

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION

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Mainly About People

Rev Richard A. Kernbone, curate of All Saints', Moree (Armidale), has been appointed to the charge of Tings.

Right Rev George Quartermann, bishop of North West Texas, accompanied by Rev Jack Washington, rector of Lubbock, will visit the diocese of Willochra in May next.

Rev Ronald O. Davies, rector of Belmont (Perth), has been appointed rector of Beaconsfield from 1 November.

Rev Peter J. Mold, curate of Scarborough (Perth), has been appointed to the staff of St. George's Cathedral, Perth.

Ven. Basil Temengong, archdeacon of Kuching, Sarawak, has been appointed bishop of Kuching in succession to Right Rev Nicholas Alentis, who resigned on 31 October. The new bishop is 54 years old.

Rev Stephen Freshwater, warden and chaplain of St. Oswald's House, Brisbane, has been appointed chaplain of the Actors' Church Union, for Brisbane.

Mr Kevin Hanson, who trained at Ridley College, Melbourne, was made deacon at All Saints', Moree (Armidale) on October 21.

Rev Canon Douglas R. Stewart, rector of Colie (Ballarat), has been appointed rural dean of Camperdown from October 7.

Rev Brian J. Thewlis, vicar of St. George's, Reservoir since 1961, has been appointed vicar of St. Paul's, Malvern-Caulfield (Melbourne) from November 4.

Rev John N. Macmillan, vicar of Christ Church, Lancelfield (Melbourne) since 1964, has been appointed vicar of St. George's, Reservoir from November 26.

The Rev Canon Gordon Smees, rector of Holy Trinity, Orange (Bathurst), since 1952, has announced his resignation. He intends to devote himself to the teaching of music.

Rev Dr E. Keith Cole, Vice-Principal of Ridley College, Melbourne, has been appointed secretary of the recently formed Australian and New Zealand Association of Theological Schools.

A.E.F.V.

The Anglican Evangelical Fellowship of Victoria is an active fellowship of church people throughout the State with numbers of clergy, men and women in its ranks.

An evangelical witness is maintained through the Toorak Convention, youth rallies and leadership training.

Its Executive Committee is: Dr L. L. Morris (President), G. Pearson (Chairman), R. Collier (Secretary), J. Bishop (Treasurer), J. Alder, Dr G. Bearham, W. Bedford, Dr E. K. Cole, K. Curnow, G. Foster, Mrs T. Freeman, A. Kerr, W. Lloyd, W. Milford, T. Morgan, Mrs L. L. Morris, Dr J. Pilbrow and R. Sunderland.

Rev Robert Collie of 321 Canterbury Road, Forest Hill, Victoria, 3131, would gladly send information about the Fellowship to Victorian evangelicals who are not already members.

OXFORD FIND

A column of what is believed to have been the original Greyfriars church in Oxford—built in 1244—has been unearthed by archaeologists in Oxford. It was found fifteen feet under the present ground level. Excavations will be carried on later this year, and it is thought to be possible that the grave of the great Roger Bacon might be discovered.

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A round-up of church press comment at home and abroad.

The Christian features the spiritual impact of the Leighton Ford Greater Edmondton Crusade in Canada. The largest percentage of those attending were under 25. John Guest, a folk singer from Liverpool, England, who is also an Anglican clergyman, helped communicate the gospel by means of folk rock. It also gives prominence to the critical reaction of five of the six Soviet member churches of W.C.C. against the council's statement on the Soviet invasion of Czechoslovakia. Southern Cross in an article by Dr Bill Lim, poses very nicely the problems faced by overseas students in adapting themselves to Australian churches. A columnist offers a free share in Sydney's Opera House to anyone who can help him with a stock exchange investment problem.

Rev Clive Way, Superintendent of the Sydney City Mission, has resigned.

The Metropolitan of India, Burma, Pakistan and Ceylon, Most Rev Lakshana de Mah, will preach at the opening of the General Synod of Australia in September, 1969.

Rev Fred E. Wells, of the charge of Warradale-Darlington (Adelaide), has been appointed to the charge of St. Oswald's, Parkside, and chaplain to Glenside Hospital from November 15.

Rev Anthony B. Williams, rector of Willunga (Adelaide), has been appointed to the charge of Edwardstown-Ascot Park from December 18.

Rev Maurice Whitehouse will be inducted to the parish of Manangatang and Robinvaie (St. Arnaud) on November 1.

Rev W. J. Squire, curate of Shepparton (Warragatta), has been appointed curate of Christ Church, South Yarra (Melbourne), from January 1.

Mr and Mrs J. Savory, C.M.S. missionaries in Nigeria since 1947, were killed in the battle for Okpara, between Biafran and Nigerian forces on September 30. They were assisting refugees at the time. Mr Savory was awarded the M.B.E. in 1957.

Right Rev John C. S. Daly, formerly bishop of Korea, has been appointed assistant bishop of Coventry. Another assistant bishop in the same diocese is the Right Rev John D. McKie, formerly coadjutor of Melbourne.

Rev Brian Harker, curate of St. Columba's, Hawthorn (Adelaide), has been appointed to the charge of Glenelg North from November 1.

Rev Stanford Colfax, rector of Koorawatha (Canberra-Goulburn), has been appointed chaplain to the Missions to Seamen, Newcastle.

Rev. Hugh R. J. Scott, Rector of St. Saviour's, Punchbowl (Sydney) since 1965, has been appointed Supervisor of Sunday School Teacher Training for the Diocesan Board of Education from early 1969.

Rev. Ralph Oden retires as Chaplain at the Repatriation Hospital, Concord (Sydney) on November 20.

Books

A CHURCH BETWEEN COLONIAL POWERS: A study of the Church in Togo, by Hans W. Debrunner, translated by Dorothea M. Barton. Lutferworth 1965, London, pp. 368, 27/6 (U.K.) paperback; 35/- hard-bound.

This book is part of a series "World Studies of Churches in Mission" sponsored by the Division of World Mission and Evangelism of the W.C.C. Earlier books in the series are on Buganda and Zambia, with John Taylor of C.M.S. as author of one and co-author of the other.

This is not light reading. It is a study book. The title does not compel attention. A common reaction would be: "Why should I be concerned with an exhaustive study of a small African country which has no special interest for me?"

However, this country is typical of many in Africa, and may be regarded as a sample of the whole. Its history includes tribal wars, large scale slavery (as many as 70,000 a year were taken to America during the 18th century), colonialism under German and later French and English administration, and finally independence in 1960.

Enough details are given to make these stages come alive, even for those who have never set foot in Africa. Naturally, in view of the title, prominence is given to the part played by the colonizing powers.

The book is well documented. It has approx. 150 pages on history, 100 on characteristics of the Church, 50 on its future, and 50 on notes, maps, etc. —Norman Gedding.

The Methodist has a very full coverage arranged by the Rev. Dick Udy on problems which Australia must face concerning our Aborigines. The Australian Baptist draws attention to problems facing their South Australian Union, where fixed term pastorates are giving way to an indefinite period of ministry. Interesting to those like Sydney who are thinking of limiting clergy tenure. Their editorial baulks at the acceptance of women as ministers.

The Northern Churchman has a letter from its Bishop Shevill from Yugoslavia who was on his way to see the Patriarch in Istanbul and quotes at some length, our own recent editorial statements on Lambeth and its sick decision on assent to the Thirty-nine Articles.

New Life breaks the story of the murder of two missionaries in West Irian. Both worked for the R.B.M.U. and one was an Australian, Mr Stan Dale. Its editorial "In defence of fundamentalists," refers to the very valuable four volumes titled "The Fundamentals," put out by "The Bible Institute of Los Angeles in 1917. They state quite adequately the fundamentalist position today. They should be reprinted.

The English Churchman, in a report on the Oxford Conference of Evangelical Churchmen, remarks that the proposed Service of Reconciliation (Anglican-Methodist), divides Christians into first class (those who have episcopal ordination) and second class. It also tells of the Bishop in Rangoon who was not allowed to leave Burma to go to Lambeth. The front page deals with Dr Alan Richardson's doctrine of work in which he says that "the Bible knows no instance of a man's being called to an earthly profession or trade by God." Provocative.

Australian Presbyterian Life exhorts Australia, because of its situation in Asia and the Pacific, not to rely on a foreign policy of power or the inevitability of war. It shows the dangers but not the alternatives.

The editorial of the Church Times draws attention to the general questioning of authority in the Roman Church implicit in the published protests of 55 priests and later of 76 laymen against the encyclical on con-

trapection. It comments that the "historic reformation has, in a sense, suddenly caught up with Rome after four centuries. At last the Bible has been entrusted to the faithful. . . . Its major article, "Wanted urgently: Staff College for the Clergy," by Michael Covington, deals with the urgent problem of further training for the clergy. It gives a six-point plan for three months' full-time training after clergy have been five years in orders. The points include group dynamics, psychology and sociology, business management and specialist ministries.

Anglican Encounter (Newcastle) has a very long letter from Rev. David Thompson, headed "A Spanner in the White Elephant," which is unsparing of cherished schemes of parish fund-raising. Mr Thompson proves a capable mechanic.

Canadian Churchman calls for an open episcopate, the sacrifice of feudal distinctions in it, titles, wearing of purple and other lordly costume and signatures according to sees (out in Perth and Sydney so far). Desmond Bowen writes with acid pen on "The Lambeth Masquerade." Not bad for Canada's official paper.

Church News (Tasmania) describes the approach of the gambling casino which the State Government is soon to be forced on its reluctant citizenry.

Anglican Messenger (W.A.) headlines "North West Synod—Strong in numbers, weak in council." It quotes in full from Bishops Witt's charge which looked at some of our remarks about small dioceses in an editorial. Its editorial is "I Love Evensong" and it laments the neglect of this helpful service in the West.

See (Melbourne) anticipates talk in Melbourne's synod on divorce and abortion. It also says that Bendigo's synod in September is likely to be tame. Too tame for words. An angry correspondent expresses disgust at See's recent article on "high or low." She called it vulgar, stupidly offensive and not accurate historically. The Geelong Rural Deanery backed her up. Shows how resilient editors have to be.

Church & People (N.Z.) quotes statistics showing that Anglicans are 33.7% of the population, with Presbyterians next. The editorial touches a sore spot when it shows that the Anglican percentage is declining. It also says that the statistics are no indication of denominational strength. Lenore Harty, a senior lecturer in English at Otago University, concludes her article on the "Language of the Liturgy." She has an appreciation of Cranmer's liturgy and language which she says she cannot have for the New Zealand liturgy. What's more, she shows why in clear terms. She shows how Cranmer's hard work, liturgical scholarship and skill with language, kept his liturgy alive for 400 years. The N.Z. liturgy, according to her, breaks the simplest rules of composition. Should be required reading everywhere.

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BISHOP OF WILLOCHRA HONOURED

At the Willochra synod, the Hon. R. A. Geddes presented Bishop Tom Jones with an inscribed wristlet watch to mark the tenth anniversary of his episcopate.

Synod rejected the canon of General Synod to change the name of the Church to "The Anglican Church of Australia." It was felt that the trouble and expense involved in the change did not warrant it. The Long Service Leave canon was passed, despite some strong clergy opposition. A motion was passed giving equality of stipend (\$2,600) to rectors, priests-in-charge and mission district chaplains. Deacons and assistant priests were also placed on equality at \$2,200.

POWER TO MOVE CLERGY

As from next April, bishops in the Church in Wales will be given the power to move a clergyman or to retire him, and also to prescribe the benefice in which a newly ordained curate is to serve. This is provided for under the terms of the "Bill for the Better Distribution and Use of Clerical Manpower," which received its third reading during the meeting of the Governing Body of the Church in Wales at Llandrindod Wells, Radnorshire. The Bill will come into effect on April 1, 1969.

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"COALS OF FIRE"

ONLY the Bishop of North West Australia, the Right Rev. Howell Witt, will know why we called this article "Coals of Fire." He wrote the article for us. We chose the title. But all our readers will enjoy his racy description of the exciting developments in his diocese. They present a challenge to the whole Australian church.

I recently read what one might call an Australian version of Mrs Alexander's hymn for children; you know the one — "All things bright and beautiful". It contains verses like:—"The nardoo on the ghilgais, The good drought breaking rains That bring the bogan lilies To gladden all the plains."

Such an attempt to make even the well-known hymns "relevant" should gladden the heart of a bush bishop like the drought breaking rains and the bogan lilies on the plain. But so far as this bush bishop is concerned it's come too late. Not a word about iron ore; no mention of the new towns with their air conditioning and first-class amenities; and what rhymes with "harbour", "port development" or "Japanese seamen"? At the moment I'm half-way through a three week swing of

the new iron ore developments of the North-West and the question of the nardoo on the ghilgais hasn't been raised once, nor, surprisingly enough for a bush diocese, has the problem of drought.

But I have met two representatives of the Missions to Seamen and the British Sailors' Society who came from London to Port Hedland to seek sites for a Seafarers' Club to minister to a port that in a few years' time will be exporting more tonnage than any other Australian port and which will present to the church one of the greatest missionary opportunities we have had since this country was founded.

And I've dedicated the church centre at Mt. Tom Price which, please God, will set a new pattern for church buildings, not only in the company towns that are springing up in this diocese, but in other new towns as well.

INESCAPABLE FACT

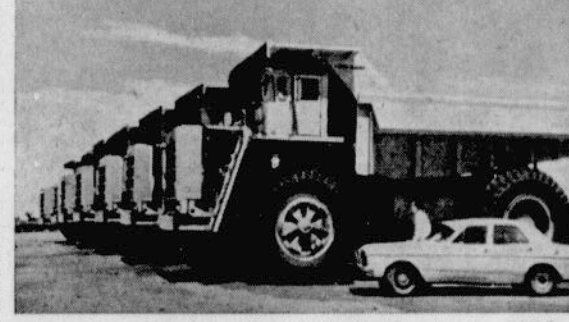
To come back to this area of the North West after a year's absence and an overseas trip is to be brought face to face with one inescapable fact. And that is that the prophecies of what could be done and of what was going to be done were not bold enough.

Towns that were supposed to have sixty or seventy houses by 1969 now have got double that number by 1968; mines that were supposed to produce x million tons of ore a year are producing 2x; companies that were going into stage 2 by 1970 are geared to it now. So that when the minister for the North West

speaks of the population of the Pilbara in the 1980s as being round the quarter of a million mark (and it was only in the high hundreds when I came) we aren't smirk any more. After all, there are already plans on the drawing board for another town which is going to grow faster than Port Hedland, and that area which had but one priest in it when I came less than three years ago, now, thanks to the Bush Church Aid Society has three. And we're still in the early stages.

"ROCKS"

The day before yesterday I called at a sheep station. Shearing was just over and the wool was moving out. An obvious topic of discussion. But the station owner dismissed it in two sentences. But for the next hour



Rev. Len Greenhall (6ft 3in) is dwarfed by the 100-ton Dart trucks used at Mt. Tom Price.

we looked at his "rocks." I've got a bit of one at my side as I write. It contains, so he tells me (and four companies have been to his station to check up) not only nickel but other things as well. Nearby I had lunch in a bush pub where for the last four visits I have usually been 50 per cent of the custom (the Rev. Bernard Buckland has been the other 50 per cent). Not any more; drillers, geologists, prospectors, helicopter pilots, mining company managers have transformed the place; and not one of them would know a bogan lily if it was

served up to them with salad dressing. What do we need most? Surprisingly enough it is someone who needn't go to these areas of development and exploration at all. So many of the decisions that affect us are made in Perth and we are crying out for a good administrator. A priest who can deal with the company head offices and government departments, who can keep pace with the planning and the prospects and let the bishop deal with his clergy and his people. Any offers? Knowledge of bogan lilies not essential.

SYNOD ROUND-UP

GRAFTON: Proposals for retirement villages in the northern and southern areas of the diocese were agreed to in principle at the recent synod of the diocese of Grafton. They may be located at Mullumbimby and Port Macquarie.

Meeting for the first time at Port Macquarie, most of the delegates stayed in the many motels in this lovely coastal resort town. The Bishop's charge emphasised the barriers which separate Australia from its Asian neighbours and the steps which must be taken to ensure that we share our many advantages with the multitudes who know little else about us, except that we have a large, wealthy continent.

The Long Service Leave canon of General Synod was accepted in principle and the canon changing the name of our church was passed.

Bishop-in-Council presented proposals for a complete revision of the Parochial Ordinance. These will be introduced to the first session of the next synod which meets next year.

Facilities of the Port Macquarie parish proved to be most adequate and the weather by the sea was appreciated by all.

RIVERINA: In his address to synod, Bishop John Grindrod said: "The recognition that God is sovereign and in new situations may do new things as He summons us on to the adventurous task of being fellow-workers with Him, is as necessary in approaching the issues of the ministry as it is in facing His summons to unity."

The Long Service Leave canon, previously assented to, was rescinded in favour of investigating a scheme of its own which may prove more workable.

Synod ratified an ordinance of the Diocesan Council setting up its own superannuation scheme by means of group assurance with a leading life assurance company.

PERTH: Unlike Melbourne, Perth synod have many bills before it. One that did not pass was to implement the General Synod canon on assistant bishops. Like Sydney a year ago, synod felt that its own statute covered the matter adequately.

Bishop Rosier's motion on re-union sparked off a memorable debate. His long motion had a very lengthy preamble about the basis for re-union negotiations which included "All the ministry of the different branches of the church is acknowledged as the ministry of Christ." Clergy dominated the debate and the only layman to take part was opposed to it. Eventually, Bishop Rosier was given leave to withdraw the motion.

The Archbishop had invited the heads of ten churches to attend. The Roman Catholic Bishop Caputlan, the Most Rev. M. Keon, was the only one to speak to the synod.

He commended the Bible Weeks held last year and urged that they be revived as "the Bible is the strong arm of God and we will be drawn closer to each other as we are prepared to share together in the study of its message."

MELBOURNE: Melbourne synod marked the tenth year of Archbishop Woods by unveiling a portrait of the Archbishop by William Dargie, noted Australian portrait painter. It hangs in the Chapter House and a second portrait is to be given to the Archbishop. The new and unofficial Angli-

can Committee for Social Action came in for much debate when one of its sponsors, Archdeacon Graham, introduced a motion to commend its aims. The group had been asked to reconsider its name. The Social Questions Committee did not have it all its own way when it proposed that legislation on abortion be liberalised. The Archbishop surprised by moving an amendment, but it was defeated.

Rev. Tom Morgan moved a motion calling for proper government financing of its own schools. It was a courageous move but predictably it started a lengthy debate on State aid.

Only one bill was before Synod, one introduced by Rev. Gordon Apsley providing for an age limit of 72 for election and appointment to office by Synod and the Council of the diocese. It was passed.

The Archbishop's charge mentioned that A.B.M., C.M.S. and Home Missions are making a combined approach to parishes to bring before them the needs of the whole mission of the church. Full-time chaplains have been appointed to the Royal Melbourne Institute of Technology and the Swinburne Technical College.

ARCHBISHOP'S CHEQUE

The Archbishop of Sydney has sent a cheque for \$500 to the Mayor of Wollongong's Bush Fire Appeal. Following the disastrous bushfires in the Wollongong, Blue Mountains and other areas of the diocese, the Archbishop asked all churches of the diocese to take up retiring offer-tories to help establish a fund to help the many victims.

MODERN THEOLOGIAN: 3. RUDOLF BULTMANN

THE third in a series by Rev. Owen Thomas, M.A., B.D., giving a brief introduction to some modern theologians.

Rudolf Bultmann was born in 1884 and, after studying at the universities of Marburg, Tubingen and Berlin, he held a lecturing post at Marburg from 1912 to 1916 and a professorship at Breslau from 1916 to 1921.

From 1921 to 1951 he was Professor of New Testament Studies at Marburg University, in which capacity most of his contribution to current theology has been made.

Early in his career he became a leading exponent of the Form Critical school, whose attitude to the Bible was that, while it contains a great deal of "symbolic truth," many of its claims of fact must be treated with a great deal of reservation.

This is particularly so with reference to the account of the life and death of Jesus as found in the Gospels.

Bultmann holds that, while the Gospels contain a richly subjective interpretation of the meaning of Jesus as the Christ (as seen through the eyes of His fol-

lowers), the modern reader cannot be at all certain of many, if not most, of the things that were claimed to be objective fact.

INSISTENCE

His later writings and teachings illustrate an insistence on the need for "de-mythologising" the New Testament, i.e., of interpreting Holy Scripture by means of modern scientific method in order to eliminate all elements of "myth" (e.g., the Jewish belief in a three-storied universe) that were taken for granted by the Biblical writers but which cannot be accepted as fact today.

Bultmann held that only when this mythical element is eliminated can the real significance of the Gospel story be disclosed.

Perhaps Bultmann's main contribution to modern theology is his posing of the question: "What is essential to Christian belief and practice, and what is simply redundant and unnecessary?" Barbara Thiering puts this question rather well when she says:

"Can Christianity separate its ever-living meaning from the forms in which that meaning has in the past been enclosed? Or, like the pagan who thinks his statue is a god, will the Church so insist on the essentiality of its forms that it will be destroyed when the forms have died?"

VALIDITY

But while acknowledging the validity of Bultmann's questioning, it is considered that the criticism may fairly be levelled at him that in trying to get rid of the bath water he has thrown the baby out as well.

He wants to remove much of the Biblical fact that has proved a stumbling block to modern scientific man, but at the same time maintain the unique, irreplaceable miraculous event of Jesus Christ. He is not altogether convincing in this attempt.

In this respect, but in little else, Bultmann has followed Karl Barth in drawing the distinction between the natural and the supernatural.

But whereas Barth, in his exposition of the importance of divine revelation, held that there must be (and are) certain supernatural, divine truths that can never be the product of man's limited understanding, Bultmann held that it is man's interpretation of certain events occurring not only in his own individual life but also in those records that have come to him through the writings of other men (including, and especially, the Biblical writers), that is the essence of all theology. In other words, whereas Barth takes quite an objective approach towards revelation, Bultmann's is wholly subjective.

There is little doubt that Bultmann has been greatly influenced by the existentialism of Heidegger in this respect. The area of criticism is not only fairly obvious but also well-worn; hence it is not proposed to proceed further along this line. Suffice to say that it all depends upon one's attitude towards the reliability and divine insight that those who actually experienced the events of the revelation are held to possess: this appears to be the criterion of one's assessment.

SOME WORKS BY RUDOLF BULTMANN:

1. "The History of the Synoptic Tradition."
2. "Primitive Christianity."
3. "The Theology of the New Testament."
4. "History and Eschatology."

CHURCH BOOKSTALLS

Eighty-two bookstalls, replying to questions by the Church of England Newspaper (London), reported a turnover of \$32,000. Two were over \$2,000 and three were between \$1,000 and \$2,000. The Revised Standard Version of the Bible seemed to be the year's best seller.

The total turnover is about that of an average-sized bookshop. The average turnover per bookstall was about \$400. It would be interesting to know the position in Australia.

Many churches have bookstalls of sorts but many appear ill-used. Some which have young people managing them, seem to do well. But how well?

EDITORIAL

WANTED—EVANGELICAL BISHOPS

While in England at Lambeth, Bishop Sutton of Nelson, New Zealand, called on Mrs Sadler, the wife of the first Bishop of Nelson. That takes us back a long time ago to Melbourne where Sadler was serving when he was called to Nelson.

Bishop Sadler was a convinced evangelical and he established a long tradition in that diocese that meant the spiritual enrichment of many. Sadler and his successors sought men called of God to preach the gospel of salvation and to exercise a Bible-centred pastoral ministry. These men were trained in theological colleges which would equip them to do this.

But times have changed of more recent years and old links have been broken and new ones forged. This often happens. In England, a different method of appointing bishops prevails. We see convinced evangelicals appointed to sees, only to find that they find their strong convictions an embarrassment. The reins of statesmanlike evangelical leadership fall from their trembling hands.

This has happened in Australia too. Evangelical leadership has become dispirited and are tempted to leave a diocese where leadership weakens. This is an unfortunate, short-term view.

Probably fifty per cent of Australian clergy are evangelicals. If they and their people stand firmly in fellowship together, they might well transform the tone and spirit of the Australian church. At present, of 26 dioceses, three have convinced evangelical bishops. Of these three, only Sydney has a long tradition. Our history proves that traditions can be changed. And they can be changed in an evangelical direction.

Evangelicals throughout Australia do meet for prayer, Bible study and fellowship. But we need a common mind on some of the great problems facing the church and we need to agree on common lines of action. It is not enough to have fellowship and confer. Action must follow.

We have never had better leadership than today. In England leadership comes from laymen like Gervaise Duffield and Professor J. N. D. Anderson. It comes from clergy like Jim Packer, John Scott, and David Sheppard. It comes from clergy in colleges such as Colin Buchanan, Maurice Wood and a host of others like them. Here, we have clergy and laity who have given leadership in the highest councils of the church. They come from parishes, theological colleges, and the universities. They give us every reason for confidence.

We must not be afraid to speak, to write, to exert every possible influence for the gospel in our church. When we meet in fellowship, critical eyes will be on us. Hard things to hear may be said. We will meet opposition from those whose sympathies are otherwise.

Evangelicals have never been afraid to stand together or to stand alone. Devotion to Christ, trust in His Word, dependence upon the Holy Spirit's guidance have ever been their distinguishing marks.

Within the next ten years, a number of new dioceses will be founded in Australia. They will be in South Australia, Victoria and N.S.W. and possibly in other states. The bishops appointed to the new sees will exercise a profound influence. In the next ten years also, many new bishops will be elected to existing sees.

Evangelicals must pray and work together in common cause to give practical expression to evangelical leadership. Rest assured that others are constantly working to do otherwise. We need bishops who love Christ and whose rule of faith and life is the Bible and the Bible only. God is calling evangelicals to elect such men.

SINGAPORE STORY

at the
PITT STREET CONGREGATIONAL CHURCH
on
FRIDAY, 22nd NOVEMBER, 1968, at 7.45 p.m.

REPORT OF THE ASIA-SOUTH PACIFIC
CONGRESS ON EVANGELISM

Evangelicals of all Churches are invited to come and hear the story. Opportunity for questions

Chairman: Rt. Rev. A. J. Dain

Sponsored by the Evangelical Alliance and the Evangelical Fellowship.

"BAPTISED HEATHENS"

ENGLAND was described as "a nation of baptised heathens" by the Rev. Christopher Wansey, Vicar of Roydon, Essex, at a recent baptismal reform conference in Gemany.

Mr Wansey was a visiting lecturer at the conference for 90 pastors of the Evangelical Churches of Westphalia and the Rhineland, at Radewormvald, near Cologne.

He outlined the progress of baptismal reform in the Anglican Church, and made reference to the diocese of Chelmsford.

Mr Wansey told the conference that the doctrine and practice of the Church of England, in baptism as in everything else, had been accidentally frozen for 300 years by the Act of Uniformity of 1662, which included

as an integral part of itself the Book of Common Prayer.

1662 FREEZE

With great issues of Church order at stake, the Reformers accepted uncritically much that needed reform, and placed good and bad together in the deep-freeze of 1662. They were so concerned to exclude superstition from the first sacrament that they omitted to exclude it from the second.

"With their ears deafened by the resounding crashes of the fall of the Roman Catholic supremacy, they could not hear the cry of little children, pleading to be consciously present at their own baptism."

So, the medieval practice of "drafting little conscripts" into the Army of Christ, and calling them "volunteers," was perpetuated, until it reached absurd proportions and culminated in the England of today—a nation of "baptised heathens."

GENERAL SYNOD STANDING COMMITTEE

STANDING Committee of General Synod met in Sydney on 1 November. Business was not heavy owing to the absence of so many bishops overseas until recently.

Mr C. W. H. Barnes, registrar of Melbourne diocese was elected to a vacancy of Standing Committee left by the death of Mr H. K. Turner. Mr George O'Brien was elected to the vacancy on the Board of Electors of the Primate.

The South American Missionary Society applied for membership of General Synod's Ecumenical and Missionary Council. Dean T. W. Thomas of Melbourne submitted a report on religious television. The report showed that half-hour religious programs so frequently produced today, reached but 8 per cent of the audience. He recommended that the statutory time allowed for religious programs should be used for a wide scatter of "spots" of not more than one minute. Showing a mass audience the church at work would make a far greater impact than longer programs which preach to the

converted and which can be so easily switched off. The spots should cover all commercial stations and be shown in some of the peak viewing times.

Nineteen delegates were appointed to the W.C.C. annual meeting to be held in Melbourne in February.

It was reported that sixteen dioceses had now accepted the clergy Long Service Leave canon and this would come into operation from January 1. The canon to change the name of the Church of England to the Anglican Church having been rejected by the diocese of Willochra, automatically becomes inoperative and will be no longer considered.

General Synod will meet in Sydney on September 16 next and it is hoped that a distinguished churchman from overseas will preach the synod sermon.

"ANGLICAN DEAN ASSISTS AT MASS"

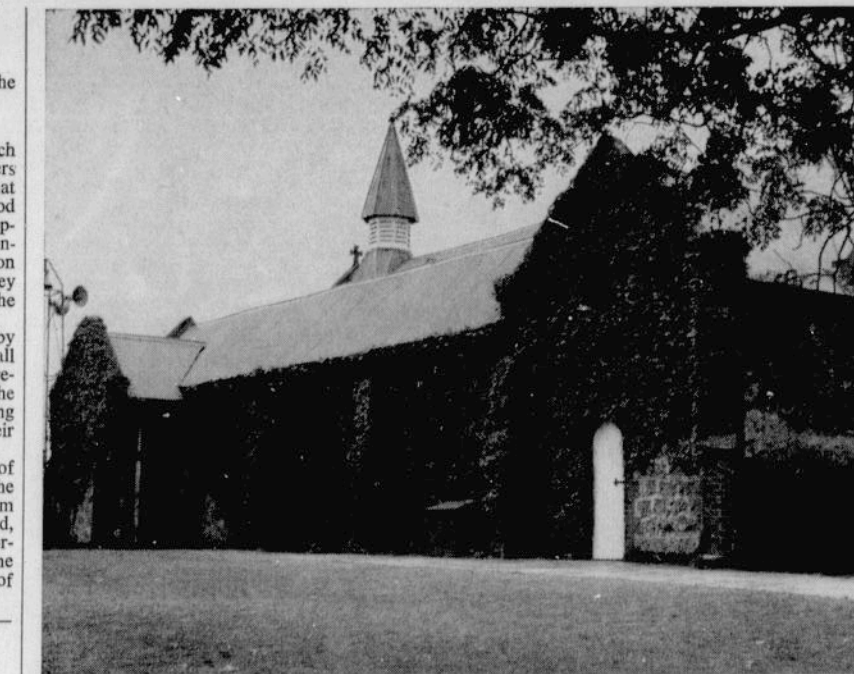
THUS ran the large heading in the Catholic Weekly of 24 October. The facts were otherwise.

The report read: "The bride's uncle, a Vice-Dean of an Anglican cathedral, assisted at the wedding ceremony recently when a couple were married at Nuptial Mass at the Marist Chapel, Circular Quay.

Bride Vivienne Lorraine is the only daughter of Mr and Mrs C. Noake, of Epping, and she married John Sidney, only son of Mr and Mrs J. L. Carroll, of Wamberal. Father R. Keating officiated at the Mass and Rev.

Canon H. E. Palmer, of St. Saviour's Anglican Cathedral, Goulburn, assisted him."

The Registrar of the diocese of Sydney, Bishop Begbie, told the A.C.R. that he had no knowledge of permission being given by the Archbishop of Sydney or the rector of the parish concerned. The Marist Chapel is part of the parish of St. Patrick's, Church Hill, and Archdeacon Clive Goodwin, of St. Philip's, Church Hill, had no knowledge



ON February 27, 1889, just a mile from the Cathedral Church of St. George in the city of Perth, the foundation stone was laid for a Mission Church, to be called St. Alban's Chapel.

Several months earlier open-air services had been commenced in this beautiful bush setting, under a graceful old gum and amid many wildflowers, being taken by the recently arrived Dean of Perth, the Very Rev. Frederick Goldsmith (later to become the first Bishop of Bunbury).

The parish historian, Canon Burton, has recorded it in these words: "In 1888 a new Dean came to Perth . . . a man equal to the occasion, vigorous, experienced, youthful in outlook, as well as in years, full of faith, and so an inspiring leader. He looked

ahead and planned accordingly. He strengthened the outposts already established to the West and to the East and drove in a stake towards the North at Highgate Hill, and so we were born, amid rural surroundings. Most befitting it was that a gum tree should afford us a roof, in the freedom of the woods'.

Ten Rectors have served at St. Alban's during the past 80 years, the present incumbent being the Rev. Bryan F. Hall. Under his leadership during the past five years the church has become firmly established as a centre of evangelical witness and worship. Lay people are encouraged to take a full part in every aspect of the ministry. A considerable and effective contribution is being made by five licensed Lay

Readers, who assist the Rector, all having undertaken some theological training.

St. Alban's assists with the support of a number of missionaries associated with the parish, including Dr and Mrs G. Timmis, Dr and Mrs T. Kitchen, and Mr and Mrs D. Corban, all serving with C.M.S. in Tanzania. Today, far from enjoying the 'freedom of the woods', St. Alban's is being surrounded by multi-storeyed flats and home units, yet this gracious old building in its garden setting remains a real oasis — we trust and pray — in more ways than one.

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Notes and Comments

THANK YOU

The response to the recent "Church Record" appeal has been generous. A Canadian church newspaper said the other day that no church newspaper makes a profit. It is true in Australia. The A.C.R. is produced because many Christians write and give their time freely. They actively share in a newspaper ministry dedicated to the spread of Bible truth.

Readers by their gifts share also in this ministry. It is two years since we made our last appeal and much longer since we gave up the annual fete. Free giving is a basic Christian principle. So many readers have acted on it. We thank you for your gifts. We thank you, too, for the many letters which expressed appreciation of our ministry.

The appeal remains open until the end of the year and all gifts are acknowledged in these columns.

IF YOU CAN'T LICK THEM

Bishop James Pike, in an Episcopal Church in San Francisco, recently celebrated the 150th birthday of Karl Marx during a Communion Service. He suggested that the differences between Communism and Christianity were lessening these days as both were losing their eschatological emphasis. That is, the Bishop explained, Communism no longer believes in the victory of the proletariat and Christians no longer believe in the Second Coming. One is reminded of the people of ancient Athens who, as Luke tells us, lived only "to tell or hear some new thing."

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TOO HIGH

Organist and writer Charles Cleall in his new book, "English Church Music 1968," has declared, after research involving 1,200 voices of children and adults, 86 per cent of our hymns are too high for the great majority of men and young children. One could quibble over the exact figure, but the inference is clear. Our family worship services all too often are missing out because of the wrong hymns for such occasions. When men and children can't handle the singing this becomes yet another reason to "leave it to the women."

MOST CONSERVATIVE

Bishop Clements is quoted as saying on his return from Lambeth that "the rest of the world sees Australia as the most conservative province in the Anglican communion. They say Ireland is thirty years behind the rest and Australia is behind Ireland."

It would be interesting to have some elaboration of these remarks. Just what do they mean?

Visiting archbishops and bishops and other prominent churchmen who have spent some weeks in Australia and who have had the opportunity to see some of the work of the Australian church, have often expressed surprised pleasure at what they have seen.

Perhaps we are narrowly hide-bound by national concerns and so lacking a sense of the Church's total mission to the world? Our record in missionary giving and support is no source of pride, but compared with the rest of the Anglican communion, we could at least win a bronze medal.

If we kept looking at specific fields, we would be hard put to recognise ourselves in the Bishop's reported statement.

Perhaps he is just being used by some people overseas to sound off about the fact that fifty per cent of Australian Anglicans are Evangelicals?

We know that they don't like that. Only in Australia is evangelism virile and active to the extent that it is not a small minority.

For example, Archbishop Fisher of Lambeth went on record quite some years ago to the effect that the wide variety of social services sponsored by the Sydney Home Mission Society were without parallel in the Anglican communion. Melbourne, Brisbane, Adelaide and Perth are really alive in this field too.

Perhaps we are not active enough in evangelism? This is true. But in every large and small evangelistic program Anglicans will be there giving a lead. Australian Anglican involvement in evangelism has occasioned considerable surprise to visiting evangelists because much of the Anglican communion overseas shows no interest at all. Some years ago, an American Episcopal executive officer said in Canberra that it was to the discredit of his church that its program of

evangelism was almost non-existent.

Perhaps Bishop Clements will tell us sometime what this criticism of Australians implies. We are no more content with the state of the church in Australia than he is. We know that he understands and values the evangelical contribution to the church in this land.

In short, we hope he does not agree with these "knockers" of Australia. But we would like him to say so.

HOBART CASINO

Legislation to set up a gambling casino in Hobart has received a set-back. It was not connected with a large protest meeting organised by the churches in the City Hall, presided over by the Lord Mayor, Sir Basil Osborne. The Premier, Mr Reece, and the Minister for Health, were members of the capacity audience.

Fearing the possibility of relying on the casting vote of the Speaker of the Lower House and possible defeat of the Bill in the Upper House, Mr Reece withdrew the Bill. He now proposes to submit it to a referendum of all citizens.

Whatever the result of such a referendum, and we hope it is soundly beaten, Mr Reece has exposed his Government's complete lack of principle in this matter.

Bishop Davies has released details of his findings about such gambling casinos overseas. He is convinced that the Tasmanian Government has paid scant consideration to the possible moral, social and economic effect of its gambling casino proposals.

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THEY SAY

It would appear that the Church now finds itself

"Between two worlds, one dead, The other powerless to be born."

—Professor B. S. Bowen, Melbourne.

It seemed to me that we witnessed the swan song of the old Anglo-Catholicism. Plainly it now belongs to the past, its useful work achieved. There were a few able representatives of it, such as Bishop Mortimer of Exeter, who made one of the most respected speeches of the Conference. Once this would have swayed votes powerfully. Now its effect was negligible.

—The Bishop of St. Andrew's, Scotland.

I see Monarchical Episcopacy is a strait-jacket which hampers the work of the Church and I am heartened by the knowledge that Dr Gabriel Hebert, a supposedly High Churchman, expresses the same view in his book, "God's Kingdom and Ours."

—James Wilson in "The Christian," U.K.

Thus Grace is a word which sums up both God's eternal attitude and God's sovereign intention toward those whom He seeks to save. It leads us to think of Him as acting upon men from without and shaping their destiny from above.

—Archbishop Marcus Loane of Sydney.

For my own part, despite an Anglo-Catholic upbringing, I am

prepared to receive at the Altar as a guest any Christian who is in good standing with his own Church and for some good reason wishes to communicate in mine.

—Rev. Paul Atkins, Toodyay, W.A.

"Presumably, if the Pope had approved of artificial birth control, the Roman Church would now be basking in the applause of the newspaper men, and people would be urging reunion with such a 'with-it' Church willing to make concessions to the modern age. I have always been afraid lest the Roman Church should make a few alterations, such as, relaxing its iniquitous demands on Protestants who marry Catholics, encouraging joint meetings, allowing priests to marry and translating its services into a language understood by the people, and then should call Christians everywhere to come back to the fold. But what unity would that be, with the fundamentals still unreformed?"

—Rev. Brynley Rees, Christ Church, St. Alban's, England.

You can give without loving, but you cannot love without giving.

—Amy Carmichael.

Man finds himself today, perhaps largely as a result of his technological triumphs, engulfed in difficulties with his fellowmen which threaten to despoil him of his enjoyment of the choicest fruits that science has placed within his reach.

—George A. Lundberg.

BLAME: A PROBLEM

"AND his disciples asked Him, Rabbi, who sinned, this man or his parents, that he was born blind?" John 9:2

When our laws are broken, we try to discover who broke them, who is to blame. This attitude is so much part of our thinking that it greatly influences our relationships with people around us. What does the Bible mean when it says we are not under the law but under grace? This verse shows us one simple truth about it.

1. A mistaken idea. Notice that even our Lord's disciples fell for it. Men who had a growing understanding of truth were still blinded by habit. They asked who was to blame. If they were lacking in preception, we can be also.

FORGIVENESS

This lack still poisons relationships, divides Christians from each other and prevents them from coming together again. It replaces loving concern with unloving judgment.

2. Who is to blame? Why did it happen may be a reasonable question. But who is to blame for it happening is a question from the unloving, unregenerate heart. When we have found out who is to blame, what do we do then? Make the guilty feel more guilty?

It is fatally easy for the Christian to go about pointing out faults and making people feel guilty. This is the most important way of witnessing that some have. It erects barriers,

The extensions to St. John's Cathedral, Brisbane, will be consecrated on Friday, November 22, at 10.30 a.m.

freezes people off, makes our Master seem judgmental and unloving. Our Lord never tried to find out who was to blame. He knew the power of sin and Satan. He broke its power with grace. Leading the man to the new birth by the Holy Spirit dominated His witness. He who was blameless, rarely blamed others. When we have made people guilty by blaming them, we have destroyed the position from which we might have witnessed to God's grace.

When we so frequently and decisively sheet home blame, we cannot be seen as "hid in Christ," but as demonstrating a common frailty, lacking in holiness as in love.

RIDLEY COLLEGE PROGRESS

RIDLEY College Melbourne building fund is now almost \$22,000. The chapel and single student accommodation have been completed and married student accommodation is under construction.

Preacher at the annual Ridley Commemoration service on October 13 was Rev. Dr Colin Duncan, Registrar of the Australian College of Theology. After the service, the Bearham Wing, containing new flats for married students, was dedicated. They acknowledge the devoted service to the college over many years of Dr George Bearham. Dr Bearham is still chairman of the executive and has been a member of the college council since 1932.

A Bishop Donald Baker Memorial Fund has been opened

PRESS WITNESS

A column in the local weekly newspaper every issue for over eight years. That's the record of Rev. Herb. Davison, rector of Cabramatta, N.S.W.

His secret is — keep it short (300 words in his case), break it up with a few paragraph headings, and above all, relate Bible truths to the daily life of the readers. His column in a recent issue of the Cabramatta Chronicle shouted — "Clergyman in Crime Territory." That pulls in the readers!

Many weekly papers will gladly accept material like this, but like Mr Davison, make it witness for Christ.

KOREA TO ETHIOPIA

SEOUL. — Two missionary couples are being sent to Ethiopia by the Presbyterian Church in Korea. One is a husband and wife medical team; the other is a minister with agricultural training whose wife teaches economics.

Korean Presbyterians have 14 missionaries in five countries, but this is their first mission to Africa.

The move came as a result of an invitation from Emperor Haile Selassie of Ethiopia following his attendance at a service at Young Nak Presbyterian Church.

Not Protestant

I am writing about the Reformation edition of the "Church Record," and especially the editorial which you are at great pains to show that the Anglican Church is Protestant and that it does not form a bridge church.

You maintain that the English reformation did not differ from the Continental version. While we can agree that the English reformation was influenced by the Continental reformation, four main differences would seem to stand out:

1. The Continental reformation began with a change of doctrine and altered the government for the sake of it. The English reformation began with a change of government, and was then free to make what changes of doctrine were thought necessary. (This also true of Sweden.)

2. The appeal of the Continental reformation was to scripture alone (in practice, as interpreted by Luther and Calvin). The appeal of the English reformation was to scripture interpreted by the ancient Church.

3. The Continental reformation was primarily a religious movement arising from the people. The English reformation was primarily a political movement carried out by the Crown (as also in Sweden).

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Perhaps in giving us your editorial view of a historical situation you could also be so kind as to indicate your qualifications as an ecclesiastical, or secular, historian. You would, I am sure, be aware of the dangers of judgments by unqualified observers!

It may be of interest to note a passage by J. H. Blunt ("Book of Church Law"), in the light of it throws on our relationship with non-Anglican clergy — and so perhaps with other churches.

"The Church of England has never broken off communion with the Church of Rome, nor with the churches of the East; but it maintains strongly its position as a branch of the Catholic Church. The orders of the Continental and Eastern Catholic clergy have always been recognised by our law; and such clergy can be admitted to minister in the churches of the

Church of England in the same manner as clergy of colonial ordination (37 and 38 Vict. ch. 77). . . . The ministrations of Presbyterian, German Lutheran, Swiss Calvinist, and English Dissenting ministers have always been considered illegal."

Two further comments I would submit on the "Protestant" nature of our Church:

1. The Prayer Book has much to say about the Holy Catholic Church and nothing about the "Protestant Church."

2. In 1960 the Scottish Church rejected the invitation of the Scottish Presbyterians to take part in the four-hundredth anniversary of the reformation. The reasons given by the Scottish bishops, which I am sure you can easily check on for yourself, for refusing the invitation are a valid argument also against any observance of the Reformation.

Perhaps the "Church Record" should take its head out of the sand and realise that it is not speaking for the world Anglican Communion, but for a small body within it. Perhaps it is time to stop preaching party strife and the increase of the evangelical cause against those wicked Catholics . . . perhaps it is time to get on with the job of preaching the Gospel of the Kingdom of God as the Church has always held it.

A little less space on party politics (St. Paul to the Corinthians) and a little more space on us working together to bring all Australia into the fullness of the "One Catholic and Apostolic Church" might go part of the way to convincing some Anglicans in Australia that mission has priority over churchmanship.

—J McLeod, Newcastle, N.S.W.

Who is responsible for Christian public relations? That is, who is responsible for demonstrating and explaining the character of Christianity to the world? Surely the New Testament answer is that every Christian is responsible. Each individual is called to herald the gospel and to live in a manner which

reflects personal obedience to a loving and holy God.

It is the very difficulty of obeying God and witnessing consistently to the Christian gospel in an indifferent world that highlights the vital need for fellowship, and in particular the ministry of God's Word, for the encouragement of God's people. One of the pressing needs of the hour is for more men, gifted by God and trained in His word, to be set free from other pursuits that they might exercise such a ministry of teaching and encouragement in the fullest possible way.

Moore College is the institution where men are trained for the ministry in this diocese. The recent session of the Sydney Synod learned that the college is facing the necessity of increasing students' fees by one third, a matter of no small concern to all present and prospective students. The Synod is to be commended on its resolution that this situation should be investigated and ways found to offset the added strain upon students' resources. Last financial year the Standing Committee allocated \$22,556 to Moore College.

In the light of these facts it is interesting to note that during the last financial year the Standing Committee allocated \$24,144 to the Information and Public Relations Department. In the year 60-61 the net amount allocated to the department was approximately \$650, in 1965-66 \$14,330 (\$4,330 above the estimate) and now in 1967-68 \$24,144.

This department is not concerned with public relations in New Testament terms of witnessing but is responsible for the production of a monthly news bulletin, occasional additions to a Clergyman's File, liaison with the Press, etc., and the publishing of "Southern Cross" magazine.

Certainly this magazine provides a vehicle for the Archbishop to address the people in his diocese but apart from such letters there is almost nothing in either the magazine or the bulletin which is not paralleled elsewhere in the Church Press or circulars.

It is an anomalous situation when the Public Relations De-

partment—which did not even exist 10 years ago—receives an amount greater than that granted to the Theological College.

Should not immediate consideration be given to a reduction of the size and/or frequency of the printed productions of the Public Relations Department, and to a reduction of its staff, in order that more money might be diverted to the fostering of Christian public relations in more distinctively biblical terms? Part of the answer to the financial problems of Moore College may not be far to seek.

(Rev.) Allan M. Blanch, Gladesville, N.S.W.

Woodford jubilee

St. Paul's Church, Woodford, N.S.W. will celebrate its Jubilee in March 1969. The Church Committee wants names and addresses of former parishioners and their relatives, and others interested in the church, so that invitations may be sent for the Jubilee service. I would be grateful if any addresses could be sent to me.

A history of the church in Woodford has just been printed and is available from me for 50c postpaid.

(Rev.) L. T. Lambert, Woodford, N.S.W.

What they have

I refer to a short news item: "Missionary Giving" in the A.C.R. of September 19, which has just reached me by surface mail. It states that "members of the Dutch Reformed Church in South Africa give 10 times more per head to missions than Anglicans in Australia". After further statistics, it puts the question: "What have the Dutch Reformed got that we Anglicans haven't?"

May I be permitted an attempt to answer that question? My "qualifications" for so doing include: an upbringing in the Anglican church in Sydney until several years after graduation; 7 years medical missionary service in Rhodesia with the Dutch Reformed Church (Cape Mission, membership of the Dutch Reformed Church of South Africa, following marriage to one of its ministers, who is also chairman of its General Mission Council in

the Cape Province. I will answer, and then only in part, the first half of the question: "What have the Dutch Reformed got?"

1. A majority of strongly mission-minded ordained ministers. They preach mission from their pulpits time and again; not just mission news but mission itself, mission theology, the mission challenge, etc. They do not leave this to missionaries on furlough and representatives of mission societies. In countless parishes a Sunday service never fails to include intercession for missionary work and workers. The result — an "ordinary" average church member who is mission-conscious, mission-minded, mission-informed, in his own parish, and not through outside contact with a mission society.

Recently a neighbouring minister led a conference for missionaries in my old field in Rhodesia. He was told of the urgent need of a steam hot-water-system for the hospital there, cost R1000. He came back to his mission-minded parish with this need, and the members at once responded by guaranteeing the full amount.

There is a box at the entrance to many churches. "Sententia viri Sendentia." Cents for Mission. Every Sunday church members are reminded of the mission need and their responsibility, and every Sunday they give, for they have been taught that mission is an integral part of one's Christianity.

2. Chairs of Missiology at the Dutch Reformed Theological Seminaries. Throughout the four-year course students are grounded in mission theology, and thus graduate, with the concept and vision of a living and vital home church being one with a world-wide outreach of the Gospel of Christ.

3. Proportionate contribution by every parish to mission work as laid down by the Synod. This is done gladly. In our own parish of 2,300 members, of a total annual income of R47,500, some R10,500 is given for mission outside the parish.

4. Mission organizations within each parish. These include one for married women, one for working women, a mission committee of the young people, and one for children. The first 2 meet monthly, the last 2 weekly, and they are the best-attended weekday meetings.

Continued Page 6

Letters to the Editor

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1. The Prayer Book has much to say about the Holy Catholic Church and nothing about the "Protestant Church."

2. In 1960 the Scottish Church rejected the invitation of the Scottish Presbyterians to take part in the four-hundredth anniversary of the reformation. The reasons given by the Scottish bishops, which I am sure you can easily check on for yourself, for refusing the invitation are a valid argument also against any observance of the Reformation.

Perhaps the "Church Record" should take its head out of the sand and realise that it is not speaking for the world Anglican Communion, but for a small body within it. Perhaps it is time to stop preaching party strife and the increase of the evangelical cause against those wicked Catholics . . . perhaps it is time to get on with the job of preaching the Gospel of the Kingdom of God as the Church has always held it.

A little less space on party politics (St. Paul to the Corinthians) and a little more space on us working together to bring all Australia into the fullness of the "One Catholic and Apostolic Church" might go part of the way to convincing some Anglicans in Australia that mission has priority over churchmanship.

—J McLeod, Newcastle, N.S.W.

Public relations

Who is responsible for Christian public relations? That is, who is responsible for demonstrating and explaining the character of Christianity to the world? Surely the New Testament answer is that every Christian is responsible. Each individual is called to herald the gospel and to live in a manner which

reflects personal obedience to a loving and holy God.

It is the very difficulty of obeying God and witnessing consistently to the Christian gospel in an indifferent world that highlights the vital need for fellowship, and in particular the ministry of God's Word, for the encouragement of God's people. One of the pressing needs of the hour is for more men, gifted by God and trained in His word, to be set free from other pursuits that they might exercise such a ministry of teaching and encouragement in the fullest possible way.

Moore College is the institution where men are trained for the ministry in this diocese. The recent session of the Sydney Synod learned that the college is facing the necessity of increasing students' fees by one third, a matter of no small concern to all present and prospective students. The Synod is to be commended on its resolution that this situation should be investigated and ways found to offset the added strain upon students' resources. Last financial year the Standing Committee allocated \$22,556 to Moore College.

In the light of these facts it is interesting to note that during the last financial year the Standing Committee allocated \$24,144 to the Information and Public Relations Department. In the year 60-61 the net amount allocated to the department was approximately \$650, in 1965-66 \$14,330 (\$4,330 above the estimate) and now in 1967-68 \$24,144.

This department is not concerned with public relations in New Testament terms of witnessing but is responsible for the production of a monthly news bulletin, occasional additions to a Clergyman's File, liaison with the Press, etc., and the publishing of "Southern Cross" magazine.

Certainly this magazine provides a vehicle for the Archbishop to address the people in his diocese but apart from such letters there is almost nothing in either the magazine or the bulletin which is not paralleled elsewhere in the Church Press or circulars.

It is an anomalous situation when the Public Relations De-

partment—which did not even exist 10 years ago—receives an amount greater than that granted to the Theological College.

Should not immediate consideration be given to a reduction of the size and/or frequency of the printed productions of the Public Relations Department, and to a reduction of its staff, in order that more money might be diverted to the fostering of Christian public relations in more distinctively biblical terms? Part of the answer to the financial problems of Moore College may not be far to seek.

(Rev.) Allan M. Blanch, Gladesville, N.S.W.

Woodford jubilee

St. Paul's Church, Woodford, N.S.W. will celebrate its Jubilee in March 1969. The Church Committee wants names and addresses of former parishioners and their relatives, and others interested in the church, so that invitations may be sent for the Jubilee service. I would be grateful if any addresses could be sent to me.

A history of the church in Woodford has just been printed and is available from me for 50c postpaid.

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MEETINGS

THE MOTHER'S UNION
invites you to attend an AT HOME to be held on Thursday, 21st November, commencing at 10.30 a.m. at the home of Mrs J. A. Nisbett, 34 Burns Road, Wahroonga.
Speaker: Miss Enid Stahl, who is on furlough from Tanzania.
ALL WELCOME.

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GOING West? Holy Trinity Norseman, Western Australia Services, 8 a.m. Holy Communion, 7.30 p.m. Evening Prayer. Call in and meet the Rector and his wife on your way through. The Rev. Blair Grace.

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LETTERS continued

From Page 5

Baited
They are not working bees but spiritual gatherings, with mission programs. They offer spiritual fellowship, the opportunity to work and pray together, and result in an ever-fresh and vital mission vision. These organizations are responsible for the salaries of all women missionaries in all fields, and most is given by free-will offering through individual mission boxes which are opened twice a year. Each branch has its own missionary, with whom it maintains close contact, and from whom it receives a yearly (or 2-yearly) visit.

After a year or two I received a notice to say that my subscription was now due. Cunning well-wisher! Well, I should like you and him (I hope he sees this letter) to know that it was a distinct pleasure to fall for the bait, for with all the papers that find their way to a parson's letter.

5. Finally, and not as significant as the above-mentioned in my opinion, although definitely not to be ignored:

(a) mission-field which begins in our own homes amongst our Coloured and African servants, and extends to the borders of our own country. Thus one can be busy with one's own personal mission work, for one is so aware of the need, whilst supporting the work of others, and

(b) a "foreign" mission field geographically near — in our neighbouring countries, Malawi, Zambia, Rhodesia, South-West Africa etc. The mission-fields are reasonably accessible to the church member who seeks a touring holiday, and there is close contact with missionaries, many of whom come out on short leave annually.

—Audrey Van Wick, (nee Halloran), Stellenbosch, Cape, South Africa.

Common front
I am overjoyed and give thanks to God for your Editorial "Where to now?" of October 31, encouraging a common front for the faith by Evangelicals and Anglo-Catholics.

This is what we have been praying for for months now and I feel it is a real answer to these prayers.
I hope the "Church Record" will be able to give the much needed lead in this way.
God bless you.
—(Rev.) Brian Dooley, Blaxland, N.S.W.

—H. A. Brown, Cootamundra, N.S.W.

Books

CHRISTIAN VIEW OF SEX EDUCATION: A Manual for Church Leaders by Martin F. Wessler, Concordia, Missouri, 1967, pp. 87.

This book, published by the Board of Parish Education of the Missouri Synod of the Lutheran Church, does not in any real sense carry out its stated purpose of providing a manual of Christian sex education.

Five chapters are used to plead, ad nauseam, with pastors and teachers to make a Christian sex education program a part of the parish program; only the sixth and final chapter deals, albeit scantily, with such a program.

The list of resource books and films, covering nine pages at the end, could be useful to "the Christian sex educator."

—Gordon Beatty.

PERIL BY CHOICE by J. C. Hefley, 1968, Zondervan, 226 p. \$4.95 (U.S.).

Here is yet another staggering story of modern missionary endeavour by Wycliff Bible Translators. It could equally be entitled "Conquering the Unconquerable."

Here is a love story to move the hardest heart, evidencing the power of God to transform and empower. Here is ample proof that the Sword of the Spirit has a cutting social today. Here is a declaration in experience that the Bible can produce the answers to the multiple problems of the world's suffering millions. Here is a testimonial that human frailty dedicated to God can accomplish what armies can never do.

It is extensively illustrated. An ideal book, in living example, to complement, "The Social Conscience of the Evangelical"—Sherwood Wirt.

—G. Blaxland.

PRAYERS FOR PAGANS by Roger Bush, Hodder & Stoughton, 1968, pp. 70, \$1.95.

This book by the compeere of the A.B.C. "In Between," qualifies as prayer upon the hymn-writer's definition of prayer as "the soul's sincere desire . . . the burden of a sigh, the falling of a tear or the upward glancing of an eye." Poetic in character the 29 "prayers" cover a wide range of contemporary subjects such as "In the street, motor cars, poker machines, instant suburbs, transplant, the black man, woman," etc.

Each prayer springs out of a typical everyday incident and is somewhat deistic in spirit. Also lacking any Christian subscription these are therefore "prayers for pagans." They do however "identify" with many human situations and express some true Christian insights.

—R. E. Lamb.

THE WAY OF EXCELLENCE by E. M. Blaiklock, Pickering & Inglis, 1968, pp. 78, 10/6 (U.K.).

Professor Blaiklock once again draws on his vast knowledge of the classical world in this translation and commentary on 1 Corinthians 13 and Romans 12. The result is a book which challenges the reader as to the outworking of his faith and should stimulate any preacher.

Balanced soundness in Christian love and conduct is its dominant theme; the high, and for man humiliating, standard which Christ demands in contrast to many modern interpretations.

"Paul expects much of his Romans": Christ, Blaiklock shows, expects no less of us. A.D. 52, p. 41, should read A.D. 49; and p. 16 on prophecy needs the balance of p. 53.

—Gordon Garner.

THE PEOPLE OF THE COVENANT by Murray Newman, Abingdon Press, 1962, pp. 207, \$3.50.

The best thing that can be said about this book is that it sets out to treat a quite important problem in the history of Israel, viz. the reasons for the preposition of the nation to split into two parts. It is clear that these reasons reach well back before David's Judahite dynasty. The author produces a theory of a difference of theological thought concerning the covenant which can be traced to Kadesh Barnea, and which is reflected in the later differences which tended to divide Judah from Israel.

By demolishing all his primary sources, and by arriving at two covenant traditions which are best viewed as "cult legends that were used in covenant ceremonies," Newman displays a method which can only be described as less than helpful.

—G. Goldsworthy.

BRINGING THE CHILD TO CHRIST. G. A. Neilson, Pickering & Inglis, pp. 94, 7/6 (English).

This is not a manual on child evangelism. It is twenty novel children's talks prepared by a children's evangelist who is also a commercial artist. It contains some useful ideas and illustrations, even if you don't use the talks as printed.

—Walter Spencer.

LUTHER'S MEDITATIONS ON THE GOSPELS, translated by Roland H. Bainton, Lutterworth Press, 1963, pp. 155, 21/- (U.K.).

This book is for the theological gourmet. It is a fascinating collection of extracts from the great reformer's work, and reveals Luther's capacity for vivid story-telling. His depth of spiritual perception and sound common sense challenge us afresh today, despite their sixteenth century cloak of ceaseless polemic against the Pope and "all his detestable enormities."

To appreciate this book fully a prior knowledge of the outline of Luther's life is essential.

—Andrew Dauntton-Fear.

SHORT NOTICES

A HISTORY OF THE BRETHREN MOVEMENT, by F. Roy Coad, Paternoster, 1968, pp. 327, 30s. Answers many questions about the Brethren movement which are not readily available from other sources. Mr Coad is a "P.B." and he is delightfully objective. This book convinces you that it would be a sad day for Christianity if independent churches ever died out or were absorbed into a super-church. Very interesting reading.

INTERCHANGE, Vol. 1, No. 4, 1968. Inter-Varsity Graduate's Fellowship, pp. 62, 65c. Jesuit professors, psychiatrists, psychologists and theologians mix it on abortion. The best attempt to look at all the issues that we have seen for a long time. Three other excellent articles as well. This is an issue to keep handy for it faces lively issues.

SELF - INTERPRETING NEW TESTAMENT, Arranged by Ashley S. Johnson, Baker Book House, pp. 424, \$3.30 (paper), 5th printing, 1968. The Authorised Version with every reference to other scriptures printed for immediate verification and reference.

THE HOLY SPIRIT IN THE ACTS OF THE APOSTLES, by J. H. E. Hull, Lutterworth, 1967, pp. 202, 35/ (U.K.). Professor F. F. Bruce writes a foreword to this excellent survey of the Holy Spirit's work. An excellent remedy against some modern excesses concerning the Spirit's work, gifts and manifestations.

THE CHURCHMAN, Vol. 82 No. 2, Summer 1968, pp. 80, 4/; Hebden Taylor on "The Reformation and Modern Science"; Packer on "Re-tooling the Clergy Factories"; and Napier on "Rome and Charles Davis" only tell half the story of a most useful issue. Vol. 82, No. 3, Autumn 1968, pp. 80, 4/; Three of the four articles concern Anglican-Methodist unity and one is by the Bishop of Willesden. He keeps good company this time. Large numbers of book reviews. Nothing about E.F.A.C. for many issues.

SOURCEBOOK FOR SPEAKERS, by Eleanor Doan, Zondervan, 1968, pp. 407, \$5.95. Thousands of sentence sermons, quotes, sayings, short poems, etc. Good for those who use such stuff.

MINISTERING TO THE SICK, by William A. Lauterbach, Concordia, 1968, pp. 196. Chaplains to hospitals and other institutions may find much help here. A useful manual. **PARENT GUIDANCE SERIES, Concordia, 1968, 60c each.** No. 13, pp. 68. Worship in the family. Eight chapters to encourage family worship. No. 14, pp. 62. Meeting Current Family Problems. Eight chapters on a variety of family conflicts. Excellent study material.

LONDON BIBLE COLLEGE: THE FIRST 25 YEARS, by Harold H. Rowden, Henry E. Walter, 1968, pp. 144, 7/6 (U.K.). An excellent short history of the L.B.C. which has always been conservatively evangelical and yet has had high academic standards and staff of considerable scholarship.

AMERICAN PIETY: THE NATURE OF RELIGIOUS COMMITMENT, by Stark and Glock, University of California Press, 1968, pp. 230, 64/ (U.K.). A statistical and sociological study of religious life in the U.S. Since the authors accept the premise that "theology is beside the point," it hardly surprises that they conclude that the church has "little long-term future." Is anyone with an ounce of theology worried if the church hasn't a future?

CRUDEN'S COMPACT CONCORDANCE. Zondervan, 1968, pp. 563, \$3.95 (U.S.). Measuring seven by five inches, this is a truly compact edition of Cruden, well bound and priced to make an indispensable tool to the Bible student who is put off by the very large and expensive Cruden of Young.

VATICAN II: RENEWAL OR REFORM, by James G. Manz, Concordia, 1966, pp. 142, \$1.95 (U.S.). An evangelical Lutheran looks at Rome before and after Vatican II. A most helpful and incisive study for those who would like to grasp the situation from one volume.

THE CHRISTIAN MINISTRY, by Charles Bridges, Banner of Truth Trust, 1969, pp. 390, 25/ (U.K.). Reprint of a classic which all who are deeply concerned for their ministerial effectiveness should have on their desk. Bridges (1794-1869) was a great Anglican evangelical and this is his best work. Will help to promote a faithful and effective ministry.

THE INVITATION OF GOD by Adolf Koeberle, Concordia, 1968, pp. 238, \$5.95 (U.S.). 26 sermons covering most of the Christian year by a German professor at Tubingen. These are really solid devotional sermons. A rich vein of evangelical material for those who take their preaching seriously.

PARABLE

The treasurer of a parish resigned. The vestry asked another man to take the position, a man who managed the local grain elevator. He accepted the appointment under two conditions.

1. That no report from the treasurer be required for a whole year.

2. That nobody ask him any questions about parish finances during the year.

Members of the vestry gulped, but finally agreed; after all, he was a trusted member of the community and well known, because most of them did business at his elevator.

At the end of the year he gave his report at the parish meeting; the \$25,000 indebtedness on the church was paid; the priest's salary had been increased; the mission quota was paid 200 per cent; there were no outstanding bills; and there was a cash balance of \$12,500.

The people were stunned, but somebody managed to rise and ask, "How come?"

Quietly he answered: "Most of you bring your grain to my elevator. As you did so, I simply withheld 10 per cent on your behalf and gave it to the Church in your name. You have not missed it, and you have been tithing for a whole year. See how easy it is?"

S.U. HOUSE OPENS



OVER 400 people gathered outside S.U. House at 129 York Street on Sunday, October 13, for the official dedication and opening.

Archbishop Marcus Loane, who is President of Scripture Union, dedicated the building and the address was given by Mr David Verco, Associate Director-General of Education in N.S.W.

Scripture Union's city bookshop has moved from 239 Elizabeth Street (opposite Museum Station) to the new building which is in a very convenient site about 100 yards from the Town Hall. The staff of the Scripture Union, C.S.S.M. and I.S.C.F. will remain at 239 Elizabeth Street for approximately 5 years when they too will move to S.U. House.

• The World Alliance of Reformed Churches has admitted its 110th member. It is the United Church of Northern Madagascar, formed August 17 Station) by the union of the Evangelical Church of Madagascar, the Church of Christ, and the Friends Church. Membership of Scripture Union, C.S.S.M. and the new church is about 700,000.

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Mainly About People

Right Rev. H. Gordon S. Bezie, registrar of Sydney diocese, has been appointed bishop coadjutor responsible for the western part of the diocese and will take up residence in the Parramatta area some time within the next six months.

Mr John G. Denton, Director of Information and Deputy Registrar of Sydney diocese, will succeed Bishop Bezie as registrar of the diocese.

Rev. Dr Max M. Thomas has been appointed Stewart Lecturer in Divinity at Trinity College, University of Melbourne and Consultant Theologian to the Archbishop from 1 January.

Rev. W. John Stockdale, curate of Holy Trinity, Doncaster (Melbourne), will take temporary charge of Wonthaggi (Gippsland) until 1 February.

Rev. Keith L. McConchie, rector of St. John's, Bairnsdale (Gippsland), has been appointed to the staff of Gippsland Grammar School from 1969.

Rev. Bruce N. Kaye, formerly curate of St. Jude's, Dural (Sydney), who has been studying overseas, has been appointed part-time assistant tutor at St. John's College, Durham.

Rev. A. T. Stevens, B.A., B.D., a Presbyterian minister from Balacava, has been appointed Head of New Testament and Dean of Practical Training at the Melbourne Bible Institute as from 1 February.

Rev. Barry C. C. Maxwell, locum tenens of St. Luke's, Miranda (Sydney), has been appointed curate-in-charge of St. Luke's, Mascot, from late November.

Rev. Peter M. Brewer, curate of St. Peter's, Southport (Brisbane), has been appointed rector of St. Paul's, Cleveland.

Venerable William H. Graham has been appointed chaplain of Yarra Valley Church of England School (Melbourne) from 1 February.

Rev. H. J. Neill, formerly headmaster of Gippsland Grammar School, has been appointed Director of the Council for Christian Education in Schools, Victoria.

Rev. George A. Hearn, rector of Omeo (Gippsland), has been appointed rector of Wonthaggi from 1 February.

Rev. Dr Barry R. Marshall, chaplain of Trinity College, Melbourne, has been appointed Principal of Pusey House, Oxford, from September 1970.

Venerable Victor E. Twigg, archdeacon of Hay (Riverina), has been appointed archdeacon of Riverina.

Rev. Canon Leonard C. Bailey will be inducted as rector of Corowa on 28 November and has been appointed archdeacon of the Murray (Riverina).

Rev. David O. Roberts, minister of St. Michael and All Angels', Broadmeadows (Melbourne), has been appointed rector of Alice Springs (Northern Territory) from 2 February.

Mr Justice R. A. Blackburn of the Supreme Court of the Northern Territory and rector of Christ Church Cathedral, Darwin, has been appointed chancellor of the diocese of Northern Territory.

Miss Alison Coventry has been appointed acting registrar of the diocese of the Northern Territory.

Right Rev. Ian Shevill, Bishop of North Queensland, was refused admission to Burma on his way home from Lambeth. The Bishop of Rangoon had not been allowed to leave Burma to attend Lambeth.

Rev. Francis C. B. Moyle, vicar of Christ Church, Essendon (Melbourne), has been appointed rural dean of Essendon from 21 October.

Rev. Wenman A. Bowak, vicar of All Saints', East St. Kilda, has been appointed rural dean of St. Kilda from 24 October.

Rev. William J. Frawley, of the Chaplaincy Department (Melbourne) since 1964, has been appointed rector of Kuramberra (Gippsland) from 28 February 1969.

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A round-up of church Press comment at home and abroad.

CATHOLIC WEEKLY of 24 Oct., carried a feature article by Bishop Christopher Butler, a former Anglican and now auxiliary bishop to Cardinal Heenan, highly critical of the Roman curia. He laments the fact that the Curia is modelled on Roman imperial lines. He would prefer it to follow the British constitutional monarchy. In the following issue of 31 Oct., the ubiquitous Rev. Dr Rumble takes him to task and says that no episcopal prestige attaches to what Bishop Butler says. He adds that R.C.s will be safer following the Pope than the Bishop.

In **The Methodist**, the new President, Rev. Walter Whitbread, looks back to his arrival as a migrant 40 years ago. As a Methodist lay preacher he arrived in Sydney garbed in black morning coat, striped pants but he had left behind his bowler hat. He says that his accent matched the clothes. **The Church Times** carries an item which it printed in its issue exactly a century ago. Before he died in 1868 the Bishop of Peterborough had declared:

"Before I receive the Holy Communion I wish to make a brief statement. I die in full reliance on the perfect Atonement made by our Lord Jesus upon the Cross. I die in the unreserved belief of the inspiration of all the Canonical Books of the Old and New Testament. I die in the faith of the Church of England, as taught by the Apostles, Fathers, and Protestant Reformers, and as set forth in her liturgy and Articles. I pray God to preserve her on the one hand from Neologianism, from Ritualism and Romanism on the other."

One hundred years too late for Lambeth.

New Life features the welcome to Rev. Dr Bryan Hardman, the new Anglican Vice-Principal of Adelaide Bible Institute and a welcome addition to the number of distinguished evangelical scholars in Australia.

Australian Presbyterian Life carries news of a new approach to religious television in Victoria. For a 12 months' test period, half-hour programs will be replaced with one-minute "spot" messages on all commercial stations.

The November issue of the **Canadian Churchman** has an aura of disquiet. Membership, confirmations, baptisms and Sunday School enrolments are down, as they are also in the Protestant Episcopal Church in the U.S. Postal rates for church Press are going up and Ontario churches may have to pay municipal rates.

The Reformation Sunday editorial of **The Christian** (U.K.) is headed, "A Summons to Work." It asks, "Is it also to be celebrated with new acts of reformation that will purify and enrich the people of God and redound to the glory of God?" It also gives prominence to the National Assembly of Evangelists.

RIDLEY RE-UNION
Former students of Ridley College, Melbourne, living in N.S.W. have been invited to a re-union in Sydney on Friday, November 15.

A corporate Communion will be held at St. James', King Street, at 6 p.m. A dinner and fellowship will follow. The present principal, Rev. Dr Leon Morris will attend.

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CANBERRA WOMEN'S CONVENTION

The Canberra Christian Women's Convention, which has attracted capacity audiences each December since 1963, will hold its sixth annual convention on the weekend of November 22-24, this year.

Although it has always been an outstanding success, attracting not only local women but many coming from Sydney, Melbourne and other centres, the earlier date will be more convenient to many women who find December full of pre-Christmas activities.

Women's Convention speakers are Mrs Mary Fewchuch, Mrs Beryl Wykes and Miss Ruby Oliphant.

The committee arranging the Convention represents nearly all the Protestant churches in Canberra.

An innovation this year will be a bus tour of interesting places in and around Canberra to take place on the Saturday morning.

Bochures and further information may be had from the secretary, Mrs Patricia Richards, 27 Rusden Street, GARRAN, A.C.T. 2605.

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BISHOP CHANDU RAY HITS OUT

JOHN DENTON reports on the Congress on Evangelism for the Asia-South Pacific region held in Singapore from November 5 to 13. Over 1,000 participants from 25 nations in the region were present at the opening.

The Congress charter flight which brought the Australian and New Zealand members provided the group with a salutary view of the dead heart of Australia by following a route over the Alice and Derby before crossing Indonesia whose 115 million people brought to sharp focus the whole problem of Australian and New Zealand presence in the area.

Some 88 of the 110 Indonesians were, at length, granted visas to come to Singapore following the ban on movements arising from the execution of the Indonesian prisoners by the Singapore authorities. One member of the Indonesian delegation told me that some of their party had travelled for two weeks to reach Jakarta to gain a visa and to board the one-hour jet charter to Singapore.

The Congress was a regional successor to the Berlin Congress of 1966 and was underwritten largely by the Billy Graham Evangelistic Association. However, the policy and program decisions were made by a ten-member Executive Committee of whom nine are Asians, and a Program Committee of fifteen of whom thirteen are from Asian churches.

Dr. Billy Graham was prevented from attending owing to an infection which has required his taking a month off from heavy duties.

The Bishop of Karachi, (the Right Reverend Chandu Ray) in the opening address of the Congress, called for a "new unity" with all Christians in the evangelising of Asia. "The time has come when we in Asia must bind ourselves in a fellowship for the sake of evangelism," he declared. "We cannot divide this common task of proclaiming the Gospel and do it separately; the task is indivisible since the nation and the life of a nation is indivisible."

BIBLE EXPOUNDED
The Bishop grasped one of the sharpest nettles facing Christianity in Asia, where religion is highly developed and not unimportant about the divinity of Christ, by stating with cool candour "we do not preach Christ to Muslims or to Hindus or to Buddhists — we preach Him to men and women."

The Co-ordinating Director of the Congress, Dr W. Stanley Mooneyham, spoke briefly and with effect when he said "The crises in Asia demand from us

courage and vision, the greatest sin we could commit at this Congress would be to "play it safe."

Archbishop Marcus Loane gave two addresses on the opening days in the Bible hour. For fifty minutes he expounded the passage Revelation 1:1-20 under the title of "The King of Glory." The passage was assigned to him and he patiently elaborated the complex imagery of the moral, sovereign and servant qualities of Christ with the Congress feeling that here was the Scripture being expounded in terms of its own internal wealth. He warmed to his second and final exposition of "The Church Without Love" (Ephesus) to the delight of professional expositor and rural pastor alike. The Archbishop has visited 21 of the 25 countries represented and he met many old friends made on his early missionary journeys, and there was much regret when he returned to Sydney on the third evening due to pressure of diocesan business.

Lo' he was to return for half a day after his jet clipped another on the tarmac at Jakarta.

The main sessions of the Congress were conducted in five languages—Mandarin, Korean, Indonesian, Japanese and English. The early practice of having English and one other language in use on the platform was abandoned in favour of the simultaneous

translation of all four from English available via headphones. The purpose of the Congress was to evolve methods of gear-

ing church life at a basic level in the countries represented to the claims of the Christian evangel

TO JERUSALEM

Archbishop George Appleton, of Perth, who has been appointed Archbishop in Jerusalem by the Archbishop of Canterbury. He succeeds Archbishop Campbell McInnes, whose resignation takes effect on November 30. Archbishop Appleton came to Perth in 1963. He visited the Holy Land and conferred with Arab and Jewish leaders on his way home from Lambeth recently.



Bishop Chandu Ray speaking at the opening of the Congress on Evangelism, Singapore.

The purpose of the Congress was to evolve methods of gearing church life at a basic level in the countries represented to the claims of the Christian evangel

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GRAHAM CRUSADES 1969

Five Australian cities — Bundaberg, Darwin, Launceston, Canberra, and Melbourne — and three N.Z. cities will have Graham Crusade meetings during the team's return visit to Australia and New Zealand in February-March, 1969. Dr Billy Graham will speak at the Melbourne meetings, and three Associate Evangelists — the Revs. Grady Wilson, Ralph Bell, and Lane Adams — will be the Crusade speakers in other cities.

Mr Dan Piatt, Director of the Billy Graham Australian and New Zealand Crusades, 1968-69, met with representatives of the Press at a Conference at the Southern Cross Hotel, Melbourne, recently.

Details of the Crusades planned for January-March, 1969, were outlined as follows:
DR BILLY GRAHAM: Auckland, New Zealand: Thursday, February 27, to Sunday, March 2 (Western Springs Stadium).
Dunedin (New Zealand): Sunday, March 9 (Carisbrook ground).
Melbourne, Victoria: Friday, March 14-Sunday, March 23 (Sidney Myer Music Bowl).
REV. LANE ADAMS (Associate Evangelist): Christchurch (N.Z.): Friday,

February 21-Wednesday, February 26.
Launceston (Tasmania): Wednesday, March 5-Sunday, March 9.
Canberra, A.C.T.: Wednesday, March 12-Sunday, March 16.
REV. RALPH BELL (Associate Evangelist): Darwin (Northern Territory): Wednesday, March 5-Sunday, March 9.
REV. GRADY WILSON (Associate Evangelist): Kuala Lumpur (Malaysia): Sunday, January 19-Sunday, January 26.
Singapore: Sunday, February 2-Sunday, February 9.
Bundaberg (Qld.): Wednesday, February 19-Sunday, February 23.

CONTACT ADDRESSES
Crusade contact addresses for the Australian cities listed for Crusades are as follows:
Bundaberg: Rev. Duncan Harrison, 12 McKewen St, Bundaberg, Queensland.
Canberra: Rev. Perry Smith, 55 Scrivener St, O'Connor, 2601.
Darwin: Ven. G. Muston, Box 181, Darwin, N.T.
Launceston: Dr Victor D. Pippet, 10 Queechy Rd, Launceston, Tas.
Melbourne: Mr John Robinson, Billy Graham Crusade Vic., 130 Bourke St, Melbourne, 3000.

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