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AUSTRALIAN WOMEN FIND A NEW UNITY IN CHRIST

EXCITING GROWTH OF THE CONVENTION MOVEMENT

The phenomenal spread of the Australian Christian Women's Conventions movement in the past decade and more particularly in the last three years, demonstrates strikingly the growth of Christian unity among the denominations.

The first National Board meeting of the movement was held at Lardy's Bay, NSW, 23-25 April and was chaired by Mrs Grace Collins. 17 board members, representing all States attended. The National Secretary is Miss Beth Creber and the Treasurer is Mrs Phyllis Deane. Mrs June Bosanquet is Editor and Public Relations Officer.

Two thousand women attended the ACWC Stanwell Tops Convention (NSW) in March. Outstanding events were the solid Bible teaching ministries of Mrs Mildred Dienert, Mrs Dorothy Hulme Moir and Mrs Q. Little; the personal introduction of 40 women representing many missionary societies by the chairman, Mrs Grace Collins; and the missionary offering which amounted to \$11,000. Mrs A. M. Chambers, one of the outstanding Bible teachers in the ACWC conducted a question time and individual counselling continued throughout the weekend.

Victoria held a similar convention on another weekend in March at Belgrave Heights

attended by 1,500 women of all denominations and from all parts of the State. Miss E. Roberts of Doncaster is the State secretary.

The first convention in Darwin later this year will mark the extension of the work to the Northern Territory. 42 conventions are being held this year in NSW, one in Canberra, eight in Queensland, four in SA, seven in Victoria, seven in Tasmania, five in WA and 12 in New Zealand.

The ACWC is affiliated with Women's Conventions International, which has affiliates also in the United Kingdom and New Zealand. Miss Jean Raddon is now full-time National Co-ordinator for ACWC.

"Christian Woman," the national publication of the movement, was founded six years ago numbers its circulation in thousands, carries no advertising and now pays its way without subsidy. It circulates to 23 countries and as far as is known, it is the only interdenominational women's magazine in the world. Its editor, Mrs June Bosanquet, is a trained journalist and the wife of an Anglican minister.

As an arm of its work among Australian women, the ACWC has launched the Bible Study Fellowship which will encourage and promote the study of the Scriptures in depth.

Bibles from slot-machines

The Belgian Bible Society, which has installed a self-service slot-machine on the pavement outside its headquarters, has stocked it with French New Testaments at a subsidised price.

At present these are in the Revised Second version, but at the end of April when the New Testament in Français Courant (today's French) is published, it is expected that the machine will have an even greater appeal as it dispenses "Bonnes Nouvelles Aujourd'hui."



Mrs Dorothy Hulme Moir.

Lord Mayor guest at Cathedral Luncheon Club

The Lord Mayor of Sydney, Dr. L. Emmet McDermott, will be the guest speaker at the St. Andrew's Cathedral Luncheon Club on 4th June.

Sydney's Cathedral and Town Hall are sited next to each other in the heart of Australia's largest city and there have always been harmonious relationships between the Cathedral and the civic fathers. Dr Emmet was educated at St Ignatius' College and Sydney University.

The May gathering of the Luncheon Club was opened to ladies and the opportunity was taken to welcome home Dr A. W. Morton, Dean of Sydney, who spoke on his recent lecture tour in the United States.

ARCHBISHOP WOODS CHOSEN AS NEW PRIMATE

At a meeting lasting for over six hours in Sydney, the Archbishop of Melbourne, Dr Frank Woods, was elected Primate of the Church of England in Australia. The new Primate is 64 and has been Archbishop of Melbourne since December 1957.



The Archbishop of Melbourne, Dr Frank Woods (second from right) speaks to some of the bishops after his election as Primate.

After prayers in St Andrew's Cathedral, the clergy and laity who are members of the General Synod committee to elect a primate, moved into the Chapter House at 11 am on Thursday 15 April.

The deliberations of the committee were not open to the public but it is believed that some 15 bishops and archbishops allowed their names to go to ballot. This would have been followed by a series of ballots to eliminate candidates with fewest votes. At 4.15 pm the election of Dr Woods was announced.

Dr Woods is a son of a former Bishop of Lichfield, Dr E. S. Woods. One brother is now Bishop of Worcester and another is

an archdeacon in New Zealand. He was educated at Marlborough and Trinity College, Cambridge.

He has had a distinguished career in the ministry beginning with a curacy of the famous Portsea parish where so many future bishops begin. He has been chaplain to Trinity, his old College, vice-principal of Wells Theological College, an army chaplain, vicar of Huddersfield, chaplain to King George VI and finally, Bishop of Middleton where he succeeded Bishop Edward W. Mowll. From this suffragan see in the diocese of Manchester he came to Melbourne to succeed Archbishop Booth.

Dr Woods has a natural charm and friendliness and his tall, spare build is indicative of considerable energy. This has been brought to bear upon the development of the diocese, developments marked by his ability to delegate responsibility and to share the leadership. Probably for this reason, experiments with new forms of ministry were succeeding in Melbourne long before they were tried elsewhere in Australia.

The new Primate is also well-known for his great interest in the work of the World Council of Churches and in the movement for church unity in Australia. He has tried to persuade the Methodists and Presbyterians who are planning for unity in Australia, to make it possible for Anglicans to be included in the scheme.

Bishop Grindrod to Rockhampton

As announced in our last issue, Bishop John Basil Rowland Grindrod, Bishop of Riverina, NSW, since 1966, has accepted nomination to the diocese of Rockhampton, Queensland.

His acceptance of the see is generally regarded as an act of great courage and a decision which he could not have made easily. Riverina is a large diocese

which includes much of NSW's most arid regions and is served by some 29 clergy. It has been badly hit by the serious difficulties being encountered by the

wheat and sheep industries.

Rockhampton is an even larger diocese which has been beset by long sustained drought and which has 26 clergy. It is regarded as being far more difficult for a bishop to administer than Riverina or most other dioceses in Australia.



Bishop John Grindrod.

The Bishop is an Oxford graduate and he went to Riverina from Christ Church South Yarra. Previously he had been a rector and an archdeacon in Rockhampton, so he is quite familiar with his new diocese and the missionary situation which exists there.

People in Rockhampton have expressed great delight that Bishop Grindrod is coming back to serve as their Bishop.

Bossey graduate students prefer social issues to Bible

Geneva (EPS) — The Graduate School of Ecumenical Studies at Bossey near here, which is planned each year as an academic program of theological study, found this year that its students on the whole were more interested in social ethics and a multi-cultural and multi-confessional living experience.

In his report on the five-month experience Professor Hans-Ruedi Weber, associate director of the World Council - sponsored Graduate School, explained that the 43 students in the 1970-71 school assumed a larger share in shaping the program than students at former sessions. They also preferred experimentation and work in small groups to formal lectures.

Professor Weber said this approach was valuable in studying the programs and structures of the World Council of Churches. However, it raised the question of whether a trained social psychologist should be added to the staff.

The school, which continued from October 15, 1970 to February 28, 1971, had as its theme "The Bible: Contested and Contesting." A major part of the time was spent in four seminars and the writing of reports. These dealt with "Jewish and Christian Understandings of the Bible," "The Body and Salvation," "Social Revolution" and "Sin and the Sick Society." In the last three instances the study consisted of a confrontation between biblical and contemporary texts.

One observer commented after hearing the final reports that this graduate school had contested the Bible more than it had been

contested by the Bible through serious exegetical work.

As usual, worship became a controversial issue. According to Professor Weber, many theological students do not pray any more, at least not according to traditional patterns. While some interesting attempts to find new forms of worship were made, he said, none was fully convincing or won acceptance by the whole group.

An innovation in the program was a series of four practical theological workshops on the Bible and worship, Bible translation, communicating a biblical text and the Bible in hymns and art.

WHY HEED THE PROPHETS?

"O fools, and slow of heart to believe all that the prophets have spoken!"
—Our Risen Lord, on the Emmaus Road.

After his Resurrection, Jesus himself endorsed everything the Old Testament prophets had said about him. Why, then, do we heed only the prophecies that were fulfilled by his first Advent?

These we rightly honour because, by coming true despite odds of millions to one against chance fulfilment, they proclaim His Divinity and give us clear evidence of the Bible's — the Old Testament's — divine inspiration. Surely this should encourage us to study the rest of what these same men said, under the selfsame inspiration, especially about his promised return?

Is it that we still cannot quite believe in prophecy? Does it seem too much of a "marvel" for our sophisticated, sceptical modern minds?

But is it really so "marvellous"?

God is outside and above time. St. Augustine knew that many centuries ago and God himself told us so long before then, when he named himself "I AM."

Our past, present and future are all in his everlasting present.

Thus he could tell Moses — or show him by vision — every stage and detail of creation. He could reveal to his prophets (of both testaments) anything he

chose from all human history — including that part of it which, for us of today, is yet to come.

More understandable is a fear of obsessing ourselves, like some past students, with time-calculations and date-predictions that led them only to disappointment.

The second in a series of three articles by Mr Frank H. Sibson, a retired journalist, of Doubleview, W.A.

discredit and derision. Well, we have been forewarned by their experience, surely?

Moreover, the next and final article will suggest, tentatively (for in this, as in so much else, one sees "through a glass, darkly") that all such timing attempts are hopeless in any case, for a very simple reason.

PLAIN LANGUAGE

Perhaps some of the prophecies are too obscure for us? (Some of those about the first advent must have seemed so before their fulfilment explained them.) One point, however, they combine to emphasise, from Isaiah to Jesus Himself, and they do it in language so plain that one wonders how any Christian can have missed it.

There is no hint, anywhere, that "world peace" or "world government" is attainable through the United Nations, or international socialism or any other human measures. The best of them can be but interim stop-gap palliatives and must be recognised as such and supported (if at all) with reserve. Only the Prince of Peace can bring peace; and the only world government that can prevail must and will be "upon His shoulder."

(See Isaiah 9: 6 and 7 — grandest of all the second coming promises.)

I believe that this Kingdom is already, and will ever increasingly become, practical politics

for this life, on this earth. With adoring awe we recognise that in its fullness it is eternal and its headquarters and final home for all its citizens are Elsewhere. But it begins here. The prophets told us that, in the clearest and simplest words they could find.

Would Jesus have told us to pray "Thy will be done on earth as it is in heaven" if it was never going to happen?

We too easily let an otherwise rightful religio-spiritual pre-occupation colour (as through stained glass, misleadingly) our studies of the numerous parts and passages of the Bible for which this approach is quite inappropriate. They record the doings, not of "characters" in a pious fable but real people like ourselves, living in history — recorded for posterity, like all human trial-and-error history, lest posterity repeat the same mistakes.

The prophecy that fills so much of the rest of the Book is history previewed — and includes its climax, still to be fulfilled.

If some prophecies were records of visions, one does wonder how much of those visions the prophets themselves could have understood. Is it surprising that some of their writings seem obscure? Some of them must have been hard put to it indeed to describe, in the language of their day, some of the things they saw. (Consider, here, Joel 2: 1-10; and, in the Apocalypse, 2: 26-28; 13: 10 and 11; and 15: 40 and 41; and Wisdom of Solomon 5: 21.)

The "Armageddon" prophecies (see Ezekiel 38 and 39) describe history's culmination, the end of the age of unregenerate human misgovernment — of which, by the way, our own "democracy" is merely the least unsatisfactory form. Obviously they portray a future war, which will therefore be fought with modern weapons, perhaps including some not yet invented.

Yet I have seen, in an ex-

EDITORIAL

A neglected priority

"Repentance" is the title of Ron Hobby's article in the series "Evangelical Viewpoints," which, after a run of over two years, we bring to an end in this issue. It is a high plane to end on for repentance is a vital note. This is missing from much preaching and teaching and writing.

It was no accident that led the Reformers to add the familiar sentences of Scripture and the penitential introduction to the form for Morning and Evening Prayer drawn up in 1549. If you examine each of these sentences thoughtfully, you will see that repentance is the keynote of each.

Similarly, the Reformers introduced the recital of the Ten Commandments into the service of Holy Communion, together with the repentant response of the worshipper — "Lord have mercy upon us and incline our hearts to keep this law."

Any reading of the writings of the Reformers, the sermons of Bishop Latimer and the Book of Homilies shows the primary importance attached to repentance.

It goes without saying that the growing disuse of Morning and Evening Prayer and of the Ten Commandments in the Church of England, indicates the repentance is out of fashion today. Instead, the primary call is to "commitment," "renewal," "involvement" or better, to "social action."

The notes of the utter sinfulness of sin and the need for all men everywhere to repent, must be insistently sounded. Any type of evangelism from which this note is missing, is out of harmony with the gospel of Jesus Christ.

The churches are wasting their time if they attempt to preach repentance to the unconverted without first preaching it to themselves. You can't work up an enthusiasm for evangelism among those whose understanding of the evangel is limited by a defective understanding of repentance.

If spiritual revival is to come, it will come, as Mr Hobby rightly points out, through the Holy Spirit. He will first bring preachers and people to repentance themselves. Real repentance hurts. It throws a man down in the dust like Paul on the Damascus Road. It breaks a man's spirit and fills him with Another.

All our efforts as denominations or in inter-denominational fellowship, will be in vain until God's people are called to repentance and come to experience it.

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pensive and sumptuously illustrated Bible, a painting of the Gog confederacy's invasion that could appropriately have accompanied those verses that begin: "The Assyrian came down like a wolf on the fold." Ludicrous anachronism!

If the publishers had wanted to rob the prophecy (and its glorious second coming sequel) of all reality and significance they could hardly have chosen a more effective way.

We have taken warning from those past students who lost themselves in too dogmatic chronological cul-de-sacs. Let that absurd Armageddon picture now forewarn us against falling into the errors of unreal symbolism and uncalculated "spiritualising" of their stained-glass-spectacle opposites.

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EVANGELICAL VIEWPOINTS

Repentance

Repentance is one of the great works of God within the human soul, the beginning of that personal salvation won for us by Jesus Christ on Calvary, completed within us through repentance and faith.

Sometimes these are separated by a long period of time, sometimes not. Each work, or both, may be focused on a clear, clean memorable moment in time — or diffused through hours, days or weeks of time, some who read have never known the cleansing power of deep repentance; some have known it — yet know it no more; to some, it is a continuing and living reality.

The Saviour Son of God proclaimed "Repent, for the Kingdom of Heaven is at hand." He said "I came to call sinners to repentance." He said "Unless you repent, you shall perish." Surely since this is God's work then all must know it. Many wonder if some human beings are incomplete, lacking in some kind of "spiritual sense," even as some people are colour blind, or tone deaf.

On this question the Bible speaks clearly. "This is good and acceptable in the sight of God our Saviour, who will have all men to be saved." (1 Timothy 2, v 3, 4). "He was the true Light, that lighteth every man that cometh into the world." (John 1 v 9). Or, as we say in the consecration prayer, Christ offers a full, perfect and sufficient sacrifice for the sins of the whole world — always an awesome truth to think upon.

Quite simply, God offers and provides full salvation to every soul, beginning at repentance — one of those good and perfect gifts that "is from above, and cometh down from the Father of Lights."

Yet — any soul may refuse; as some are refusing now. Some, who kneel this very Sunday in his house of prayer, seeking his blessing — yet refusing that new path of repentance — faith God sets before him.

ALL NEED IT

Again, men ask, when God has begun this good work within the soul surely it must continue to full salvation? Surely repentance is for once. The confession invitation which begins, every week "Ye that do truly and earnestly repent you of your sins . . ." is not addressed to an odd one or two who have come to a first and only moment of destiny; but to all. For we are destined to live in a continuing and continuous state of repentance.

What, then, is this gift, this great fact of eternity, this repentance? Repentance is for sin, yes; sorrow for sin, yes; but much more than this. The New Testament word means "a change of mind;" "a new outlook;" "a fresh philosophy."

As that first step to the reality which is God's will for us, and which Christ won for us at Calvary, a man must come to himself and say "I must have some other God but me."

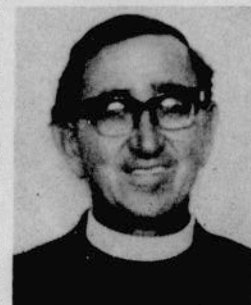
One of the clearest expressions of this understanding is found in that gallant group of men and women who form Alcoholics Anonymous. The beginning of their victory is found in two soul-stretching truths "I must acknowledge myself to be incapable of ruling my own life"; "I must acknowledge and seek help from a Power greater than myself."

WHY? The Christian understanding on this matter is so simple and sure-Sin. (I in the middle — not God.) I am a sinner; my mature body, soul, and spirit is distorted; infected with a disease that can only end in darkness and destruction. I stand within two realms; the realm of Heaven from which, like the Prodigal son, I came; the "world" in which, like the prodigal son, I share the scraps, the swill.

HINDRANCE. What hinders me from that return to him who created, to him who bore my sin on Calvary? Pride. (Again, I in the middle) "The beginning of pride is when one departeth from

the Lord; and his heart is departed from him that made him. The beginning of pride is sin," as an earlier Jesus said.

Rev Ron Hobby is a graduate of St John's Theological College, Morpeth, and is rector of St Michael's, North Beach, in the diocese of Perth, W.A.



Rev R. J. Hobby



On my path

One of these days I might write a book — and you know what I'd call it? "How Not to Give a Missionary Address," or "How Not to Preach a Sermon."

I think most of us have suffered from those dear, returned missionaries (and I'm one!) who come to give an illustrated address with slides. First one on a map of their area.

Quite often it's a fuzzy old map that was prepared years ago, covered with place names in tiny print. Our earnest friend then holds forth, giving interminable details of how you get there, plus various items of geographical data, and so on. She's lost you before she's got you. You sit there, wishing the heck she'd at least show another more interesting slide!

Let me say to all concerned — if you haven't got your audience after your first three sentences, you won't get them at all. For people come, not only to learn about your area and your work, but about — YOU.

There is still a lingering suspicion that missionaries are just a bit queer, (though not quite as queer as they used to be, my dear, fortunately!) — so, whether they like it or not, they are still No 1 curio at the missionary meeting.

Many Christians suffer from a false kind of modesty. They shrink from any sharing of themselves, their personality, insights and experiences. The result is a dehumanised presentation which somehow doesn't ring true.

How hearts warm when someone starts their address some-

thing like this: "Well, it's good to be here, even though I had rather a sticky start. Johnny threw his mug of milk on the floor and I just had to leave Bob to clear it up."

Well, thinks the audience to itself, (at least the female part of

By Margaret

it would), she's human just like us. So her baby throws his milk on the floor, just like ours . . . and — you know something? She's got them — every bit of them.

Or this, "I'm in strife with one of my teenagers at the moment. I've had to be brutally frank with myself and try to see where I've failed. I'm really leaning on the Lord in a big way this week." Some of them have teenagers too, and it seems that the Christian speaker's teenagers are no more angelic than theirs! Wow! This alone was worth coming for.

Every single Christian talk or sermon should have a bit of unpolished testimony about it. Scrub your fuzzy map and begin where you are right now — in the midst of a confused and topsy turvy world, yet supported by a wonderful and ever-present Saviour.

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Dr Hudson T. Armerding, President of Wheaton College, Illinois, and Bishop Chandu Ray, have been invited to Melbourne in July by the Victorian Evangelical Alliance.

Bishop Chandu Ray is paying a brief visit to Australia for the Bible Society.

Dr Armerding is also chairman of the USA National Association Evangelicals and helped in the formation of the World Evangelical Fellowship with which the Victorian EA is affiliated.

He is coming to Australia to help co-ordinate evangelical work in this country and he will meet evangelical leaders in many States. He will be in Melbourne July 5-11, and will address a public meeting on Friday, July 9.

Notes and Comments

Congratulations to the Archbishop of Melbourne

Warmest congratulations to the Archbishop of Melbourne, Dr Frank Woods, on his election as Primate of the Church of England in Australia.

He has been an archbishop more than twice as long as any of the other three archbishops. The Church of England, being the traditionalist body that it is, nobody really believed that the choice would fall on any but one of the four archbishops. It would be rather ridiculous to elect as pri-

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PRIMATE—CHRISTIAN WOMEN

mate a bishop who would at the same time be subject to the jurisdiction of a metropolitan.

It is interesting to note that on the three occasions in a hundred years when Sydney has not been elected to the primacy, the senior metropolitan has been elected.

"Moslem appointed archdeacon"

A heading like that might well test the credibility of the most glib of Christians. Incredible is the only word to describe the appointment by the World Council of Churches in Geneva of a Buddhist to the position of its Executive Secretary for Vietnam, Laos and Cambodia.

Those who read our front page story in our last issue (April 22) can only have been stunned at this calculated offence to the Christian conscience. The man is not an ex-Buddhist. He is a Buddhist, one who believes in no God of any kind and who rejects the salvation offered by Christ.

Yet in 1961 at the Third Assembly in New Delhi, the WCC proclaimed that it is "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures..." The Buddhist may be a most estimable man but has the WCC come to the stage where it cannot find Christians to do the work of Christ?

In our view, expressed very strongly in recent months, it seems more likely that Geneva has thrown discretion to the winds and plunged further on its headlong path to its own self-destruction.

The Scriptures which are the basis of WCC belief clearly ask: Do not be misnamed with unbelievers... What fellowship has light with darkness? ... What has a believer in common with an unbeliever? ... What agreement has the temple of God with idols?" (2 Cor. 6:14-16).

It could not be more clear that the WCC in Geneva is prepared to hold the member churches in contempt. Unless saner counsels

First Perth, then Brisbane and now Melbourne.

The new canon, providing for an electoral college, might seem already to be redundant and wasteful of the time of busy people. A canon which provides for the primacy to be given to the senior metropolitan would save time and expense.

Australian women show strong ecumenical spirit

In a movement which has spread rapidly from Canberra to Darwin and throughout all the States, thousands of Australian women of all denominations have thrown their weight behind the Australian Christian Women's Conventions (see story page one).

In a fellowship of Christians which is truly ecumenical and which covers all in the E-nds of Christ, ACWC provides more than just a common meeting ground in occasional conventions.

In hundreds of suburbs and country towns, Christian women meet for regular fellowship, for prayer, for solid Bible study to promote spiritual growth and understanding and to involve women everywhere in the worldwide missionary movement.

They offer training classes for speakers and counsellors with a distinct awareness of all that is involved in modern methods of communication.

Yet for all that, ACWC does not set itself up as another organisation nor does it in any way detract from denominational ties and loyalties. In no sense is it a cosy club for converted Christians. By means of a large network of gatherings held in private homes, its ranks are constantly being replenished with new blood as more and more women come to a personal knowledge of Christ.

The movement may well come to be the Christian church's



A picturesque Maori church in the diocese of Waikato, St Faith's, Ohinemutu, is beside Lake Rotorua, New Zealand's most famous tourist resort.

New peak of giving for missions

At \$12,500 for the year ended 31st March, missionary giving at St. Paul's Chatswood, NSW, has reached a new peak.

This is 25 per cent greater than missionary giving in the previous year, the rector, Rev Reg Hanlon reports. This total does not include any money given to the diocese by way of assessments.

Mr Hanlon said that he feels that the large increase springs from putting the responsibility on the individual parishioner for regular missionary support. The church has no pledging scheme but does use a duplex envelope system.

St Paul's also has a missionary fellowship which meets monthly. Each year the Fellowship decides which missions they will support and the proportion to be given to each.

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LETTERS

Return to Reformed position

I was interested to note (ACR 8 April) that you quoted a section of Rev A. Bale's letter about fasting which appeared in the Brisbane "Church Chronicle." I was surprised that you did not go on to examine the status of fasting as a Communion discipline in the Church of England.

The only communion discipline with a just claim to be incontestably Anglican is that which the prayer book itself states.

The third exhortation, an integral part of the 1662 service, states the position clearly.

There we are told that we "must consider how St Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread and drink of that cup." Let us should wonder what this exhortation involves, the first exhortation requires communicants "to search and examine your own consciences (and that not lightly after the manner of dissemblers with God)" and the means stated is "to examine your lives and conversations by the rule of God's commandments; and whosoever ye shall perceive yourselves to have offended either by will, word or deed, there to bewail your own singleness and to confess yourselves to Almighty God, with full purpose of amendment of life."

The third exhortation continues: "Judge therefore yourselves brethren that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour, amend you lives, and be in perfect charity with all men." It is in the light of this that the shorter exhortation ("Ye that do truly and earnestly...") is to be understood.

The same pattern is to be discerned in the last answer of the Catechism which gives the requirements of those who come to the Lord's Supper:

"To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively trust in God's

mercy through Christ, with a thankful remembrance of his death; and be in charity with all men."

If Anglo-Catholics have come to question fasting Communion they are therefore returning to the primitive and Reformed position, which is that which the prayer book demands and the only one that is truly Anglican.

(Rev) T. C. Milton,
St John's, Biggenden, Q.

Wine in NT

I am afraid that I stand hoisted by my own petard. While in the process of criticising a Christian brother for failing to take a sufficiently scrupulous attitude to Scripture, I misquoted it myself. The word "wine" is not used in the gospel descriptions of the Last Supper, nor in Paul's description in 1 Corinthians. The words "cup" and "fruit of the vine" are the only ones employed.

May I apologise for my error, offering the sole (feeble) excuse that being over-confident of my familiarity with the passage, I failed to check before writing.

One of the most unfortunate results of my rashness is that I was presenting will undoubtedly suffer out of all proportion to the error.

I still firmly believe that one cannot boost the case for a tradition — no matter how worthy

that tradition be — by resorting to reading one's assumptions into Scripture or by ignoring scriptural passages that are apparently contrary to them. And I continue to believe that the issue of total abstinence is one issue with regard to which this is all too frequently done.

Gary Ireland,
Randwick, NSW.

Evening Communion

What a paradox! The ritualists are inclined to follow the letter, yet evening communion is anathema to them. "After supper He took the cup..." Surely not 12 hours after!

S. M. Goard,
Willoughby, NSW.

Bishop Crowther

I must confess my inability to grasp how Bishop Crowther could have been stirring up the seeds of hate in racial discrimination by attacking apartheid, as you said in your Notes and Comments of April 8.

Anyone who attacks a real or alleged injustice is obviously opposing rather than promoting it. If Australia were mainly a coloured nation, he could have been guilty of stirring up trouble between coloured Australians and white South Africans. But as Australia is mainly white, criticism of the policy of white South Africans by racially akin Australians (or Englishmen) can only be called promoting race hatred on the Humpty Dumpty principle ("when I use a word... it means just what I choose it to mean — neither more nor less") — "Through the Looking-Glass".

(Rev) G. S. Clarke,
Putney, NSW.

Understanding South Africa

In your issue of 8/4/71 there was a letter from Bishop Bradley about South Africa.

It occurred to me that people in other countries are connecting what is happening in that country with the slave trade. This is a very faulty misconception. If we can even begin to understand Apartheid we have to go back into the history of South Africa. The majority of the people belong to the churches of the Reformation. The Roman Church has only a small portion of the total population. Many of the churches spring from German, Dutch and French sources.

The United Nations has no right to be inflicting South Africa with its pretension that any member country of the United Nations can be pilloried, much less can a nation which is not a member. Nor according to the Charter has any group within the United Nations any right to override the sovereignty of another country.

L. Boyd is not correct. The South African electorate voted into Parliament those who would support Apartheid or "separate development". This was after the war in 1945 when like all countries South Africa was trying to get matters moving towards better things.

I suggest anyone trying to sort out issues in South Africa read a book entitled "The Art of Moral Judgment." This sets out clearly for a layman facts about the making of laws. This is of course from a Christian point of view. Another is "Elements of Democracy" and gives basic factors from secular sources.

I believe the Bishop of Mashonaland and the Archbishop of

Capetown were right to walk out of the Conference. Many native people from the bishop's diocese, go to South Africa to work in Johannesburg, so that South Africa is helping other sources besides her own. True there are attendant evils, but until such an area is self-supporting isn't it better that some avenues are left open for work for Africans.

When we think that the white race is doing its best even with mistakes (and has our Government not make mistakes?) I think we ought to send money to build hospitals, schools and such like. This will help forward the work of the government in South Africa and supplement its endeavours.

(Miss) W. TERRY,
Hawthorne, Q.

Stop and look

As a student possibly in final year of theological training, completing a course of training of five years duration; three years at my own expense, two years at a diocesan expense (i.e. fees paid and book allowance); I view the future apprehensively.

With both marriage and ordination facing me at the end of this year, and understanding all the expense that both of these steps entail, especially purchasing a car and other necessities, one wonders how it is to be done.

To date my training has cost me personally at least twenty-five thousand dollars (\$25,000) in loss of wages and savings. And as things stand now I will leave college with debts over my head.

As this problem is not only mine but one all theological students face to a greater or lesser extent, I would ask that all parishes and dioceses and individuals stop and take a look at this matter realistically, to see if and how they can help these ordinands in training.

Student,
Ridley College, Melbourne.

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from page five

QUESTIONS OF AUTHORITY AND PRINCIPLE IN THE MINISTRY

scrupulously correct forms not balanced by doctrinally correct attitudes.

Much dust is being thrown into people's eyes by presentation of pragmatic issues as matters of principle rather than related to principles such as fund-raising for example.

A well-endowed church is in a different situation pragmatically to a well-established church in an upper-income suburb, a church in a middle-income suburb, a struggling church in a low-income suburb and a founding church in a new housing area. Each needs to consider itself in accord with the same principles of scripture and in accord with its current situation.

When Paul first went to Corinth, he worked at his trade and sold what he produced and the financing of the local church (ie Paul at that time) began at that point. A full-time paid-for pastoral and teaching ministry would be possible there and the pastor's personal involvement in money-raising would become minimal, only when the congregation was strong enough to bear this load by direct giving, primarily.

To claim that "you cannot do a thing with casseroles and jumble sales to exalt the Lord as King," is only true if you can likewise castigate Paul for his tent-making activities.

But if you are still using casseroles and jumble sales when they are no longer needed, or as a substitute for evangelism or for a personal faith in Christ as Saviour, there is a case to answer.

And don't tell me that Paul only sold his tents to Christians, or that he did not have the faith to believe that God would supply his every need.

Serious flaws can be demonstrated also in some attempts to remedy our baptism and confirmation problems. The result is an exercise in arrogance at the expense of the laity which is producing greater evils than those already existing and the whole body is suffering.

The recent special meeting of clergy at the Chapter House to discuss teaching of scripture in secondary schools is a case in point. It was most evident after lengthy debate that it is a pragmatic issue of "how best to do it?" and not a principle of "ought we to do it?"

We all belong to Christ, having been chosen and accepted by him, and it is in his church that we serve his people. How can we

do that effectually if as clergy we are constantly at loggerheads over methodology and pragmatic issues misconstrued or misrepresented as matters of principle, unable to accept or have real fellowship with each other?

All who love and serve the Lord in the fellowship of the Church of England, both clergy and laity, are concerned to admit and to tackle our common problems, some of which have their roots buried deep in past centuries and therefore are not to be changed in a moment in the

understanding and practice of this generation.

Neither should our congregations be made to pay the entire price of certain weaknesses in teaching and practice in past generations.

Let us call to mind that we in our turn are subject both to the judgment of history and of Christ and that we, too, are imperfect and have imperfect ministries, brothers.

Allan Whitlam, 3 Wau Place, Whalan, NSW.

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Bishop Chandu Ray was converted to Christ from Hinduism in 1939. Following study at Bombay University, he secured his L.Th. at Bishop's College and was ordained in 1943.

During his time as Bible Society Secretary, he translated the Old Testament in Hindi and published the first complete Bibles in Hindi and Gurmukhi.

His close personal association with the proof checking and printing of the first Bible in Tibet is one of the greatest dramas of modern missionary history.

The Asian Christian Churches, meeting in Singapore in 1969, invited Bishop Ray to become the Executive Director of the Co-ordinating Office for Asian Evangelism, and in this vital position Bishop Ray is in constant personal touch with the Church throughout Asia and the Middle East.

His program in Australia is— Australian Capital Territory and New South Wales — 21-26th June, Queensland — 26-30th June, Tasmania — 30th

The best Christians are in general those who not merely from restless activity of natural disposition, but from love to Christ and zeal for his glory, labour most and suffer most in his service. — Charles Hodge.

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Books

A concise survey

BRITAIN, EUROPE, AND THE MODERN WORLD 1918-1968 by Paul Richardson. Cambridge University Press. 1970. pp. 389. £2.50 (UK).

This is the fifth in a series of five volumes designed to cover the subject from the beginning to 1968.

So much has happened in the 50 years it covers that the author has been compelled to give, as he states, "an interpretation of those parts of contemporary history which are likely to seem most important to readers in Britain and other parts of the English-speaking world." With the help of numerous illustrations, maps and diagrams and a most helpful use of paragraphs and cross headings, he achieves his aim.

The book can be recommended strongly to those who wish for a concise survey of the period since the end of the First World War.

T. T. Reed.

THREE ISSUES IN ETHICS by John Macquarrie, SCM, 1970. Pp. 157. English price 32/.

This book endeavours to answer three basic problems in Ethics. First, Is there a distinctive Christian ethic? secondly, What shape should a Christian ethic take? and thirdly, What is the place of faith in the making of moral decisions? In examining these questions, Professor Macquarrie answers the central question, What contribution has the Christian theologian to offer in the field of Ethics?

The book is very well written, careful, concise and scholarly. Professor Macquarrie's conclusions are surprisingly traditional. In answering the first problem he states that the "Christian ethic itself is fundamentally humanistic for its criterion is Jesus Christ." In answer to the second he says that the "new morality" is sadly lacking at many points, and he returns to a more up-to-date view of natural law. In connection with the third question he concludes that the placing of morality in the context of faith can and should be beneficial. This book will repay careful, yet critical study.

Keith Cole.

WITNESS AND REVELATION IN THE GOSPEL OF JOHN by James Montgomery Paternoster Press 1970, pp 192. \$1.90.

This book is one in the very useful series "The Christian Students Library." More accurately the title of this book would be "Witness as Relation in the Gospel of John."

The author brings out clearly the importance of the witness of Jesus as revelation together with the dual witness to him by the Holy Spirit and Apostles. It is a book that will greatly help the reader to understand the Gospel of John and the nature of the revelation on which our faith is based.

John Painter.

THE TRUTH ABOUT THE EARLY CHURCH.—By W. Neil. H. & S. 1970.

This book is the substance of six lectures delivered in the

University of Edinburgh under the title The Apostolic Age.

They reflect a widespread concern to evaluate the present life of the church in the light of its origins. William Neil shows a wide acquaintance with contemporary writing on his subject and he writes easily. It is inevitable that a book which discourses over so wide a theme will appear superficial and disappointing to the well informed reader.

He makes it plain that he has no truck for conservative evangelicals and shows a lamentable and uncharitable ignorance of conservative scholarship.

Some time is spent in an attempted reconciliation of Luke the historian and Luke the theologian. To this reviewer the whole debate was vitiated by the author's sad lack of real understanding of the question 'What is history?'

Indeed, this book analyses no problems. It does little more than briefly describe them and in his attempt to summarise the issues he oversimplifies. Generally his conclusions are predictable and orthodox.

M. S. Betteridge.

AUSTRALIA IN NEW GUINEA, by L. P. Mair, Melbourne University Press, 1970. 254pp. \$6.75.

This is a new edition of a 1948 publication. The author is Professor Emeritus of Applied Anthropology at the London School of Economics.

She deals with the history, the government, and the labour problems mainly. Missions only come into the picture for the part played in education, and to a lesser degree health services.

This is a good source book, and the index and references

MARTIN LUTHER KING

MARTIN LUTHER KING, by Kenneth Slack SCM, 1970. (Six Christians, No. 1) 128pp.

With this fascinating study of one of the great men of the Sixties the new series of SCM Centrebooks (Six Christians) makes a good start.

King's life is outlined to his death, aged 39, in April 1968, and the roots of his faith are explored. His Christianity sprang from his home and the Negro church, became his own after doubts and struggles as a young man, and were deepened by his marriage to Coretta Scott.

Central to his life, and to the Civil Rights activity which he came to lead, almost by chance, was a belief in the power of creative love to break down opposition, and to reach and overcome hatred and bitterness. He

SHORT NOTICES

FREEDOM, FAITH AND THE FUTURE by Michael Ramsey, SPCK, 1970. 48 pages. UK5s. The Archbishop of Canterbury looks at Freedom, Faith, The Servant Church and The Future in the light of the unique contribution of the Christian Faith. **THE PULPIT IN THE SHADOWS** by Freddie Gage with Stan Redding, Zondervan, 1970. 125 pages. US\$9.5c. The interesting story of an American ministry devoted entirely to reaching drug addicts for Christ.

CHRISTIAN EDUCATION FOR RETARDED PERSONS by La Donna Bogardus, Abingdon, 1970. 112 pages. \$1.50. A revised edition of a work which will be valuable for those who are now entering this rather neglected field of Christian witness.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

Religion in Australia

HANS MOL

RELIGION IN AUSTRALIA by Hans Mol. Nelson, 1971. 380 pages. \$9.75. If you want to understand what Australians think about a wide variety of religious beliefs and practices and to what extent they are influenced by their religious upbringing and education, you must buy this book. Professor Mol was formerly at the A.N.U. and while there, his many journal articles were widely read. Now we have his magnum opus as far as the sociology of religion in Australia is concerned. Are Melbourne people more religious than Sydney people, what do people think of unity schemes, Jews, Roman Catholics, teetotalers, alcoholics. With valuable appendices and bibliographies, this is a book which will be used and quoted for a long time to come.

PROFITING FROM THE WORD by A. W. Pink, Banner of Truth Trust, 1970. 124 pages. 5s (UK). Arthur Pink was both a strong, clear writer and a skilful expositor of the Word of God. Here we have ten excellent studies of what the Bible says about sin, God, Christ, prayer, good works, obedience, the world, the promises, joy and love. Ministers and teachers who love the Word will find many uses for these.

THE CHURCH AND THE TWO NATIONS IN MEDIEVAL IRELAND by J. A. Watt. Cambridge University Press, 1970. 251 pages. (UK) 85s. Dr Watt weaves together, often from hitherto unpublished material, the confusing story of how the crown, clergy and papacy behaved towards each other in the first two centuries of English settlement in Ireland from 1171. In view of modern troubles in Ireland it is interesting to note the divisions between the Irish themselves over Armagh and Dublin, legates and abbots and many other matters affecting the Irish people.

from the text assist the reader to pursue further detailed study of the subject, which has "escalated" so much in recent years.

—T. F. McNaught

SEEING HISTORY, Vol 1, The First Australians; Vol 2, Australia; Gael to Colony. By K. M. Adams. Lansdowne Press. Reprinted 1970. 208 pages. \$3.50 each.

Despite Captain Cook, the Rum Rebellion, bushrangers and convicts, it is hard to enthuse schoolchildren about Australian history before (and after) federation. It is a commonplace in the conversation of history masters that there is, as yet, no good text

book for third form where Australian history 1788 to 1900 is taught. Unfortunately Mr Adams' books are no answer either.

They are too expensive for school text books (three volumes would be inadequate for the NSW course), grossly oversimplified ("an attempt was made to help the Aborigines, and evangelical Christianity was encouraged to try to lift the moral tone of the colony") and, in places, inaccurate. The narrative though magnificently illustrated, asks few questions and fails to acknowledge the several areas where historians disagree.

Archbishop Eris O'Brien's much disputed book is the over secondary source recommended on the foundations of settlement. The first two columns end with hints to help readers write their own book. One hopes they do better.

P. H. R. Meyer.

THE MAD MORALITY OR THE TEN COMMANDMENTS REVISITED, by Bernard Eller. Abingdon, 1970. U.S. \$2.79.

The author, who is Professor of Religion at LaVerne College,

stood for non-violence, an active and positive method to change oppressive laws and customs.

King learnt some detail from Gandhi, but the motive and the vision comes from Jesus, and from the overflowing love of God. King met the "necessity" of violence with the challenge of "non-violence."

A good book to read, a good book for a study group.

—Bishop of Willochra.

LEGAL ASPECTS OF N.T.

LAW IN THE NEW TESTAMENT by J. Duncan M. Derrett, London, Darton, Longman and Todd, 1970. xvi plus 530 pages. (UK) £7.00.

This extraordinarily interesting book by the Professor of Oriental Laws in the University of London investigates the place of first century rabbinical law in certain incidents and teaching of the Gospels. The author believes that Jesus and his hearers were well acquainted with this law, and that accurate interpretation depends on our taking this fact into account.

The legal aspects of 10 parables are discussed, and of these incidents: the woman taken in adultery, the miracle at Cana, Peter's penny, the anointing at Bethany and Zachariah, Herod's oath and the Baptist's head, and the trial of Jesus. There is also full treatment of Jesus' teaching on marriage and divorce, and on obedience to Caesar.

The reviewer cannot vouch for all Dr Derrett's use and interpretation of legal data; but it is a work of erudition and acute analysis, and Derrett should certainly succeed in his desire to "interest lawyers in something theological, and ... theologians in the everyday law of Jesus"

SPEAKING FROM THE HOLY LAND by L. R. Shilton. Oliphants, 1970. 126 pages. \$1.15.

This is a book of devotional thoughts using some of the well-known sacred places in the Holy Land as starting points. The reader will not learn much about these sacred sites because the author has not succeeded in conveying an adequate description of them.

In this respect the book does not fulfil the expectation of information suggested by the beautiful cover picture of the Church of the Holy Sepulchre. The devotional content is well worth reading.

B. G. Judd.

CALVIN IN JAPAN

The Calvin Translation Society, in co-operation with a leading Protestant publisher, has translated to date into Japanese the entire Institutes of John Calvin, in six volumes, plus another volume of Indices, most of Calvin's New Testament commentaries, the Theological Treatises, and some of the Old Testament commentaries, starting with the Psalms.

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We will give a book for the two nearest entries to Bible Crossword No. 34, which should reach this office not later than May 17. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- for the Lord's purposes against Babylon stand, to make the land of Babylon a desolation, without — (10) Jer 51:29
 - even to your old — am He, and to gray hairs I will carry you (3,1) Is 46:4
 - us be going; see, my betrayer is at hand (4,3) Mt 26:46
 - He who believes in him is not condemned; he who does not — is condemned already (7) Jn 3:18
 - He confessed, he did not deny, but —, "I am not the Christ" (9) Jn 1:20
 - There appeared to him an angel of the Lord standing on the right side of the — of incense (5) Lk 1:11
 - All we like sheep — —; we have turned every one to his own way (4,4,6) Is 53:6
- DOWN**
- But God, who is — in mercy, out of the great love with which he loved us (4) Eph 2:4
 - David: Blessed is he who comes in the name of the Lord! (7) Mt 21:9
 - Truly, truly, I say to you, he who hears my word and — sent me, has eternal life (8,3,3) Jn 5:24
 - I urged — —, and sent the brother with him. Did Titus take advantage of you? (5,2,2) 2 Co 12:18
 - For — good tree bears — fruit, nor again does a bad tree bear good fruit (2,3) Lk 6:43
 - he who believes in me will also do the works that I do; and — works than these will he do (7) Jn 14:12
 - and as they were eating, he said, "Truly, — say to you, one of you will — me" (1,6) Mt 26:24
 - we have fellowship with one another, and the blood of Jesus his Son — — all sin (8,2,4) 1 Jn 1:7
 - for a wide door for — work has opened to me, and there are many adversaries (9) 1 Co 16:9
 - and there was a — that city who kept coming

Mainly About People

Rev Geoffrey J. Paxton, B.A., B.D., Th.L., has been appointed Principal of the Queensland Bible Institute at Toowoong. He has been Dean of the Institute for the past two years.

The Archbishop of Wales, Dr Glyn Simpson, 68, will resign his office from 30th June because of ill-health. He was elected in 1968. He will resign as Bishop of Landaff on 31st August.

Rev Canon Edwin Badger, rector of Moyhu, has been appointed chaplain to lay readers by the Bishop of Wangaratta.

Rev John Booth from Popondetta (New Guinea) has been appointed locum tenens of St John's, Balmain (Sydney), while the rector, Rev David J. Williams is on a year's leave of absence to do court probation work.



Ven Ronald Edwards, recently appointed Archdeacon of the Coast, Perth.

Rev Canon Sidney G. Stewart, rector of St Andrew's, Roseville (Sydney), since 49, retires from the active ministry on August 12.

Rev John W. Wise, resident minister in the new housing district of Treagar (Sydney), since 1969, has been appointed rector of St James', South Canterbury.

Rev Ronald R. McKinney, vicar of Baradine (Armidale), has been appointed rector of St Barnabas', Littleton (Sydney).

Rev Harold G. Richards, rector of Holy Trinity, Rochester (Bendigo), goes on long service leave in June. The locum tenens will be Rev John H. Shields who lives in retirement at Indlewood.

Bishop Edward W. Scott, 51, of the diocese of Kootenay has been elected Primate of Canada. He was the youngest of five nominees.

Anglican to Head Q'land Bible Institute

Rev Geoffrey J. Paxton, B.A., B.D., Th.L., Dean of the Queensland Bible Institute for the past two years and previously an incumbent of a parish in the diocese of Brisbane, has been appointed Principal of the Institute.

The Institute has been enlarged this year and has a record enrolment of students. Mr Paxton has built up an attendance of over 100 at his weekly public lecture on "The Work of Christ and 20th Century man." In the 1971-72 long vacation a three-week Summer School of Theology is planned which will cater for students, ministers and other interested people.

The Q.B.I. has also established a graduate school of theology for graduates of this or other Bible institutes who are qualified to begin university studies. The students will do theology courses for either the University of South Africa or the University of London.

Dr Loane to visit India

(APS) The Archbishop of Sydney, Dr M. L. Loane, left Sydney on April 26 for a six-week visit to India. He has been invited to give major addresses and Bible studies at eight conventions for missionaries and national church workers.

His tour began at Kabul near New Delhi, and continues to Lahore, Madras, and Coimbatore.

He will give Bible studies at conventions at Nilgiris, South India, Coonoor, Darjeeling and Kalimpong.

This will take him near the troubled West Bengal-East Pakistan border.

He will then address conventions at Landour and Mussoorie, where missionaries gather from all parts of India during the

He will return to Sydney on Tuesday, June 15, having delivered over 50 addresses.

Archbishop Loane has visited India many times over the past 15 years for Bible-teaching ministry.

Rev Paul L. Watkins, B.D., Th.L., Dip RE, curate of Hamilton (Newcastle) since 1969 has been appointed a New Testament lecturer at St John's College, Morpeth.

Rev Reginald T. Fabian, rector of St John's Port Fairy (Ballarat) since 1964, will retire in August next.

Rev Canon Raymond Foster, Warden of St John's College, Auckland, N Z since 1962 has been appointed Home Secretary of the SPCK in London. He takes up duties later this year and will be in charge of the society's publishing program.

Rev Frank J. Stanley, vicar of All Saints' Ouyen (St Arnaud) since 1968 was inducted as rector of Charlton on April 23.

Rev Robert A. C. Legg, rector of Scottsdale (Tasmania) since 1966 has been appointed rector of Kingston from early May.

MRS JEAN M. WOODS PRIMATE'S WIFE

Mrs Jean Woods, devoted wife of Dr Frank Woods, Archbishop of Melbourne and recently-elected Primate, has lived longer in Bishops Court, East Melbourne (14 years) than in any other place during the 35 years of her marriage.



Mrs Woods joins her husband in Sydney, on the evening of the day when he was elected Primate.

Born Jean Sprules in Surrey, she is an Oxford MA (Dr Woods is Cambridge) and she studied child psychology under Professor Birt at London University in training for a position as a psychiatric social worker. Both she and her husband were keen SCM members in their university days but did not meet until much later.

Her two sons and two daughters are adults and one son, Rev Theodore Woods, also an MA, is a missionary at Dogura, New Guinea. When the family were at home, they enjoyed many of their interests, such as music and camping, together.

Like most archbishops' wives, she has been president of many diocesan groups and has also been a member of the council of Janet Clark Hall at Melbourne University.

In her spare time she likes to collect wildflowers and to watch native birds. Now that her husband will be away even more often on primatial duties, she looks forward to "a little quiet, sitting and doing a little reading, perhaps."

Australian church aid for Pakistan

Funds contributed by Australian churches to the relief of victims of last year's cyclone in East Pakistan will be used to rebuild villages.

The aid division of the Australian Council of Churches has received \$7,700 from local churches for this purpose.

More is expected following appeals.

The money will be used in a comprehensive rehabilitation plan involving erection of at least three villages and provision of agricultural and fishing equipment and livestock.

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Round-up of church press comment

THE ENGLISH CHURCHMAN in an editorial says "It is time to show that the 'Catholic' was but a parenthesis in the life of a Protestant Church and that its true character must be re-established."

In line with the recent trend of Christian conventions, New Life reports that 3,050 people attended one session of the Belgrave Heights Easter Convention, the second largest attendance ever at a Belgrave Heights Convention. The trend is towards Easter rather than the January convention.

Church of England Newspaper reports that the Bible and Medical Missionary Fellowship with over 100 missionaries in India and Pakistan, is facing serious financial difficulties. In 1970, BMMF spent £13,000 more than it received. Thursday, April 22, was made a special day of prayer and intercession in this crisis.

In an appeal for urgent attention to Christian education in his diocese, the Bishop of Wangaratta in *The Witness* says "I want to ask each parish to have a good look at what it is doing—or failing to do—by way of an effective educational program."

World Vision raises the acute problem of the break-up of missionary families because of the needs for education. It is by a missionary's wife and it opens all the vexed problems and looks at some of the answers, many unsatisfactory. It ends with a minister's admonition: "Mothers, your most important job is raising your children for the Lord. That goes for your missionary mothers too."

In a book review of Bruce Shelley's symposium — "A Call to Christian Character," *Christianity Today* gives an excellent definition of piety. "... piety comes alive as spirit-controlled maturity in Jesus Christ throughout all aspects of life." If that is piety, let's see lots of it.

Tasmanian Premier's Prayer Breakfast

Hon. W. A. Bethune, Premier of Tasmania, has asked the Christian Business Men's Committee in Hobart to organise another Premier's Prayer Breakfast in 1972.

This follows the first such breakfast, held in Hobart on March 17 which was organised by the CMBC at Mr Bethune's request.

It was attended by 150, including 25 members of parliament and heads of several government departments. Presiding, was Dr Russell Bushby, State Chairman of the CMBC and the speaker was Mr Laurie Storie of Queensland, a director of the International Board of CMBC.

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Tie for Army chaplains

The Royal Australian Army Chaplains' Department has recently been granted approval to have its own corps tie, the design of which has been registered with the Master General of Ordnance at Army Headquarters.

Chaplains who have served in the AIF, Australian Regular Army, or Citizen Military Forces will be eligible to purchase this tie. The cloth is being woven in England, and will be made up in NSW. Estimated completion date is May, 1971.

Details of the design and cost of the tie may be obtained from Chaplain D. C. Abbott, 5 Signal Regiment, Timor Barracks, Dundas, NSW, 2117.

This policeman's lot was quite a happy one!

A gardener who lived in a boarding house north of Bogota, Colombia, bought himself a Bible, but the woman who owned the house objected very strongly to his having it.

She opened his case and took the Bible to the parish priest.

When the young man found his case broken into and the Bible gone, he went to the police and the police inspector ordered the woman to return the Bible.

But it still did not come back to the young man, for the police inspector kept it for a week studying it in his spare moments, and when the boy eventually went back to collect it the inspector asked if he might keep it.

The young man, although very poor, was glad to give it to him.

As a method of Scripture distribution this seems to be somewhat complicated, but the result was effective.

BENDIGO CLERGY SCHOOL

The clergy of the diocese of Bendigo will attend a clergy theological school at Bendigo from 17 to 19 May. Bishop Richards will open the school following Evensong in All Saints' Cathedral on 16 March.

A post-synod clergy conference last year asked the Bishop for such a school with a theological emphasis. It will be held at Gorton, the diocesan girls' school and it will be residential.

Special guests will be Dr Max Thomas of Trinity College, Melbourne and Dr Keith Cole of Ridley. They have already supplied a preparatory reading list. Rev Arthur Harvey, also of Melbourne will attend as a consultant.

The main themes will be: Monday — "What is the gospel?" (Who is Jesus Christ?) Tuesday — "Living the gospel" (Within the reality of parish life).

Wednesday — "Communicating the gospel" (A sociological reality).

The daily program includes morning and evening worship, two morning sessions of address



Rev Dr Keith Code