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BENDIGO & ST ARNAUD DISCUSS MERGER

Bendigo and St. Arnaud, Victoria's two smallest dioceses in terms of Anglican population, are to hold official discussions on a merger of the dioceses.

The diocese of Bendigo was founded in 1901 and now has 24 clergy to minister to about 35,000 Anglicans. The present bishop, Right Rev Ronald Richards, is to retire this year.

St Arnaud has a new bishop, Right Rev David Shand and 25

clergy to minister to some 30,000 people.

At the recent Bendigo synod Bishop Richards announced that he had received a request from the diocese of St Arnaud to discuss the possibility of uniting the two dioceses.

"The motion to this effect was subsequently carried by the synod."

Participants came from the Solomon Islands, India, Japan, South Korea, Philippines, Indonesia, New Guinea, Iran, Sri Lanka and East Malaysia. Each had to pay 10 per cent of the air fare and be approved as a recognised Christian leader.

Some were evangelists, others

pastors, but laymen were not excluded. All were over 30 years of age and mature in their realms of work.

During one meal time the production manager for the Bible Society in Iran was observed with a leader of the Borneo Evangelical Church (complete with holes in the upper portion of his ears) the director of the Philippine Bible League, an older pastor from Medan and a young Southern Baptist pastor from Java.

Leader from Sydney

This year, the Dean, Dr E. H. Watson, of Sydney, was assisted by Ah Tua Teo from Singapore. Mr Teo has just completed five years at Trinity Evangelical Divinity School, Chicago, USA, and is doing his M.Th in Systematic Theology. Both men lectured during the course.

Other lecturers included Rev James Wong (Singapore), Mr dan Souri (India), Mr Z. Kababza (Uganda), Dr G. D. James (Singapore), Mr David Chan (Singapore), and the guest lecturer this session was Dr Carl F. H. Henry from the USA.

Dr John Haggai, fresh from his successful inter-denominational mission in Brisbane and in other Australian cities, was present and was able to lecture on two days.

\$13,000 legacy for Vic. EA

The Evangelical Alliance (Victoria) has been encouraged by the receipt of a legacy of \$13,000 towards its work.

The third lecture on July 8 was given by Tony McCarthy, secretary of the Australian Teachers' Christian Fellowship.



Dr John Haggai (left) speaking to Dr Carl and Mrs Henry during a break in the 10th and 11th training course conducted by Evangelism International in Singapore late in June. (Worldwide photo).

EDITORIAL Why a World Congress?

The International Congress on World Evangelisation ends in Lausanne, Switzerland, today.

Participants from all over the world, chosen from all the denominations with a vital interest in fulfilling our Lord's commission to preach the gospel have worked hard in plenary sessions and in smaller working parties to face the great issues which either impede or facilitate the task today.

Long before the Congress began, there were the familiar criticisms about holding such an event. Can the cost be justified? Why in expensive Switzerland or in Europe at all? Will there be any real benefits?

Let there be no doubt that a primary need today is the rationalisation of evangelism. Christian energy and resources are not so great

that we can afford to dissipate them in fragmentary efforts at world evangelisation.

Almost all the forces arrayed against the Christian faith and against evangelisation are internationally organised. Communism, with its world encouragement of industrial unrest, humanism, radicalism and hosts of modern movements and life styles which are weakening the resistance of peoples who have been brought up in a Christian way of life are promulgating their tenth-rate mode of life on a world front.

The need for Christian enterprise on a world scale that has evolved after close consultation, the exchange of ideas, the pooling of resources, the sharing of basic aims and the steeping of all of these in continued prayer for the Holy Spirit's presence, guiding and undergirding, should not require justification.

Third world leaders train in evangelism

Not one, but two training courses for Third World leaders in evangelism, finished in Singapore, Wednesday June 26. Because of the over 400 applicants for the 10th course, it was decided to combine the 10th and 11th, which resulted in 42 participants in residence.

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BRISBANE RETAINS PRESENT RI SYSTEM

Mainly About People

ADELAIDE

Rev Peter G. Carter, curate of St Cuthbert's, Prospect, since 1972, has been appointed curate of St. Wilfrid's.

MELBOURNE

Rev Dr Evan Barr, Warden of Trinity College, Melbourne, from June 10.

WILLOCHRA

Miss Shirley Madex, of Peterborough, has nursing sister of wide experience has been appointed warden of Willochra Home For The Aged, Crystal Brook.

Rev Brian E. Newman, rector of St Matthew's, Quorn-Melrose, since 1972, has been appointed rector of Kadina from June 30.

SYDNEY

Rev Eric G. Mortlock, rector of All Saints', Woolloola since 1964, will retire on August 31.

Rev David G. Schenck, rector of St Luke's, Dapto since 1968, has been appointed master-in-charge of Shore School, North Sydney.

Rev Dr Alan Goldsworthy, rector of Yarrawonga, has been appointed Dean of the Queensland Bible Institute, not principal, as announced in our last issue.

Rev John G. Johnston, rector of St Philip's, Thomas Street, since 1950, will retire on the end of June.

Rev Christopher C. Misso, curate of St Matthew's, Grovelands, since 1972, has been accepted rector of St Lawrence's, Callington.

Rev David A. Voller, vicar of All Saints', Texas, since 1968, has been appointed curate of St Stephen's, Coorparoo.

ROCKHAMPTON

The Hon Mr Justice Kelly, Judge of the Supreme Court of Queensland, Central District, has been appointed chancellor of the diocese. He will take up the appointment at synod in July.



Rev Bill Graham, new precentor of St Andrew's Cathedral, Sydney

Principal Knox to Lausanne

The Principal of Moore College, Rev D. B. Knox, and Mrs Knox will be attending the International Congress on World Evangelisation at Lausanne in July and then going on to England where the Principal hopes to confer with the University of London on courses in theology.

While he is away the College will be conducted by the Director of Studies, the Reverend Dr W. J. Dumbrell, and the Director of Administration, the Reverend Dr. L. Smith.

The Chairman of the College Executive, the Venerable E. D. Cameron, will also assist in any matters that need reference to him.

SA begins counselling course for ministers

A Government-sponsored course to train ministers in South Australia in marriage guidance counselling began recently in Adelaide.

Twenty-four ministers from many denominations enrolled for the course at Panorama Technical College.

Most of the major denominations co-operated in organising and preparing the course.

The course has been prepared by the Department of Further Education following an approach from church leaders in SA.

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Money means people

"I urge you to see money in terms of people," writes Rev. Maurice Betteridge, C.M.S. Federal Secretary. "People who give their prayer and gifts for the global mission of C.M.S. and people who go because God has called them to the task."

Mr Betteridge made these comments when releasing CMS Budget figures at the beginning of June. At that time there was still \$137,464 needed to meet the budget by the end of June, 1974. He went on to say: "Meeting the budget is one

very vital way in which we share our commitment to the missionary task and the reality of our fellowship in the Gospel."

As we remember with thanksgiving all the ways in which God has so richly blessed the work of the society in the past, so we place before you the challenge of meeting the needs of the current financial year by June 30.

The figures for individual States are listed below, together with a comparison of the position this time last year.

Branch	1973/74	1972/73	%	Total Required	Still Required	%
NSW . . .	267,000	70,326	26%	239,000	66,716	27%
Vic . . .	208,500	50,000	26%	184,000	26,000	14%
Qld . . .	42,650	10,360	24%	40,000	12,820	32%
Stth Aust . . .	34,290	5,978	17 1/2%	32,660	8,165	25%
	137,464			113,701		

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publisher, The Church Record Ltd., Sydney.

Notes and Comments

ACR severs a happy relationship

This is the last issue of the ACR to be printed by John Fairfax & Sons Pty Ltd. It ends a cordial business relationship extending back over ten years and more.

Fairfax's produce Australia's largest daily newspaper, the Sydney Morning Herald, the evening Sun and many other journals and magazines with a wide circulation. The exigencies of modern production and the shortage of skilled manpower has compelled them to ask us to seek another printer. We have been negotiating for some months and have now found a printer whom we believe will give us very good service.

Printing and publishing has been a very trying experience of recent years with rocketing postage and printing and paper costs. Add to these widespread industrial troubles which have affected printers and more particularly the postal service on which we depend for distribution, and you will appreciate something of our

trials. Through it all, our printers have been as helpful as anyone could be.

Our thanks are particularly given to Mr Harry Fry and Mr John Coates in the composing room who have been most helpful and have always taken a pride in producing each issue of the ACR so that it reflected a craftsman's care. They and others have always given most freely of their experience.

Forthcoming issues will be produced by the offset printing process which has a number of advantages, including the possibility of using much more illustrations without the expense of block-making.

The change will also mean that our copy and advertising deadlines will be more flexible so that our news will be fresher when it reaches our readers.

Exerted a lot of interference

Dr Ramsey says that when he retires from the Archdiocese of Canterbury in September, he will not be interfering with the running of the Church of England.

Asked by a TV interviewer whether he would continue "to exert his authority" like Lord Fisher of Lambeth, he replied tersely: "He didn't exert authority, he exerted a lot of interference."

He gave the assurance that his successor need have no fear about him interfering "in the politics of the Church of England."

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An injection of realism

David Shand did not have to be Bishop of St Arnaud long before he came up with an accurate diagnosis of the ills of Victoria's most difficult diocese. And he has carried diocesan leaders with him.

St Arnaud hasn't any powerful neighbours who could cede it a number of strong parish centres. So the approach to Bendigo for a possible amalgamation injects a much-needed shot of reality into the body of the Australian Church.

But must we wait long years for an able new bishop to arrive before another diocese or two or three follows this sound lead?

When the ACR last raised this question of the viability of some of the weakest dioceses five or six years ago, only one bishop took it up. Stagflation is now making a difference in addition to all the other factors.

See nothing hear nothing

Writing to Melbourne diocese's "See," Mr Noel R. Callow, of Kallista, who signs himself as a former resident of Zambia, writes regretting Melbourne's grant of \$500 to the WCC racism fund. From his own experience he shows that the terrorist groups who get these grants in southern Africa will use the money entirely for their own purposes including beer and arms.

Victorian secretary of the ACC replies in the same issue pointing out that WCC grants are only for humanitarian purposes.

Why do the WCC and well-intentioned people of the ACC like Mr Dargaville continually refer to these "humanitarian" purposes? The purpose of the WCC grant is clear. But so is

the use to which it is actually being put. The WCC naively or is it cunningly—refuses to look at this. Continuing such grants is deplorable.

Are we getting flabby?

The NSW Provincial Synod late in June gave clear signs that the Church has begun to sink so deeply into the creature comforts of the affluent society that it has lost its missionary muscles.

On the motion of the Bishop of Bathurst, a report of a diocesan boundaries commission was received which suggested changes to the boundaries of all dioceses in the province, many of them necessary and non-controversial. However, the Bishop's motion envisaged the cutting off of large far western areas of Riverina and Bathurst to make them into either a missionary diocese or an area of episcopal oversight.

The possibility of areas of St Arnaud and Brisbane later being incorporated into the suggested missionary diocese was mentioned in the report.

To his credit, Bishop Barry Hunter of Riverina said that he did not want to lose the remote areas of his diocese and that he did not mind the travel involved.

There was general agreement that the proposed new areas could not be self-supporting in the foreseeable future and that it would be a burden that would have to be shouldered with considerable help from outside.

One possibility covered by the report was that Sydney diocese with its resources and well-known missionary spirit, might be asked to provide episcopal oversight for the region. And an amendment by Canon Alwyn Prescott indicated that Sydney diocese would be prepared to accept the burden.

Bishop Leslie spoke appreciatively of Sydney's offer but it was not taken up by Provincial Synod for reasons which were certainly not made plain. What-

ever they were, nobody mentioned churchmanship.

At least the mother diocese of the province tried to act responsibly and showed that it has not lost an adventuresome spirit in the service of Christ.

Clergy role in society

Bishop Ralph Hawkins of Bunbury spoke out in very strong terms of disfavour to the West Australian press about ministers signing public statements urging a vote for a particular political favour. He noticed that one Perth newspaper headed the story "Clerics' role in society."

"Role" is one of these new words which the social scientists have made much of these days. It is now "in" to talk of your "role, if you are a wharf labourer or a minister or a professor of something or another. We hear much about "role confusion," "role differentiation," "role ambivalence" and so on.

In common parlance "role" is what you do and most of the discussion is about whether or not you know what you are doing. But perhaps to some that is an oversimplification.

So if you're in doubt about what you are doing or how you do it, get someone to "role play" it with you. That's also a ploy that is very much "in" these days. And true enough, if you are not sure about it, it can help.

Ministers particularly suffer from a plethora of seminars, conferences, etc, at which their "role" is discussed and they often come away having learnt just how confused they all are. Possibly if they had not gone, they would not have been half so confused.

So the question remains. Why are we suddenly so tremendously concerned about our role. Isaiah said, "Here am I. Send me." He didn't spend overmuch time working out his role after that. Neither did St Paul. "Woe is unto me if I preach not the gospel!"

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MR WILLIAMS SAYS . . .

Mr Williams says his afflictions have become so extreme he is afraid they will cut him off from God. Can anything separate us from

the love of Christ? was the only question that Paul felt worth consideration (Romans 8).

Notice how Paul takes the extreme conditions of life and investigates each.

First, he interrogates Existence—"death and life"; next created intelligence "Angels,

principalities and powers"; next the extremes of Time—"things present, things to come"; next Space—"height and depth"; lastly the created Universe "any other creature."

He is like a man proving every link of the chain in which he is going to swing over an abyss.

He's tested them all and he is satisfied that none of these can cut him off from the love of God

Your afflictions, Mr Williams are included in between this list somewhere.

Jesus the Reconciler

The more we concentrate on trying to win victories of organisation, "reconciling" others to our viewpoint, the further we move from the loving relationship of unity in Christ. We can try to combat racism, or to combat divisions among Christians. But Jesus the Reconciler suffers again when we wound friend or stranger.



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A REPORT FROM CLIFFORD WARNE ON

WHAT IS C.E.T.V. DOING?

Clifford Warne has been director of Church of England Television, the production and program unit of the diocese of Sydney since its inception. The ACR asked Mr Warne to tell what C.E.T.V. is doing now.

Since Peter Stanton created the C.E.T.V. sound studio, and Stewart Mudge started the C.E.T.V. film unit, the work of the Church of England Television Society has grown rapidly. The Society presents about 22 TV shows a month for commercial stations ATN 7, TCN 9, TEN 10 and WIN 4, the stations within Sydney Diocese. As well, this year, C.E.T.V. is filming interesting subjects in other countries—

In Singapore: The Bible Society commissioned C.E.T.V. to produce an audio-visual presentation to feature their campaign—**GOOD NEWS FOR NEW READERS.**

In South-East Asia: World Vision commissioned C.E.T.V. to produce audio-visual materials and movie segments for TV news programs.

In Italy: The Australian Institute of Archaeology commissioned a film on Herculaneum and Pompeii, the cities destroyed by the violent eruption of Mount Vesuvius in AD 19.

In Switzerland: World Vision commissioned a film on the Congress of Evangelisation for TV release.

Other film productions include a colour-film on birds with guest narrator, Jungle Doctor, Paul White and a series of illustrated Bible readings with live action artwork from Graham Wade and the Scriptures read by Rev. Philip Oliver.

Both the new film on birds and the illustrated Bible read-

ings have developed from C.E.T.V.'s first colour movie Zoozoo. In Zoozoo George Cansdale, ex-superintendent of London Zoo and a famous BBC TV personality, talked about animals and their feeding habits. Stewart Mudge filmed George Cansdale with the camels, otters, flamingoes, seals and other creatures at Taronga Park.

Cansdale also talks about man's need to "feed on" the Word of God. In that film he refers to our Lord's mention of camels after He met the rich young ruler. Graham Wade's hand illustrates the Bible story in the film. The artwork presentation worked well, so C.E.T.V. decided to do a series of Bible stories for TV in the same style.

C.E.T.V.'s newest TV personality is a dog, His name's Chips. While Martha Nixon is on tour in the United States for a couple of months, Sally Begbie is appearing with Chips in the Wotsa-Name Show. Chips shares with

Sally the problems life gives to him and his friends, Foxy the Terrier, Fifi la Poodle, and Slobber the Bulldog. Sally shares with Chips the problems humans face, and what the bible teaches about man and his problems. The series is telecast by over 25 TV stations.

More Australians watch the WOTS-A-NAME SHOW than any other C.E.T.V. production because of the number of stations which telecast it.

Now, new stations are about to telecast THAT'S THE DIFFERENCE, the three-minute Bible readings by Philip Oliver with photography by Stewart Wade.

As well, Western Australia and Victoria use C.E.T.V. half-hour productions such as SEARCH FOR TRUTH, where Bruce Smith discusses with an audience what the Bible teaches. David Peterson introduces the subject and hosts the show.

At the Congress on Evangel-

isation in Lausanne C.E.T.V. is filming interviews with Christian leaders to feature in new episodes of the half-hour series PEOPLE WORLD.

C.E.T.V. also specialises in producing sound-slide sets—audio-visual productions using exciting colour photography with a lively soundtrack of voices, sound effects, and music. The latest in the series are 4 productions related to the new book "THE ULTIMATE TRUTH," a course in Christian doctrine produced by A.I.O.

Each audio-visual production is an excellent starter for a Bible study group to see before discussing the subject together. Other productions to be released soon will be pictorial presentations of the psalms, and dramatic stories from Asia and Europe.

Much of the Church's future in mass-media communication depends on training writers, speakers and producers now! So

C.E.T.V. takes every opportunity to encourage talent and teach all who want to learn.

Director Clifford Warne has been sharing the pet secrets of professional scriptwriters, entertainers, speakers, and producers with clergy and laymen throughout Australia. During the year he also visited Singapore and New Zealand to share clues on writing and effective speaking with other Christian groups who want trained communicators. The Scripture Union in France has published his handbook "The Magic Of Storytelling" in French for teachers in France, Belgium, Switzerland, and French-speaking Africa.

Michael Griffiths of the Overseas Missionary Fellowship asked C.E.T.V. to train Asians in mass media communication. Already four Chinese from the first group trained are working now in communication ministries in South-East Asia.

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5592. Come Together by Jimmie & Carol Owens
Family, Come Together, His Name Is Jesus, He Is Here, Turn Our Hearts, plus 13 more.



6503. The Crimson Bridge—Better Times, Easy Ways, Come On, I'm Alright, Bright, First Suite by Gary Rand-1st Movement (Searching in Reality), plus 2 more.



6513. Anita Bryant . . . Naturally—Along Again (Naturally), Tears On Me, Day By Day, Fire and Rain, Mighty Clouds of Joy/Put Your Hand in the Hand, plus 6 more.



8615. Now Is The Time—The Jerry Alcorn Trio
Now Is The Time, I Need Jesus Giveith Me Strength, It Was A Happy Day, Something In Me, plus 5 more.



8576. A New Song—Revival Time Choir—There's A New Song, Come Holy Spirit, The Eastern Gate, Saved, Saved, There Was No Other Way, A Mighty River, plus 7 more.



5605. Sunshine Day—The McCrarys—Sunshine Day, I Never Was So Happy, Get Yourself Happy, Today Is the Tomorrow, The One Who Touched Me, Jesus People, plus 4 more.



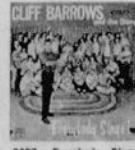
8517. Blessed Be The Name—The Old Fashioned Revival Hour Quartet—Blessed Be The Name, Son of My Soul, He Leadeth Me, plus 7 more.



6511. Ron Salsbury And Suddenly, Back Home, Long Time Comin', Love Song, Denominations, Nick Of Time, Don't Shine It On, 3 more.



8599. John McKay Sings Bill Gaither—This Could Be the Dawning, Something Beautiful, Because He Lives/He Lives, Get All Excited, plus 6 more.



6387. Everybody Sings!—Cliff Barrows and the Gang—Numbers Song, Altogether Lovely/AI My Sins Are Gone, Burdens Are Lifted At All, plus 12 more.



5590. Sunday A.M.—The Ralph Carmichael Chorale—Trust In The Word Of The Lord, Bless The Lord O My Soul, Let Us Sing To The Lord, I Lift Up My Soul, plus 6 more.



8594. So Long, Joey—Dave Boyer—On The Sidewalk, Once In A Lifetime, Here's That Rainy Day, There Is A Way, Calvary Covers It All, Get All Excited, Through It All, plus 4 more.

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NEW POLICY NEEDED ON ABORIGINES

George Pearson, vicar of St James', Dandenong, Victoria, served with CMS in Tanzania 1943-61 and as secretary for Aborigines 1961-63. He believes that changing situations set changed patterns of responsibility. He sees strife in Australia as inevitable unless . . .

Whatever area of church life and ministry we may consider, changing situations call for new approaches and a re-appraisal of responsibility.

We are familiar with such thinking in a world of rapid social and economic change; it is so for the role of the ministry, for parish structures for social involvement and community service.

Outreach ministries, whether in suburbia, in outback Australia, or in overseas countries, constantly change. The responsibilities we accept to spread the gospel require of us regular re-thinking of strategies to meet new situations.

The changes convulsing the area of Aboriginal affairs are so rapid and so all-embracing that they can only be spoken of as a revolution: change that is both wide and deep.

It is true that change has been taking place all the time in our Aboriginal mission work, change slowed down by the old protectionist paternal policies and by relative remoteness. The adoption of the Woodward Commission report on Aboriginal land rights will further retard the incursion of disruptive influences into tribal heartlands. The rate of change will now be effectively controlled by the people themselves.

Overtaken

Now events have overtaken us. It cannot be long before these outback areas are removed from the category of "mission field." And this for two reasons. Firstly the Aborigines are being pressed forward into an era of self-determination at the local community level, as a matter of government policy. Secondly be-

cause the emerging Aboriginal ministry and the up-grading of the local economy to support it, must fairly shortly lead to the full integration of the local church and the ministry that serves it into the orbit of diocesan responsibility.

These are ends towards which every missionary agency works: an indigenous church in both ministry, support and extension. The question that arises is whether the coming removal of the spread of the gospel in these special areas from the concern of our mission agencies, except as a place for "Home Mission" action, spells the end of any special responsibility for the church in Aboriginal affairs.

The thesis of this article can be stated thus: in the new situation that confronts the Aborigines, the church has a new role to fulfil, a task for which it alone is equipped and motivated.

The present is a time of crisis in racial relationships for both the Aborigines and the total Australian community.

It is beyond dispute that to a large extent the continuing existence of a significant number of Aborigines in Australia has been the product of the caring ministries provided by members of the church through its missions.

When official policy was "Live and let die," the church championed Aboriginal welfare, gave healing and health and education, and placed a proper emphasis on the value of all human life, however disadvantaged any group might be. The people we have so sedulously preserved cannot be abandoned by the church in their new situation of need.

Let it be clearly remembered also that, while the church has worked often in close concert with government in the service of the Aborigines, it has not been a mere tool of government

policy: it has often acted as a corrective to it and a guide for it.

There have been those in government and industry alike who had no sensitivity where Aboriginal customs, beliefs and culture were concerned, as a neighbour, as a workmate and as a citizen.

From superior heights of semi-literacy, moral permissiveness and exclusive mateship, many white Australians reject coloured

an Australian multi-racial society as the racial prejudice of the white Australians. This is simply a matter of not owning the equal value of every human without distinction, as a person, as a neighbour, as a workmate and as a citizen.

Our General Synod piously feels that it would appeal to many who have had connections with the parish and to those who are interested in parish histories.

It is abundantly illustrated and extremely well presented and copies may be obtained for \$1.20 from the undersigned c/o St Mark's, 429 Crown Street, West Wollongong, NSW, 2500.

An excellent centenary book

SIR — Readers may be interested in a book published here: "St Mark's, the History of the parish church at West Wollongong, NSW."

The committee responsible feels that it would appeal to many who have had connections with the parish and to those who are interested in parish histories.

It is abundantly illustrated and copies may be obtained for \$1.20 from the undersigned c/o St Mark's, 429 Crown Street, West Wollongong, NSW, 2500.

W. J. Fearon,
West Wollongong, NSW.

Arabs need our understanding too

SIR — I note that the Rev Rex Meyer of your editorial staff has just returned from a three weeks' study tour of South Africa, where he made a careful study of the multi-racial problem there, and is prepared to accept speaking engagements to tell people what "the media in Australia do not tell," on this subject.

This is not the only subject in which the media in Australia fails.

The Palestine subject suffers in the same way, because there are many things that the media in Australia do not tell, on this subject.

As the Scriptures unfold, revelation becomes synonymous with revelation, and vastly superior to dreams (Jer 23:28).

The Living Bible is generally used as a vehicle of revelation to the heathen (as with Abimelech) or for the spiritually immature.

When the young Jacob fled from home, revelation came through a dream. But to old Israel, God spoke in visions.

Young Joseph dreamed; so did pagan Pharaoh; but the mature Joseph received direct revelation.

As the Scriptures unfold, revelation becomes synonymous with revelation, and vastly superior to dreams (Jer 23:28).

The Living Bible time and again mistranslates or paraphrases loosely to such an extent that it ought not to be regarded as the product of one who is the Spirit of Truth.

The Needles,
Sydney.

A welcome relief to poorer nations

SIR — My good friend Percy Cartwright has raised some worthwhile points in his defence of the so-called Living Bible (ACR 2/5/74) attracts comment because there are many views on prophecy.

Seeking to demolish Hal Lindsey's literalistic interpretation emphasising modern Jewry and the Middle East, Graeme Goldsworthy, by over-spiritualising, eliminates the solid structure of God's purpose for Israel. Surely, within the limits of metaphorical speech, one must accept that God meant what He said.

Perhaps both views could be reconciled if only Christian Zionists did not base their interpretation on a colossal error —

an error so long-fixed by tradition, it is almost impossible to eradicate.

A very little unprejudiced research would expose the fallacy of building on the premise that modern Jewry represents all Israel. It cannot be too often asserted that Abraham was not a Jew, nor were all Jacob's sons. Modern Jewry is only a fraction of all Israel, and comprise only a part of Judah and Benjamin. This is recognised by leading

One does not have to "spiritualise" the prophecies into thin air because of the difficulty of reconciling the glorious prophecies with modern Jewry. One merely looks further for the fulfilment of the unconditional Abrahamic Covenant. Its unconditional character was made possible through Christ, the One Seed.

As the Isaac line of descendants were to be God's chief agents in missionising the world, and as the Jews were the broken off branch, the bulk of lost Israel must be found among the Gentiles, where they disappeared. As Hosea makes plain, they were to find grace in the wilderness — outside the land.

Outcast Israel, after the Assyrian captivities, divorced from their Maker and uncircumcised, naturally lost their name of "Israel" (prince with God) and became Gentiles. When this is realised, it clears up many difficulties in St Paul's Epistles which space forbids enumeration, and certainly opens up prophecy in a big way.

(Mrs) P. Creasey,
Clontarf Beach, Qld.

Hal Lindsey's 16mm colour sound 30 min. film . . .
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Letters

TO THE EDITOR

Letters to the editor
should not exceed 300 words.

the Jordan, and make careful study of the appalling conditions under which the inmates of these refugee camps live, and also be well acquainted with the original causes and the present effects of this tragedy that has sparked off what is now called the Middle East Conflict.

He can also visit Middle East countries and Arab States that are involved in this conflict, and interview their leaders who will enlighten him on the attitudes of the Arab States in this conflict.

Interviewing Palestine refugees in Australia will also be a great help. The reason that prompts me to make this suggestion is the ignorance shown by many of our church people on this subject.

I am sure if this is done, then there will be a lot said of "What the media in Australia do not tell."

J. Gordon Boutagy,
Mosman, NSW.

The Living Bible

SIR — My good friend Percy Cartwright has raised some worthwhile points in his defence of the so-called Living Bible (ACR 2/5/74) attracts comment because there are many views on prophecy.

As the Scriptures unfold, revelation becomes synonymous with revelation, and vastly superior to dreams (Jer 23:28).

The Living Bible time and again mistranslates or paraphrases loosely to such an extent that it ought not to be regarded as the product of one who is the Spirit of Truth.

But Mr Cartwright unwittingly destroys his case for this version he espouses by quoting from Hebrews 1:1, part of the epistle to the Hebrews.

This means the person reading what he takes to be the Word of God is deceived. And not only deceived, but here (and in many other places) deliberately misled.

For example, there is no

knowledge, the words in heavy type do not occur in any Greek manuscript. They do bring out some of the emphasis present in the original tongue, but also add words not in the letter itself. They form no part of the inspired record; they possess no authority; they are simply included by those responsible for this publication.

This means the person reading what he takes to be the Word of God is deceived. And not only deceived, but here (and in many other places) deliberately misled.

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4 — AUSTRALIAN CHURCH RECORD, JULY 25, 1974

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Neville Chynoweth to be Assistant Bishop

The Bishop of Canberra and Goulburn (Right Rev. C. A. Warren) announces the appointment of the Venerable Neville James Chynoweth, M.A., B.D. as Assistant Bishop of the diocese, from October, 1974.

Archdeacon Chynoweth, who is 51, has been rector of St Paul's, Manuka, since 1971, and Archdeacon of Canberra since 1973.

After training at Moore Theological College, Archdeacon Chynoweth was ordained by the Archbishop of Sydney and held a

Third school of preachers

Sydney's Third School of the College of Preachers will be held at Gilbullia, Menangle, September 16-19. It will be resident.

He entered Canberra and Goulburn in 1966, when he was appointed rector of All Saints', Ainslie.

The Archdeacon is married with four children.

No arrangements have yet been made for the consecration of the Bishop-designate, but it is hoped that this can be arranged with the Metropolitan (The Most Rev. M. L. Loane) for early October.

A Christian cinema opens

The Gospel Film Ministry has announced that they are shortly commencing theatre showings "with a difference." They will be presenting feature-length Christian films in the AMP Theatres in both Melbourne and Sydney on several consecutive nights each month.

Known as "GFM Christian Cinema," Dr Raymond Moulton, director, believes it will help to fill a great need for good, entertaining Christian films to which the whole family, can go to see in these days when "R" rated films are so prevalent.

THE AUSTRALIAN CHURCH RECORDS, Editorial and business, Room 101, 93 Bathurst Street, Sydney, 2000. Phone 61 2975. "The National paper for Church of England, Anglican, Catholic, Presbyterian and Reformed" is issued fortnightly on alternate Thursdays. Subscriptions £12.50 per year. Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the Church Record Ltd., Sydney.

The Word and Life D. B. KNOX

Predestination

St. Luke, describing the effect of the preaching of the two apostles Barnabas and Paul in Asia Minor, summed up with the words "as many as were predestined to eternal life believed" (Acts 13:48). This is a clear and unambiguous statement affirming the doctrine of predestination, that is, that our salvation is a consequence of God's decision made long before we came into existence.

If God is the cause of the phenomena of nature how much more are we to attribute to him the decision as to whom He will receive as his adopted sons and daughters.

There are at least two reasons for this. The first is that because God works through the natures which He has created we do not notice God's hand in events which happen naturally as for example, sun rise or the weather, even floods. Jesus said that God makes the sun to rise and God sends the rain, but we dismiss this statement as hyperbole.

It is a great mistake for us to be content with the proximate or near cause, and forget the ultimate and real cause, namely God's Will and Purpose and Power. The same considerations apply in conversion.

God does control His creation. Though He does not originate sin or evil (for this originates in the created will) yet He remains in control of its effects. He also is able to recreate the will and free it from sin in accordance with His own decision and choice.

As I say, by nature we are all anti-predestinarians; that is how we are born. Those who accept and believe the doctrine do so only because it is so clearly taught in scripture, and on reflection is seen to be in full accordance with the rest of scriptural teaching about human nature.

None of us accepts the doctrine of predestination easily.

SCEGGS Moss Vale to close

The Council of Sydney Church of England Girls' Grammar School has announced the closure of its 69 year old Moss Vale school from the end of this year.

Canon Alwyn Prescott, chairman of the Council told the Record that it was a heart-

breaking decision for the Council to have to make but it was made only after a number of years of wrestling with what proved to be an insuperable problem.

Every effort had been made to raise the enrolments to a satisfactory level but after some successes, the school enrolment of 190 is practically the same as it was 20 years ago.

SCEGGS Moss Vale has 140 boarders and 50 day girls and the most exhaustive investigations have shown that this is likely to be the maximum enrolment for years to come. Meanwhile, rising costs and large salary increases have made it impossible to carry on beyond this year.

The Karmel Report classifies the school under category A.

PULPIT AND PEW

The small man walked carefully away from the Court House in Philadelphia until the voice of a speaker on its steps started to fade.

"I computed," he said, "that he might well be heard by more than 30,000. This reconciled me to the newspaper accounts of his having preached to 25,000 in the fields."

So it was that on a day in 1739, Benjamin Franklin became convinced of the oratorical reputation of the speaker — George Whitefield.

Son of a Gloucester publican, Whitefield blazed a glorious path as preacher on both sides of the Atlantic. On one of his thirteen crossings, three vessels came together in mid-ocean. Those who packed the deck on each were within earshot of his reading the Church of England service and his proclamation of Christ.

The man was a tornado, charged with the wind of the Spirit. Converted at 20, a contemporary in the Wesleys' Holy Club, he was thrust at the age of 27 into a leading position in the revival which swept England, Scotland, Wales and the American colonies. He preached up to 60 hours a week and it was believed more than 10m. people heard the gospel from his lips.

In the midst of his ministry he found (made?) time to attend to the needs of orphans and the American Negro.

Isaac Taylor said Whitefield occupied the "luminous centre" upon the field of Methodism; Bishop Ryle said no other English preacher possessed such gifts; McCheyne prayed for one of Whitefield's weeks in London; he was the model for Spurgeon.

Dallimore's moving biography contains the report of a meeting in Middletown (USA) from the pen of a semi-literate, Nathan Cole.

In quaint prose which is almost blank verse, Cole told how when news of Whitefield's arrival reached those in the country, they "dropt" their tools, ran home and set out.

"I saw before me a cloud or fog," he wrote. "I heard a noise something like a low rumbling thunder & I presently found it was ye rumbling of horses feet coming down ye road... & when we got to ye old meeting hous there was a great multitude it was said to be 3 or 4000.."

When I see mr whitefield come upon ye scaffold he looked almost angelical... as if he was clothed with authority from ye great god and a sweet solemnity sat upon his brow and my hearing him preach gave me a heart wound & by gods blessing my old foundation was broken up & i see my righteous ness would not save me."

God grant such days again.

WOOD COFFIN FUNERALS

— PHONES —

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It will be programmed like a regular theatre (straight film viewing, with interval and refreshments), the difference being that the films shown will be Christian productions. It will provide an ideal night out for youth groups, both secular and religious. Advance bookings are encouraged and a group discount is allowed.

GFM Christian Cinema will be showing "The Gospel Road" at the opening nights in Melbourne on August 1, 2 and 3, and in Sydney on August 28, 29 and 30. Premiere showings of 2 new films will be included in the program. They are entitled "Come Together" (a 30 minute documentary featuring Pat Boone, Cliff Richard and Jimmy Owens), and "The Christian Home" produced by Gospel Films.

THE AUSTRALIAN CHURCH RECORDS, Editorial and business, Room 101, 93 Bathurst Street, Sydney, 2000. Phone 61 2975. "The National paper for Church of England, Anglican, Catholic, Presbyterian and Reformed" is issued fortnightly on alternate Thursdays. Subscriptions £12.50 per year. Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the Church Record Ltd., Sydney.

Yet another NT Books

THE NEW INTERNATIONAL VERSION OF THE NEW TESTAMENT: Hodder & Stoughton, 1974. 546 Pages. \$6.50.

generally more modern in its selection of English vocabulary.

The translation is much more theologically conservative at a number of points such as Romans 9:5 ("Christ, who is God over all") and Mark 15:39 ("truly this man was the Son of God"). The translators have generally tried to capture more of the nuances of the Greek at a number of important points (eg. John 5:18 "calling God his own Father").

My overall reaction is favourable enough to encourage me to use this text as a substitute for R.S.V. or some of the less accurate paraphrases available at the moment.

—David Peterson,

Thoroughly helpful

THE GOSPEL OF JOHN, By George Hutcheson. The Geneva Series of Commentaries, Banner of Truth, 1972, 438 pages, £1.8s.

Hutcheson was a Scottish covenanting minister whose commentary first appeared in 1657, as part of a series designed to explain and apply the scriptures to the ordinary Christian.

It was greatly admired by C. H. Spurgeon, and it is indeed an accurate and forceful homiletical commentary. "We know of no author who is more thoroughly helpful to the minister of the Word," said Spurgeon. There was an edition made in 1841, from which the present edition has been printed by offset lithography.

Thirteen graduate at Deaconess House

A crowd of about two hundred gathered at Deaconess House on Monday 8th July for the graduation and prize-giving.

Archbishop Loane chaired the meeting and the principal, Deaconess M. Andrews and chaplain, the Rev. S. Giltrap.

Prizes were received by:—

First year: Miss Coryn O'Nians, 1st place; Miss Kay Miller, 2nd place. Second year: Miss Jann Russell, Th.L.; Miss Yvonne Major (credit); Meredith Colyer (pass); Margaret Horn (pass); Dianne Jeffree (pass); Marion Marsh (pass).

The Deaconess House Singing Group entertained us with four songs, and the new Deaconess House Audio Visual was shown for the first time.

"Don't tell the Lord you are willing to do whatever He wants, unless you really mean it," was the warning given by Miss Lynn Williams, as she spoke of her experiences that led to training in Deaconess House. Three hours after she told the Lord she was willing to be a missionary, she was contacted by the Secretary of C.M.S.

Graduates were:—

Janet Prosser Th.L. 1st class honours; Robyn Howes Th.L., 2nd class honours; Janet Thew Th.L. (pass); Meredith Colyer Th. Dip; Janet

Prosser, Deaconess Diploma (hon); Christine Brain (credit); Christine Gillies (credit); Yvonne Major (credit); Meredith Colyer (pass); Margaret Horn (pass); Dianne Jeffree (pass); Marion Marsh (pass).

The evening ended with a challenging address by the Senior Student, Miss Lesley McGrath.

—C. E. W. Bellingham.

Lord Mayor of Sydney supports work of Temperance Alliance

The Lord Mayor, Alderman N. Shehadie, OBE in addressing the members of the 92nd annual meeting of the NSW Temperance Alliance, stated that alcohol approved by ancient oriental civilisations brought the same disaster and problems to our modern Western age".

In singling out convincing evidence he stated that intemperance became the subject matter for social reform in the eighteenth and nineteenth centuries, and named several outstanding leaders who despite opposition and ridicule are recorded in history.

In conclusion the Lord Mayor paid a fine tribute to the existence of the NSW Temperance Alliance over a very long period. He said: "The courageous attitude of the early temperance workers seemed to be reflected in the work of present day workers against intemperance such as your esteemed Secretary, Mr Lance Hutchinson.

It is alarming that about five per cent of our adult population may have the term 'alcoholic' applied to them.

However, I do proffer you, on

CALVIN'S SERMONS

SERMONS ON EPHESIANS by John Calvin, Banner of Truth, 1973 705 pages £UK2.50.

Though there has been a significant revival of interest in Calvin's sermons in the last twenty-five years it is a notable fact that the present volume constitutes the first republication of an entire volume of the reformer's pulpit work in English since the 17th century.

Considering its age, the application of the exposition in this commentary is remarkably similar to his commentaries, though the technical details are less and the application is more extensive in the latter. For this reason, they are useful as a commentary on the text for someone who is not anxious to go into the technicalities while at the same time providing for someone seeking to meditate on the meaning and significance of God's Word.

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F. F. BRUCE ON CHRISTIAN ORIGINS

JESUS AND CHRISTIAN ORIGINS OUTSIDE THE NEW TESTAMENT by F. F. Bruce, Hodder and Stoughton, 1974. 216 pages, \$4.60.

Professor F. F. Bruce, whose writings need no introduction or approval in ACR, has written this clear and extremely helpful book, the latest in the "Knowing Christianity" series which provides a solid but non-technical presentation of Christianity for thinking laymen.

Having weighed the evidence of pagan writers concerning Jesus and the early Christians, the author then passes on to examine the material about Christian origins in Josephus (the Jewish writer), the Gospel of Thomas and in Islam.

Particularly worthwhile were his judicious comments on the

SAY "NO" TO RECEIVING</