

Mainly About People

Rev. Donald G. Anderson, formerly curate at Engadine (Sydney) was appointed curate of All Saint's, Hunter's Hill, from 19 February.

Rev. Geoffrey Taylor, Director of the Youth Department (Sydney), has been appointed rector of St. Paul's, Lithgow, as from 12 June.

Rev. John T. Griffiths, curate in charge of St. Timothy's, Narrabeena (Sydney), has been appointed rector of St. John's, East Willoughby, as from July next.

Rev. Cecil E. A. Reynolds, rector of St. John's, East Willoughby (Sydney) will retire on 30 June.

Rev. Canon W. Noel Rook, rector of Alban's, Epping (Sydney), will retire on 1 September next.

Rev. John R. Reid, rector of Christ Church, Gladesville (Sydney), will be commissioned as archdeacon of Cumberland on 15 April.

Right Rev. J. A. T. Robinson, Bishop of Woolwich, will resign in September to become Dean and Fellow of Trinity College, Cambridge.

Canon Bryan Green, rector of Birmingham for the past 20 years, intends to resign early in 1970. He will live near Oxford and continue evangelism, lecturing and writing.

Miss Christine Hensley who completed training at Deaconess House, Sydney, last year, has been appointed to Widemere School, Adelaide, where she will teach scripture and music.

Right Rev. J. T. Holland, Bishop of Waikato, N.Z., will be enthroned as the fourth Bishop of Polynesia on Sunday, 13 April, in Holy Trinity Cathedral, Suva. The Archbishop of N.Z. and the Bishop of Dunedin will be present.

Mr C. Foster Browne, O.B.E., organist and master of the chorists at Christ-church Cathedral, N.Z., since 1938, is going to London to receive the honorary degree of doctor of music from the Archbishop of Canterbury.

Professor Malcolm Reeves, who holds the chair of psychology at the University of Adelaide, has been appointed professor of psychology at St. Andrew's, Scotland. Professor is the author of several books on the subject of science and the Christian faith and is President of the I.V.F. in Australia for 1969.

Lord Fisher of Lambeth, former archbishop of Canterbury, left England in January for a four months' visit to his son who is headmaster of the Scots College, Adelaide.

Rev. Brian Silvers, curate of Engadine (Sydney), was instituted as second resident minister at Green Valley on 14 February.

Rev. John Wise, curate of St. Luke's, Mascot (Sydney), will be instituted as second resident minister at St. James', Whalan, on 21 March. He will have special oversight of Tregar.

Bishop J. W. C. Wand, canon residential and treasurer of St. Paul's Cathedral, London, has announced his retirement. He was formerly an archbishop of Brisbane and bishop of London and is 84 years old.

Rev. Walford B. Andrews, chaplain of Missions to Seamen, Bunbury, since 1966, has returned to England.

Rev. Robert F. Hollings, rector of Holy Trinity, Williams (Bunbury) since 1966, has been appointed rector of Christ Church, Mandurah.

Rev. Roderick P. Ople, curate of St. Boniface's Cathedral, Bunbury since 1968, has been appointed curate of Elizabeth (Adelaide).

Rev. J. E. W. McDonald, has been appointed curate of St. Mary's, Busseton (Bunbury).

Rev. D. O. Murray has been appointed curate of St. Boniface' Cathedral, Bunbury.

Mr Michael Dudman, music-master at Shore School, North Sydney, has been appointed organist at Christ Church Cathedral, Newcastle.

Rev. Dr. A. B. Catley, formerly vicar-principal of St. John's College, Auckland, N.Z., has taken up duties as chaplain to St. Francis', Nundah (Brisbane), where he will also direct O.T. studies.

Rev. John P. Bedford, rector of Rungary (Ballarat), has been appointed rector of Portland.

Rev. Richard H. Pidgeon, rector of Portland (Ballarat), has been appointed rector of St. John's, Ballarat, from 9 February.

Rev. Raymond S. Cheek, in charge of Margaret River (Bunbury), has been appointed locum tenens of St. Luke's, Pinesville.

Rev. James H. R. Innes, formerly archdeacon of Mackay (North Q.), has been appointed vicar of St. Mary's, Wondal (Brisbane).

Rev. George T. Irwin, formerly vicar of Bellbrook (Grafton), has been appointed curate of Wyong (Newcastle) from 1 February.

Rev. T. Silverwood has been appointed deacon-in-charge of St. Hilda's, Pemberton (Bunbury).

Rev. David A. McDougall, curate of St. Matthew's, Kilkivan (Brisbane), since 1965, has been appointed rector of Wyndham (north west Australia).

Rev. Henry S. J. Edwards, diocesan education officer, has been appointed Dean of Christ Church Cathedral, Grafton.

Rev. J. M. Edwards has been appointed to the charge of Warradale and Darlington (Adelaide) from 7 February.

Rev. P. Hutchinson has been appointed to the charge of Marysville (Wangaratta) from 13 February.

Rev. Charles T. Holloway, minister of St. Chad's, Chelsea (Melbourne), since 1965, has been appointed vicar of St. Aidan's, Strathmore from 23 March.

Head Deaconess Elsie V. Wells, has been appointed principal of Deaconess House, Melbourne from 1 February.

Mr. Charles R. Badger of Ringwood North, has been appointed a lay canon of St. Paul's Cathedral, Melbourne.

Rev. George A. Mullins, vicar of Holy Trinity, Melbourne, has been appointed since 1963, has resigned as from 1 March to take up postgraduate study.

Deaconess Violet J. Hodge, who retired from active work in 1958, died in Melbourne on 12 February.

The following officers were elected at the triennial conference of the Church of England Men's Society held in Adelaide in January: President: Bixhop F. O. Hulme Mori; Vice Presidents: Rev. Canon J. Madden and Mr M. Dunn; National Secretary: Mr Allan G. James; National Treasurer: Mr Harry Day; Committee: Messrs H. Nott, N. Bothwell, J. Bishop, J. Reilly and A. Lacey. Alternate delegates: Messrs W. Sutcliffe, Stan Proctor and J. Ernest Benson.

Rev. Andrew J. Schreuder, vicar of St. Mary's, Chaldstone East (Melbourne) since 1961, has been appointed vicar of Holy Trinity, East Ringwood, from 25 March.

Rev. Arthur G. Marshall, curate of St. Philip's, Heidelberg West (Melbourne) since 1967, has been appointed to the charge of Doveton from 23 February. He will work under the "Director of the Department of Extension and Evangelism."

Rev. David Sheppard of the Mayflower Centre, London, a former English cricket captain and a leading evangelist, has been appointed Bishop of Woolwich.

Rev. Stanley Charles Moss has been appointed archdeacon of Kew (Melbourne) from March 5. Mr Moss has been vicar of St. George's, Malvern, since 1961 and was ordained in Melbourne in 1950. He is a graduate of Trinity College, Melbourne, and Worcester College, Oxford.

Rev. Rodney Murphy has been appointed rector of St. John's, Young (Canberra-Goulburn), from March 8.

Rev. W. Pryce, curate of St. John's, Young (Canberra-Goulburn), has been appointed rector of St. John's, Delegate.

Rev. Charles K. Sowell, chaplain of Canberra Grammar School, died on January 25, aged 45.

Rev. Douglas B. Hobson, rector of St. Philip's, Canberra, 1969-1968, died in Canberra on February 1, aged 50.

Rev. W. E. Wright, who has returned from study leave overseas, has been appointed to the charge of Marulan (Canberra-Goulburn).

hot line

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

NEW LIFE editorial highlights the danger of the Melbourne Crusade and all Crusades. Thousands of inquirers referred to churches not interested in helping converts find their feet in warm Christian fellowship. We know of one church where a young man told his clergyman of his acceptance of Christ through Billy Graham and who was told "you'll get over it."

Adelaide Church Guardian joins the growing number of Church papers with a less than adequate number of subscribers. It has always been one of the largest diocesan papers and has lots of good material. But its use of type and layout is bad. Must be Christian journalists in Adelaide who'd give it a far greater impact.

English papers give confusing comments on the results of voting at diocesan conferences on the Anglican-Methodist unity scheme. Church of England Newspaper puts it nicely in a comment that pessimists see the glass as half empty while optimists see it as half full. But it gives weighted figures which may reflect the voting of the two convocations later on. These suggest the rejection of the scheme. The Christian carries the headline with which many will agree — "Student Protest — Militants exploit grains of truth out of all proportion."

New Zealand's Church and People reports the concern of the Provincial Council for the Ministry that the Church should recognise the essential nature of the ordained ministry for the total task of the Church in the world.

The Willochran features a conference for the laity to be held at Woomeera on 22 and 23 March. Shouldn't be any trouble getting it off the ground there. This paper packs much into little and is most readable. The Church Times agrees that there should be a moratorium on some accepted forms of Lenten observance. It also reports that the vicar of St. Mary's, Peterborough, is having an Evensong moratorium and substituting cheese-and-wine

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Hands across Pacific

Australian team in Peru

REPORT BY RONALD WINTON

A VISIT of three weeks doesn't qualify anyone to be an authority on any place, let alone a continent the size of South America. Just the same, a recent short visit has left me with a few vivid impressions.

I went there primarily to attend a meeting of the council of the World Medical Association in Montevideo, Uruguay. We had a busy agenda but there was still time to meet many of the local doctors and their wives and to get to know them. They were friendly and hospitable and willing to discuss politics, social conditions and the like in their own country and the rest of South America.

In Chile, it was again medical people whom I met and talked to. I also renewed my acquaintance with Bishop Howell, Anglican Bishop in Chile, Bolivia and Peru, and I had a long yarn with him, especially about life in South America.

So by the time I reached Peru I had some very slight background knowledge of South America and was interested to see the reaction to it by the little team of Australian C.M.S. missionaries in Trujillo — Rev. Colin Tunbridge, Miss Joan Levtett, Miss Gaye Mercier and Miss Ann Bishop.

Trujillo, the second oldest of the Spanish cities of Peru, is a university town over 400 years old, some 300 miles north of Lima, the capital. It is surrounded by desert on three sides and the Pacific Ocean on the fourth. To the east the Andes rise in a seemingly endless series of ranges to heights of over 20,000 feet. Although only eight degrees from the equator, Trujillo has a surprisingly mild climate.

It is essentially a provincial city, still marked by the conservative social structure found in many parts of South America. The social strata are to a large extent maintained. There is apparently little intermingling between upper and lower classes, masters and servants, professional people and workers. Even on a particular social level, family circles tend to be exclusive and difficult to enter.

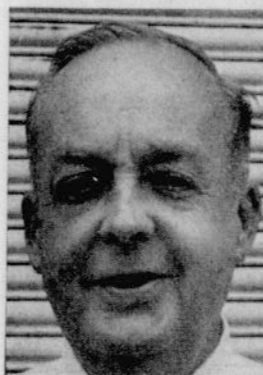
Roman Catholicism is the State religion in Peru and most people call themselves Roman Catholics. But for a large section of the population this adherence is nominal. There is a vacuum in a vital area of their make-up. Various agencies are willing to fill it. Among them is Communism which has a considerable following, not the least among students.

STUDENT COMMUNISM

In Trujillo the university student body has this year come under Communist control. And as in many parts of South America, the student body has much more power in the university than we are accustomed to. Trouble has already come and more is anticipated. Part of the Peruvian Government's reaction to this was a presidential decree,



Student demonstrators from the pharmacy faculty outside the main entrance to Trujillo University, shout defiance of the helmeted police.



Ronald Winton

Maori Gift to Aust.

New Zealand's Maoris are to present a carved wooden font to St. John's, Parramatta, N.S.W. on April 19.

The gift is an expression of Maori gratitude for the missionary zeal of Rev. Samuel Marsden, who went from St. John's in 1814 to preach the gospel to the Maoris and so was the pioneer missionary to New Zealand. The centenary of Marsden's mission was celebrated in 1964 and the Maoris then made the decision to make this gift.

The intricately carved wooden font stands some four and a half feet high and has been on public exhibition in New Zealand where it has been acclaimed as one of the finest pieces of Maori carving to be produced.

It was flown over free of charge by Air New Zealand on March 14 and was placed on exhibition in Sydney.

Among those to be present at the presentation and dedication at St. John's on Saturday April 19 will be the Primate of Australia, the Primate of New Zealand (Most Rev. Norman Lesser), Bishop Bennett, Maori Bishop of Aotearoa, the Archbishop of Sydney and many other Australian bishops. The rector of St. John's is Rev. K. L. Loane.

WHO CARES?

Is it right? Is it wrong? Who cares anyway?

"The Advertiser," South Australia's largest daily paper, asks these questions and announces that a new feature, "Guidelines," will appear each Wednesday and Saturday. Rev. Lance Shilton, rector of Holy Trinity, North Terrace, will answer questions sent in by readers.

The Advertiser believes that this is an age of moral dilemma and religious crisis, in which many Christians are confused. But unlike most dailies, it has chosen a columnist who believes that the Word of God still speaks authoritatively to men and can guide them from confusion to truth and peace.

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



St. John's, Albany, W.A., where Bishop Warwick Bastian was installed as Bishop Coadjutor of the diocese of Bunbury on February 9. St. John's is over 120 years old and its first rector was Rev. John Wollaston.

TH. SCHOL. LECTURES

at

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MISSIONARY DAY

SATURDAY — MARCH 22nd.

Sessions.

3 p.m. Dr. G. D. JAMES and supporting speakers.

5 p.m. BASKET TEA.

6.15 p.m. FILM: "The Harvester."

7 p.m. Mr BOB MATLEY, A.E.M.

Mr ROY FERGUSON, O.M.F.

Assistant bishop for Adelaide

LIONEL Edward William Renfrey, dean of St. Peter's Cathedral, Adelaide, since 1966, has been appointed assistant bishop of Adelaide. He will remain dean of the Cathedral.

The new bishop was born in Adelaide in 1919 and has spent the whole of his ministry in the diocese. He was educated at Unley High School and St. Mark's College, University of Adelaide, graduating in 1938 with first class honours in English language and literature. He took the Bunday prize for English verse in 1939 and writing verse is still one of his recreations.

He was trained for the ministry at St. Barnabas' College, Adelaide, and was ordained in 1940. He has served in six parishes, was Organising Chaplain of the B.H.M.S. and has administered two archdeaconries and been an examining chaplain to the Bishop of Adelaide.

In a widely varied ministry he has also been a brotherhood

C.M.S. Investigates Indonesia

REV. Ken Short, N.S.W. Secretary for C.M.S., spent part of February and March as Anglican Chaplain at Djakarta, Indonesia.

He did so at the invitation of the Bishop of Singapore and Malaya, under whose oversight Indonesia lies. While in Djakarta, Mr Short investigated the possibility of C.M.S. playing some part in the evangelisation of Indonesia.

C.M.S. reports that at the end of February, most States have fallen short of the budget requirements for the first seven months of the current financial year.

The Victorian budget for the period is \$96,250 and \$74,102 has come in, leaving a gap of \$22,148. N.S.W.

CALAMITY AND THE WILL OF GOD

"HOW DO EARTHQUAKES fit into the will of God?" "How can a God of love permit such a calamity to happen?" Those who raise such questions usually expect a simple answer in a few sentences, and some become impatient when it is suggested that this is a deep problem and needs to be examined very carefully.

1. THE INEVITABLE WILL OF GOD:

The working out of the law of cause and effect, or the law of gravity, is inevitable. Because God is the Creator and the Sustainer of the universe, in one sense it could be said that anything which smashes to the ground in His will.

If the Creator did indeed change the course of nature to save the good man—prevent the

earthquake or direct the flood—He would make it forever impossible for men to control the world in which they live with any degree of certainty.

St. Paul gives a spiritual meaning to all this in Romans 8:22: "Up to the present, we know, the whole created universe groans in all its parts as if in the pangs of childbirth (N.E.B.). There seems no reason to doubt that the fact of sin has in some way affected the entire constitution of things created. Physical suffering among animals, catastrophes in nature, have some moral meaning, and it is by no means certain that they would have been in the world if sin had not entered."

2. THE ULTIMATE WILL OF GOD:

By LANCE R. SHILTON

We recognise this every time we pray the Lord's Prayer: "Thy will be done on earth, as it is in heaven." The time will come when this prayer will receive a full and final answer. The Apostle John foresaw a time when a new heaven and a new earth will come into being. The chief characteristic of our present earth is sin; that is why there are disorders, evils, injustices, disease and death. When the new order of righteousness prevails, a new order of life will prevail.

The Christian has every confidence that in spite of frustration, suffering, perplexities, apparent defeat and death, the will of God ultimately will be done in his own life, as well as in the world as a whole, at the consummation of the age. Surely it is significant that immediately after the petition in the Lord's Prayer, "Thy Kingdom come," we pray, "Thy will be done on earth as it is in Heaven."

3. THE PERMISSIVE WILL OF GOD:

God has given us free will, to use for Him or against Him, to obey Him or disobey Him. In this one way at least man is distinguished from the rest of creation. Without this gift of free will it would be impossible for personality to develop as made in the image of God.

If a person deliberately abuses this freedom to harm other people, as in murder, theft, rape, the consequent misery and loss logically follows. If a person accidentally misuses this freedom, such as in a car accident, or serving of something poisonous to eat, others suffer.

Amy Carmichael gives a beautiful illustration of the permissive will of God. In the days when carpets were made by hand in Persia, the weaving was done on a vertical framework, with the designer on one side and the weavers on the other. The artist called out the colours to the worker as he wished, for he could see what was hidden from them, the slow evolution of the design in his mind. So the plan

gradually took shape, and even if one of the weavers made a mistake and inserted the wrong coloured thread, the artistic skill of the designer was such that he could alter his first plan and adapt it to include the mistake.

The permissive will of God is such that no human frailty or sin can utterly mar the handiwork of the Great Designer whose wise guidance of the affairs of His children has a certain flexibility about it.

Prayer is so relevant here. It is the way in which we co-operate with the flexibility of God's will as it embraces all ills and turns them to our ultimate good.

4. THE PERFECT WILL OF GOD:

The supreme purpose of Christ's life amongst us was to do the will of the Father. He said, "My meat is to do the will of Him that sent me." "I seek not mine own will, but the will of Him that sent me."

Christ expects those who follow Him to be as prepared for the will of God as He was in the garden of Gethsemane.

When Jesus said, "Not my will but thine," He spoke in utter love and trust, as by one who does not need to understand in order to submit, who knows that a father's hand will never cause a needless tear, who knows that he is not the victim of circumstance or blind tyranny, or sporting chance, or cold fate, but who is certain that God's will is perfect.

St. Paul sums it up in Romans 12:2

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove that is that good, and acceptable, and perfect, will of God."

Hands Across Pacific

(from page 1)

hospital owned by a group of local doctors and so touching the fringe of an important professional group; a schoolteacher taking English language classes and a secretary running an English conversation group, both in informal contact with a diverse, randomly selected collection of intellectually and socially significant people.

SPECIAL APPROACH

There is not what we think of as the traditional missionary approach. They are, in fact, doing the sort of thing that all churches should be doing in the country where they live — by sincerely offered friendship and genuine interest in other people, reaching out to others and when the time is right, sharing with them the riches of the knowledge of God in Christ.

In Trujillo this is the thing to do. The social, cultural and emotional barriers are thick and high. The team there need to be able to be wise as serpents and harmless as doves and have inexhaustible resources of sincerity, love and patience. They know this and know that these things come only by the grace of God.

We can help them, not only by our prayers but also by our patient understanding.

Evangelism "as such"

Bishops in Australia and New Zealand will often tell you that they have no diocesan departments or programs of evangelism "as such." Sometimes this embarrassing admission is drowned in a flood of words which suggest some particular education program or at the parish level, "the parish communion" may be doing the same thing.

It is high time we had evangelism "as such" in every Anglican diocese, parish and home.

In today's situation of evangelistic stagnation, the parish is the key to the situation and there lies the hope of spiritual revival which we need to sweep our land. The local church is a means, not an end. Within the warmth of the local congregation, people are shepherded, grace is sought and strength is given to go out into the community and evangelise.

Emil Brunner says: "The church exists by mission as fire exists by burning." Basically, "mission" and "evangelism" mean the same thing.

Whoever speaks to another about the evangel, the gospel of salvation through Christ, is a missionary and is engaged in mission, whether at home or abroad. Search the New Testament and wherever you find men assembled in Jesus' name, you find men with a mission. Their assembling together was to strengthen them in this, the only specific task given His church by our Lord.

We must require this of our congregations today. But once we start we will find years of neglect to overcome. We have done a lot of shepherding but little sending out. Once we expect it, resistance will be natural. Lots of teaching and preaching will be necessary.

Parishes which have got down to the task of training people for the daily task of evangelism have been surprised with the response and the results. People are saying: "This is the first time in my life that the church has asked me to do something really worthwhile." In a few parishes this has always gone on. Many more have been given a fresh vision by the Graham crusades since 1959 or by the introduction of methods used by great pastors like John Stott.

It has been heart-warming to see the response of men and women to the Lay Institutes for Evangelism (L.I.F.E.) which have now been held by Rev. Geoff Fletcher all over Australia. What has happened in these in Sydney, Melbourne, Adelaide, Perth and Brisbane leaves us no doubt that we have many thousands waiting to respond to leadership and training.

Although Geoff Fletcher is Sydney's Director of Evangelism, his Institutes have been ecumenical in character. He reports that 53 per cent of all attending have been Anglican. Obviously, now is the time for the Australian church to restore evangelism to its top priority, given it by Christ but well-nigh forgotten through twentieth century indifference.

A rather sad editorial in New Zealand's official Anglican organ, "Church and People" said recently: "The Billy Graham Auckland Crusade is now part of the past . . . One would hope that the churches would be prepared to work among those who are seeking answers to their deepest longings. . . The onus is now on those who are proponents of these methods of evangelism. Can we now expect changed lives, deeper commitment, increased Christian conviction in New Zealand?"

Of course we can't. Not unless the local churches are faithfully working on the follow-up program which Billy Graham has told them is essential.

Those who have come to Christ through the Crusades in Auckland, Melbourne, Bundaberg or Darwin won't really feel committed if they link up with churches which are not committed to the hilt in evangelism themselves.

The primary need of all the churches is evangelism "as such" and now.

Melbourne's New Advocate

Sir Reginald Sholl, Australia's Consul-General in New York since 1966, has been appointed Advocate of the diocese of Melbourne.

Educated at Melbourne Grammar School, Trinity College, Melbourne and New College, Oxford, he holds higher degrees of both universities and was a Victorian Rhodes Scholar.

He was a Judge of the Victorian Supreme Court from 1950 to 1966. He has been closely connected with the Boy Scout movement in Victoria, with church schools, the Winston Churchill Trust and the Duke of Edinburgh's Award.

On December 16, 1968, Spain officially revoked the Government order expelling all Jews from the country. It was put on the books by Ferdinand and Isabella in 1492. That's progress.

Brisbane to Wyndham

A journey of over 3,000 miles was required when Rev. David McDougall moved recently from the parish of Kilkivan in the diocese of Brisbane to Wyndham in North West Australia.

While serving a curacy at Kilkivan, Mr McDougall gave much of his time to work at the Cherbourg Aboriginal Settlement. At Wyndham, Bishop Witt needed a man to commence a new parish and to work among the Aboriginal people who have come to live in Wyndham since the closure of the Forrest River Mission. Previously, Wyndham had been under the care of Rev. Barry Green of Kununurra who had ministered to the centre for the past four years.

Rapid growth in North West Australia has meant that Wyndham must be established as a parish in its own right.

INNER CITY MISSION

St. Mary's, Balmain, N.S.W., is a church with a past—124 years of it. For long it was a notable centre of evangelical church life and witness. From here, Canon Henry A. Langley went to be the first bishop of Bendigo. Here, Canon Mervyn Archdall founded the Deacons Institution.

Right in the thick of heavy industries and container shipping developments, the parish is only half a mile across the water from the city of Sydney. Throughout the post-war period, St. Mary's presented the diocese with the typical problem of inner city parishes. It lost its parish status and was looked after by its daughter, St. Thomas' Rozelle. But things have changed recently and under the vigorous

leadership of Rev. Arthur Horrex for the past four years, parish renewal has begun.

Typical of the parish's new-found energy, a recent week-long mission—"God, Faith and You," was backed by prayer and made considerable impact in this industrial community. Missioners were Rev. Jim Sanders, curate of St. Paul's, Seaforth and Mr Ken Buttrum of Sydney's Youth Department. All homes were visited and further contact was made through schools and parish organisations.

Two hundred people attended a family picnic which was the curtain-raiser to the Mission. Each night there was an evangelistic meeting with bright singing, gospel messages and items from "The Re-born," a Christian

musical group. Children's meetings ended with 80 attending a barbecue on the Friday evening and many attending a children's rally on the Sunday morning.

The Rectory was crowded on the Saturday night by teen-agers who enjoyed a barbecue. Over 100 people attended the Saturday and Sunday evening Mission meetings.

On the Sunday evening there were a number of personal commitments to Christ but Mr Horrex says that many more were challenged and strengthened in their faith.

The parish urgently needs Sunday School teachers and youth workers to follow up the gains of the Mission. The parish is willing to provide a nice flat at a reasonable rental for a Christian couple willing to come and live in Balmain and assist in this area of service for Christ.



Rev. Arthur Horrex

WHAT'S IN A NAME?

To members of the Anglican and United Churches of Canada, it could be a big thing.

A study paper received at recent meetings of the General Commission on Union recommended the following four:

The United Church of Christ in (or of) Canada; The Church of Christ in (or of) Canada; The Church of Canada (Anglican-United) or The Church of Canada.

The report was received but no action was taken and suggestions that a contest be held were approved.

A name is difficult, the study paper pointed out in that proposed church will be "United, Catholic, Reformed, Evangelical, Conciliar (Presbyterian), Episcopalian and concerned with Mission."

It rejects such combinations as the Evangelical Reformed Catholic Church, the United Episcopal Church or the Protestant Episcopal Church because of the similarity with names of churches already in existence in America.

Extended liquor hours resisted

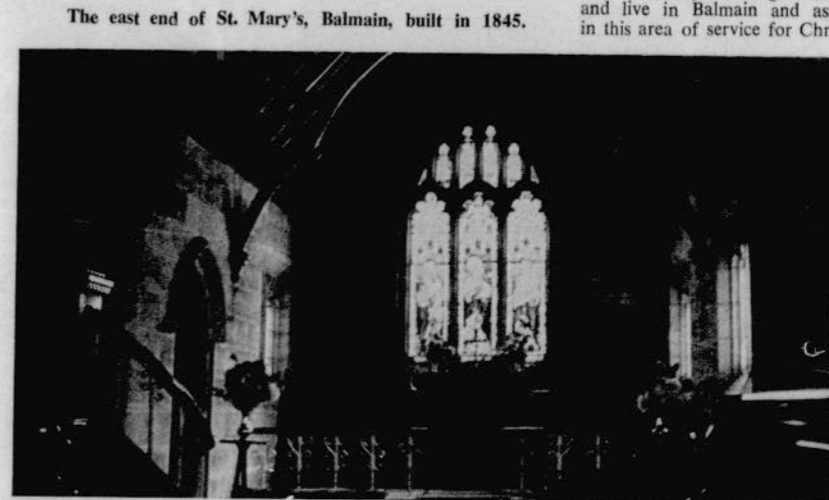
An advisory committee of liquor trade interests, appointed by the N.S.W. Government, is urging amendments to the Liquor Act by which hotels will be allowed to open on Sundays and to extend their trading hours till midnight on Fridays and Saturdays.

As the Government has no electoral mandate from the people for further benefits to the liquor lobby, a united rally of women will be held in Sydney Town Hall on Monday, March 24, at 11 a.m., to voice opposition to these proposals.

The rally is being organised by 15 Christian women's organisations and is part of the campaign that was launched at the overflow meetings held on this issue at the Lyceum Theatre and Pitt Street Congregational Church on Sunday, November 3, 1968.

Speakers at the Sydney Town Hall rally on March 24 will be Mrs Grace Collins, of the Australian Christian Women's Convention, Mrs F. O. Hulme-Moir, wife of Bishop Hulme-Moir and Miss Jean Arnot, of the National Council of Women.

The Swedish Government's campaign to cut drinking of hard liquor reduced liquor sales 4 per cent and public drunkenness 7 per cent. A parliamentary committee has recommended an end to all liquor advertising.



The east end of St. Mary's, Balmain, built in 1845.

EASTER

Katoomba Christian CONVENTION

APRIL 4-7

SPEAKERS:

- **DR J. SIDLOW BAXTER**
Internationally known Bible teacher and Author
- **REV KEN SHORT**
General Secretary, Church Missionary Society in N.S.W.

CONVENTION PROGRAMME

FRIDAY
10.30 am Dr. J. S. BAXTER
3.00 pm REV. KEN SHORT
7.15 pm Dr. J. S. BAXTER

SATURDAY
10.30 am REV. KEN SHORT
7.15 pm DR. J. S. BAXTER

SUNDAY
3.00 pm DR. J. S. BAXTER
7.15 pm REV. KEN SHORT

MONDAY
10.30 am DR. J. S. BAXTER
2.30 pm DR. J. S. BAXTER with REV. KEN SHORT

Further enquiries to Convention Secretary . . .

Mr JOHN DYKES

Box 19, Daking House, Rawson Place, Sydney, 2000.
Tel.: 211-0980 After Hours: 649-8906

All enquiries during Convention period

PHONE: KATOOMBA 1051

Tents and caravans

Power and water are available at the Convention camping site. Hot showers, toilets and washing facilities are also available. A nominal charge of 75 cents per night is made for the use of the camping area.

Day visitors

Should it not be possible for you to share the whole Convention period with us you are welcome to spend the day with your family and friends on the Convention site. Hot water is available for those bringing a picnic lunch.

Bus transport

A bus runs between Katoomba Railway Station and the Convention site to coincide with meetings. Buses running to the Scenic Railway from Katoomba Station will continue on to the Convention Auditorium if the driver is requested to do so.

Children's meetings

An experienced team of Youth Workers from the Child Evangelism Fellowship will conduct children's meetings concurrently with all day-time meetings.

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Dr. J. SIDLOW BAXTER

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Notes and Comments

YEAR BOOKS

Most Australian dioceses seem to be irrevocably committed to the very costly habit of producing an annual year book. Many of the larger ones (Sydney 500 pages, Melbourne 320, Brisbane 350, Adelaide 300) contain reams of dreary material which is fondly published each year in the hope that it meets somebody's need. The cost of producing these large volumes in small quantities cannot be justified as good Christian stewardship.

Smaller dioceses like Bunbury (30 pages plus inserts) and North Queensland (100 pages) must stagger beneath a proportionate financial burden in the attempt to keep up with the city Joneses.

England produces one large and costly year book which gives most of the information that many need. Canada's is only 200 pages and spiral bound, listing all the clergy in the country with two or three lines each. Standing Committee of our General Synod might well consider a similar publication for Australia. At present, unless you buy over twenty year books, only Sydney's encyclopedic volume lists the clergy in Australia and even there the addresses are not given.

Gippsland has saved significant amounts of money by not publishing a year book since 1964. The Diocesan Register says that it looks to him that a year book is one of the things the diocese shouldn't produce. There's a revolutionary thought for lots of our dioceses.

ALWAYS PROTESTANT

The Christian Church has always been Protestant. Let's declare its Protestantism forthrightly and positively. Even the present Archbishop of Canterbury admitted it publicly a few years ago. Why shouldn't we?

Everywhere St. Paul went in the hostile Roman Empire, he protested the truths of the gospel most firmly and thousands of Christians died protesting them. Luther did not found a Protestant faith, nor did Henry VIII or Archbishop Cranmer. The faith of the Bible was ever Protestant and always will be. We protest (testify on behalf of) the truths of the Bible in the face of all error and indifference.

The Protestant Reformers at the Reformation in the sixteenth-century simply brought back into the forefront those great truths of the Bible which the church had always held such as the supreme authority of the Scriptures in all matters of faith and the doctrine of justification by faith in the atoning work of Christ alone.

AND NOW

The recent controversy in South Australia over religious instruction in State schools underlines the need for Anglicans to affirm and make clear their Protestant convictions.

Some Anglicans have gone into print saying that the Church of England is not one of the

Protestant Churches. This is a denial of 400 years of history and a denial of the clear constitutional position of the Church of England in England from which we derive.

Anglicans in the U.S.A. are not ashamed of their official name — "Protestant Episcopal Church in the U.S.A." Our English sovereigns as "supreme governors" of the Church of England, are required to swear to uphold "the Protestant Religion as by law established."

Do we in all seriousness suggest now that the great men who shaped the development of British constitutional practice did not know what they were doing? South Australia should be the last place where Anglicans deny that their Church is Protestant. In 1845, a wealthy heiress and a devout member of the Church of England, Miss Angela Burdett-Coutts, gave the Archbishop of Canterbury £36,000 to be used for the creation of two new colonial sees. Adelaide was one of them. In her will she said: "I hereby expressly declare that such gifts were not made by me to any community as a spiritual body, or as an independent voluntary association, but to the Protestant Church of England as now by law established under the supremacy of the crown being Protestant."

In his history of the Church of England in South Australia, the late Dean Jose says very little about the Burdett-Coutts endowment of the see, but he does say that the first bishop of Adelaide, Bishop Short, acknowledged that she was the diocese's greatest temporal benefactor.

Short was a scholar of a high order and considerably in advance of his times in churchmanship. But throughout his long episcopate from 1847 to 1882, he made no disclaimers that Miss Burdett-Coutts had been mistaken or had misapplied her money when she endowed the Protestant Church of England in the diocese of Adelaide.

Fortunately, denying that we are a Protestant Church does not alter facts.

YOUTH DEPARTMENT

The Youth Department of Sydney Diocese awaits the appointment of a new director.

Take a generation of young people, affluent and self-assured, without experience of full national involvement in the exigencies of war; put them with a generation of parents and adults who have opportunities for luxury and self-indulgence but lack clear guidelines for living — and what do you find? Widespread attitudes of carelessness, scepticism and cynicism. All Christians committed to work among youth know this situation. They need to face it with dauntless confidence in the power of God.

The new Youth Director will be grateful for the work of his predecessors. They have given themselves to a threefold concern for evangelism, leadership training, and the provision of houseparty sites.

It has been good to see "Trendset" evangelistic meetings well attended at outlying centres and the quarterly city meetings. How many know that more than 3,000 children and teenagers attended Camp Howard last year — camps whose ultimate aim is to proclaim the news that Christ is Lord. But have all possible modes of evangelism been tried? Let us not be afraid to seek and experiment with new ways.

LEADERSHIP TRAINING

Leadership training takes a new tack this year with the monthly Y-Club meetings for leaders. Based on solid Bible

exposition and with opportunity for informal fellowship these groups should foster effective leadership in the parishes which the Youth Department exists to serve.

Counsellor training classes continue to help guard against the possibility that ill-prepared, ill-equipped and immature counsellors will find places at camps. It will not do to accept untrained people as counsellors just because numbers are low. Better to maintain real quality than just to fill the gaps.

Those who have visited Youth Department camp sites recently will know the pressing need for renovation and improvement. While so much has been done year after year by voluntary labour, major overhauls are now necessary if the properties are to retain their usefulness. It will be expensive and the problem of financing and effecting repairs will be an immediate one for the new director.

It is to be hoped that a man can be found for this work who brings to his task a wide variety of gifts and experiences. He will need to be a tried and able administrator. He must be able to command the respect and fire the enthusiasm of youth workers. He should be a practical visionary who can plan with imagination and adventure for new and fresh ways in which to present the old old story. Youth work is never easy. May the new Youth Director find that he has all the true and practical encouragement that he will need.

WORD PLAY

A special ecumenical jargon has sprung up in the sixties which too often plays fast and loose with word meanings. One such word is "mission" and it has been twisted beyond recognition. It can be used to mean almost anything. The evangelical Christian knows that it means sent by Christ to preach the gospel and refuses to accept the wider connotations forced upon it.

Now, "salvation" is coming in for similar attention. At a consultation of U.S. mission executives in New York recently, the theme was "Salvation Today." A W.C.C. report on the meeting says of "salvation": "The word is important for the ecumenical movement since it brings all churches into the conversation."

The word is important to the whole church and Christianity becomes meaningless when the word is robbed of its rich religious significance. "Mission" was defined at the meeting in New York as "a commitment to the transformation of systems." If they can do that to "mission," we shudder to think what they can do with "salvation."

Old and New Testament writers took a word in current use and gave it a special religious significance which it has had ever since. It seems that some would like to reverse the process by denying that its special religious connotation has any modern value. Then we will be left with the wide, general usage which can mean anything.

The ecumenical movement as represented by the W.C.C. hardly commends itself by its persistent indulgence in word games.

BLEW TOP

Part of the chapel roof was blown off while Bishop Donald Shearman was conducting a retreat at Lis Escop, Rockhampton, for his Advent ordination.

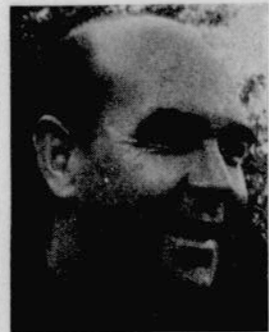
Bishop and ordinands got to work quickly. They removed furnishings threatened by storm damage and the Bishop's study was used as a chapel for the rest of the retreat.

DAVID HEWETSON ON

discipleship

OUR HIGHLY individualistic age does not care much for disciples. "Students" are more acceptable (perhaps because there are today so many of them).

Today's student by his own training and confession is no disciple, but a highly independent thinker, dedicated to his own



DAVID HEWETSON

private judgment. He feels that this makes him quite free from any influences except those that emanate from his own brain; but of course he too is a disciple (albeit unconsciously) of the myths and assumptions of his own time and place.

The Christian disciple is a student or learner (Greek — mathetes) but his "study" is most clearly defined as following Christ. Unlike the disciples of the rabbis or the pupils of the Greek teachers, he is committed not only to his Master's teaching, but to his person, and in the case of Jesus calling of the twelve (the "disciples" par excellence) the keynote is struck from the beginning with the words "follow me."

From this point of view discipleship is a constant adventure, for it is a commitment to a living Lord who is moving through our environ-

ment in the same way as he moved about Galilee and Judea.

Each day opens on the unpredictable and the surprising, on to power and healing and joy or on to hostility and pain and betrayal. Our discipleship is not wearing the "heavy packs" of legalistic formalism that the Pharisees loaded on people's shoulders, for Jesus Christ offers his disciple a kindly, well-fitting yoke which brings rest to a weary soul. For, as Bonhoeffer says "the command of Jesus is hard, unutterably hard, for those who try to resist it. But for those who willingly submit, the yoke is easy and the burden is light." "His commands are not grievous" (1 John 5:3).

DIFFERENT AGE

Our age is as different as it is possible to imagine from that in which Jesus first called men to follow Him. As far as discipleship is concerned, its most radical difference must surely lie in the fact that His was a religious age and ours a secular one. The men of His time professed allegiance to one religious entity or another, to "gods many and lords many," but large numbers of twentieth century Westerners either profess agnosticism or atheism or else live and die without any reference to religion in the accepted sense of the word; as such they are a new breed, and would have been incomprehensible to the men who first heard the compelling words "follow me."

Men do not get away from discipleship, of course, simply by ceasing to talk seriously about religion. Inevitably, they are followers of something or other whether they like it or not. As Brunner puts it in his commentary on Romans, "Man is made in such a way that he must always be obedient; the question only is: obedient to whom?"

(Continued page 6)

Ministry to students

During this month approximately 130,000 young people will commence their formal studies within our nation's universities and teachers' colleges. Thousands more will be attending institutes of technology, etc.

Those students who have committed their lives to Jesus Christ will find their faith undergoing considerable trial. Many, particularly those from Christian homes, whose faith may have been a "second-hand" affair, will be plagued by doubts, as agnostic lecturers and friends question the validity of their Christian presuppositions.

Within each of our universities, and in most of the teachers' and technical colleges, there are evangelical unions or Christian fellowships, comprising sincere student believers who meet regularly for fellowship, Bible study, prayer, and the proclamation of the Good News. Most of these fellowships are voluntarily affiliated with the Inter-Varsity Fellowship, a worldwide organisation of Christian students and graduates who seek to publicly confess Jesus Christ as their Saviour, Lord and God.

As an ordained Protestant minister serving the I.V.F. as Teachers' Colleges Staffworker, could I urge your readers to:

- (1) Praise God that through these student fellowships hundreds of tomorrow's leaders commit their lives to Christ each year, and are strengthened in their faith;
- (2) Encourage, by prayer and exhortation, any young Christian

Letters to the Editor

known to you to become actively involved in the meetings of the E.U.s or C.F.s, and

(3) Forward the names of Christian "freshers" to the secretary of the fellowship concerned, or to the I.V.F. office, 511 Kent Street, Sydney, 2000.

Rowland Croucher, Sydney, N.S.W.

Clergy stress

Rev. Fred Hanson in his article (A.C.R., Feb. 20). "It Can Happen to You, Too," presents a clear and realistic picture of the particular stresses in a clergyman's household. He advocates honest recognition of anxiety and tension and suggests seeking "the remedies available today under the merciful hand of God."

Perhaps some need this help but do not know where to turn. Could there be readily available some person or persons (perhaps an experienced senior clergyman or his wife) whom the clergy or their families could contact for advice — one who would direct them to a Christian psychiatrist or child specialist if more than just pastoral counselling seemed necessary?

Secondly, are not many of our problems a result of conflict between our profession and our daily life practice? When our stresses become too great we should first check to see how much "coming to Christ" and "abiding in Him" we are doing. Are we so busy that we are

missing out on the first priority of every disciple of our Lord — to listen to His voice and to walk in His way through His indwelling.

Our "emotional storehouse" can be healed by the touch of Christ as completely as our sin can be cleansed. Past experiences faced and given over to God, become a source of blessing to us and through us to others.

The help by prayer and ministry of fellow Christians goes hand in hand with the God-given medical and psychiatric treatment of breakdowns.

Margaret Douglas, St. Peter's Rectory, Neutral Bay, N.S.W.

Charge denied

In the Federal Parliament on March 4, Dr. Malcolm Mackay referred to two reported statements by Rev. Victor Hayward, an assistant general secretary of the World Council of Churches.

Dr. Mackay has considerably distorted Mr Hayward's views. People should know the background from which Mr Hayward speaks.

Mr Hayward is a Baptist minister who served for 17 years as a missionary in China and was secretary of the National Council of Churches there before the Communists came to power. Subsequently he was General Secretary of the British Baptist Missionary Society, study secretary of the International Missionary Council and secretary for Studies in Evangelism within the W.C.C. In the last year he has become an assistant general secretary of the W.C.C.

In February in Melbourne Mr Hayward, in a press interview, was asked if he thought Communism has brought benefits to the Chinese people. He answered that considerable economic and social changes had resulted from the introduction of a Communist political form and that these had improved the circumstances of a great number of Chinese people.

He was asked whether he thought Communism had been beneficial for China in spite of the fact that the Christian Church had been crushed. He replied that he did and that while he was profoundly disturbed at the treatment Christians had received he realised that the protection of the Christian Church as an institution was not the sole criterion by which events should be judged.

Later in Port Moresby, Mr Hayward urged the indigenous churches of the territory to become more truly independent and said that they should look ahead to likely political and social developments in the next decade. He pointed to the tribal and cultural differences existing in the territories and said that the experience of the Congo after independence held lessons for the churches and the Administration generally.

Dr Mackay seems to have interpreted these statements as implying that Mr Hayward: 1. Welcomed the persecution of the Christian Church in China. 2. Has tried to stir up "nationalistic activities" in Papua-New Guinea. 3. Has somehow threatened Papua-New Guinea with "another Congo" unless the churches there do as he says.

I leave it to your readers to judge whether this is an accurate interpretation of the statements.

Vaughan Hinton, Secretary for Public Relations, Australian Council of Churches.

Bible Society

Thank you for your informative editorial of February 20. According to your report the British and Foreign Bible Society has now dropped the phrase "without note or comment" from its charter. It would seem that a precious safeguard has been taken away.

Thank you for bringing this to our notice.

(Mrs) R. F. Turton, Killcare, N.S.W.

Bible Society

One look at the Bible Society's move to introduce "helps for readers" (ACR Feb. 20) will cause concern to those aware of the renewed Roman Catholic interest in the Scriptures.

Two years ago the secular Press reported that BFBS officials were engaged in a joint study of basic translation requirements needed for a common Bible for all Christians. Augustin Cardinal Bea said the work was "basic and vital to the future of Christianity, translation and distribution of the Bible."

It appears likely that such joint efforts (i.e., Protestant-RC, not necessarily involving any Bible Society) will succeed in Spain, the Congo, Italy and France.

Unfortunately, Rome's policy and her history provide ample grounds for misgivings to what may, at first sight, seem a laudable enterprise.

An RSV (RC edition) advertised in the US is advertised with countless features not found in any other Bible. How true!

It has a colour photograph of Pope John, the stations of the cross in colour, the Rosary explained and illustrated, glorious colour photographs of the Mass, and so on. In the introduction the Council of Trent is quoted over and above our Reformers as the reason for regarding the Apocrypha as "sacred and canonical."

It is all very well saying Protestants will still have their versions, but how many Protestants will be aware of the danger in introducing the RC version to their homes? And once let "BFBS" appear on a common Bible, and it will be accepted by many who might otherwise reject it.

There is one safe course for the society: Abide by the 1804 charter of publishing God's Word "without note or comment." This will then obviate any risk of Protestant (and RC) readers being misled and restore the confidence we should all like to maintain in a body which has been so singularly blessed of God in encouraging wider circulation of the Holy Scriptures.

Donald Howard, Burwood East, N.S.W.

C.S.I.

I read with interest "Notes and Comments" (6/3/69) concerning the Church of South India. While one must agree that the statements which Rajajah D. Paul has made are true (and he has been one of the great lay leaders of the C.S.I.) I cannot agree with the conclusions that have been drawn.

Having knowledge of only one diocese, I feel that the difficulties, trials and disunity shows there are wrong attitudes that have come down from before the Union. For instance, dependence upon the West was encouraged in past years, the pioneers of that area. This is still crippling self-support, and sacrificial giving along Biblical lines has never been adopted by many congregations. It seems unfair to lay this blame at the feet of the Union.

Another fruit of missionary effort has been the education of the village children. This has produced a town population of more educated, but, as the fruits show, unconverted members of the Christian community. With democratic processes, trouble ensues but this kind of trouble, where members argue and fight for positions of responsibility, is found not only in C.S.I. but also in the Baptist and Lutheran churches. Is this the fault of the Union Movement?

Archbishop Mowl, in 1930, made a private observation (quoted in his Biography by Archbishop Loane): "I have been surprised to see how few Indians seem to have positions of leadership and responsibility in the Church . . . This is not due to any lack of desire on the part of missionaries to give it to them. The Roman Catholic Archbishop says that the Roman Church are finding the Chinese much more dependable than the Indians in this respect." His comment may show us that the problem is more deep-seated. Indian Christians themselves point out difficulties involved when a man is converted from, say, a Brahmin background.

The closer fellowship with members of other denominations, brought together in the Church of South India, was a privilege indeed and none of the blessings were mentioned. Your article may have been fairer if it had quoted "the areas of gain" as well, rather than cast aspersions upon a movement whose leaders instigated and carried through to completion because they felt themselves compelled to do so by the Holy Spirit.

(Rev.) Donald Hood, Turramurra, N.S.W.

Lay Institutes

Recent correspondence has revealed widely differing estimates of the Lay Institute for Evangelism. Too hasty a judgment is always prejudicial to the cause of the gospel.

That such a movement as L.I.F.E. has emerged so vigorously is undoubtedly one of the significant events of the late 1960s. It comes as a sturdy expression of the resurgence of lay ministries within the church. That this movement may achieve more for the gospel in the next decade than the Billy Graham and other movements for mass evangelism is a distinct possibility.

But as with many "new" movements especially of an inspirational nature within the church it has rather serious theological weaknesses. Such was also the case with the Keswick movement particularly in its earlier days and more recently with the African "revival" move-

Continued page eight

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Paul VI's model

Rome, (EPS) — Only in fellowship with the Apostle See will the solution to religious problems be found, Pope Paul VI told Roman Catholic and Orthodox Christians last week. He spoke on the 1,100th anniversary of the death of St. Cyril, the "Apostle of the Slavs," who died in 869.

The teaching of St. Cyril, the Pope said, was guided by "the love of the Universal Church of Christ which includes all peoples under the direction of the Roman Pope." During the crisis that developed between the Church of Byzantium and the Apostolic See of Rome, St. Cyril, despite his Byzantine patriotism, "constantly expressed his allegiance to the primacy of the Roman Pope. In this respect St. Cyril could be taken as a model for today," the Pope said.

Melbourne Crusade

AS WE GO to press, all is ready in Melbourne for the 1969 Billy Graham Crusade from 14 to 22 March, at the Myer Music Bowl.

Mr Graham and his wife arrived in Melbourne on 10 March and gave a press conference at the Southern Cross Hotel on 11 March. Before the Crusade started, the evangelist took some time off to relax and to play golf after a strenuous week in Auckland, N.Z.

The full story will be given in our next issue.



The Sojourners, a Sydney folk singing group who have been helping in Melbourne Crusade preparations. From left: Trevor Filewood, Elizabeth Hayward, David Peterson and Richard Childs. (New Life photo.)

Modern Theologians
7. WILLIAM TEMPLE

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

William Temple has been described as "the greatest Archbishop of Canterbury since Augustine" — certainly praise of the highest order when one considers such men as Thomas Cranmer, Anselm and Randall Davidson! He was born in 1881, the second son of Archbishop Frederick Temple, who was Archbishop of Canterbury 1897-1902. At Oxford he was an Exhibitioner of Balliol College and later a Fellow of Queen's.

In 1910 William Temple was appointed Headmaster of Repton boys' school, a position he resigned in 1914 to become Rector of St. James', Piccadilly. He was made a Canon of Westminster in 1919, Bishop of Manchester in 1921, Archbishop of York in 1929 and Archbishop of Canterbury in 1942. Even before his ordination, he was intensely interested in educational work and social problems, and was an active participant in the Workers' Educational Association and the Student Christian Movement. These interests broadened as his life and calling took him to the see of York, where he became involved in social, economic and international questions while

remaining independent of organised parties, both political and religious.

Temple was also one of the leaders of the "Life and Liberty Movement" which supported a greater autonomy for the Church of England, a crusade which came to fruition in the Enabling Act of 1919. His other spheres of activity included a contribution to "Foundations," the controversial compendium of theology - with a - modern - flavour published in 1912, chairman of the Archbishop's Commission which in 1939 produced the report on "The Doctrine of the Church of England," and the ecumenical movement. His untimely death in 1944, while at the height of his vocation, robbed the Church of a really outstanding theologian and devotional writer.

Temple's theology and philosophy has been placed in the neo-Hegelian category, but this is considered to apply more to his earlier writings and lectures. He gradually developed into an independent philosopher and theologian, although his later works are definitely coloured by his early training in the existentialism of the school of Hegel. Yet throughout his writings flows a profound spirit of practical devotion, an example of which can be seen in a sermon, he preached while a Canon of Westminster:

"The fundamental fact about human life is that God in His love has entered into fellowship with us; the loftiest hope for human life is that we may, in answering love, enter into fellowship with Him. This is not to be found in the devotional life alone, nor in the practical life alone, but only in the perfect blend of both."

In his introduction to his work "Lent With William Temple," G. P. Mellick Belshaw writes:

"Temple was one of the most gifted of modern Christians, never ceasing to be dedicated to the mission of the Church in the world, which was always for him interrelated with theology, philosophy and devotion. Recently the Archbishop of Canterbury wrote of the significance of spirituality, the life of prayer, for theology." He singled out William Temple as one in whom this sensitivity abounded, and one who through his life and writings made a great contribution towards its continuation."

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Books

DARE TO LOOK UP: A MEMOIR OF BISHOP GEORGE ALEXANDER CHAMBERS by Nancy P. Siblain in collaboration with Winifred M. Chambers. Angus & Robertson, Sydney, 1968. pp. 111. \$3.25

This is a biography that is a sheer joy to read. Its slim size, very poor binding and very high price should not deter you.

Bishop G. A. Chambers was a legend in his own lifetime, a pioneer, a builder, an excellent pastor, a wise administrator, but above all, a thoroughly good man who gave friendship with lavish profusion and by such giving, bound the hearts of many thousands to him and to the cause of Christ which he served with such devotion.

Nancy Siblain is an Australian who has served as an editorial secretary with C.M.S. at Salisbury Square and she skilfully makes this many-sided man come alive.

Chambers was no theologian but his long associations with Moore College as Vice-Principal, visiting lecturer and acting-Principal left indelible impressions on the lives of successive generations of students. I remember him best as my rector at Holy Trinity, Dulwich Hill, as the man who left for Tanganyika and took so many to serve there with him.

His labours in and for Tanganyika, and for Trinity Grammar School are his enduring memorials. After retiring from Tanganyika, he was chaplain to the Embassy Church in Paris from 1947 to 1955. His activities there from the age of 70 and as chaplain and Rural Dean of France were again typical of the man.

The award of an O.B.E. in 1953 is an interesting commentary on such awards. It was for his work in Paris. His pioneering work in Australian education and in the African Church did not rate a mention.

The book agrees that he was not a great preacher. But he spoke the language all understood and few could resist him. His degrees show the rewards for industry at Sydney University but he was no great scholar. Yet he founded a great school. He had unusually buoyant

energy up to the day he died in 1964 at the age of 85. He had an infectious humour and was ever optimistic. He expected great things from God and that is why he never failed to attempt them. This book succeeds in keeping the many phases of his activities in balance and this is a considerable feat when you remember that it deals with a man who gave leadership in many fields for over 60 years.

Rex Meyer

ROADS TO RADIANT LIVING and LIFE MORE ABUNDANT, by Charles L. Allen, Fleming H. Revell Co., New Jersey; 1968, 70c and \$3.90 respectively.

Selections of meditations by a leading Methodist preacher from the American South are light in doctrine, but do make the Bible speak to everyday situations and problems. Described as "practical heart-side talks," there is some good sense here, if you don't mind the home-spun reminiscences and rather syrupy style. P. H. E. Thomas

STUDIES IN PSALMS by Grace Saxe and I. L. Jensen. pp. 128; and **STUDIES IN ISAIAH & JEREMIAH** by I. L. Jensen. pp. 112. Moody Press, U.S.A., 1968

These two books are in the Bible Self-Study Series and are intended either for private or for class use. The first book is quite different from its counterpart in the new S.U. Bible Study Books series, but it will prove very helpful if used aright. The books are clearly printed and they have useful outlines for the person who is truly prepared to pray, work over, and search out the truths of Scripture.

—Geoffrey Hayles.

MARITAL BREAKDOWN, by Jack Dominian. Darton, Longman and Todd, London, 1968. pp. 172 30/-. (U.K.)

This is an important little book. Dr. Dominian is an adviser in psychiatric matters to the (Roman) Catholic Marriage Advisory Council (England), and has drawn on his own experience to illustrate this careful study of the causes of marriages collapsing. That such a penetrating study has been possible, with clarity and accuracy, in such a short book, represents a considerable achievement.

The closing chapters on the outcome and the prevention of marital failure, and the reconciliation of estranged parties,

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suffer from over-condensation, and it is to be hoped the author will write another book on those topics. No clergyman, social worker, or other person who has to counsel married couples should be without this honest and humane book. —Hugh Oakes.

THE JERUSALEM BIBLE with abridged introduction and notes, London, 1968. Darton, Longman and Todd. 36/-. (U.K.)

The Standard Edition (in blue) of this Roman Catholic version of the Bible appeared in 1966. It was based on the French version and notes produced by the Dominican Ecole Biblique at Jerusalem. This new Reader's Edition (in red) is likewise edited by Alexander Jones, and though the introduction and notes are much reduced, they are still very useful, though it is a pity that theories are sometimes noted as if they were facts; it is odd how some modern Roman Catholic scholars seem to fall over themselves trying to throw off a stigma of conservatism.

The translation itself reads very well, if we except the objectionable use of "Yahweh" as a rendering of the name of God in the Old Testament. It is both

SHORT NOTICES

THE WAY I SEE IT by Cliff Richard. Hodder and Stoughton, 1968. pp. 95. 60c. Since Cliff was converted in 1966, thousands have consulted him on every possible question, religious and otherwise. Here are some of his answers.

PLANNED PROGRAMS FOR MEN'S GROUPS by Leslie Parrott. Zondervan, 1968. pp. 63. \$1 (US). Men will be challenged by these programs which raise important issues, bringing them to the test of Christian living.

EPILOGUES FOR YOUTH by J. Singleton and R. G. Martin. Religious Education Press, U.K. 3rd. ed. pp. 63. 75c. Some good material here for youth clubs but the prayers are often less than Christian. **LET'S FACE IT** by Bruce Shelley. Moody Press, Chicago, pp. 127. 55c. Fourteen vital chapters by a vigorous young writer on facing some of life's most important issues. We commend Bruce Shelley's writings without reserve.

Perth clergy confer

A conference on Renewal and Mission held at St. George's College, Perth, February 24-27, was attended by over 100 clergy of the diocese. It was Archbishop Appleton's final conference with his clergy before leaving for London.

The Archbishop of Melbourne gave much appreciated devotional talks and helped in following discussions. Much was done through group discussions. The present discontent and turmoil within the church was evident — not least among some of the younger, "radical" clergy. A conference highlight was an address given by Dr Mortimer, Professor of Anatomy at the University of Western Australia.

The conference had been most carefully planned. The Series II Communion Service was used, giving opportunity for many to take brief leading parts in the intercessions and it is hoped that the work begun will be continued through further meetings of rural deaneries.

pendantic and conjectural to adopt this use. Nobody knows for certain how the tetragrammaton was originally pronounced by the Hebrews, and in any case the practice of calling God by any such name had already been abandoned in favour of "Lord" by the time the Septuagint was written, and this was the custom of all the New Testament writers. Indeed, the ascription of the title of "Lord" to Jesus Christ depends in large measure on the recognition that "Lord" was the name of God in the Old Testament. To start reading the name as "Yahweh" two millennia after it has been abandoned is, for Christians at least, little short of absurdity. The judgment of the translators of the Authorised and Revised Versions is certainly to be preferred in this regard.

The version follows the Roman canon of the Old Testament, including such books as Tobit and Judith; though it is interesting to find the editor calling them "deuterocanonical." There is a misplaced line on page 9.

D. W. B. Robinson.

THE AUTHORITY OF THE OLD TESTAMENT by John Bright. S.C.M. 1967. pp. 272 40/-. (U.K.)

No serious Bible reader can afford to ignore this subject since the use we make of the O.T. will be governed largely by our view of its authority. Bright gives a good introduction to the problem and a most informative summary of the history of its solutions.

Bright is at his weakest in his understanding of the Bible as the Word of God. For him the authority of the Bible seems to lie in the fact that the biblical documents bring us closer to the origin of our faith than any other documents. It is thus a relative authority rather than an absolute authority as God's

Word. Unless we have this latter authority there is no guarantee other than the personal satisfaction which our faith gives us that it is both valid and true.

The strength of the book is in the recognition of the theological unity and structures within the Bible as a whole. Bright analyses the application of the O.T. into the two stages of the proper reading of the text (exegesis) and the valid application of the meaning of the text on the basis of the theological structures which link the O.T. to the N.T. as the source book for the Christian faith. His unbiblical rejection of the Bible's objective authority tends to vitiate his case, but does not prevent the book from being probably the best treatment of the subject yet to appear. But this is only to say that the matter has been poorly dealt with so far.

G. Goldsworthy.

GET WITH IT MAN by Don W. Hillis. Moody Press. 1968. pp.126. 60c (U.S.).

Two dissertations in the one paper-back, aimed at helping today's teenagers understand the personal significance of the Christian code. Illustrated by anecdotes and observations from the author's own experience, and enriched by the occasional quiz, it is as wholesome as a health loaf, and just about as interesting.

Jean Newall.

DEVOTIONALS — GUIDED BY GOD, by William Fitch. Moody Press. pp.61.

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Mainly About People

Mr. W. L. Calder, formerly Superintendent of the B.C.A. Broken Hill Boy's Hostel, has been appointed Director of the Mail Bag Sunday School.

Dr. Alan M. Bryson has been elected to the Presentation Board (Sydney) in place of the late Dr. A. L. Webb.

The following were ordained by the Bishop of Tasmania in St. David's Cathedral Hobart, on 24 February: (priests) Revs. R. L. Heyes, M. G. Johnson, S. F. Nicholls, D. J. Saltmarsh, J. Greenhalgh, W. A. Humphries, F. C. Harland and L. H. Betts (deacon) Messrs. G. D. Thurley and A. P. Crisp.

Rev. Joseph Greenhalgh of the team ministry at Ulverstone (Tasmania), has been appointed in charge of Avoca and Fingal.

Miss Jenny Shaw, who has completed her training at Deaconess House, Melbourne, has been appointed parish sister at St. John's, Launceston (Tasmania).

Rev. Thomas C. Milton, curate of St. George's, Burnie (Tasmania), has been appointed rector of King Island.

Rev. James A. Turley has been appointed to the staff of St. David's Cathedral, Hobart.

Rev. B. Horwood, curate of Avoca-Fingal (Tasmania), has been appointed rector of Evandale.

Rev. Francis S. Neubecker, rector of Barcoladine (Rockhampton) has been appointed rector of Bothwell (Tasmania) from early June.

Rev. S. F. Nicholls has been appointed to the charge of Risdon Vale (Tasmania) and chaplain of Risdon Gaol.

Captain Norman Polgen of the Church Army was made a deacon at St. Bartholomew's, East Perth by Archbishop George Appleton on 9 February. It was the first time for 40 years that an Aboriginal had been ordained in Western Australia.

Rev. Christopher W. Chetwynd, Senior Chaplain for the Missions to Seamen in W.A. since 1959, has been appointed Home Secretary of the Missions to Seamen in London.

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Round-up of church press comment

"CHURCH & PEOPLE"

(New Zealand) ran a highly provocative article by a columnist, "H.M." in December in which it was said: "The Anglican Church has never asserted that the Bible is the Word of God." David Aiken in a reply quotes Anglican formularies quite contrary to this dogmatic assertion. "H.M." comes back with the old perennial that the Bible only "contains" the Word of God.

The "Catholic Weekly" on page one runs the headline: "State Aid: Let's Get it out of Politics." Who put it there? Certainly not Protestants.

"The N.S.W. Methodist" in its editorial says that it is not fashionable now to talk about evangelism. Mission is more acceptable, it says. It draws the conclusion that "all the practical aid in the world" is no substitute for evangelism.

Tasmanian "Church News" features the Tasmanian Crusades at Hobart, Devonport and Launceston on its front page. There is good news, too, of Teacher Training Teams who have a program for intensive training of Sunday School teachers in the diocese.

Bishop Reed does not mince words about S.A. proposals to legalise abortion in his letter in the "Adelaide Church Guardian." The effects of the abortion law in Britain are now being felt and have stunned the British. Can't we learn?

"Canadian Churchman" asks "Do we need a Vatican ambassador?" Mr Trudeau thinks so and will appoint one unless he finds strong opposition to it, he

says. The Primate sees no reason for it. The U.S.A. doesn't think it necessary either.

"Anglican Messenger" (W.A.) tells of the installation of Bishop Bastian, Bunbury's coadjutor in St. John's Albany. It reports Bishop Hawkins as saying: "In Albany alone I would have confirmed five to six hundred (children in the past 11 years). Where are they? Parents, what have you done? I cannot speak too strongly on this matter." No report on how the congregation felt. "Burdened with symbolism" runs the head over an article on St. Mark's Chapel at Hale School. It opens: In his design . . . Marshall Clifton has given expression to so many statements that hardly a square yard of building is without its symbolic message. Tut, tut! Is that educationally sound?

"The Christian" (U.K.) reports that a bill at present before the House of Commons and supported among others, by Sir Cyril Black, proposes to admit leading non-conformist clergy, including Roman Catholics, to the House of Lords. Sounds so nice and matey and ecumenical and fair-minded. We can only hope that there are still plenty of men of astute mind in the House to recognise and expose the confusion this would introduce.

What's happening to the Methodists and Presbyterians? "Australian Presbyterian Life" has an editorial on evangelism headed: "It's Still The Prime Task." Nothing like a Graham Crusade to quicken our consciences. "Church of England Newspaper" reports on Christian-Buddhist dialogue. The dialogicians have already told Christian missions to leave Jews and Moslems alone. Another ban coming up?

"The Church Times" is happy about David Sheppard's appointment as bishop of Woolwich. It even dares to say that evangelicals are "not as widely represented among the bishops as its strength and vitality warrant." Certainly true in England. But a truth yet to be admitted in Australia.

Beirut, (EPS) — Official representatives of Protestant, Orthodox and Roman Catholic churches in the Near East have given their approval to a common translation of the Bible into Arabic. At a three-day conference at Nahr-el-Kalb near here they entrusted to the United Bible Societies the carrying out of the project.

LETTERS

Continued From Page 5

ment. One might add also the "charismatic" and healing movements to this list.

With all these, however, to deny that they were "of the Holy Spirit" or ever used to God's glory and the saving and sanctifying of souls is to violate if not quench the Spirit and to exhibit gross spiritual blindness (1 Thess 5:19-21). The renewed vision and concern that L.I.F.E. has given many Christians for personal evangelism is indeed a fruit of grace that cannot be gained.

On the other hand to turn a blind eye to the Biblical shortcomings in its methods and literature, especially in its two booklets "The Four Spiritual Laws" and "The Spirit Filled Life" is equally culpable from a spiritual viewpoint.

Gospel truth does matter (Jude 3). That such movements do not take easily to theological correction is historically true. However, L.I.F.E. and others must be constantly reminded by those who love both the truth and the souls of men that you "cannot improve on the Bible." Just because something has worked is not on its own a good enough reason for its continued use. The Scriptures are our ultimate reference point in all things.

The cause of Christ and His gospel will not be served if any church or movement persists in using methods and literature that are theologically deficient. If L.I.F.E. is of God, as so many believe, it will both reform itself Biblically and bear fruit in effective evangelism and holiness of life.

(Rev.) R. E. Lamb, Caringbah, N.S.W.

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Canon Rich to Orange

Canon C. W. Rich, former Federal Secretary of the Bush Church Aid Society has been appointed rector of Holy Trinity, Orange, diocese of Bathurst.

Canon Rich will be inducted on March 27. He served with B.C.A. on the Murchison goldfields, W.A., 1957-59; as N.S.W. Secretary for B.C.A. 1959-63 and as Federal Secretary from 1963.

He is married with three sons and is keenly looking forward to resuming a pastoral ministry at Orange, the largest city in the west of N.S.W. He has been an honorary canon of Geraldton Cathedral, North West Australia, since 1966.



Canon Bill Rich

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THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-NINTH YEAR OF PUBLICATION

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Melbourne Crusade big crowds

WELL OVER 250,000 people have heard evangelist Billy Graham during his Victorian Crusade, at the Myer Music Bowl.

85,000 attended the final service at Melbourne Cricket Ground.

The first Sunday afternoon's meeting drew 48,000 people, the largest crowd of Graham's 1969 Crusades in Australia and New Zealand, as well as one of the largest crowds ever to overflow the music bowl.

The opening night Friday saw 29,500 people attend, with an additional 25,750 the second night.

After his addresses, Mr Graham has invited those who wished to declare themselves in acceptance of Jesus Christ as Saviour or wished to enquire further, to walk forward for counselling.

The thousands coming forward are given written materials

to help them in reading the Bible and living the Christian life. Their names are passed on to local ministers of the churches which they choose.

As in recent Graham Crusades more than 50 per cent of those in attendance as well as those registering as enquirers are between 14 and 24 years of age.

Dr Graham's sermons have been described by some clergy who attended all three opening weekend meetings as "exhaustive, careful expositions of the compelling features of the Gospel."

The evangelist's first sermon was a study of the "Seven wonders of the spiritual world, compared with the wonders of both the ancient and modern world." Science had achieved unimaginable wonders, but had still not begun to approach the threats which could end the world.

The problem

The greatest problem in the United States, Dr Graham said, was not race or the Vietnam war, but loneliness.

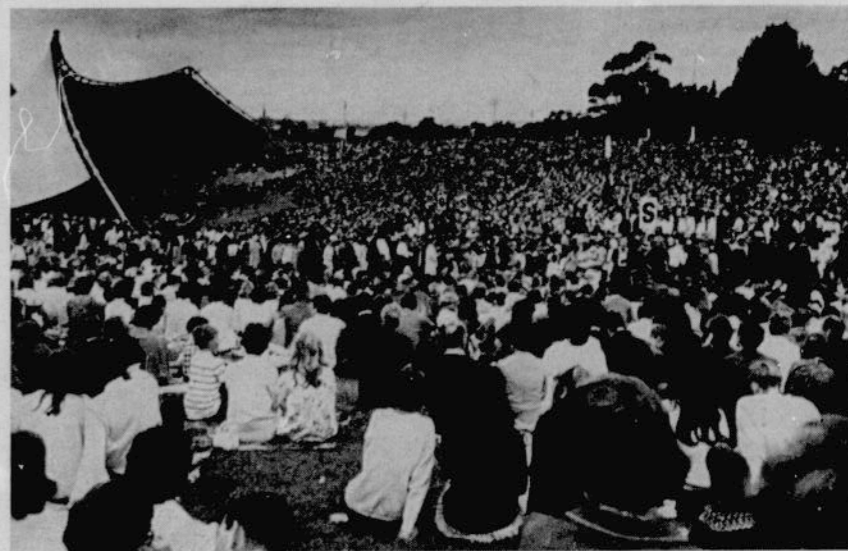
Only the message of Christ provided answers to the kind of loneliness which was bringing despair to people with all the trappings of success otherwise.

On the first Saturday night, he spoke of youth in search. Young people are revolting against a way of life without faith or creed, that thought only of money and material things Dr Graham said.

More than 1,100 churches of various denomination have actively prepared for the Crusade effort, and the Most Rev. Frank Woods, Archbishop of Melbourne, led the opening prayer on the first night.

Television, as well as sound landline relays have taken Crusade meetings throughout Victoria and stretching as far away as Sydney. Video taping took place over the first weekend and the services were telecast throughout a network of eight country channels on weeknights.

As Dr Graham delivered his message in English to the people in the bowl, scores of foreign language speaking citizens listened to simultaneous translation and watched him by closed-circuit television. The large marquee nearby had six large television sets. German, Italian and Greek were the languages translated during the first services.



Part of the crowd of 48,000 at the Myer Music Bowl Sunday, March 16.

Evangelism BOMB HOAX IN N.Z. lecturer for Ridley

REV. NORMAN E. ALLCHIN has been appointed as lecturer in evangelism at Ridley College, Melbourne from the beginning of second term this year.

Mr Allchin is a graduate of the University of Melbourne and was ordained in 1959 by the Bishop of Adelaide after training at Ridley College. He was curate of Holy Trinity, Adelaide, 1959-63 and has since been full-time chaplain at Macleod High school.

Underwritten

The appointment has been made possible by the Anglican Evangelical Fellowship of Victoria who have underwritten his expenses for five years. Half of his time he will be working under the principal of Ridley College and the rest will be used as adviser and missionary to parishes interested in evangelistic programs.

The appointment has been approved by the Council of Ridley and by the Committee for Evangelism of the A.E.F.V.

BOMB HOAX IN N.Z.

128,000 attended the four-day Graham Crusade in Auckland at the Western Springs Stadium in March and there were over 6,000 decisions for Christ.

The Crusade carried on as scheduled, despite a phone warning that a bomb had been planted around the platform area.

Young people composed the bulk of the audiences and 77 per cent of those who made decisions were under 30. The Australian musical group, The Kinsfolk, were greatly appreciated. Brief testimonies were given by the New Zealand Olympic Team captain, Don Oliver, and a double international in Soccer and cricket, Vic Pollard, who was currently playing in the Test series against the West Indies.

The Crusades to Auckland, Christchurch and Dunedin, had some interesting sidelights. New Zealand's oldest woman, 106 years old, attended, as did an 18-year-old prostitute who accepted Christ as Saviour and found the joy of forgiveness. A 17-year-old lad who had made a decision said that he needed new life in Christ because hitherto he had been "one of the world's worst drinkers." The Hall of Knox College, Dunedin, was filled with students and clergy to hear Dr Graham. Knox

College is famed for having Professor Lloyd Geering on its staff. He was tried recently for heresy by the Presbyterian Church.

288,000 attendances and 8,534 decisions were registered in N.Z. altogether. Some Roman Catholic churches co-operated in providing baby-sitting facilities for mothers attending the crusades.

Hundreds of thousands of homes were visited in preparation for the Crusades. Some hundreds of centres used landlines and vast numbers were able to participate through a national television hook-up.

Antagonises

Asked if his approach, which "might be very suitable to the Bible Belt of the Deep South," might be unacceptable in New Zealand and would even antagonise, Mr Graham said: "It antagonises people there. There is no difference anywhere in the world, I've found. But I've preached the message the same way even to tribes in Africa, and crowds in India and Japan, Cambridge and Harvard. The message is the same, the reaction the same. It is exactly the reaction to the apostles in the early church. Some people accept it, some reject it."

In next issue

A comparative survey of students training in Australian and New Zealand theological institutions in 1968 and 1969.