

THE STRUGGLE AND VICTORY OF CHRISTIAN LIVING

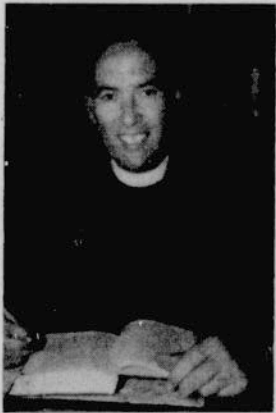
THE third of our four articles written for those who made decisions at the Crusades in Perth, Adelaide, Brisbane and Sydney, is by a New Zealander, the Rev. Maurice Betteridge, Chaplain at the University of New England, Armidale, N.S.W.

Jesus said: I have come in order that they might have life, life in all its fullness. He came, he taught, he died, and rose again so that we could have a new quality of living.

This is very different from what a lot of people imagine a Christian is like.

There are some who think that a Christian is a reduced kind of person and that Christianity is designed to take all the fun out of living. Nothing could be further from the truth.

Christianity is not something negative. It is not just the avoidance of the coarse and obvious vices and failings of mankind. We all know respectable people whose spiritual sins of pride and complacency are just as vicious and ugly.



• Rev. Maurice Betteridge, Anglican Chaplain and Tutor of the University of New England, Armidale, N.S.W.

The Christian is a pilgrim, he's on a journey. He's got a goal and destination in life. Although there may be plenty of uphill climbing he's got a sunny and purposeful outlook on life. To uphold him and guide him is his master, Jesus Christ, and with him are his fellow travellers in the Christian fellowship.

The Christian life is a holy life.

The Christian has no choice in this matter. God's command is clear: Be ye holy as I am holy. Perhaps the easiest way to understand what this command means is to say that it is God's purpose for the Christian to rebuild him so that morally and spiritually he is like Jesus Christ.

Of course this does not mean that we are all to end up look-

ing like so many packages on an assembly line — all exactly the same.

God has made us all differently, but when you became a Christian a quiet revolution took place in your life. Jesus Christ came into your life to transform it, to make it God-centred instead of self-centred.

Now there is taking place in you a process of inner renewal — a change in your will, your motives, your desires, which will be seen outwardly in the things you say and do.

This process of inner change is called sanctification or becoming holy. And this process of spiritual growth and increasing maturity is to go on all through our lives. Christians are disciples and that means that they never stop learning.

It is not a do-it-yourself effort.

It is not for nothing that the Spirit of God who lives in the heart of a Christian is called the Holy Spirit. His work is to make us holy — to make us like Jesus Christ. He uses the Bible as an instrument to make Jesus Christ real to us so that we will want to be like Christ and to do the things that please him.

This does not happen suddenly but gradually. Just as there was a time when you were born so there is a time when you were born again — when you entered by faith into God's family. How do you know you are alive now? Not just by reciting your birthday, but by the fact that you are living and growing today!

Christian character is the evidence of this new life in Christ. St. Paul calls it the fruit of the Spirit — the harvest which the Holy Spirit produces in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control (Galatians Chapter 5, verse 22).

Now this does not happen in any strange automatic fashion. The Holy Spirit does not bypass our will and effort. He takes our minds and our wills and works in and through them.

We learn to be loving and patient and reliable, and so on, by practising these things in the real world of everyday frustrations and problems.

In a new way the Christian cares about other people, even difficult people, and he asks for God's help to act as Jesus Christ would have acted under all circumstances. This means strenuous effort.

Our old self-centred life does not magically disappear. Jesus Christ told those who wished to follow him to count the cost. There may well be opposition and ridicule from other people.

There will certainly be an inner spiritual struggle and the temptation to do things which we clearly know are contrary to God's will.

It is not surprising that the New Testament likens the life of

a Christian to that of a soldier engaged in hand-to-hand combat or an athlete straining every fibre to finish the course.

What happens when we fail? There comes to all Christians times of doubt and discouragement and sin. The way out is to look again to Jesus Christ, to remember that He has not only promised to forgive us, but to go on cleansing us (1st letter of John, Chapter 1, Verses 8-10).

In fact you will find as you grow in the Christian life that you become more aware of sin in your life. You will see sin not merely as wrong deeds, but as warped motives and attitudes, as things you fail to do and things you never even noticed.

This means that the growing Christian is not a smug and self-satisfied person, but a very repentant person. He is constantly turning in faith and penitence to Christ and finding his inner peace and strength by putting his trust in God's promises.

The Resources for Victory. The Christian is engaged in a spiritual war and he is not expected to do so out of his own resources. God has provided for us all we need. Paul gives us a picture of the fully armed Christian in Ephesians, Chapter 5, verses 10 to 18. This will repay your careful study.

These resources fall naturally into three areas and all are equally vital. First of all, there are our lines of communication with God by means of prayer and Bible study. Without the personal knowledge of God which comes in this way there will be no spiritual growth and victory.

Secondly, there is Christian fellowship. The Christian life

is not an introspective and solitary pilgrimage. We need the help and encouragement of Christian friends and we must link up with other Christians, particularly for Bible study.

We can learn so much by sharing together in this way that you may well consider beginning a Bible study group in your own home.

Thirdly, there is Christian witness and service. This involves not only active participation in worthy causes in the community and concern for all forms of social injustice and human need. It also means a willingness to tell others about Jesus Christ, and what He means to you. The greatest thing that you will ever do for any other person is to introduce him to Jesus Christ as his Saviour and Master.

Glorifying God Christians do not have a charmed existence. We all take our share of hardships, of disappointments, of sickness and suffering. But the Christian sees these things in a new light.

He sees that it is because God loves us he allows these things to discipline us.

God uses them to keep us from our self-sufficiency and to teach us to depend more on him. In this way he teaches us to find our deepest happiness in life in his promises and in doing his will.

He teaches us to set our goal on His kingdom and to see that His promise that one day we shall see Him face to face is a great incentive to a godly life here and now.

Holiness or Christian maturity is not, then, a form of self-cultivation and escape from the burdens of our world. It is just the opposite. It is living in the world, caring and sacrificing, and desiring above everything else to be like Christ and delighting to do his will.

Jesus said: Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven.

EDITORIAL

HONEST ABOUT GOD

The Archbishop of Melbourne and his two coadjutor bishops have acted with commendable firmness and sincerity over the widely publicised agnostic views of two Melbourne clergymen, the Rev. David Pope and the Rev. Peter Lane (see page 1 this issue). In all honesty to the Christian faith as it is expressed in the Bible and the formularies of the Church of England in Australia, there was no other course open to them.

The statement on Tuesday of last week that these men now accept the Apostle's Creed and the refusal of both men and of the Archbishop to comment further leaves many questions unanswered and undoubtedly will cause concern among Australian Anglicans.

We view with singular distaste the unnecessary publicity which has been given their statements in the Press throughout the Commonwealth. We are at a loss to understand how men could hold these views and still desire to minister in any Christian church. Their honesty in the expression of their views needs to be matched by an honest admission that these views disqualify them from serving in our ministry. We hope that they soon see this.

Neither of these men makes any claim to being a theologian and they are not equipped to advance one iota the vain controversy which has been initiated of recent years by men like Tillich, Bultmann, Bishop Robinson or Geering. Once you reject the Church's sole authority, the Bible, only agnosticism is left.

It is often said that radical theology is restating truths that Christians have always held, but in new forms. We are urged to be patient and to try and understand the new theological language.

To us, this is pure humbug. The fundamentals of our faith could not be more simply or clearly stated than they are in the Bible. "Christ died for the ungodly." "Without shedding of blood there is no remission of sins." "He that believes in the Son has life." "On the third day He rose again." The Holy Spirit has used these and similar statements for two thousand years to transform sinners into saints. He will continue to do so without the help of a "new" theology.

This year in Australia we have seen many thousands come into the Kingdom of God through the preaching of the same gospel in the same terms as our Lord preached it. Lives have been transformed and the churches have received an infusion of new life, the effects of which can only dimly be foreseen now.

Where are the fruits of this new brand of agnosticism? Where are the people that it is bringing into the Kingdom? Our Lord said: "By their fruits you shall know them." This is the sole test of any teaching.

ORIGINS OF RADICAL THEOLOGY

After teaching for more than 30 years in a North American theological school the Rev. Prof. Norman Pittenger is at King's College, Cambridge. In a recent article in the Expository Times he gave his impressions of the theological scene in England today. He wrote as one who owes "more than I can say" to "liberalism" or "modernism."

"The first thing which strikes me, I think, is that British theology is much more biblically grounded than that which has prevailed for some years in North America."

Prof. Pittenger says that over and over again he has been asked, "What is the Biblical basis for your point here?" or "In what way can you reconcile this view with the general Scriptural position?" He has found this "specifically Biblical stance" a salutary challenge.

It is perhaps not surprising to us that Pittenger refers to "both the strength, and the genuine intellectual respectability, of conservative Biblical evangelicalism." Strange to say he himself does think it surprising. On another line he notes "the quite enormous influence that the work of Paul Tillich has come to exercise in this country."

I wonder if this has a link with what Pittenger calls "the persistence of the kind of 'liberal Catholicism' which he associ-

ates with the name of Bishop Gore? The Professor notes that it seems to be the "highest" young Anglican churchmen who are "most open to the kind of suggestion which 'radical' theology represents."

This reminds me of a conversation I had with the great T. C. Hammond during his last visit to Britain. He told me that in his view the emergence of the Lux Mundi school led by Charles Gore marked a dividing line amongst those whom we now call Anglo-Catholics. Pittenger seems to me to be recording the harvest of the Lux Mundi sowing when he observes in the "more Catholic wing of the Church of England" what "might be called a marriage of high sacramentalism with Bultmannian demythologising."

— English Churchman.

STRANGER THAN FICTION

"A Greek proverb says, 'As a man thinketh, so is he.'" A quote from an article by Winifred Ketteridge in April "Mia Mia," organ of Australian Mothers' Union.

And all this time we thought it was in Proverbs 23:7!

Last year we received a letter from a casual reader in Dereham, Norfolk, England. Nothing unusual in that. But the envelope was addressed as follows:

"To an editorial
In Australian Church Record"

The creation of a new suffragan see has been approved by the Queen, and two dormant sees are to be revived, it was announced recently in London. The new see is that of Bradwell, in the diocese of Chelmsford, and the dormant sees are Hertford (in the diocese of St. Albans) and Horsham (in the diocese of Chichester). Appointments to these three suffragan sees will be announced later.

ANOTHER OPEN LETTER

Last issue we reported that many leading clergy and laity in New Zealand had sent an open letter to the Archbishop of New Zealand, questioning reunion negotiations in the light of the Presbyterian Church's statement about the Geering heresy trial decision.

Opposition to reunion has been taken a step further by a second open letter to the Archbishop. It appears to proceed from an Anglo-Catholic group which is concerned that present reunion plans may hinder eventual union with Orthodox and Roman Catholic churches.

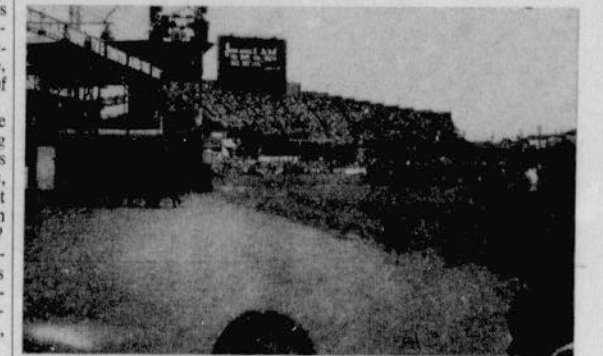
They state that the four points of the Lambeth Quadrilateral should be binding upon all members, not merely tolerated.

The Lambeth Conference of 1888 put out a statement about the four principles which it saw as essential to the re-union of churches. These are enshrined in the Bible, the Creeds, the two sacraments and the historic episcopate "locally adapted . . . to the varying needs of the nations and peoples called of God into the unity of His church" as a necessary part of church life.

Nowhere in the New Testament is it laid down that bishops are necessary as a part of church life. The office of bishop is commended in the Scripture. But it is not said to be necessary or essential. In this respect, the Lambeth Quadrilateral steps outside its authority.

FOUR FACES OF THE CRUSADE . . .

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By day, after the appeal . . .



By night, before the appeal . . .



By night, after the appeal . . .



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Notes and Comments

ON THE RECORD

From all parts of Australia, from North-west Australia to Queensland, have come requests from parishes for additional supplies of our four post-Crusade issues of ACR. Large numbers of extra copies will reach the hands of new readers, many of them newly-committed to Christ through the Crusades in Perth, Adelaide, Brisbane and Sydney. We are glad to share in this follow-up ministry. The Rev. Maurice Betteridge, writer of the follow-up article in this issue, sent it with the following words which nicely express our thoughts: "It comes with my earnest prayer that the whole series may really help some of these new Christians."

FAMILY GATHERING

The Primate did his homework before speaking at the 112th annual meeting of Sydney's Home Mission Society. Rev. Neville Keen showed him around a few of the many areas of H.M.S. work. Sydney Town Hall was the venue as usual and the upper and lower halls were packed with diners for the tea.

Neville Keen attributed the characteristic smoothness of the whole night's operation to back-room girl and sec. to the gen. sec., Dorothy Kenning.

Chaplain Jim Bean, Episcopal Chaplain with the U.S. Army in Vietnam and on R. and R. leave in Sydney, was greatly impressed. He said he could not think of an annual event in the U.S.A. at the diocesan level which was comparable with it.

FAMILY SHARING

Which brings us to the question of just how deeply Sydney's parishes are involved in the wide operation of the H.M.S.

The Treasurer reported with some satisfaction that \$55,262 was received in offertories. By ordinance, every parish in the diocese has to give its offertories on Trinity and Advent Sundays and of all Confirmation services.

Judging by the total received, Trinity and Advent Sundays must be the worst attended services of the year. Or is it that churches who blandly attempt to teach Christian giving to their people, have clergy and officers whose chief duty on these Sundays is to ensure that the H.M.S. gets as little as possible?

Throughout Australia, it is often the case that parish/diocese financial relations are conducted along sordidly mean lines. Our missionary bodies deserve our best and our utmost.

VIETNAM NEGOTIATIONS

All who have prayed for peace in Vietnam are relieved to know that after weeks of stalling, Paris has been agreed on by the Communists and the Allies for negotiations towards a truce.

Communist sympathisers, who get a sadistic kind of satisfaction from internecine conflicts, can scarcely be expected to be happy. They will take some consolation from the Korean experience in which the Communists played a terrible game with the United Nations forces for two years, during which thousands of people were killed and maimed.

It will be an evidence of Communist good faith, if such a phrase can be applied to them, if negotiations are not unnecessarily protracted.

Unfortunately, Communists take the view that human life is expendable. The achievement of the smallest national or international objective far outweighs any amount of human suffering according to their calculations.

When President Johnson made his peace offer, one church newspaper wrote an editorial headed "Another phony peace offer." Then it went on to say "Hanoi will tell Mr Johnson to go jump in the lake." We prefer to stand with those who desire peace through a just settlement.

ITALIAN EVANGELICALS FEDERATE

(Milan). — A Federation of Italian Evangelical Churches has been formally constituted by 109 delegates from Baptist, Lutheran, Methodist and Waldensian churches.

The decision to form the organisation was made at a congress held in Rome in May, 1965. A draft of a statute of formulation was approved by the denominations involved.

The preamble states the basic common faith shared by the Protestant groups: "The Federation of Evangelical Churches in Italy established from a consensus that the various churches, unions and evangelical Christian missions together profess faith in God, in Christ as the only Lord, in the universal church, in the Holy Ghost, which assembles, leads and renews the Church."

It also underlines the existence among Italian Evangelical churches of a consensus on church doctrine about its missionary nature, on the universal priesthood of the faithful, on multiplicity of "gifts," on pastoral functions and on the importance of the local congregation.

CONSTITUTION

The constitution provides for joint programs in such essential areas as youth and women's work, evangelism and Press and radio.

Governing the federation will be two bodies. The General Assembly, composed of almost 100 delegates (pastors and laymen) will debate important issues such as efforts to further unity and the defence of religious, political and civil liberties. A permanent Executive Council consisting of 13 members elected for a three-year term will carry out Assembly decisions. Named to head the council was Pastor Mario Saffi, president of the Methodist Church.

The assembly appointed an Evangelical Youth Council from among its constituent members. A National Council of Evangelical Women, composed of three representatives of each church, was also established.

The four denominations have a combined membership of 50,000 to 60,000.

EPS, Geneva

THEY SAY

Kindly, sympathetic and with the best of intentions, is the average parish priest meeting his recently widowed parishioner really able to talk about the questions she is asking in the very depths of her soul? Or does he ask her how she is, praise her for her courage, and make one or two inquiries about the practical details of her future? It is in the face of death that we are really tested. It is then that our souls are ready for the stripping, and few have the courage to expose their nakedness.

—Margaret Duggan, London.

Too many children are watching too many bad television programs!

—Hal Lashwood, Australian National Television Council.

It is interesting to note the military simile used by Bishop Montgomery when one remembers his seven year old son, then running about the halls and grounds of Bishops Court, Hobart, was 50 years later to be Field Marshall Viscount Montgomery of Alamein.

—Bishop Denis Bryant, of Kalgoorlie, W.A.

Go is the royal command to a royal priesthood. Unless we go forth in the name of Jesus Christ we can never achieve anything for Him. Others will not come to Christ if we stay put.

Going forth requires action, action which is reaction to what Christ has done for us. The results of going forth will be weeping and rejoicing, for rejoicing is always preceded by weeping.

—World Vision.

More quarrels are smothered by just shutting your mouth, and holding it shut, than by all the wisdom in the world.

—Henry Ward Beecher.

"How are you praying?" Do you come to Him as a last resort because there is nothing else you can do? Do you come reluctantly because you feel God should have not have given you the problem in the first place?

—Mrs June Bosanquet, Editor, "Christian Woman."

I know that I myself, when faced with a bereaved person, used to dare not say anything about the thoughts that were uppermost in both our minds. The risk of giving offence by being too intimate seemed paramount. Now I know better. It is no kindness to leave someone alone to recover themselves in private.

—Margaret Duggan, London.

The marks of the Lord Jesus in the body of the Church are the marks of weakness, inadequacy, defeat, which, by the operation of a mysterious grace, witness to the power, the sufficiency, the victory of Christ. We are called to preach not ourselves (the Church) but Christ.

—Bishop Stuart Blanch, of Liverpool.

"Yesterday, I read the lesson in the Presbyterian Kirk. The lesson included the Ten Commandments. To a practising politician, I know of no document more disturbing than the Ten Commandments—unless it be the Sermon on the Mount."

—Sir Robert Menzies.

"Often the sight of a beautiful church building in a township is considered 'the silent witness of the Church' and too often this is all too true of the people who worship there. They are silent. They are dumb."

—Bishop Tom Jones, of Willochra, S.A.

Water buffaloes, called "carabao," are the work animals of the Philippines. The other day I read: "Carabao, pulling carts and advancing at the exhilarating rate of two miles per hour, do much of the hauling." In learning the biblical art of united Christian witness too many of us are stuck with a carabao complex: two miles an hour is good enough for us.

I wonder if it's good enough for the Master whose servants we are.

—World Vision.

If a mule kicks me the second time I'll alluv blame myself, and give the mule credit for it.

—Josh Billings.

The Lord Himself spoke very strongly Mark 7:11-13 to those who neglected family duties giving religious duties as an excuse.

—Mrs A. M. Chambers, Sydney.

No one can be confident in a rogue or rascal. This is also true of a nation; you cannot be confident in a nation which you don't believe is morally reliable.

—Archbishop Frank Woods, Melbourne.

Any chance of some League of Youth teachers "infiltrating" as AVA's or similar up here? I'm afraid that there is much medievalism in the Church in the Diocese of N.G.

—Frank and Betty Beitzel, New Guinea in "Magnet" Melbourne.

I'm grateful too for a good organist who, while musically sensitive, is not in the least stuffy about what is supposed to be "good" music.

—Rev. Eddy Stride, London.

Some people say there are things which are impossible to do. One is to climb a fence which is leaning towards you. A second is to kiss a girl leaning away from you. And the third is to get any kind of a crowd to a religious meeting when it's raining. Now I haven't had much experience of trying to climb a fence that's leaning toward me. But I've had a lot of experience in trying to get a crowd to come out when it's raining.

—Leighton Ford in Perth, W.A.

One of my greatest joys is to preach at Sunday evensong. (And if you are one of those experts on rubrics who point out that the Book of Common Prayer does not allow a sermon at evening prayer, don't bother, I'll still preach; and I'll still enjoy it.)

—Bishop Howell Witt, of North West Australia.

A Christian should never let adversity get him down on his knees.

—Mae Nicholson.

Within four days of the Askin Government being returned to office, the N.S.W. Premier, Mr Askin, announced that legislation would be introduced to allow 18-year-olds into registered clubs as members or visitors with full bar privileges.

With all the great issues facing the State, with the many problems confronting the community — drought, education, transport, hospitals, automation, etc.—Mr Askin chose alcoholic liquor as the subject of his first major post-election statement.

Mr Askin's secret deal with the registered clubs he had not seen fit to disclose to the general public in any of his election speeches.

—Advocate, April issue.

Letters to the Editor

Agnostic clergy

I am convinced that the only way of beginning to meet the challenge to belief in this age, is to preach unreservedly the central truths of the Scripture. I believe we must seek to understand the intellectual positions of our adversaries and the stands that they are taking. But I believe, too, we must cast fear to the wind and proclaim a risen Christ, the need of repentance, the fact of a hell as well as a heaven, conversion, substitutionary atonement, the power of the Holy Spirit.

We must not be intimidated. If we are, much of the visible Church will be dead within 50 years. There is evidence to show its decay even now.

Finally, I believe the Church of England must do some radical thinking on the nature of the Church and individual ministries. One reason why false doctrine abounds and our people seem to know so little may be because the clergy have robbed the laity of their spiritual heritage.

We concentrate gifts of prophecy, evangelism, pastoring, teaching, eldership into one man. We believe that he is the only man in the congregation who has these gifts, whereas he may have only one or two of them. In any case, if he tries to exercise them all, he is bound to give short measure somewhere and the church are that the flock will be starved for adequate and relevant teaching of the Scripture and will be a prey to every "blast of vain doctrine."

—(Rev.) Peter Payne, East Geelong, Vic.

Interpreting prophecy

I wonder if the eminent Dr J. I. Packer has achieved his aim in "Unfashionable Doctrine" (A.C.R., March 7), or if he has assisted in the continuance of the disinterest in this fundamental doctrine? His final summary must support the complacent attitude of many in the Church concerning our Lord's coming again.

The Scriptures speak in no uncertain terms of Christ's glorious return and of the events that will precede this climax to history. The Bible may not be a puzzle - book containing a chronicle of future events, but to those same disciples to whom it was said "It is not for you to know the times or the seasons" — was also said "When the spirit of truth comes, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." John 16:13 R.S.V.

As the multitudes at the time of our Lord's earthly ministry were not able to interpret the signs of the times (Luke 12:56), so too the multitudes today appear to be oblivious to the signs that are appearing daily. It is not a time to hide behind the claim that this doctrine is out of fashion. The Bible clearly speaks about signs and the record of our Lord's discourse on these things includes such challenges as "But take heed, I have told you all things beforehand." Mark 13:23 R.S.V., and "Now when these things begin to take place look up and raise your heads, because your redemption is drawing near." Luke 21:28 R.S.V.

Hebrews 10:25 makes the point that some believers will recognise that the Day is approaching — "not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as, you see the Day drawing near."

The lesson of the parable of the wise and foolish virgins in Matt. 25:1-13 is that each virgin believed that the bridegroom was coming and looked forward to that event. What five lacked was sufficient oil. This oil symbolises the oil of wisdom and understanding supplied by the Holy Spirit, for we know that He is the Spirit of wisdom Eph. 1:17 and the Spirit of understanding Isaiah 11:2. This Spirit is given by our Heavenly Father to all who seek and ask, Luke 11:13, as promised by Jesus in John 16:13 mentioned earlier.

Now regarding the claim that the New Testament uniformly "spiritualises" Old Testament predictions of future blessings; remember our Lord's reply to the imprisoned John in Matt. 11:5? "The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news preached to them." These blessings are in direct fulfilment of passages like Isaiah 35:5 and 6 and 61:1. There's no need to ask Bartimaeus or Lazarus or others who received blessings during Christ's ministry, if these blessings were only spiritual. They were material blessings which had great effect on them physically as well as spiritually.

Who is to say then that the dozens of other predictions of future blessings aren't going to be fulfilled in a natural and material way, just as they were written?

A wise principle in regard to correct Bible exposition recommends "When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literary meaning unless the facts of the context indicate otherwise."

—Donald J. Annabel, Rose River, Northern Territory.

New fellowship

I wonder how many people who thrilled to the preaching of Billy Graham on the need for public confession of Christ, conversion and a subsequent life of obedience to the Word of God, are now returning to their parish churches heavy in heart that they do not find there an equivalent spirit and emphasis.

You speak in your editorial (A.C.R. 2.5.68) of clergy "who are frustrated, burdened, isolated —defeated—think they have failed their Master"; many of the laity surely feel the same.

There is an obvious need to put things right but it is hard to know what to do. I offer for comment the following suggestion.

We are dealing here with those who have committed themselves to Jesus Christ as Lord and Saviour and believe that the Bible is their infallible and sole guide. I propose that each parish church form a group of such people, being careful to admit only those whose life is characterised by their publicly confessing the Lord Jesus Christ with their mouth (Romans 10:9) and bringing forth fruits worthy of repentance (Matthew 3:8). "By their fruits ye shall know them" (Matthew 7:16).

The Minister might invite one or two, say, to form the initial committee. This committee would then decide, on a unanimous basis, who else to invite into membership.

The group would conduct its own business and undertake those activities which it feels the Word of God requires. Its only rules would be the Scriptures.

I would call the group the Scriptural Christian Fellowship: "Scriptural" because its members believe the Scriptures to be their sole guide, "Christian" in the sense of converted and saved, and "Fellowship" in the New Testament sense of spiritual activity and godly works.

This Scriptural Christian Fellowship would exist in the parish alongside other groups such as Ladies' Guild, Men's Society, Mothers' Union and Choir. Its aim and ideal would be the church of the New Testament.

Its immediate task could be to care for the 9,000 Church of England people referred by the Crusade to their churches. I would expect its principal long term activities to be the study of the Scriptures, prayer and good works following from these. Meetings would commonly be held in the members' houses.

By taking this action the Church of England might keep and nurture its enthusiastic evangelicals and experience new life in a very special sense.

—John L. M. Dooley, Brookvale, N.S.W.

Keeps us alert

I must congratulate you on what I consider a remarkable paper.

It must be extremely difficult to provide news and comments without bias, but I feel that you are doing just that.

I pray that this paper will—under God's guidance—continue to grow and keep us alert on controversial matters.

—F. G. Hollands, Summer Hill, N.S.W.

Misguided

In spite of those misguided people who had the affrontery to criticise Dr Billy Graham, the 1968 Crusades were an outstanding success.

Critics used terms such as "assembly line," "commercialism," "mass hysteria" and "fear." The attendance which at Sydney, for example, exceeded 400,000, was the answer to this criticism.

The response to accept Christ was remarkable, thousands coming forward. A most notable feature of the Crusades were the thousands of young people attending the meetings.

Dr Billy Graham's knowledge of the Bible which he quoted endlessly should be a guide to our ministers in their endeavour to fill our near-empty inner city churches.

—Bernard Walsh, Redfern, N.S.W.

Crusade difficulties

I attended the Billy Graham Crusade one week-night with two friends from work.

At the start of the meeting I heard several phrases which puzzled me and I'm sure were quite meaningless to any non-Christians present, e.g., "graduates of Calvary," "graces of Galilee." Don't our ministers know that we have a difficult enough task in presenting the Gospel to a cynical world without magnifying our problems by using empty clichés?

The meeting confirmed the caricature that people have of us, namely, always asking for money. Having advertised "all seats free," we then ask those attending "to help in the offering." No one is obliged to contribute, but it is not easy to refuse when a container is held

(Continued on Page 6)

THEOLOGICIANS MEET UNDERTAKERS

FOR what is believed to be the first time, theologians, liturgists, funeral directors, municipal and private cemetery managers and superintendents and representatives from such bodies as the Cremation Society met in Birmingham last week to consider "Dying, Death and Disposal." The conference was organised by Birmingham University Institute for the Study of Worship and Religious Architecture in association with the Extramural Department.

Under the title "Towards a Christian Theology of Death" Professor John Hick reviewed the difficulties which many people felt with the traditional imagery and language associated with resurrection and immortality and suggested that the most philosophically acceptable analogy today was to regard death as a stage in a pilgrimage. Professor Ninian Smart outlined the main types of belief concerning personality and survival which were to be found in the various forms of Hinduism and Buddhism, and described the corresponding rites and ceremonies of disposal of the corpse.

Professor Richard Hoggart discussed both the treatment of death in Victorian novels and the attitudes, phraseology, and ceremonies associated with funerals among the working-classes — especially in the pre-war period in the north of England. He drew attention to the fact that most of what was done served to give dignity to the deceased and to emphasise the communal character of individual death. Now that people lived longer and families were smaller, the situation was changing — more rapidly in urban populations and in southern England than in rural districts and in the north.

Papers on the pastoral ministry to the dying and to the bereaved were read respectively by Canon Leonard Tyler and Dr James Mathers — but few parochial clergymen and ministers were present. From the discussion it was apparent that doctors and funeral directors now undertake much of this ministry and the absence of parsons no doubt reflects this fact.

The very difficult problems associated with providing appropriate rites and ceremonies for disposal were skillfully dealt with by W. Jardine Grisbrooke under the title "Towards a Liturgy of Committal." He drew upon ancient traditions and, at the same time, made many suggestions for the liturgical expression of both current attitudes and the conditions imposed by today's methods of interment and cremation.

Parallel to the liturgical considerations was a paper by architect Peter Bon: he emphasised the fact that funeral rite and ceremony comprised an essential part of the ministry to the bereaved and, hence, the importance of having properly designed architectural provision. Contrasting the unsatisfactory "disappearance" of the coffin in a crematorium chapel with the certainty of earth burial, he suggested that crematoria should be planned to give mourners the option of being present at the committal to the fire. His proposals included a number of other architectural suggestions which would facilitate the liturgical "release" of emotional tension.

The exterior environment of disposal — churchyards, cemeteries, crematoria gardens, etc.—was discussed by architect

Charles Brown. Dr Gilbert Cope raised the whole matter of the interior decor of chapels used for "repose" and for funeral services in churches, cemeteries and crematoria. In particular, he asked that pseudo-altars should be rejected but that some other visual focus should be provided — preferably a semi-abstract painting or sculpture, evoking thoughts of the Christian hope of an after-life.

Discussion ranged far and wide and topics included the problem of dealing with the ashes, the reuse of burial grounds, the consecration of cemeteries, the disposal of the bodies of Moslems, Hindus and adherents of other non-Christian faiths, the musical accompaniment of funeral rites, memorialisation with stones, trees or books, and the effect of legal requirements and of the increased mobility of the population upon funeral customs.

—Church of England Newspaper

JERUSALEM RESIGNS

The Most Rev. Angus Campbell MacInnes, Archbishop in Jerusalem since 1957, will resign his see at the end of October, after serving the Church in the Middle East for more than 40 years.

The Archbishop is 67 and is the son of Dr Rennie MacInnes, who was bishop in Jerusalem, 1914 to 1931. He was at Trinity College, Cambridge and Westcott House, As Archdeacon of Jerusalem, he was wounded in the 1948 disturbances and was obliged to return to England for some years.

His archiepiscopal oversight covers Iran, Jordan, Syria, Lebanon, the Sudan, Egypt, Tunisia, Algeria and Morocco.

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AN advertisement appearing under this heading in the last issue of ACR carried a wrong date. Applications close on May 31 not May 21 as listed. Refer to previous issue for other details.

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Applications in writing to: The Director, Department of Christian Education, Diocese of Melbourne, 53 Drummond Street, CARLTON, 3053, Victoria.

THE BOARD of the hostel for overseas students at Drummond, N.S.W., has vacancies for matron. Details from the Secretary, Rev. John R. Reid, 4 Jordan Street, Gladsville, 2111. Phone 89-2631.

CARTAKER required for Christian house party centre. Inquiries: Christian Conference and Camp Booking Centre, 307 Sussex Street, Sydney, (Phone 61-2371).

Accommodation Available

BOARD AVAILABLE. Christian Hostel for Business Girls. Bush Missionary Society, 22 Anzac Street, Punchbowl. Enquiries, Matron, 759-0511.

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Saturday, June 1, 1968 10.30 a.m. to 4 p.m.

Market day in Rectory grounds. St. Paul's Church, Heber Chapel and the Rectory open (as it was recently for the National Trust). To raise funds for organ renovations. Stalls — Light refreshments — Pony rides.

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ARCHBISHOP LOANE'S WINTER APPEAL

The Archbishop of Sydney, the Most Rev. M. L. Loane, launched the Annual Archbishop's Winter Appeal on Sunday, May 12. In a letter read out in all churches in the diocese the Archbishop said:

"In our city, there are numbers of needy families, pensioners and destitute children with barely enough food for the winter months, let alone warm clothing and heating. Because many of us do not see these people we are only dimly aware of their plight.

"The Archbishop's Winter Appeal is for gifts of money and clothing and to provide special care where most needed. This is a work of God in which we can all share and I personally encourage you to do so now."

Send donations to the Archbishop, Diocesan Church House, George Street, Sydney; and clothing and heating appliances can be collected by phoning 51-4341.



At 124th annual meeting of Home Mission Society in Sydney Town Hall. From left: Rev. Neville Keen, General Secretary, the Hon. W. C. Wentworth, Minister for Social Services, and the Primate, the Archbishop of Brisbane.

LETTERS continued

Continued from Page 5.

before you. Is it not possible to organise a Crusade on the basis of the funds being subscribed before the Crusade begins?

3. Mr Graham's address was very powerful as usual, but suffered from several faults. He has a habit of making generalisations which weaken the force of his arguments. His exegesis of parts of the O.T., some prophecies and the Second Coming were open to question.

The connection between the address and the appeal was not clearly evident and we were not given sufficient reasons why we should repent. It left me wondering whether the appeal or the address was the most important part.

If we ask people to commit their lives to Christ it ought to be on the basis of the demands of the N.T. as seen in the early preaching in the Acts.

4. The Crusade reminded me that we can certainly learn a lot from Mr Graham and his team about the techniques of mass communications. He is well read and topical in his references. The advertising for the Crusade was excellent, especially the red and black billboards and posters.

5. There was a line of thought evidenced that a meeting of large proportions on the Sunday afternoon would be some kind of "witness to the people of Sydney." I find no evidence of this in the Bible and when one considers that 125,000 turned out for the Anzac Day March and 120,000 for League and Union each weekend, I wonder what it really proves anyway. What are these other crowds witnessing to or about?

6. I fear that in the wake of the Crusade we will see many pseudo-Grahams copying his methods. Mr Graham has a particular gift which God has blessed but let us not fool ourselves that anyone can imitate his gift in a different context with the same results.

My plea is that ministers, preachers and teachers will give a reasoned exposition of the Christian faith to their flock, particularly to new converts. We cannot survive on the pastry of evangelistic rallies, we need the protein of the Bible.

Finally, let us remember that not everyone sees the issues raised by Mr Graham in the same black and white terms. Also, some of those who came forward will turn away and be harder than ever to reach. What importance do we attribute to the fact

that many of these people will be ostracised because they do not see immediately the issues involved in such a clearcut way?

— H. L. Ainsworth, Greenacre, N.S.W.

Graham and sermons

Billy Graham has stated that the "follow-up" is more important than the Crusade meetings. The churches have a key role in this "follow-up." Mr Graham rightly stressed the need for regular church attendance in his instructions to the "enquirers" who came forward. Anticipating objections, he said that it did not matter if the minister was dull, or they could not understand the sermon, because they went to church "to worship God, not because of the minister."

This is very misleading. We need continually to be learning more of the God and Saviour we worship in order to worship in "spirit and in truth." We need teaching from the pulpit. To put aside the centrality of the preaching of the Word of God is to reverse one of the central themes of the Reformation. Such neglect will open the door to ignorance, spiritual decline and superstitious ritual.

Article XIX of the Church of England states that the church is "where the pure Word of God is preached." It implies that if such is not the case, then, whatever else it may be, it is not a true church. Such a church cannot be recommended to new Christians.

To Mr Graham we say, No, we cannot agree with you on this point. We do go to church to hear the Word of God preached and expounded by the minister. We should only attend a church where we can hear a clear, Biblical sermon.

—Donald C. Geddes, Croydon, N.S.W.

600 ASK

Six hundred people gathered at 57 Sydney centres on March 29 to pray for missionary work. Feeling that the secret of C.M.S. work has always been its prayer support, another C.M.S. Ask Night is being organised in many Sydney centres on Friday, May 31, from 7.45 to 9.45 p.m.

Please mention "Church Record" when replying to our advertisers.

Books

POLITICS OF THE EXTREME RIGHT, Warringah, 1966, by R. W. Connell and Florenco Gould. Sydney University Press, 1967, pp. 115. \$2.50.

Sydney University Press has got under way with book production and this early effort is commendable, if a somewhat controversial production.

The socio-economic structure of this sprawling North side Sydney electorate is closely analysed. The statistics on religious loyalties of the electors are quite significant. Mosman A.L.P. branch members seem to have been either "no religion" or R.C. The authors are careful when defining "extreme right," not confusing it with "extremists."

Michael Darby, son of Manly's M.L.A., emerges as a rather likable, boisterous young man of strong Liberal sympathies. Dr Fred Schwarz's Christian Anti-Communist Crusade is said to have "by far the most sophisticated and articulated ideology of all the Australian right." Not very surprising.

It is something of a tribute to democratic processes within the Liberal party that five members of the University's Department of Government were allowed to be present at Ash Street in 1966 when the party chose its Warringah candidate, Mr Edward St. John.

In all, it is a fascinating study in some detail of the forces at work in a Federal by-election and their impact on every other. Required reading for every thoughtful Australian who would like to know what goes on behind the political scene in his own electorate.

—Rex Meyer.

A DEFENCE OF DOGMATISM, by H. Blamires, S.P.C.K. 1965, pp. 131.

In an age of radical theology when novelty is the sure road to publication and reputation it is encouraging to read such a lively

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defence of traditional theology. The author's own speciality, which he uses to good effect throughout the book, is English literature but this is not the first time he has ventured into the field of apologetics. He is not concerned to itemise the various theological debate but to examine the controversy at root level and to expose the presuppositions and assumptions involved.

His opening chapter on the "Denigration of Dogmatism" attacks the widespread assumption that in theology we are living in days when we may ask questions but not give answers.

His chapter on "The Tyranny of Time" exposes the shallowness of the assumption that the future holds the answers while in the chapter on "Dogmatism and Liberalism" Blamires demonstrates that it is the dogmatist and not the liberal who is the realist and who therefore speaks relevantly to our time.

Wavering and uncertain Christians, bible teachers and pastors, can only profit from reading this book, A Defence of Dogmatism is an informed and thought-provoking counter-attack on theological liberalism. It deserves a large reading public.

—B. L. Smith.

NOTHING TO FEAR: Starting Points for Christian Renewal, by H. C. N. Williams, Hodder & Stoughton, 1968, pp. 81, 20 cents.

The Very Rev. H. C. N. Williams has been Provost of Coventry Cathedral since 1958. He believes the institutional Church will endure, if it is prepared to abandon its "structure, security, dogmatic assurance and traditions," and become a new purified Church braced again any pressure, with "nothing to fear."

In calling for Christian renewal, the author makes a very penetrating study of the modern world: for example, the prevalence of humanism, the impersonalisation of man, efficient communication, and "a widespread disbelief in the institutional Church as being the effective instrument of God." He notices that "the Church tends to be increasingly brushed aside as something totally irrelevant."

He therefore calls for the renewal of the Church: it must be "a centre of creativity, a clinic for public optimism, a broadcasting station for the voice of the poor, a centre for international exchange," and so on. Such renewal is based on the Church's identification with and involvement in, the secular world.

The book is a valuable and searching self-analysis of the role of the institutional Church in the present age. Many will not agree, however, with all of the author's hopes for its future role, and conservative evangelicals will be disappointed with the lack of emphasis on the aspect of personal redemption through Christ in the Church's witness. The author's leaning to Bultmann and Tillich, and his sympathy with non-Christian religious systems, will also be disappointing.

—Brian King.

A VARIED HARVEST by F. E. Gaebelien, Erdmans, 1967, pp. 97.

Dr Gaebelien (he has three honorary doctorates) has been a well-known educationist and bible teacher in America for many years. He has also published several books, been a co-editor of "Christianity Today" and has been closely involved in the revision of the Scofield Reference Bible.

This volume of essays brings together some of his articles and addresses over the past 15 years on a variety of topics. They are grouped under five headings: Education and Youth, Public Affairs and Social Concern, Culture and Taste, Mountain Climbing (allegorical reflections on one of the author's keen interests), and The Church's Task and Message.

Although some chapters reflect the American scene more than they do our own the book is always relevant and never difficult to read.

—B. L. Smith.

FLAME OF ANGER by Eric Clark, Zondervan, 252 pages, U.S.A., 1968 (\$3.95 U.S.).

Described on the dust cover as "A Novel Of Africa In Ferment." The plot concerns a boy and girl from different tribes who fall in love and become Christians by differing experiences. The setting is the emergence of the modern Africa as contrasted to the old paternal tribal rule of the elders.

A white medical missionary emerges well in the book. The region concerned is that of Kenya, and the tribes those of the Jalu and the Nandi. The book gives a very real picture of the problems posed when Africans leave their tribal areas for the towns.

—T. F. McKnight.

JOURNEY INTO FAITH, compiled by Scripture Union, 1967, pp. 96, 4/6d, U.K.

Twenty-two individual accounts of personal commitment to Jesus Christ. Each writer's different occupation, from scientist to pop singer, and his conversion to the Christian faith makes this book most interesting and challenging.

Well worth reading and stimulating for those who find the testimonies of others encouraging.

—J. E. Gelding.

THE CHRISTIAN AGNOSTIC, by Leslie D. Weatherhead; Hodder & Stoughton, 1968, pp. 303, \$1.15.

This book was first published in 1965 and was written by the prolific Dr Weatherhead after his retirement in 1960 from 45 years in the active Methodist ministry.

He is writing for the "Christian agnostics," "those lovable men and women who rarely have anything to do with organised churches," but who are "immensely attracted by Christ and who seek to show His spirit to meet the challenges, hardships and sorrows of life in the light of that spirit, but who, though sure of many Christian truths, feel they cannot honestly and conscientiously 'sign on the dotted line' that they believe certain theological ideas about which some branches of the church dogmatise."

There are chapters entitled, for example, "God and our Guesses," "Christ and His Achievement," "Judgment and Hell," and most of the other leading subjects of Christian doctrine are also covered.

There are many references to the author's studies in psychological research, especially in the chapter "Reincarnation and Renewed Chances." The final chapter is a helpful summary of his own beliefs.

The book is easy to read, and some of his treatment is helpful in understanding biblical theology, e.g. on "Providence and Care." One must sympathise with his desire to "communicate" with modern man.

Dr Weatherhead's own position is clearly stated from the beginning: "I am sure we can only recommend Christianity to the thoughtful men of today by a restatement which admits a large degree of agnosticism." Consequently, he amends, rejects or restates orthodox Christianity where he finds it unpalatable to modern man or incompatible with his own way of thinking. Much of what he says is a result of his "hunches," as he himself admits on page 256!

Accordingly, most of the Bible is rejected and Browning's poems or Pilgrim's Progress recommended in its place; the substitutional view of salvation is replaced by the "pressure of love"; he believes in the divinity of Christ "though I do not know what divinity means" — Jesus "did not claim to be sinless... and there seems no point in equating Him with God." Other examples of the author's "re-statement" could be given.

It is lamentable that a person of Dr Weatherhead's stature should sink to such a man-made hollow compromise with present-day scepticism. An orthodox Biblical Christian will find most of the book plainly heretical, and we are unable to commend it to our readers.

—Brian King.

Short Notices

SEEKING STARS by Keith Bill. Oliphants, London, 1967, pp. 96, 80c.

The story of 12 top people in the music and entertainment world who found Christ more important than success. Includes teenage idols like Cliff Richard, Terry Dene and Dick Van Dyke. Well-written and should be popular on fellowship bookstalls.

CALLING LIFE'S SIGNALS —The Steve Sloan Story: Zondervan, U.S.A., 1968, pp. 143, \$2.95 (U.S.).

Steve Sloan is an outstanding professional footballer in America, and a leader in the nation-wide Fellowship of Christian Athletes. At 22, he has been commended by Billy Graham for his strong Christian witness, and by civic leaders for the example and inspiration he gives to young people. The book is a personal testimony with a call to Christ and Christian living. It will appeal to sportsmen, but be almost unknown in Australia, its appeal will be limited to only the most enthusiastic.

HART LECTURES IN WANGARATTA

The Annual Hart Memorial Lectures will be delivered in Holy Trinity Cathedral, Wangaratta, on June 3, 4, 5 and 6. They are delivered in honour of a former bishop of Wangaratta, the Right Rev. John Stephen Hart.

The subject will be Christian Origins, and the lecturer will be the Rev. Dr Barry Marshall, Chaplain of Trinity College, Melbourne, who has recently spent a year in postgraduate studies of this subject at the Institut Catholique in Paris.

A spokesman said in Wangaratta: "These lectures are designed to encourage theological learning amongst both the clergy and the laity and are therefore of a semi-popular nature."

There is no charge for the lectures, to be held at 8 p.m. each evening, and the public and clergy of all denominations are invited to attend.

Further information and help with accommodation if required, can be obtained by writing to the Bishop's Secretary, Box 201, P.O., Wangaratta, 3677, Vic.

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Mainly About People

Rev. Laurence and Mrs Pullen arrived in Sydney on furlough on 9th May. They have been working for C.M.S. at Khamman in the diocese of Dornakal, Church of South India.

Dr. Janet Plummer, former C.M.S. missionary in West Malaysia has been appointed part-time Overseas Student Worker for C.M.S. in Sydney. She is fluent in Cantonese and is also studying Chinese at the University of Sydney. She is a parishioner of St. Barnabas', Broadway.

Rev. William Bloxham, rector of St. Paul's, Emu Plains (Sydney), has been appointed rector of St. Cuthbert's, Naremburn.

Rev. J. R. Gaden, curate of St. John's, Mudgee (Bathurst), will leave in September for further study at the General Theological Seminary, New York.

Venerable K. Entwistle, rector of Southern Cross (Kalgoorlie), has been appointed rector of the Cathedral parish.

Rev. W. T. Wheeler, R.A.A.F. Chaplain, has been transferred from Laverton, Victoria, to Pearce Air Force Base, W.A.

Rev. L. D. Cohen, rector of Kalgoorlie, has been appointed rector of St. Boniface Cathedral, Bunbury.

Speakers at the 51st Belgrave Heights (Vic.) Convention to be held from December 26 to January 1 next, will be Major Leonard Moulles, of England, General Secretary of the Worldwide Evangelization Crusade; the Rev. John Bird, a well-known Keswick speaker from England, who was a speaker at a former Belgrave Heights Convention; the Rev. Dr. Klaus Runtz, Vice-Principal of the Reformed Theological College, Geelong; and the Archbishop of Sydney, Most Rev. Marcus L. Lough.

Rev. E. W. Doncaster, formerly rector of Carnarvon (North West Australia), has been appointed curate in charge of the new district of Gascoyne-Ashburton.

Rev. George Whitfield, who has been headmaster of Hampton Grammar School for the past 18 years, has been appointed general secretary of the Church of England Board of Education in succession to Dr. Kathleen Bliss, the Church Information Office announced last week, and will take up his appointment on January 1, 1969.

U.K. VISITOR IMPRESSED



The Rev. Canon L. Shorland-Ball, vicar of St. Swithin's, East Retford, and rural dean of Retford, in the diocese of Southwell, England, recently spent some time in Australia, accompanied by his wife, Dr. Shorland-Ball.

Canon Shorland-Ball was at Cambridge with Archdeacon Eric Pitt, archdeacon of Wollongong, N.S.W., and while in Sydney they met again.

In an interview with the Record, the Canon said that he was greatly impressed by the vigour of church life that he had seen

in Sydney and in other places. He and his wife had found Australians to be most friendly people.

He had attended one Sydney parish church quite often and was impressed by the length of the sermons, which was longer than is usual in England. However, since over 400 people attended Evening Prayer in this particular church, he thought that regular parishioners did not find them overlong.

● Canon L. and Mrs Shorland-Ball while in Sydney.



● Dr T. Lonic, Medical Superintendent, makes a point over a cup of tea to Rev. Don Allen and Rev. George Stewart. A clinical pastoral seminar was held at Morisset Psychiatric Hospital on 1st May for clergy serving in this part of the Newcastle area in N.S.W.

IVORY TOWER

"With so many beautiful things in the world, why dwell on the sordid side?" said Mrs Roberts, plaintively. "We know these things exist, but there's no need to fill our minds with them."

"Until more people do think about these things, we won't get very far," said Mr Cotter, firmly. Mr Cotter's subject was slum clearance, but as far as Mrs Roberts was concerned it might have been starving peasants in India, unmarried mothers, sewerage or contemporary literature.

Mr Cotter was not invited again. Mr Roberts, who enjoyed a game of golf with Mr Cotter, was apologetic.

"Mrs Roberts has led a very sheltered life," he said. "She is very sensitive, Joe. She gets upset easily. I suppose we all try to shield her a bit. Now her sister Ellen, whom you remember you met at our place that night, she's entirely different. I don't know why, because they were brought up together. But she's always been the independent one. My wife still leans on her a bit. When I'm away on business, she shuts up her flat and comes to stay with Stella. I don't know how I'd manage without Ellen, really. But Stella, she's the sensitive one all right."

"She reads the papers and watches TV, I suppose," said Mr Cotter, shortly.

On one of his business trips, Mr Roberts had a bad car crash. He was between life and death for days. Mrs Roberts took to her bed; she was too shocked to see anyone.

As for going to the hospital to see Harry, it was out of the question. The atmosphere of such places always upset her so. It was therefore Ellen who went to sit by the patient each evening, after she had hurried home from work to cook the dinner and do what housework she could. She carried daily bulletins from one invalid to the other.

When Mr Roberts came home she helped her sister entertain visitors. "Stella and Harry are such a devoted couple," everyone said. "She suffered terribly while he was ill, you know. The shock nearly killed her."

Ellen said nothing. She felt so desperately sorry for Harry. For what would Stella do when the

story came out? Mr Roberts had been drunk on the night of the car crash, and the passenger in his car who had been slightly injured was the pert young lady he always took along for company on these long business trips.

— Jean Newall

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WEDDINGS GALORE

Since the opening of the Methodist Wayside Chapel in Sydney's Kings Cross, in 1964, 1212 couples have been married there. An analysis of the countries from which these people came shows that 55 different nations were represented in the figures. A great many of the wedding ceremonies have been tape-recorded by brides and bridegrooms and the tapes sent to their relatives overseas.

THE AUSTRALIAN CHURCH RECORD

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BISHOP OF GIPPSLAND'S CHARGE

IN his charge to Synod on 21st April last, the Right Rev. David B. Garnsey dealt at some length with the ministry, in view of the major Lambeth Conference subject, "The Renewal of the Ministry."

He had this to say:

Now I want to say something about the ministry of the clergy. The whole Church, the body of Christ, is called "a royal priesthood" in Peter 2:5 and 9.

It will, I believe, always need specially appointed persons to perform liturgical, prophetic, teaching, evangelistic and pastoral functions.

They perform these functions always in partnership with laymen, though with differing degrees of responsibility. Those whom we call priests are not an exclusive elite performing holy functions which, in an absolute sense, no one else can perform.

They are representatives duly appointed, acting on behalf of and in fellowship with the whole Church. This however does not mean that they are delegates or mere nominees of the Church.

"PRIEST" MEANS "ELDER"

We need to recognise that the word "priest" is derived from the word "presbyter," meaning "elder."

It does not derive etymologically or in meaning from the Greek or the Hebrew words translated into English by the word "priest." The Greek word for priest is used of Christians only twice in the New Testament (in Rev. 1:6, 5:10).

The word "presbyter," however, is used frequently in the New Testament to describe those to whom the Church gave ministerial functions in the local congregations. All who are tempted by the exclusivist, hieratic, hierarchical, mysterious connotations of the word "priest" would do well to read that classic work on the subject of R. C. Moberly, "Ministerial Priesthood."

We need to go on to challenge the assumptions so common among Anglicans that the clergy must always be in the threefold ministry of bishops, priests and deacons and that they must be males.

ORDER CAN RESTRICT

Bishop Neill points out that much of the greatest ministry expansion of the Church was brought about by laymen or by an unusual freedom on the part of clergy. The foundation of the

Church in Ethiopia was the work of two young laymen, Edesius and Frumentius (Dictionary of Christian Biography, vol. ii, under "Ethiopian Church").

The Jesuits, Franciscans and Augustinians generally worked far in advance of the regular priesthood: their missions in Japan and China did not see a bishop for one or two generations. "Order can sometimes prove an enemy of the freedom which the missionary needs for his work" (Neill, p. 261) — words which we should heed.

In the Anglican and Protestant world voluntary missionary societies played a vital part and women, sometimes as wives of clergy, more generally in their own right, proved themselves quite indispensable as pioneers and also as responsible workers in established missions (Neill, p. 264). These facts, together with our experience in our own country of the variety of ministries which laymen and lay women perform, are enough to force us to reconsider our traditional insistence on the threefold order and our cautious exclusion of women from the ministry.

Bible in 1,326 languages

SOME part of the Bible is now available in the language of 96 per cent of the world's population. Yet it is true that more Bible translation activity is in progress today than at any other time.

Firstly, the 4 per cent of the world population with no part of the Bible speak well over 1,000 mutually unintelligible languages and dialects. Missions are at work in many hundreds of these, notably Wycliffe Bible Translators, New Tribes Mission, Unevangelised Fields Mission and others. The Bible Societies are in contact with over 340 such projects.

Secondly, many of the languages with only a few books of the Bible need more translated. Thirdly, a most important part of today's translation activity is the revision of Bible translations written some years ago

which now need bringing up to date. Revision is in progress in many of the major world languages — in fact, in the languages of an estimated 75 per cent of the world population. Revision is usually done by inter-denominational committees of national Christians.

One thousand three hundred and twenty six languages and dialects now have some part of the Bible, according to the records of the United Bible Societies.

During 1967, 46 languages received a part of the Bible for the first time. In many cases this was also the first written material of any kind in the language. One new translation was in Hre, spoken in the highlands of Vietnam, in which missionaries of the Worldwide Evangelisation Crusade have translated the books of Matthew, John and Revelation.

Another language to have its first portion of Scripture was Papago, spoken by American

Indians in Arizona, U.S.A. Many of this tribe speak English, but Papago is the mother tongue they use at home.

A third translation, Mark's Gospel in Fon, has been published by the All Africa Conference of Churches, and will be used in an evangelistic program planned among the Fon people of Dahomey, West Africa.

Many of the other new translations are in languages of Papua and New Guinea, and Latin America; both these areas contain hundreds of small tribes whose languages have not yet been reduced to writing.

COMPLETE BIBLES
In addition, the complete Bible was published for the first time in Kirundi, spoken in Burundi, Central Africa, and in Nama, spoken in South-West Africa. New Testaments were published in Bamileke and Bamoun (Cameroon), Ilamba (Tanzania), Macedonian, three dialects of Nuba (Sudan) and Zoque: Copainala (Mexico).

Another language to have its first portion of Scripture was Papago, spoken by American



● The Commonwealth secretary of the British and Foreign Bible Society (the Rev. James Payne) and the Bible Society secretary for New Guinea (the Rev. Leo Buckman) discuss the proof setting of the Pidgin New Testament at the Lutheran Press, Madang, New Guinea. Left to right: The Rev. James Payne, Mr Gubuk, the Rev. Leo Buckman and Mr Alfred Walck.

MELBOURNE CRUSADE 1969

DR BILLY GRAHAM'S Melbourne Crusade will be held from 14th to 23rd March, at the Myer Music Bowl.

Arrangements to hold Crusades in Melbourne and New Zealand in March this year had to be cancelled last November owing to the illness of the evangelist. The Crusade office has been opened at 130 Bourke Street, Melbourne and some hundreds of people who responded to ap-

peals at land-line relays from Sydney and from the telecast of the opening meeting of the Sydney Crusade, have already been counselled.

Mr Dan Piatt, of the Billy Graham organisation, is remaining in Australia to organise preparations. He conferred with

the Melbourne committee recently and visited Alice Springs, Darwin and Carnarvon. Crusades may also be held in these centres in 1969. Meetings may also be held in New Guinea and Singapore.

The Archbishop of Melbourne is closely associated with the Melbourne Crusade.

MASS AT DEER PARK

TWO masses were celebrated recently at Deer Park, Port Hacking, a property of the Youth Department, diocese of Sydney.

They were part of the program of the Paulian Association Autumn Training Camp attended by 90 delegates from Sydney Roman Catholic parishes.

The Paulian Association is an organisation of Roman Catholic men and women working through parish branches and it aims to develop fully the faith of its members.

Mass was celebrated on the Saturday by the Rev. A. Doherty of the Confraternity of Christian Doctrine and on the Sunday by the Paulian Association Chaplain, the Rev. Dr J. Farrar.

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