (UK).

This provocative and challenging book is an absolute must for any one facing up to the challenge that modern society is throwing out to present day Christians.

It contains authoritative articles on the permissive society, violence and crime, apartheid, exploitation and pollution, dialogue with other religions, the theology of mission in a world of poverty and racial hatred, the crisis of belief and the validity of prayer. Suggestions for further reading accompany each article.

David Williams.

\$72,255 IN WINTER APPEAL

Dr Loane spreads relief

The Archbishop of Sydney's Winter Appeal, which had reached a net figure of \$72,255 at the end of July, has already been used to alleviate poverty and distress among the people of Sydney and other dioceses which are suffering serious depressions.

Apart from personal gifts to assist people in distress whose cases have been made known to the Church of England, larger amounts have been given to certain sections of society.

The Anglican Home Mission

Society, which deals with the aged, invalids, unmarried mothers and many other people in direct need, has received a grant of \$18,000 which includes \$6000 to set up a special drug follow-up program for one year.

\$1400 has been given to assist migrants arriving in Australia, and \$8000 has been given to help those who are suffering privations in new housing areas where facilities are limited.

\$5000 has been set aside for use in the inner city area.

The Aboriginal Legal Service has received \$1000, and a Sub-normal Children's Welfare Association school was given \$500.

To help to alleviate poverty in the country, the dioceses of Armidale, Bathurst, Grafton and the Riverina have received \$10,000 between them.

As more funds are received into the Winter Appeal they will be made available where human need is most pressing.

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Poverty in Melbourne

THE HAVE NOTS: A STUDY OF 150 LOW INCOME FAMILIES. Judith O'Neill and Rosemary Naim. A Research Project of the Brotherhood of St. Laurence. January 1972. Stockland Press. 168 pages, \$2.

Currently the Social Work Profession and the community at large is deeply concerned with the extent and definition of poverty.

In 1969 the Brotherhood of St. Laurence in Melbourne carried out a research project using a sample 150 low income families out of 602 seen by their Social Work section in 1967. The families were interviewed and asked for information on such topics as accommodation and rents, seeking help, family structure, income, education, employment.

Thirty-one tables set out, with descriptive notes and comments, the computerised data gathered. Lack of money, it seems, means lack of approval, status and power.

Pat Nelson

SHORT NOTICES

LOVINGLY. Poems for all seasons by Helen Steiner Rice, Hutchinson, 1971. 96 pages. \$2.55. Her poems scarce need commendation but here are gems for each Christian season and for other days too. MY UT-MOST FOR HIS HIGHEST by Oswald Chambers, Marshall, Morgan and Scott, 1972 ed 266 pages, UK£1. Not surprising that half a million copies have been sold since 1927.

Spiritual messages for each day of the year and each related to Christian life and service. **HAIRCUTS AND HOLINESS** by Louis Cassels, Abingdon, 1972. 128 pages. 34 current topics to get discussion groups started. Most useful for youth or adult groups.

D. Treloar

Surgeon's papers

QUESTIONS COLLEAGUES HAVE ASKED ME. By W. Melville Capper. Christian Medical Fellowship, London, 1972. 39 pages. UK20p.

This booklet is published as a tribute to the late Dr Melville Capper. It consists of two previously unpublished papers by this distinguished Christian surgeon.

The first paper takes the form of a testimony of his faith in Christ. It is concise and convincing. Unfortunately, the second briefer paper on "Morals, Law and the Doctor" has relevance only to doctors, and especially deals with the local (British) scene.

A Scripture Union Production BIBLE CHARACTERS AND DOCTRINES

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BIBLE CROSSWORD No. 57

We will give a book for the nearest correct entries to Bible Crossword No 57, which should reach the office not later than September 3. All answers come from the Revised Standard Version of the Bible.

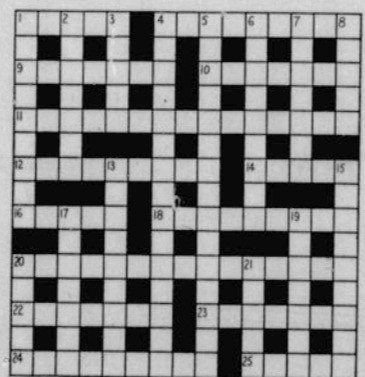
ACROSS

1. he kept back some of the proceeds, and brought it ——— and laid it at the apostles' feet (1,4) Ac 5:2
4. for you ——— and rue and every herb, and neglect justice and the love of God (5,4) Lk 11:42
9. rendering ——— with a good will as to the Lord and not to men (7) Eph 6:7
10. the word of the Lord came to ——— the priest, the son of Buzi, in the land of the Chaldeans (7) Ez 1:3
11. In this the love of God was made ———, that God sent his only Son into the world (8,5,2) 1 Jn 4:9
12. When she opened it she saw the child; and ———, was crying (2,3,4) Ex 2:6
14. when Jesus had crossed again in the boat to the other ———, great

16. And the Word became flesh and ——— among us, full of grace and truth (5) Jn 1:14
18. Then I ——— to, on Mount Zion stood the Lamb (6,3) Rev 14:1
20. For the measure you give will ——— get back (2,3,7,3) Lk 6:38
22. he follows her, as an ox goes to the slaughter, or is caught fast (2,1,4) Pro 7:22
23. We were ——— of fornication; we have one Father, even God (3,4) Jn 8:41
24. "I have made you a sign for the house of Israel." ——— I was commanded (3,1,3,2) Ez 12:7
25. "in three days I will build another, not made with hands." Yet not even their testimony agree (2,3) Mk 14:59

DOWN

1. And they ——— them at the place which is called in Hebrew Armageddon (9) Rev 16:16
2. And the Lord said to Moses and ——— Mount Hor (5,2) Num 20:21
3. Lo, I am coming like a ——— I Blessed is he who is awake (5) Rev 16:15
4. Blessed are the pure in heart, for ——— (4,5,3,3) Mt 5:8
5. For ——— death, but the free gift of God is eternal life in Christ Jesus (3,5,2,3,2) Rom 6:23
6. He who formed the ——— not see? (3,4,2) Ps 94:9
7. ——— who justifies; who is to condemn? (2,2,3) Rom 8:33
8. You shall listen to him in whatever he ——— you (5) Ac 3:22
13. So he went out from Pharaoh, and ——— the



- Lord. And the Lord turned a very strong west wind (9) Ex 10:18
15. Just as the weeds are gathered ——— with fire, so will it be at the close of the age (3,6) Mt 13:40
17. any one who eats and drinks without discerning the body ——— drinks judgment upon himself (4,3) 1 Co 11:29
19. Israel will become a proverb and ——— among all peoples (1,6) 1 Ki 9:7
20. Ahab served ——— little; but Jehu will serve him much (4,1) 2 Ki 10:18
21. it was necessary for the copies of the heavenly things to be purified with these ——— (5) Heb 9:23

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Mainly About People

Rev James Ramsey, curate of Christ Church, Gladstone (Sydney) since 1970, has been appointed curate of St Bede's, Beverly Hills.

Mr David Willocks, Fellow and Organist of King's College, Cambridge, has been appointed Director of the Royal College of Music from 1974 in succession to Sir Keith Falkner.

Rev Jerri M. C. Lowe, curate of St Paul's Wairoa (Sydney) since 1971, has been appointed curate of St John's, Paramatta.

Rev Robert Pearson, curate of Crodon (Adelaide) since 1969, has been appointed rector of Elliston-Lock (Willochra) from September 16.

Rev Anthony G. Tress, curate of Holy Trinity, Adelaide, since 1969, has been appointed in charge of St Barbara's, Woomera (Willochra) from early next year.

Mr Allan Edward Chadwick, MBE, pilot of the BCA flying medical service from 1938 until its end in 1968, died at Colona, SA on June 29. He leaves a wife and four married daughters.

Rev Clive L. Brown, rector of All Saints', Balgowlah (Sydney) since 1962, has been appointed rector of St Barnabas', Roseville East from September 29.

Rev B. W. Powers, rector of St Stephen's, Newtown (Sydney), has been awarded the degree of doctor of philosophy of the University of London. He read at that university while on leave 1969-71.

Rev David M. S. Cohen was inducted in St Paul's Old Cathedral, Wellington.



Rev. David Cohen

NZ, on August 20, as General Secretary for the Bible Society in New Zealand.

Rev Martin B. Smith, vicar of St Silas, North Geelong (Melbourne) has been appointed vicar of St Peter's, Brighton Beach from the end of October.

Rev David W. Townsend, chaplain of St Thomas' College, Mt Lavinia, (Colombo) since 1968, has been appointed vicar of Christ Church, Heathmont (Melbourne) from August 28.

Rev David Pope has resigned from the diocese of Melbourne and gone to Toowoomba as ARC Talks Officer.

Rev David Paller, formerly BCA missionary at Boulder (Kalgoorlie) has been appointed senior curate of Christ Church, Gosford (Newcastle).

Bishop's Lodge subdivision

The decision of the diocese of North Queensland to subdivide and sell some of the land surrounding Bishop's Lodge in Townsville was carried out on Saturday, July 12.

The subdivision resulted in thirteen choice home building sites being put up for auction. Like Bishop's Lodge, they are in a commanding situation in Belgian Gardens.

The auction of the sites caused intense local interest and thirteen lots realised \$112,000, with the top site going for \$10,500.

Festo Kivengere for Uganda diocese

Rev Festo Kivengere, 53, founder of African Evangelistic Enterprise, has been appointed Bishop of Kigezi in the Church of Uganda, Rwanda and Burundi.

He succeeds Bishop Richard Lyth who resigns the See later this year. Mr Kivengere taught in Kigezi 1940-45 and was supervisor of Church of Uganda

schools there 1960-62. He taught at the Alliance School, Dodoma for 13 years.

In 1959 he visited Australia and New Zealand on an extensive preaching tour for C.M.S. He was ordained deacon in 1967 and priest in 1968.

Late last year he visited South America and took evangelistic meetings for the South American Missionary Society in a number of countries.

followed each event with interest.

1st Place went to St. Mark's Green Valley, 2nd to Sefton branch, with St. Clement's 3rd.

Degree winners were: Lads (5 to 7 yrs) 1st Rodney Smith (Sefton) 2nd Michael Stone (Birrington). Pages (8-11) Tony Webster (Sefton) 2nd Michael Honey (Green Valley). Esquires (12-14) 1st Peter Fox (Busby) and 2nd John Muzlin (Busby).

The trophy for the best constructed billy cart went to John Mizlin of St. Clement's Busby.

Both Paul and the dog emerged uninjured. By the end of the day, most boys who finished their races in the wrong position were most successful in playing dead.

St. Clement's Busby branch conducted the day and some 69 entries were received. The track was at Snelly Park. Busby and a large and appreciative audience of Cebbs and parents and friends

St. Clement's Busby branch conducted the day and some 69 entries were received. The track was at Snelly Park. Busby and a large and appreciative audience of Cebbs and parents and friends

Boy hits dog in CEBS race track accident

The only major accident of the day was when Paul Eland of Green Valley branch of the Church of England Boys' Society managed to hit a dog which strayed on the track during the annual C.E.B.S. Macarthur Federation Billy Cart Derby in July.



Left to right: Paul Briton, Branch Governor of St Mark's Green Valley, receives the winner's shield from Alan Daffurn, of St Clement's, Busby, while Larie Ellis, Macarthur District Commissioner look on.

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Fine bequest to Brisbane

The Queensland Trustees Limited and Mr E. P. S. Roberts of "Minnet," Toowoomba, as executors of the late Miss Henrietta Mary Lethbridge, of "Clifford House," Toowoomba, have informed the diocese of the bequest of the property known as "Clifford House" and some of its contents to "The Corporation of the Synod of the Diocese of Brisbane absolutely."

In her will, she also expressed the wish "that the said corporation of the Synod of the Diocese of Brisbane shall retain the property for some useful purpose connected with the Church possibly as a Bishop's residence."

The diocesan authorities are gratified that the late Miss Lethbridge has made this munificent gift, especially as the property has such strong sentimental ties with the Church of England through the Taylor, Boulton and Lethbridge families who have been so closely identified with

the early church life on the Darling Downs.

The Archbishop-in-Council will give every consideration to the wish expressed by Miss Lethbridge in her will. Because of the difficulty of deciding upon an appropriate use for such a historic building, no early decision is likely to be reached as to its future use. It is, however, not likely that it will be practicable to use the property as a bishop's residence.

Perth refresher course

Many Perth diocesan clergy attended a refresher course in theology at the Wollaston College, Perth, 25 to 28th July.

Canon David Jenkins, director of humanum studies for the World Council of Churches, Geneva, gave a series of addresses — "Faith in a troubled world — the importance of being disturbed."

Rev Roy Bradley, Melbourne's director of clinical pastoral studies from the Austin Hospital, also took part.

Australian Director for SSM

Rev D. J. Dunstan McKee, 38, a South Australian who is Provincial of the Society of the Sacred Mission in Australia, was elected Director of the Society at Kelham, Nottinghamshire, on August 2.

Members of the Society from a number of nations assembled for the election. The Director's term is usually 10 years and he normally lives in England.

Mr McKee graduated with first-class honours in philosophy from the University of Western Australia and trained at St Michael's, Crafer.

The SSM works in England, South Africa, Lesotho, Japan and Australia. The Director is the head of the whole Society.

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Glenys Loan to speak in Adelaide

Miss Glenys Loan, who has recently announced her engagement and her resignation from the Church Missionary Society, is to speak at a home gathering at the residence of Dr Ken and Mrs Cabrera, of Kensington Gardens, Adelaide, on September 15.



Miss Glenys Loan

Miss Loan has a long record of missionary service for CMS in Pakistan behind her. She went out to serve from Adelaide.

At the September gathering, she will speak about her call to full-time service and will tell something of her many experiences as a missionary in Pakistan.

From North Q'land to Perth Record donations flow in

The Board of the Australian Church Record has been greatly encouraged by the continued flow of donations to the recent ACR appeal. The second list, which is published below, shows gifts coming from almost every diocese in Australia from North Queensland to Perth.

In past years, an annual sale of work in Sydney used to provide a substantial addition to the income of the paper which often meant the difference between making ends meet or failure to do so.

Of more recent years, the paper has been able to pay its way without such annual help. When faced with a deficit last in 1968, an appeal to "ACR" readers met with a ready response and put the paper in credit.

Now, after four years which have been made difficult by increased printing and postage costs, the Board has made an appeal once more. The response has been warm and generous and the very many letters of encour-

agement that accompanied gifts indicate how the ministry of this newspaper is appreciated.

Gifts from July 31 to August 11:
Misses M. and M. E. Cole \$5; Mrs Davison, Croydon Park \$3; Miss J. E. Dunlop, Eagle Heights \$10; Miss G. Allpress, Newport \$25; W. A. Hann, Eastwood \$10; Dr E. C. Knox, Caringbah \$10; Anon. \$2; Rev S. E. Good, Bassendean \$5; Rev R. Brian Telfer, Parramatta \$5; Rev D. J. Williams, Parkville \$10; W. A. Dowe, Lakemba \$5; F. J. Hicks, Bass Hill \$5; B. K. Alexander, Narrabri \$10; R. Lowe, Mont Albert \$3; Rev G. A. Turner, Boronia \$1; Rev D. S. Richardson, Berala \$2; Rev H. B. Smith, Pearl Beach \$10; A. T. Shaw, Cronulla \$2; Rev N. S. Pollard, England \$5; J. S. Goldney, Hawthorn \$10; R. M. Linton, Ivanhoe \$10; Mr and Mrs B. E. Hood, Tenterfield \$5; Rev C. Berriman, North Sydney \$1; Miss M. Mills, Gladstone \$5; A. G. Strachan, Goulburn \$3; Mr and Mrs Hutchison, Lane Cove \$5; Anon \$10; Miss M. Pearce, Mittagong \$5; A. J. Somerville, Croydon \$5; Rev D. Howard, Croydon \$5; A. R. C. Thomas, Parramatta \$75; J. L. M. Dooley \$75; A. J. Truett, Lower Templestowe \$10; Rev R. B. B. Gibbs, Darwin \$4; E. W. Stockton, Melbourne \$5; D. G. Murray, Box Hill \$5; Miss B. Wakfer, Gordon \$3; Anon. Bright \$1; Mrs E. V. Tress, Sydney \$5; B. L. Onians, Epping \$5; Anon \$4; Miss B. Mayes, West Ryde \$2; R. M. Herbert, Nundah \$5; Rev R. W. Douthwaite,

Bundanoon \$10; Mrs T. R. Medway, Gunning \$10; Sister H. Villier, Warracknabeal \$2; M. Parker, Revesby \$2; Miss E. Taylor, Mt Colah \$2; Deaconess D. Brangrove, Willoughby \$2; Mrs O. D. Wyatt, Strathfield \$10; U. C. Swift, Lakemba \$2; Rev R. H. Goodhead, Park \$5; Very Rev John Hazlewood, Perth \$10; Miss M. E. Mil-ton, Liverpool \$15; Bishop of Adelaide \$10; H. G. Smith, Arianh Pack \$2; Canon D. W. B. Robinson, Moore College \$10; Mrs G. M. Robinson \$20; J. B. Swanson, St George \$5; L. Bear, Rokeby \$10; Miss N. E. Paul, Eastwood \$5; Miss J. Sutton, Enmore 200; Mrs F. G. Alexander, Grafton \$4; Mr and Mrs R. J. Telfer, Baulkham Hills \$6; Miss W. Perry, Hawthorn \$5; A. Thollar, Vermont \$10; Miss M. E. Aspinall, Marrickville \$6 R. H. Hann, Denistone \$2; M. Dyson, Inaloo \$10; R. Bevan, Cooma \$2; Mrs D. S. Edalle, Blakehurst \$5; Mrs J. Filby, Wentworthville \$2; Mrs E. Parr, Kenthurst \$10; P. McCoy, Carlingford \$3; Miss G. Clent, Ryde \$2; Miss U. J. Kyngdon, Boral \$2; Miss R. Reid, Lane Cove \$5; J. O. and Y. L. Williams, Sydney \$5; R. S. Moyes, Liverpool \$2; S. M. Wilkinson, Gordon \$1; M. E. Jones, Castle Hill \$2; Rev J. Mills, Campsie \$2; Mrs E. Annett, Wynnum \$5; J. M. Johnston, Merrilands \$3; Mrs E. M. Davey, Mulgoa \$10; Anon \$5; Rev S. V. Gaden, Maclean \$6; S. M. Goad Chatswood \$1.

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-THIRD YEAR OF PUBLICATION

No. 1520

September 7, 1972

Price 15 cents

MOORE COLLEGE FACING CRISIS

In a recent interview with ACR, the Principal of Moore Theological College, Sydney, Canon D. B. Knox, spoke of the serious financial difficulties facing the College in meeting its ordinary running expenses. This has been brought about by rising costs due to inflation. Here in part is what he said:

What is the importance of the Ministry in today's situation?

Nothing other than the Christian gospel in its full and true teaching is going to save our society as well as individuals.

This can only happen if Christians permeate society with the truth.

But they won't be able to do this unless Christian ministers are alive to the whole counsel of God and teach it faithfully.

This is where theological training is so important.

What do you see as the place of Moore College in this?

Largest

Our Diocese has a wonderful resource in this college. Moore College is the largest college of any denomination in Australia, with a fine reputation for biblical teaching.

We could capitalise on this and make our college a wonderful influence throughout Australia and South East Asia.

What do you see as the greatest inhibiting factor to this?

It's hard to say which is the greatest but one of the most obvious is finance.

Maintenance costs have gone up with inflation but income has not kept pace.

Income is from three sources: fees, Diocesan grants and endowments.

Student fees have risen more than the cost of living and in my opinion can't rise any more.

They are already a good deal higher than University fees.

The endowments are fixed and have not risen at all really, and the Diocesan grant to the General Fund was cut four years ago to provide for bursaries for Sydney candidates.

As a consequence of all this

Dr. Potter to head WCC

Dr Philip Potter, 51, a West Indian, has been elected General Secretary of the World Council of Churches, succeeding Dr Eugene Carson Blake.

He is a Methodist minister and at present in the WCC he holds the positions of associate secretary and director of the Division of World Mission and Evangelism.

Dr Potter, who is popular with the large WCC staff, has acquired a reputation as an outstanding advocate for the Third World and the liberal causes espoused by the World Council.

For long he has been regarded by many as the heir-apparent to Dr Blake.

Coorparoo celebrates jubilee

St Stephen's, Coorparoo (Diocese of Brisbane) celebrates its Jubilee this month. It is just 50 years since the first Rector, Rev A. E. Smith, began his pioneering work there.

Half a century of growth and expansion will be celebrated in a month-long program which began with a Confirmation Service on September 3. Bishop J. Hudson officiated.

A grand Parish Banquet will be held at Brisbane Church of England Grammar School on September 8 at which Professor Rendle Short, Professor of Child Health at the University of Queensland, will be Guest Speaker.



The Principal of Moore College, Canon D. B. Knox, with the Archbishop of Sydney, Dr M. L. Loane.

Heated debate on land rights policy

Heated debate followed the presentation to the Synod of the Northern Territory last month of a policy statement on land rights for Aborigines.

Canon Barry Butler, secretary of the three-man committee which drew up the policy, presented the statement. It was eventually adopted as Synod policy by a narrow majority.

Raising the question of what is meant by "land rights," the statement asks for a clear definition of terms. "The waving of a banner inscribed 'Land Rights' is not good enough."

The policy goes on: "We believe the Government is moving too slowly and ponderously in meeting the just plea of the Aboriginal people for secure rights over land on which they have lived for so long."

Subsidise
There will be a profound change in the neighbourhood environment in that with the students living away, the houses will be tenanted by the general public.

The hardest hit students will be the married men with children and it may well be that some of them will have to suspend their studies, perhaps permanently.

What could be done if, say, another \$10,000 was forthcoming?

We could continue to subsidise the rents of married men with families and thereby remain a residential college with all the benefits that brings.

How were the recently built staff houses financed?

The staff houses have been financed by a bank loan paid for by gifts to the Building Fund.

These gifts are tax deductible and therefore cannot be used for the general expenses of the College.

The student houses are similarly financed, but are paid for by the renting of the houses themselves.

Misguided
"We believe our society has virtually stolen the land from the Australian Aborigines, and common morality and justice demands a sincere effort to right this wrong."

"In our view the Government has been misguided in starting

Reformed Ecumenical Synod meets

Missions, eschatology, the significance of Israel, the Lord's Day, race relations, office and ministry in the New Testament (including the ministry of women) were among the topics discussed on the basis of careful reports by the Reformed Ecumenical Synod which met in Sydney from August 13 to 25.

A week of conference on missions preceded the Synod.

The R.E.S. is a council of 37 churches from six continents and 20 nations, and represents a constituency of about five million people. All churches have a strong adherence to the Reformed faith.

39 Articles

Since the Synod met this year in Australia, and had arranged accommodation at Moore College and Deaconess House during the August vacation, the Archbishop of Sydney was invited to send two observers to the Synod.

The 39 Articles is one of the Reformation confessions which form the doctrinal basis of the Synod.

The Synod's determinations are not binding on its churches unless they accept them, yet much concern was shown for the effect which various decisions might have in the differing situations of its various churches.

Of special interest was the presence of a large number of delegates from South Africa, five different churches being represented, not only the Afrikaander Dutch Reformed Church, but the Bantu, Coloured, and Indian churches as well.

This participation by South African Christians in a world forum is of great significance and importance at the present time, especially since the withdrawal of the Dutch Reformed Church from the W.W.C.

Deep trust

For here is an opportunity for intense and serious exchange of views, on a biblical basis, between those actually engaged in the South African way of life, and Christians from other nations, African and Asian, as well as European and Australasian.

There were some strong differences of opinion within the Synod, but also deep mutual trust and concern.

It is a pity that the significance of this inter-action did not engage the interest of the news media in the same way as it did the attempts of some outsiders to protest against apartheid directed especially at one of the delegates, Dr Jacobus Vorster.

Protesters had conversations with a number of delegates from South Africa (of various churches), and these were orderly and useful.

But there were also phone threats of bombs having been planted in the dining hall, and in the early hours of one morning a petrol bomb was ignited near the front door of the Moore College chapel which set fire to a tree.

The noise of flames woke the vice-principal, who was able to extinguish the flames before the petrol tin could explode.

(Continued page eight)