

Mainly About People

N.S.W.

The Rev. Lawrence and Mrs. Bartlett are rejoicing in the birth of a son, Mr. Bartlett is Precentor of St. Andrew's Cathedral, Sydney.

The death has occurred at his home in Peakhurst, N.S.W., of the Rev. William Kingston, aged 77. Mr. Kingston was formerly 38 years Rector of St. Andrew's, Lakemba. He is survived by his wife, Evelyn, and children, Bill, Tom, John, Margaret (Mrs. Wilson), Paul, Patricia (Mrs. Bell) and Arthur.

Dr. Paul White left Sydney on February 25 on an extended overseas tour. Dr. White will pay a three weeks' visit to South Africa, from February 28 to March 22, where he will be speaking to people of all races in universities, missions, schools and churches. Later he will visit Ghana, Nigeria, Kenya and Tanzania. On April 27 he will fly to London to take part in Scripture Union Centenary celebrations and other S.U. activities. He will be in Switzerland for the International S.U. Conference in May. He will also be visiting other countries.

Mr. David Clayton, General Secretary of Scripture Union in N.S.W., left Sydney last week en route to London to take up his Churchill Fellowship award. Mr. Clayton will be studying especially work among high school students and means of reaching these young people with the message of Christ. He will be visiting a number of countries in Europe and North America and will participate in the International S.U. Conference in Switzerland in May.

The death has occurred in Sydney of Mrs. Bessie Maud Wade, wife of Archdeacon A. L. Wade. Mrs. Wade is survived by her husband and daughter, Gwyneth Cecilia (Mrs. A. H. Cameron). She was predeceased by a son, Mervyn Leslie. The funeral took place from St. Mark's, Avalon.

On Saturday, March 4, at St. Mark's, Darling Point, the Archbishop of Sydney officiated at the marriage of Richard Stapleton Fyfe Lamb to Maureen Ruth Dain, second daughter of the

Right Revd. A. J. and Mrs. Dain. The couple will make their home at Blenheim, N.Z.

Mr. N. W. Moyn, a well-known Sydney layman and a parishioner of St. Philip's, Eastwood, retired as Registrar of Probate in February. After a holiday abroad, Mr. Moyn will take up private practise as a solicitor.

The Rev. S. R. Colefax, of Cootamundra (Canberra-Goulburn) has been appointed rector of Koorawatha.

The Archbishop of Uganda, Rwanda and Burundi (the Most Revd. Eric Sabiti) consecrated the Revd. R. E. Lyth to be the first bishop of the diocese of Kigezi, the densely populated and mountainous district in south-west Uganda. The diocese was inaugurated and the bishop installed on Sunday, January 22. He is the only non-African bishop in the province.

The Rev. K. J. Leask, rector of St. Stephen's, Port Kembla (Sydney), is to be rector of Holy Trinity, Dulwich Hill.

The following men were ordained at a service in St. Andrew's Cathedral, Sydney, on February 19:—

Desmond William Holland, B.D., Th.L., Graham Jefferys, Th.L., Colin Graham Kruse, B.D., Th.L., William Barrett Newton, Brian Clair Siversen, Th.L.

Priests: Barry Johnson Bevis, Th.L., Allan Morrison Blanch, B.D., Th.L., David Edward Firmage, Th.L., Robert Francis Goodfellow, Th.L., Owen William Thomas, B.A., B.D., Th.L., Anthony Glennie Tress, Th.L., John Warren Wise, Th.L.

Victoria

The Rev. T. Thorne, formerly priest-in-charge of St. David's, Doncaster East (Melbourne), has been appointed chaplain to Camberwell Boys' Grammar School, his appointment to date from April 1.

The Bishop of Tasmania, the Rt. Rev. R. Davies, has been conducting a mission in the parish of St. Matthew's, Cheltenham (Melbourne) over the period from February 26 to March 5.

Overseas

The Rev. Rix and Mrs. Warren are rejoicing in the birth of a daughter, Ann Elizabeth, born at Asuncion, Paraguay on February 1.

The Synod of the Spanish Episcopal Church has elected Dean Ramon Taibo, 56, of Madrid as its new Bishop, replacing the late Bishop Santos Molina. Bishop-elect Taibo was baptised a Roman Catholic, became a Presbyterian lay preacher and was later confirmed as an Episcopalian. He had recently been serving a parish in Madrid.

The Very Rev. Dr. George F. MacLeod, who was created a life peer in Queen Elizabeth's New Year's honours, has announced his intention to resign in September from the leadership of the Iona Community which he founded in 1938. An eight-man committee has been set up under the chairmanship of the Rev. Dr. William Neil of Nottingham University, to consider the future of the community, its plans, manning and financial structure.

Elsewhere in Australia

As reported in an earlier issue of A.C.R., the Bishop in Iran, the Rt. Rev. Hassan Dehqami-Tafti, is visiting Australia at the invitation of C.M.S. between March 1 and April 12. He will be in Western Australia from March 1 to 6, South Australia from March 6 to 13, Victoria from March 13 to 25, N.S.W. from March 25 to April 5 and Queensland from April 5 to 12.

Deaconess Marie Kingston, who has been working in St. George's, Invermay, Launceston, has been appointed secretary of the Overseas Department, Hobart, the diocesan missionary department.

The Rev. H. E. G. Shepherd, chaplain at the Repatriation General Hospital, Springbank, has been appointed an honorary canon of St. Peter's Cathedral, Adelaide.

Dr. Alan Redpath, well-known British evangelist, who will be the main speaker at the 32nd National Christian Endeavour Convention in Adelaide from January 11-19, 1968.

Bishop Fulton Sheen, the well-known U.S. Roman Catholic bishop, has announced that children in his diocese (Rochester, N.Y.), will in future be confirmed about the time they graduate from high school instead of the traditional age of 9 to 12 years.

The Constituent Assembly of Youth of South Vietnam vetoed the introduction of a State referendum in a vote taken the end of January. Instead, it approved the safeguarding of religious liberty by constitutional means (85 of the 92 members present favoured the latter motion). In future, religious liberty will be subordinate only to the common good and public order.

The introduction to the legal code of Ecuador will no longer refer to "the Christian tradition" of the country, nor will it speak of God as "the Supreme Lawgiver of the universe." However, the prayer for God's protection has been retained. The new version was recently passed by the Legislative Assembly.

A Baptist book store is operating in Barcelona, Spain, with Government permission. It is located on an important street of the residential area of Bonanova. About 75 people attended the dedicatory service on December 20.

THEOLOGIANS CONFER

The first conference of the recently formed Australian Society for Theological Studies took place from Wednesday, February 8 to Saturday, February 11 at Wesley College.

Over one hundred theologians, clergy and lay folk, gathered from all over Australia and from New Zealand to hear between thirty and forty papers on a wide variety of theological topics.

At the opening lecture, which was held in the Stephen Roberts Lecture Hall of the University of Sydney, in the presence of the Chancellor, Sir Charles McDonald, the Rev. Dr. N. J. Young delivered a paper on Conscience and Authority in Newman's Apologetic.

In the two and a half days that followed three or four papers were given concurrently so that participants could make their choice between a wide variety of papers on subjects in the field of theology, biblical studies, church history and philosophy of religion.

Canon D. W. B. Robinson delivered a paper on The Salvation of Israel in Romans 9-11. Mr. E. A. Judge spoke on the Paphlagonian Oath. The Rev. B. R. Davis gave a short paper on Was Bishop Broughton a Tractarian?

A series of Colloquiums were held during the conference when there was opportunity to discuss the implications of the various papers. In a number of the Colloquiums the subject of authority in the Church was very clearly brought out and the fact that there were two very clearly divided camps of Catholic and Reformed thinkers became evident.

During the conference plans were made to draw up a constitution for the Society and to plan future Congresses. There was discussion of a possible national theological journal and there was some suggestion that Canon R. S. Foster's New Zealand Theological Review might become such an organ for the whole of Australasia. The success of the Conference and the Society up to the present owes much to Dr. J. Tulip of the English Department of Sydney University, who is very keen to see theological studies play their proper part in University life.

The men were: G. C. Bennett, C. J. Cohn, A. R. A. Freeman, A. H. Funnell, B. G. Judd, J. F. W. Mason, R. S. R. Meyer, J. R. Noble, S. N. Paddison, W. A. Watts, and N. Woodhart.

On March 8 last, many of these men and their wives were invited to a dinner to celebrate the silver jubilee of their ordination to the sacred ministry, held at the Roseville home of the Rev. Rex Meyer. It was a very happy occasion and the Rev. George Bennett, Rector of St. Luke's Whitmore Square, Adelaide, accompanied by his wife, travelled 1,000 miles to be present.

A.N.C.M. dedication

The Australian Nurses' Christian Movement is holding a special function at their nurses' holiday home, "Hokonui", Lili-anfels Avenue, Katoomba, on Saturday, 18th March, at 2 p.m.

The recently remodelled section of the home will be dedicated to the memory of Sarah Ann Plumb, first Organising Secretary of A.N.C.M. in N.S.W. A buffet lunch will be available at 1 p.m. Book for lunch at A.N.C.M., 381 Pitt Street, Sydney. Phone 61-3923.

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MARCH 9: March 2
MARCH 23: March 16

Marriage courses

The Father and Son Movement has announced details of its "Thinking of Marriage" Courses for 1967. The movement will conduct three courses from its Headquarters, 15 Goulburn St., Sydney, and the remaining seven in Parramatta (May November), Bankstown (May and October), Sutherland (June) and Newcastle.

Specialists from various fields will again be taking part in the courses which will carry a definite Christian emphasis.

Mr. Robson stated that increasing numbers of young people are attending these courses on recommendation from their minister or doctor.

Couples can register for the course on the first night of the particular series. Further particulars are available from the movement on 211-5644.

ORDINATION JUBILEE

On 8th March, 1942 in St. Andrew's Cathedral, Sydney, Archbishop Mowll ordained 12 men from Moore College as deacons. Twenty-five years later, all are still active in the ministry in Adelaide, Melbourne, Riverina and Sydney dioceses.

The men were: G. C. Bennett, C. J. Cohn, A. R. A. Freeman, A. H. Funnell, B. G. Judd, J. F. W. Mason, R. S. R. Meyer, J. R. Noble, S. N. Paddison, W. A. Watts, and N. Woodhart.

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AUSTRALIA AT EASTER

By the Rev. Lance R. Shilton

THE average Australian enthusiastically welcomes Easter. It enables him to get away for a few days with the wife and kids for a "bit of a break."

Donald Horne's assessment is generally correct, "The beliefs that sustain most people are those of family, frater-nalism, happiness, fair goes, etc."

"Around these, if the conversation turns to religion, there may form misty memories of Christian belief, principally those associated with the Golden Rule, which becomes an expression of mateship."

Yet in the midst of this nebulous, phlegmatic atmosphere, when religiously inhibited "Aussies" are in a gay holiday mood, there's an opportunity of stating relevantly that the Risen Christ is able to meet the needs of all types of people, on any occasion, in a variety of circumstances. That's the practical message of Easter.

The same Risen Christ who appeared to the disciples in a bodily, physical form, appeared to men and women of the early Church in a spiritual, personal form. All were equally convinced.

And we, too, in our day and generation, may also be absolutely certain that Christ can meet our need with His victorious Resurrection Power.

1. THE RISEN CHRIST RELIEVED THE EMOTIONAL DISTRESS OF MARY MAGDALENE.

Like the other women who came to the tomb, she felt her bereavement deeply. Listen to her words outside the empty tomb as she speaks to someone whom she thinks is the gardener. "If you have removed Him, tell me where you have laid Him, and I will take Him away," as if she, in her own physical strength would be able to carry the body of the Lord. That was the excessive language of devotion.

Then came that personal word to her from the Risen Christ, calling her by name—"Mary." And she replied, "Rabboni!"—Master.

Immediately our Lord said to her, "Touch me not, for I am not yet ascended." This is the constant temptation of the bereaved to try and place their emphasis upon that which is passed and which belongs to the old life.

As Christ is now ascended, we may touch Him by faith in times of bereavement and find that He is able to meet us in our need. He is victorious over the grave and opens the gate of everlasting life to all who believe in Him.

By reasoning with this emotional woman Christ turned her feelings away from herself into active service for Him, for He said, "Go to my brethren and tell them."

2. THE RISEN CHRIST RESOLVED THE INTELLECTUAL DIFFICULTIES OF TWO MEN ON THE EMMAUS ROAD.

They had their intellectual problems. They thought they knew the Scriptures. They keenly anticipated the time when the Messiah would come, and hoped that in Jesus there would be the fulfilment of all their dreams and aspirations, and yet He had been crucified and buried.

As they reasoned together on this seven-mile walk from Jerusalem to Emmaus, they were joined by a stranger, who asked them what they were talking about and why they were sad.

They told Him of their disappointed hopes. And He said, "How dull you are! How slow to believe all that the prophets said." (N.E.B.) Then He explained to them the passages which referred to Himself in every part of the Scriptures. These intellectuals were deficient in their knowledge of God's Word.

When they reached the end of their journey, the stranger made as though He would have gone on further, but they constrained Him to stay with them. Then a remarkable thing happened. The Guest became the Host, and took charge of the whole situation. He took the bread, blessed it, broke it, and gave it to them.

Luke tells us that their eyes were opened and they recognised the Christ, and said to each other: "Did not our hearts burn within us while He talked with us on the way, and while He opened to us the Scriptures?"

Their emotions had been touched, their intellects enlightened and their wills redirected. They returned immediately to Jerusalem and told the disciples what had happened.

So it is with us. When the Lord Jesus, as a Stranger, perhaps, walks with us on the road of bewilderment and intellectual difficulty, we invite Him into our company as a Guest, but soon He becomes the Host, takes control, and reveals Himself to us and enlists us in His service.

3. THE RISEN CHRIST REFUTED THE UNBELIEVING STATEMENTS OF THOMAS.

Here are the essential points in the story of Thomas, often called "Doubting" Thomas. Yet there did not seem to be any doubt in his mind. He said quite plainly to the other 10 Apostles who testified to the appearance of the Risen Christ, "Except I shall see in His hands the print of the nails, and put my finger into the print of nails, and thrust my hand into His side, I will not believe."

That was a definite statement of dogged unbelief, as well as an arrogant claim to the right to lay down the conditions of belief. Many today wonder why they cannot find Christ in the specula-

tions of philosophical discussion, or in the test tubes of a scientific laboratory, or in the cold mathematics of a geometric equation, because, like Thomas, they are saying, "Except I see, I will not believe." They remain in uncertainty and unbelief for years, perhaps for a lifetime.

Thomas maintained his attitude for a little over a week. The record tells us, "After 8 days again Christ's disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." (John 20:26).

When the disciples shut the doors, they never meant to bar them against Jesus. They were afraid of the hostile Jews and only acted in self-defence.

It is the tragedy of many a life that its doors are shut against the Son of God.

Sometimes it is engrossment in pleasure, or in business, or in friendships; in things which are perhaps lawful in themselves, but when these gain the ascendancy, they become the masters demanding all thought and energy, until the man over whom they have gained control is himself behind closed doors.

But Christ is inevitable. He may come even when the doors are shut. He made His way into the presence of Thomas. Furthermore, He was prepared to meet the conditions laid down by Thomas. And in the wonder of that personal relationship, Thomas humbly and enthusiastically exclaimed, "My Lord and my God."

His unbelief was met, not by speculation, but by revelation; not by discussion, but by declaration; not by scientific enquiry, but by personal experience.

The whole attitude of Thomas was transformed by the presence and power of the Risen Christ. This experience touched every faculty of his being — emotions, intellect, and will, and brought him the peace which passes all understanding.

The crowning pathos of life for us is to close the doors of our life more tightly when we become aware of His approach. The crowning glory is to fling them wide open so that the King of Glory may come in.

I do not know what kind of a person you are.

• You may be an emotional type like Mary;

• You may be an intellectual type like the men on the way to Emmaus; or

• You may be an unwilling type like Thomas;

or, perhaps, a combination of all three. The Risen Christ can meet your need, whether it be bereavement, or bewilderment, or unbelief.

Let Him come to you, now.

CITY LANDMARK RENOVATED



Archbishop on humanism

Six Hundred people squeezed into the Great Hall of Nottingham University (which seats 300 people in comfort) to hear the Archbishop of Canterbury, Dr. Michael Ramsey, speak on "Christianity and Humanism" recently.

Dr. Ramsey announced bluntly that he intended to argue for a Christian humanism; he regarded as equally misleading both those humanists who rejected religion, and those Christians who rejected humanism.

The Christian view of man, he said, was uncompromisingly other-worldly; eternal fellowship was true manliness.

The phenomenon of modern scientific humanism was really the age-old desire of man to want the first two of the three precepts ("to do justly, love mercy and walk humbly with thy God") without troubling about the third. Humanism of this kind opposed religion because it encouraged men to avoid seeking to understand their natural state.

The Christian must state that there was meaning and purpose in what was apparently pure chance; he must also point out that scientific advance was morally neutral and, unless man was reconciled to God, it remained a knowledge of second-hand things. The world, said the Archbishop, was God's world and all scientific knowledge about it was knowledge about God and His purposes.

Let Him come to you, now.

Christ Church St. Laurence, near Sydney's bustling Railway Square, is the oldest existing church planned by the early colonial architect, Edmund Blacket. The ravages of the city's polluted atmosphere made extensive renovations necessary to the tower and spire.

The spire has twisted spirally and had settled eight inches out of plumb. Much fretted stonework had to be replaced in the tower. The architects had to study Blacket's original drawings, made in 1843 and now in Sydney's Mitchell Library.

24-gauge copper sheathing now covers the spire and it is claimed that it will now more than outlast the building.

GET RID OF RECTORIES?

A report before the executive committee of the diocese of New Westminster (Canada) recommends that clergy should be permitted to buy their own homes and that rectories should be done away with.

Also recommended were minimum stipend including housing allowance \$6,000 and a maximum of \$7,200 depending on years of service.

Salary provision for clergy should allow for two things, the report said:

1. Greater freedom and responsibility for the clergy to manage their own financial affairs.

2. The ability to accumulate funds to provide housing for retirement.

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BAPTISM AND THE CONGREGATION

SECOND of two articles by Canon D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College, Sydney.

The baptismal discipline envisaged in our Prayer Book and canons assumes that the whole process takes place WITHIN an actual parish, which means with an actual congregation.

The parents who give notice of the baptism of their child are assumed to be parents who (whatever the actual state of their belief or sincerity) are more or less regular attenders of the Sunday services at the parish church.

If this discipline is, in principle, to be retained today — and I have argued that in principle it could — it will be essential to revive some form of clearly recognised parish membership.

It is another question, whether a fairly closely defined parish membership, is, in itself, a good thing. All I am suggesting is that, without some form of parish membership (in the form of a parish roll, since mere local residence no longer means much in this connection) baptismal discipline will almost certainly prove quite unworkable.

SPONSORS

A parish roll, with suitable qualifications for being enrolled, would be a first step in involving the congregation as a whole in the matter of who is to be added to membership.

It might also be desirable to require that sponsors, or at least one sponsor, should be a communicant member of the congregation.

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gation where the baptism is taking place.

After all, one purpose of sponsors is to assure the congregation of the good faith of the candidate. In the case of an infant, this is, in effect, to vouch for the Christian status of the parents, who in any case may not themselves be present at the baptism.

This purpose cannot adequately be fulfilled if the sponsors are total strangers to the minister and the congregation.

There might be a lot to be said for making such a requirement (which was probably assumed in the old days) a matter of obligation, by passing a diocesan ordinance to that effect. A definition of "communicant membership" would, of course, be required.

One problem which some will urge is that of having a lot of baptisms regularly at Morning or Evening Prayer, which is the present requirement of the Prayer Book.

If the discipline discussed above were really effective, we could expect some reduction in the number of baptisms, and the problem might not arise in many places. But should it arise, what is to be done?

First let us ask, Whose problem is this? It is not the minister's. He is merely doing what the rules of his church demand of him, and is acting within the bounds of his proper responsibility.

It is the congregation which finds it a problem, and chiefly because the baptismal service is longish, and because they (at present) may have no interest in, or knowledge of, the candidate for baptism.

If the congregation has a problem like this, the congregation should meet to discuss a solution which is consistent with sound principles, and which does not merely shift the problem to the shoulders of the minister, for example, by asking him to break the law by holding baptisms apart from the congregation. That would solve nothing.

The congregation is related to a candidate for baptism in three ways, according to our present baptismal service. First, the rubric at the beginning of the service points out the propriety that "the congregation there present may testify the receiving of them that be newly baptised into the number of Christ's church."

Secondly, there is the motive of reminding "every man present . . . of his own profession made to God in his baptism." Thirdly, there is the very important obligation of the congregation to pray for the regeneration of the candidate.

While the last of these reasons seems to be essential to the Prayer Book view of the efficacy of the sacrament (Article 27 says that, in baptism, "grace is increased by virtue of prayer unto God"), the size of the congregation can hardly be a material point.

DISCIPLINE

Furthermore, the first role of the congregation mentioned above relates to the receiving of the newly baptised, rather than to the baptism itself.

In short, there seems to be no essential reason why baptisms should be part of public services at all. There is nothing in the early church or in the New Testament to suggest that baptisms belonged to the public worship of Christians. Should we not consider a change in our church law in this respect?

The necessity of a congregation testifying the receiving of the newly baptised into the fellowship of the church should certainly remain, but this could easily take place after the baptism, as provided at present in the order for Private Baptism.

Provided discipline about proper notice and communicant sponsors were enforced, baptisms might well be conducted in homes (or anywhere else, for that matter), and the newly baptised person introduced to the congregation as soon as practicable afterwards, as the service of "Private Baptism of Children in Houses" requires.

It is to be feared that even this discipline has fallen into widespread disuse today, but the principle is important, that each baptised person should be welcomed and received "as one of the flock of true Christian people."

Some may consider that, in practice, baptisms should be held immediately prior to (say) Morning Prayer, and the "reception" take place — requiring only a few moments — early in the subsequent service.

My proposal would be that, immediately or shortly after a

baptism has taken place, the following order might be adopted at a suitable point in the ensuing main service:

If there is a newly baptised person to be received into the congregation, one of the sponsors at the baptism shall stand before the congregation with the newly baptised, and say:

"Friends, this child (name), on whose behalf we have confessed faith in Christ crucified, has today (or, on . . . last) been baptised in water in the name of the Father and of the Son and of the Holy Spirit."

"You should now receive him, therefore, as a true disciple of Christ. Pray for him, and see that you do not put any stumbling block in his way."

The people all together shall reply:

"We gladly receive (name) into the fellowship of Christ, as Christ received us, to the glory of God."

The reference to receiving children, and not causing them to stumble, is in Matthew 18:5,6, and the reference to "receiving one another, as Christ received us, to the glory of God," is in Romans 15:7.

On such an occasion, a suitable prayer for the new member of the congregation should be included either at the moment of reception, or in the main intercession.

Study should go on about what reforms can be effected within the framework of present rules (perhaps clarified by diocesan rules or ordinances) and what reforms ought to be legislated for by canon of General Synod.

EDITORIAL

WE STAND ACCUSED

As we meditate afresh on the events of the first Good Friday and Easter Day, the whole Church of God stands accused. We stand accused by the cross and by the empty tomb.

To our shame, the twentieth century Church treats the death and resurrection of Jesus Christ with the utmost indifference and at times—let us be honest—with scorn.

Popular theology gives no place to the death of Christ in God's purpose for our times. Every page of the New Testament is shot through with His atoning death, the power of His precious blood. The Bible describes the gospel as "the word of His cross."

James Stalker says of Calvary: "This spot . . . is the centre of all things. Here two eternities meet. The streams of ancient history converge here, and here the river of modern history takes its rise . . . This is the end of all roads."

We stand accused because the Church today has lost the transforming power inherent in the resurrection of our Lord. As he lay dying in November, 1572, John Knox expressed the wish that he might be upon his last Sunday on earth to preach on the Resurrection of Christ.

The Church today no longer challenges men with "if ye then be risen with Christ." Romans 6 challenges us with "death" and "resurrection" as the only basis on which Christian living may begin. Our milk and water theology replaces this with Christ as an example for men to live by.

We stand accused because our ultimate concerns are not the concerns of the gospel. We are concerned with influence and we are aghast when our legislatures enact laws which undermine cherished Christian positions. We accuse our leaders of letting us down. We never see that they reflect our own lack of concern.

We are concerned with affluence, and in the midst of an affluent society, we are preaching one thing and reaching out with both hands for another.

For 10 years, churches in Australia have never had it so good. It has been an era of great building programs. We have been catching up the leeway caused by the previous period of poverty, we say.

Bishop Sambell has published figures of a national survey which shows that parish incomes have increased some 300 per cent over these years. His figures show that the incomes of our Anglican missionary bodies have not so increased.

We stand accused and guilty of a lack of Christian concern for those who do not live in affluence. Total parish incomes is shown to be more than \$13,000,000. Missionary bodies do not get even a tithe of this. We stand accused of parochial selfishness to a degree.

We stand accused of a sickly disinterest in evangelism. The opposition and hostility to any form of evangelism at the parish level is simple proof that the Church has lost sight of the reasons for its existence.

We stand accused of a pathological interest in numbers. Mostly, we just don't have them. But when we do they don't become born again into the Kingdom of God. Those whom the Holy Spirit does bring alive are not taught and not fed.

Let any should think we are being too self-accusatory, we can only ask: "For what reason then did Christ die? For what reason did He rise again?" In His death lies our judgment. In His rising again lies the power for the Church's renewal.

LITURGICAL COMMISSION REPORTS

THE following statement was issued at the conclusion of the first meeting of the Standing Liturgical Commission of the Church of England in Australia, which was held at St. Paul's College at the University of Sydney from February 20 to 23.

"It has seemed important to us that some public statement should be made at this, our first, meeting concerning our responsibilities within the Church of England in Australia as we see them."

"Clearly our first and immediate task is to continue the work already begun of revising the Book of Common Prayer for modern Australian use. We therefore have arrangements well in hand for the distribution throughout Australia of draft revised services, and for the collection and evaluation of reports on their trial use."

"We very much hope the Australian Church will give these experiments whole-hearted support. In this 'first stage' of Prayer Book revision, as General Synod has termed it, we shall of course continue our own private studies of Prayer Book services both old and new, in preparation for the later stages of the whole undertaking."

"We shall make use of specialist committees, and seek the aid of musical, literary and dramatic experts."

"The resolutions of General Synod and the very name of our Commission require that we should concern ourselves with all those matters which are of liturgical significance, and not merely with the texts of services."

"Liturgy, as Bishop Leslie Brown says in RELEVANT LITURGY, is 'fundamentally not a form of words to be studied but the activity of a living body', it is the 'People of God worshipping' as the Reverend Dr Percy Jones says in ENGLISH AND THE LITURGY."

HISTORIC ISSUE — One of our contemporaries, 'The Australian Baptist', has achieved the remarkable feat of producing a joint 1697-1967 issue! Every second page of a recent issue of the paper carries the legend, 'The Australian Baptist, February 22, 1697.'

"Liturgy is concerned with everything that pertains to the corporate public worship of God. We plan, therefore, to promote in due course, studies in religious music, art and architecture. We are already considering certain specific projects in these areas with which to make a beginning. Here, especially, we shall be calling for the assistance of experts — of artists, musicians and architects themselves."

"Finally, it is our intention, wherever possible, to work in close consultation with those who have similar interests and bear similar responsibilities to our own in other Christian churches both here and overseas. We recognise with gratitude that the study of liturgy is at the present day a most fruitful field for Christian co-operation."

The spokesman for the Commission, Dr Robin Sharwood, Warden of Trinity College, University of Melbourne, said that Dean Falkingham, the secretary of the Commission, will be glad to receive comments, criticisms and suggestions on the work of the Commission from anyone interested in the matters being dealt with by the Commission. His address is Christ Church Cathedral, Newcastle.

PRINCESS AND PRIMATE

The Third Jubilee Thanksgiving Service for the foundation and growth of the British and Foreign Bible Society in Australia was held in St. Andrew's Cathedral, Sydney, on Sunday, March 5, in the presence of heads of other churches and a large congregation.

The service was televised live by A.B.C. TV to all States. The service was led by the newly installed Dean of Sydney, the Very Rev. Dr A. W. Morton.

His Excellency the Governor of New South Wales, Sir Roden Cutler, V.C., and Lady Cutler, were present, and His Excellency read the Second Lesson. An unexpected highlight of the occasion was the presence in the congregation of Her Royal

Highness Princess Alexandra and the Hon. Angus Ogilvy. The Ministers for Immigration and Labour and Industry, the Chief Secretary, Mr E. A. Willis (representing the Premier), attended with Mrs Willis. The Commonwealth Secretary of the British and Foreign Bible Society, the Rev. Canon H. M. Arrowsmith, read prayers, and the General Secretary of the Society in London, the Rev. Dr John T. Watson, read the First Lesson.

The Archbishop of York, the Most Rev. and Right Honourable F. D. Coggan, in his sermon, expounded St. Luke's "artistic account" of Philip's conversation with the Ethiopian chancellor. He highlighted three points — the inquiring mind of the Ethiopian enabled him to find the Scriptures in a language he understood but Philip, led of the Spirit of God, realised that the Ethiopian could not understand what he was reading, and from that very passage preached to him Jesus.

The archbishop said that the result of this reading in the Ethiopian's life was intellectual enlightenment, commitment to Christ and the spread of the Gospel to Africa. He said that the work of the British and Foreign Bible Society is identical with that which St. Luke outlines in this story. "The world is full of enquiring minds, the growth of education and the new universities in such countries as Britain and Australia, and in Africa and Asia, the newly literate people were reaching for anything to read in search of a philosophy of life."

"We Christians believe that God has spoken but we do not worship a book but a Person, Jesus. We believe that if a man is to live life to the full he can do so only through contact with Christ."

South American Missionary Society (Australian Association)

GUEST SPEAKER AT THE

ANNUAL MEETING

will be THE REV. DR. E. K. COLE, Vice-Principal of Ridley College, Melbourne

to be held in THE BIBLE HOUSE, 95 Bathurst Street, Sydney on Friday, 31st March, 1967, at 7.30 p.m.

Chairman: THE VERY REV. DR. A. W. MORTON, Dean of Sydney

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INDUSTRIAL THANKSGIVING SERVICE



Nineteen industrial companies displayed their products in or around St. Bede's, Drummoyle, N.S.W., on Sunday, 26th February, 1967, when an Industrial Thanksgiving Service was held at 7.15 p.m. This service replaced the usual Harvest Thanksgiving Service.

The Service was conducted by the rector of St. Bede's Parish, the Rev. Kenneth Roughley, and the preacher was the Rev. Ken Child, Chaplain-Director of the

Immediate start on union

Work is to begin immediately on a basis of union for the five churches in New Zealand now contemplating merging — Anglican, Presbyterian, Methodist, Congregational and Churches of Christ. This statement is made in a report issued by the Joint Commission on Church Union following its meeting in Wellington last week.

The report says: "The basis will present in outline a scheme for integrating the life and work of the Churches but certain details of structure and organisation will continue to be worked out after union in the fellowship and continuing experience of the united Church."

As a prelude, the churches will this year enter into an Act of Commitment to find this basis and to unite in common action.

Death of Bishop

The death has occurred in Canberra, at the age of 81, of the Rt. Rev. E. H. Burgmann, formerly Bishop of Canberra-Goulburn diocese.

Bishop Burgmann was at one time principal of St. John's Theological College, Morpeth, N.S.W. During his episcopate the see was changed from Goulburn to Canberra-Goulburn. The Bishop was also responsible for the founding of St. Mark's Library, Canberra.

The funeral service was held at St. Saviour's Cathedral, Goulburn, on March 17.

PLATFORM

(16) STRATEGY

Many readers of the "Record" find themselves in parishes in many parts of Australia which not only have no evangelical tradition, but which are quite unaware that evangelicals exist. Or if they do exist, they imagine them to be some kind of inferior Anglican who are "against" certain things, usually deviations from Prayer Book worship.

Under these circumstances, a positive program of evangelical strategy is hard to come by and difficult to follow through. Yet it must be done if we will honour our Lord.

Anything in the life of a parish or congregation which helps to promote Bible reading and study should receive support. Any form of evangelism, even if one has queries about the methods used must be encouraged and prayed about. Remember, the Holy Spirit convicts people of their need of Christ, despite the methods. Unceasing prayer should be offered for the clergy and parish leaders by name.

Evangelicals should thank God for the doors that are still open, rather than lament the closed ones. Perhaps there is a place in the choir, the Sunday School, the parish council or in some other church organisation. This may be the way in which finally evangelical leadership and example may be offered. There is nothing worse than an embittered evangelical. Evangelical churches with embittered Anglo-Catholics are in just as bad a plight.

Solitary evangelicals who pray for others will inevitably find themselves with opportunities to contribute in a positive way to the spiritual enrichment of others. I often thank God for the earnest layman who, when I was in my late teens, encouraged me to buy the "Record" from him at the church door each fortnight. He did something for me.

The only strong evangelical at the Anglican-Roman talks at Gazzarda, Italy, early this year, made one positive contribution which overshadows anything else that was done. Canon James Atkinson persistently put forward his suggestion for the theme of the next meetings. And so in Britain in September next, these Anglican-Roman theologians will meet to discuss "The Church and the Gospel." That was good evangelical strategy.

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Notes and Comments

FUTURE OF THEOLOGICAL COLLEGES

As the 10th Anniversary of the consecration of the present Bishop of Adelaide approaches, it is difficult not to speculate concerning the future of theological colleges in the Diocese of Adelaide.

During the episcopate of the former Diocesan, St. Barnabas' College was closed and St. Michael's opened. During the present episcopate, St. Barnabas' was re-opened and St. Michael's remained open.

What changes will take place during the next episcopate? Perhaps both theological colleges could be closed, or a third college opened.

SICK IN THE STOMACH

A furore was provoked in South Australia recently when a country town Presbyterian minister wrote to "The Advertiser" condemning the daily appearance of a popular column entitled "My Answer" by Billy Graham. He wrote, "Ever since coming to South Australia, I have become sick in the stomach every time I have been silly enough to read 'My Answer'."

Several Letters to the Editor were published congratulating or criticising his remarks. When the correspondence was concluded the Editor remarked that 72 out of 76 letters received favoured continuing the publishing of the Billy Graham answers.

FINANCING NEW SITES

The question is raised often in synods of the problem of the purchase of new church sites. With the vast industrial and suburban complexes of N.S.W. and Victoria, these questions will rise more frequently. The usual limiting factor is finance.

It has been suggested that the church sell unwanted buildings and land in the inner city areas where there may be six churches operating in an area where three

churches could well do the job. Such a suggestion often provokes opposition to the sale of Church capital assets. But it is often forgotten that if redundant sites are sold and the money used money is still in capital assets.

Nothing has been lost though there has been a transfer of assets. These will grow in value with the years and spiritually have a far greater yield than remaining in a sterile inner area.

ABORTION LAWS

The complexity of any reform of the laws governing abortion is troubling world thought today. Some Christians feel that certain situations warrant carefully controlled legal abortion; for example after rape or if the chances of a deformed or retarded child are very great. But the position is still very difficult as "Crusade" points out in a recent article including this story.

One doctor to another "About the termination of this pregnancy, I want your opinion. The father was syphilitic, the mother tuberculous. Of the first four children, the first was blind, the second died, the third was deaf and dumb and the fourth tuberculous. What would you have done?" "I would have terminated the pregnancy!" "Then the world would not have had a Beethoven."

This shows something of the seriousness of such decisions where so many factors are unknown.

E.F.A.C.

Following our comments in our last issue about the need for a national fellowship of evangelicals in Australia, our attention has been drawn to the current issue of "The Churchman". It contains a report on E.F.A.C., the Evangelical Fellowship in the Anglican Communion.

Evangelical Anglicans got together last October during the Berlin Congress on Evangelism. They came from U.S.A., Canada, N.S.W., Victoria, South and West Australia, New Zealand, England, Kenya, South Africa, Tanganyika, Ceylon, India, Iran, Jamaica and Uganda.

Archbishop Marcus Loane was elected President in succession to Dr Hugh Gough and Bishop Jack Dain was elected Honorary Secretary in succession to Archbishop Loane.

NEW MEMBERS

Three evangelical fellowships were accepted into group membership — those in South Aus-

tralia (Reverend Lance Shilton—secretary), Burma and Ceylon. In addition to the 14 regional secretaries now serving, further regional secretaries were appointed in Ghana, Israel, Jamaica, Japan, Jordan, S.E. Kenya, Malaysia and Singapore, Rhodesia, Sabah (Canon Walter Newmarch) and Scotland.

LAY STRENGTH

It is interesting to note that numbers of the officers are laymen. Godly laymen are the strength of the evangelical movement in the Church of England. They always have been in Australia. They should be stronger still Clergymen who are worth their salt gather round them men and women who know their Bible and who are both concerned and informed about the issues which the Church faces.

PRE-LAMBETH

The Council in October agreed to ask the Church of England Evangelical Council to arrange a pre-Lambeth retreat for bishops, with a view to their personal, spiritual preparation for the 1968 Lambeth Conference. Evangelical bishops will be the stronger for such a time of fellowship before the Conference.

CHURCH UNION

Church union schemes were discussed and Bishop Dain pointed out that they were no academic matter. He said that evangelicals should correct any false image that they were automatically opposed to all union schemes.

We are glad that he said this and we take this opportunity to reiterate that we can warmly commend schemes of union which have a biblical basis.

Evangelicals should play their part in preliminary discussions and negotiations to ensure such a basis. It would be fatal to stand aside and leave this to others.

PRAYER BOOK REVISION

At the Berlin conference, Archdeacon Desmond Hunt of Kingston, Canada, spoke of the 1959 revision in Canada. Again, evangelicals were urged to be involved in liturgical revision but to be aware of the dangers of contemporary theological indifference.

Books

LIFE THROUGH THE CROSS by Marcus Loane, Zondervan, Michigan, U.S.A. 1966. pp. 300. \$5.95 (U.S.).

This is a composite volume of four previous works by Archbishop Loane: "The Man of Sorrows," "The Crown of Thorns," "The Prince of Life," and "Then Came Jesus." These books are well known to many of our readers and have been reviewed in the Record.

This volume follows the course of events from our Lord's anguish in the garden to His condemnation by the Sanhedrin. Again and again the value of Christ's atoning death on the cross as man's substitute is brought home to us in most poignant fashion. The book is dedicated to Dorothy Abbott.

JUNGLE DOCTOR'S HIPPO HAPPENINGS by Dr. Paul White, Paternoster Press, Exeter, Devon. 1966. Pp. 74. 5/- (U.K.).

Yet another—the 25th—in the Jungle Doctor series. The younger generation will be fascinated with the doings of Boohoo the Unhappy Hippo and they have Harry Rogers' illustrations and Daudi's wise handling of gospel truths into the bargain.

HUMANISM, POSITIVE AND NEGATIVE by Professor D. M. Mackay, Inter-Varsity Fellowship, London. October 1966. pp. 12. 9d. (U.K.).

The booklet compares the Christian view of the human situation with the humanist creed and concludes that there is a positive Christian humanism. It is in line with the Archbishop of Canterbury's statement in February that Christians must pay attention to criticisms of their faith by scientific humanists.

ST MARK'S REVIEW, Canberra, February 1967. pp. 36. 40c.

The two articles in this issue are both thoughtful and provocative. Allan Loy, of Leigh College, Enfield, N.S.W., writes on Church and State and maintains that while they should be separate, the State is not free to impose a secularist ideology upon society. Kenneth Henderson's article on union proposals is continued from the last issue and while he gives us much to ponder, his inability to come to terms with a biblical theology is made clear. The book reviews are usually good but two of the current six leave us in doubt as to what the books are about.

AMOS; A Study Guide by David Garland, Zondervan, Michigan, U.S.A., 1966. Pp. 96. (Paperback).

A great help for youth and adult group leaders, preachers, clergy who would relate the message of this great Hebrew prophet to our confused world. The first chapter gives an excellent introduction to Amos and his book. The remaining nine chapters deal with the text of Amos under nine significant themes.

A good resource book for preaching and teaching and each chapter has bibliographies and questions to stimulate further study and discussion.

THE CHURCHMAN Vol. 80 No. 4 Winter 1966. Church Book Room Press, London, pp. 80 4/- (U.K.).

Always a welcome arrival, this issue is even more so. Three of the major articles concern the tongues movement.

Bob Banks and Geoff. Moon contribute "Speaking in Tongues: A Survey of the N.T. Evidence." They conclude that the N.T. has more to say about speaking in tongues than many people will allow and that the legitimacy and value of the gift is never in question.

Alan Stubbs takes it further with "Putting the Gift of Tongues in its Place." He corrects the exaggerated attention it is given by some today by a close examination of the scripture.

"The Theology of Episcopalian Pentecostalism" is examined by Peter Doyle who is Rector of St. James' Leeburg, Virginia. He examines in detail the "two-baptisms" theology of pentecostals and finds it biblically deficient.

John Cockerton of St. John's Hall, Durham, contributes "Christian Assurance in an Unsecure World." He does not deny that man of today has great self-assurance. Nor does he go along with Bonhoeffer's thesis that man has come of age.

Philip Hughes' excellent editorial and the very wide range of book reviews all go to make it essential reading for evangelicals who are prepared to think hard about contemporary issues. —R.M.

TAKE MY LIFE, by Michael Griffiths, IVF, London, 1967, pp. 189, 5/- (U.K.).

This paperback has been written by the author particularly for British university students. Whilst this fact needs to be borne in mind when reading the book, it does not militate against the main theme of the book.

The author attempts to deal with the Christian life from A-Z in 10 short chapters. As impossible as this task is, the book nevertheless is valuable.

The early chapters are studies on the word "servant." The author has the annoying habit with this word and others of placing a Greek equivalent for the English in English script, which to my way of thinking means nothing at all.

He pleads with students to make a complete commitment of their lives. He says "It is the theme of this book that being a Christian calls for this same single-minded submission to the will of God." There are plenty of biblical quotations to substantiate his claims.

The chapters deal with leisure, money, love or romance, prayer and Bible reading, Christian witness and the choosing of a career. The chapter on Prejudice or Conviction is very refreshing, when Mr Griffiths pleads with Christian young people to think "the Christian mind must be prepared to grapple with non-Christian thinking." He pleads with his readers to commit their minds to the mind of Christ.

His chapter on romance or love to many readers will seem a little out of date, but to my thinking, shows common sense. This is good for personal reading, but could be well used for study groups.

After each chapter there is a section called "suggestions for meditation and prayer." These are designed more for personal use but could well be used for the group after its study and discussion of the chapter. From time to time in these appendices, he chooses a prayer which is free from the archaism of the 17th century, showing that he has a sense of the needs of the contemporary youth in the student world.

The whole work could well form the basis of the study program for a young people's group. —G.R.D.

• Cont. Page 5

BOOKS continued from page 4

A LAYMAN'S GUIDE TO PRESBYTERIAN BELIEFS, by Addison H. Leitch, Zondervan, 1967, pp. 158.

The author of this paperback readily accepts the divisions of Presbyterianism and recognises that within that denomination there are varieties of approach to the Westminster Confession of Faith. The book follows the general teachings of the Confession, at the same time, "recognising that in the next few years some Presbyterians in particular and perhaps Presbyterians in general may be shifting away from the basic document."

While it is not as profound as the systematic theologies of a Hodge or a Berkhof, this book is something more than a mere guide. Even its chapter headings do not indicate the depth of the discussion of such matters as The Bible, The Sovereignty of God, The Sin of Man and Freedom, Christ the Mediator, Justification, Sanctification and Good Works, Christian Liberty and the Liberty of Conscience, The Church and the Communion of Saints, The Sacraments, Church Government, Resurrection and the Judgment, and Social Action.

The contribution to modern theology made by such people as Bultmann, Brunner, Barth, Niebuhr are referred to, while the older theologians such as Augustine, Anselm, Luther, Calvin, Zwingli and Jonathan Edwards are not neglected.

An important contribution to general Christian thought is the introduction of the chapter on "Social Action." It is here accepted that the prime duty of the Church is to preach the Gospel and save souls. Nevertheless, "Calvinism in its history would certainly prove that social gains must be worked out primarily by those who are under the urgency of their duty to God." (p.153).

This book, in spite of some misprints and a complete lack of an index, should be read. Not everything is acceptable, but most of it is provocative and edifying.

—R. E. EVANS

HEROES AND VILLAINS IN HISTORY, by A. G. L. Shaw, Sydney University Press, pp. 31, 50 cents.

The unbiased historian is as elusive as the "missing link." A. G. L. Shaw has done a splendid piece of mild debunking in his G. A. Wood Memorial Lecture. Governor Bourke is the "hero" and Governor Darling the

"villain" in this demonstration of how historians read their own philosophy into their factual material.

Both men made mistakes. Bourke, the liberal, was most illiberal in administering Norfolk Island. James Stephen, Colonial Secretary, and of C.M.S. fame, was scathing in his criticism of conditions there. Darling would "faithfully execute orders from England" but what if these were illegal as they sometimes were? Shaw's conclusion is that Bourke has been justly praised, but too little criticised because historians shared his liberal political outlook. Darling is not quite the "villain" some have thought him.

This is a lecture worth reading. It challenges our convictions whether "liberal" or "conservative." You may not agree with Shaw but he will make you think.

—K. R. LE H.

FROM DEATH TO LIFE THROUGH CHRIST, by Robert G. Lee, Zondervan, 1966. pp. 120. \$2.95 (U.S.).

Two of the seven sermons which comprise this book by American convention speaker Dr Robert Lee, stand out.

One, which deals with the cities of refuge of Joshua 20, is an interesting spiritual application to Christ as our refuge. The other, which takes one third of the book, is titled "If I Were a Jew" and traces the history of the Jews showing God's dealing with his chosen race up to the present day; their achievements; their contribution to Christianity and their destiny.

A most useful sermon for a Jew interested in Christianity, or for those engaged in work amongst the Jews.

—A.R.A.

A RINGING CALL TO MISSION . . . ALAN WALKER, Collins, 1966. pp. 127. \$2.30.

A challenging and disturbing book from the pen of one who is known to be stimulating both in the pulpit and in the Press.

Alan Walker is always "disturbing" in a vigorous and worthwhile way. You may not agree with him in all he says, but you certainly cannot ignore his message.

Something of the author's consuming zeal can be seen in his short, graphic and compelling phrases, particularly in the early chapters of the book. It is not a difficult book to read, and one feels that here is a man who knows his subject.

His subject matter is naturally concerned around his own place in the Church—a prophetic and evangelical enterprise of the Church set in the heart of a metropolis.

Alan Walker points up the need of the Church to alter its conception of its mission if it is to be truly the servant Church. He is not afraid to highlight some of the accepted ideas that he thinks needs examining and changing. The clerical dress, the intoning of services, the addressing of bishops as "Lord," the growth of the liturgical movement, are some of the subjects he challenges.

Readers will gather from this book some understanding of how Alan Walker has successfully related the two vital functions of evangelism and the social Gospel in his ministry at the Central Methodist Mission in Sydney. No matter where a minister or layman may find his Christian responsibility set, he must be stimulated with the concepts of "Teenage Cabaret" Life Line, College for Christians and mass communication of a personal Gospel, that are dealt with in this book.

—J.R.B.

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THE GOSPEL OF MARK IN LITTLE CHILDREN'S WORDS, a translation by John L. M. Doble, Arthur H. Stockwell, pp. 67.

This little book is described by John Dooley, a Sydney layman, as a translation of Mark's Gospel to be read to little children by parents or Sunday School or scripture teachers, "so that a life of Jesus as recorded in the Word of God can be put directly into the hearts and lives of little children."

This object can only be described as admirable, but the immense difficulties involved begin to be appreciated as one reads and attempts to evaluate this well-meaning and sincere effort. Explanations of "Hard Words" are given when they are first encountered in any section, and it is clearly difficult to do so without considerably more interpretation than would be required in a less restricted medium. This is bound to raise difficulties, if for no other reason, than for the sheer inadequacy of some of the explanations.

If "The Kingdom of Heaven" is a "hard word," one must question whether the situation is eased by substituting, "The people whom God loves," in Mk. 10:14. In the following verse a more acute problem is produced by this "explanation" where one who does not become like a little child becomes one who "won't be loved by God."

Experts in children's literature will not be happy with his book. The word "Naughty" is used to cover a number of hard words with the result that it reappears ad nauseam in nearly every paragraph. The voice from heaven at the baptism of Jesus says, "You are my Son; I love you a lot and I am very pleased with you." Awkward phrases of this kind abound and give an unreal sound to much of the reading.

There are many paragraphs which read simply and well, but one suspects that even very little children get the sense of these equally well in one of the conventional translations. It is doubtful whether the more difficult sections are made easier by attempting to render them in pre-school language.

—A.M.B.

IF I PERISH I PERISH—W. Ian Thomas, Zondervan, U.S.A., 1966. pp. 126. \$2.50 (U.S.).

Sub-titled "The Christian Life As Seen In Esther," the book develops the thesis that there is in either Esther a wealth of understanding to be found on the implications of Christian discipleship.

A fresh, if somewhat startling exposition of the message of the book of Esther.

A TREASURY OF DEVOTION, Pub. by Arthur James 1966. pp. 491. 28/- (U.K.).

The first omnibus edition of "God Calling" and "God At Eventide." A nicely bound bedside devotional book with two brief messages for each day of the year. The messages are highly personal rather than scriptural.

FROM FRIENDSHIP TO MARRIAGE, by Rev. W. G. Coughlan, Church of England Fellowship, Diocese of Sydney, Jan. 1967. pp. 32 (duplicated). 40c.

A program topic for two sessions for use by fellowships.

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—J.R.B.

Letters to the Editor

Capital Punishment

The crude analogy of your correspondent, the Bishop of North-West Australia, should not go unchallenged. The societies which produced Nazi Germany with its overtones of barbarism received their just and true reward — as did Ronald Ryan.

God's Kingdom is the end result of man observing and obeying His laws for the good governance of that Kingdom. It is not for us to question His justice just as we should not question His mercy.

Who are we mere men to assume that God did not provide both mercy and justice to Ronald Ryan?

Was the thief on the cross crucified with Jesus denied either? He knew that he had been justly convicted and that the taking of his life was just retribution for his sin. But he also knew he could obtain mercy and forgiveness — as can any man no matter what his crime.

What is the result if guilty men are not justly faced with the measure of their crimes? What responsible father does not face his children with their misdoings and exact a penalty?

God provides His laws for our betterment and for society's. Let us hear Him.

—Edward Rock, Greensborough, Victoria.

FESTIVAL SERVICE — The Mothers' Union Festival Service will be held in St. Andrew's Cathedral, Sydney, on Tuesday, April 4, at 11 a.m. The preacher will be the Dean of Sydney, Dr A. W. Morton.

MISSIONARY DAY — A Missionary and Gift Day will be held at the Sydney Missionary and Bible College, Croydon, on Saturday, April 8. Sessions will be held at 3 p.m. and 7 p.m. A film, "Tortured for Christ," will be screened at 6.15 p.m.

Missionary and Ecumenical Council

The first meeting of the Missionary and Ecumenical Council set up by the recent General Synod took place in Sydney on Friday, February 17.

Bishop G. T. Sambell was elected director of the Council, Archdeacon G. R. Delbridge honorary secretary, and Mr Frank Timbury treasurer. The Prime Minister named the two vice-chairmen of the Council, the Bishop of Newcastle as chairman of the Missionary Committee, and the Archbishop of Melbourne as chairman of the Ecumenical Committee respectively.

The membership of these committees was decided upon as follows:—

Ecumenical Affairs Committee: The Most Rev. F. Woods, the Most Rev. G. Appleton, the Rt. Rev. D. Garnsey, the Rt. Rev. G. T. Sambell, The Ven. G. R. Delbridge, Canon E. A. Barker, Canon F. W. Coaldrake, Canon A. L. Sharwood, the Very Rev. L. E. W. Renfrey, the Rev. E. D. Cameron, Mr P. R. Bailey, Mr V. K. Brown, Mr P. A. Timbury, the Ven. G. R. Delbridge.

Missionary Committee: The Rt. Rev. J. A. G. Housden, the Rt. Rev. A. J. Dain, Canon F. W. Coaldrake, Canon G. A. Lupton, Canon C. W. Rich, the Rev. E. D. Cameron, Mr P. R. Bailey, Mr J. G. Denton, Mr P. A. Timbury, Mrs K. H. Bright Parker, Miss I. F. Jeffreys.

The Council decided that the functions formerly carried out by the Prime Minister's M.R.I. Committee should be carried out by the Executive. In a financial report on the two years' life of the Prime Minister's M.R.I. Committee it was revealed that a total of \$41,000 had been raised for M.R.I. and ecumenical projects.

The Executive and Projects and Priorities Committees: The Prime Minister, Director, Secretary, the Most Rev. F. Woods, the Rt. Rev. J. A. G. Housden, the Rt. Rev. G. T. Sambell, Canon F. W. Coaldrake, the Very Rev. L. E. W. Renfrey, the Rev. E. D. Cameron, Mr P. R. Bailey, Mr V. K. Brown, Mr P. A. Timbury, the Ven. G. R. Delbridge.

Theology school

The annual School of Biblical Theology will be held at Moore College, Newtown, N.S.W., from May 29 to 31. The school is open to clergy.

The chairman will be the Rev. Donald Cameron and the theme is, "Christian Holiness in a Secular World".

Papers will be read by the Rev. Francis Foulkes, Canon D. B. Knox, the Rev. Harry Goodhew and the Rev. Donald Cameron. There will be two Bible readings given by the Rev. John Reid and a colloquium on, "The Shape of the Ministry" when a series of short papers will be read.



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BARRIERS TUMBLE



500 women meet in convention

The 9th annual Central Convention of the Australian Women's Christian Conventions was booked out with nearly 500 women gathering at Camp Ambassador, Stanwell Tops, N.S.W., from March 3 to 5.

So many women were present that extra accommodation was booked at a nearby motel and some women stayed in caravans.

Last weekend, March 17 to 19, a Women's Convention was held by the movement in Perth, W.A. Speaking at these meetings was Miss Jean Radden, who is currently visiting Australia under the auspices of the Nepal Evangelistic Band and the Women's Christian Convention movement. Miss Radden will also be speaking at conventions in other states as well as at meetings for the N.E.B.

The next convention will be held in Devonport, Tasmania, in April, and others are planned for various areas throughout the coming year.

When Evangelicals lose their poor image and no longer disturb the consciences of others, then will be the time to worry. (English Churchman.)

• In Morogoro, the Holy Trinity Cathedral congregation finds nationals and expatriates from various countries represented.

After the 9.30 a.m. service, Swiss and English, Indian and Tanzanian may be found talking with one another as seen here. But in addition there are Malaysians, Kenyans, Ugandans and Germans regularly represented with occasional representation from America, New Zealand, Ireland and Australia as well as Nigeria and Ghana.

WEST TAMWORTH MISSION

The Bishop of Armidale conducted a mission at St. Paul's, West Tamworth, N.S.W., from 12th to 19th March. Although confined mainly in the city area, the bishop met country folk at Loomberah and Duri during the week.

It was primarily a teaching mission but the opportunity was given for personal commitment to Christ. The vicar is the Rev. Theo Hayman.

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WE'RE HERE BECAUSE WE'RE HERE . . .

THIS popular ditty hasn't much meaning really. The Revd. David Crawford of St. Mark's, Malabar, N.S.W. suggests that the word "congregation" which is often on our lips hasn't much meaning either and he clears up some of the misconceptions that surround its use. All who are concerned with the quality of work and witness in our churches will be obliged to think by this article.

Why does a local congregation exist?

What IS a congregation? Is it the 8 o'clockers; separately the 10 o'clockers; and separately again the 7.15ers? Or is it the sum total of these people?

Why do they come at those times — because of the particular service normally held then, or because of personal convenience?

The testimony of both Old and New Testaments is that the congregation exists, over-simply, for worship and for witness — confronting God from the world's side, and confronting the world from God's side.

The Church is a community experiencing a new life in God, and expressing this life in the world. On the one hand there is worship and learning and prayer . . . in fellowship; on the other there is telling the Good News and demonstrating it with actions . . . in the power of the Holy Spirit.

However best we may describe this double-sided character and function of the Church, the local congregation exists TO BE THE CHURCH.

Nothing is more urgent for a congregation than to have a clearly defined identity; so much of our ineffectiveness stems from not really being sure of who we are or what we should be.

The purpose of this article is to ask some questions about one side only — the congregation's life in God.

BUT WHAT IS A CONGREGATION?

Let's precipitate the issue this way: If a parish adopted A Modern Liturgy (offered to us by the Prayer Book Commission) and used it as intended for the "principal service of the Lord's Day, whether morning or evening, when the congregation comes together as a whole, and when the Lord's Supper is administered" — what then?

The congregation AS A WHOLE would have to decide when they would come together at one service. (What windfalls for the neighbouring parishes!)

Yet surely this is what a congregation should do anyway, according to both the New Testament and the Prayer Book. Any one group of Christians (a congregation) should have the one gathering for worship on the Lord's Day.

If a parish has three such gatherings, shouldn't they be simply "repeats" of the same service for three different congregations who, for legitimate reasons, cannot meet at the one time?

If the parish congregation "as a whole" (8ers, 10ers and 7.15ers together) couldn't fit into the building for the one service, either the building should be bigger; or the parish should be divided — to ensure that increased numbers didn't render the congregation quite impersonal.

And if, in turn, this raised (a) the economic question of being able to afford another parish with its buildings and minister; and (b) the ecclesiastical question of being able to find enough priests for the multiplied congregations . . . then both questions, and the im-

plications involved, are overdue for a long hard look.

AND HOW IS A MINISTER?

Let's come at it from another angle. In relation to the congregation the minister in a parish is called to "teach and to premonish, to feed and provide for the Lord's family." His role is primarily that of "pastor and teacher" in St. Paul's distinctions of Ephesians 4:11.

If the ongoing ministry of equipping the saints for their work, building them up in the faith and bringing them to maturity in Christ, is to have cohesion, there needs to be a patient continuity.

One of the frustrations of parish ministry is the difficulty of maintaining a continuous progression of teaching with a continuing body of people — EXCEPT when the congregation is small, or when the teaching is with small groups of the congregation apart from the regular services.

This again suggests that a congregation should be small enough in number to establish a personal rapport in the Spirit, a genuine fellowship; and to enable an effective teaching and pastoral ministry to be exercised among them.

Such congregations will certainly not be able to afford a church building each; and the available "professional" clergy will certainly be insufficient to care for each congregation.

From either angle the conclusion is the same: If the Church is to grow into maturity through "worship, teaching and prayer . . . in fellowship" (Acts

2:42), then: a, the congregational units must be kept small; b, each unit will not be able to afford its own buildings; c, the number of ministers required will be much greater.

A POSSIBLE PATTERN

How can this be done? Perhaps where we have made the diocese a unit and broken it into parishes, we should go further and break the parish into congregations, each with its elder, the rector of the parish being the overseer-elder.

The prejudice against this is well known (whatever people say in private about the rector, "church" isn't quite official without him).

The conservatism against "worker-priests" or "lay-priests" who could not only lead the small congregations in learning and in ministering to one another but also celebrate the sacraments, is even more rigid. And the church-union atmosphere of these ecumenical days makes us still less willing to vary conventional patterns of the ministry.

Within the existing parish framework it would be quite possible to have a series of House Church congregations, who may unite AS A PARISH in the parish church building only once a month.

This pattern would require Christian people who had a biblical and not merely a traditional understanding of the Church; elders who may have their Th.A., but more importantly were equipped with the Holy Spirit's gift for ministering; and a Diocesan Bishop willing to permit

the pattern and ordain the "lay-elders."

It would also compel us to consider the wastage of an expensive building standing idle — whether for most of 29 days out of 30, or 6 out of 7.

Yet in our brave new world of change, these aren't too much to hope for, somewhere, are they?

FIXED DATE FOR EASTER

Our present method of fixing the date for Easter was settled at the Synod of Whitby in 664 A.D. A new method may be proposed by the Assembly of the World Council of Churches to be held at Uppsala, Sweden, in July, 1968.

The British Government has said that it will wait on the Assembly's decision before deciding what action it might take.

The Easter Act of 1928 recommended that Easter Day should be on the first Sunday after the second Saturday in April each year. The Church Assembly of the Church of England agreed to this principle last year.

WALK BY OUR SIDE

By Chester M. Davis
O Crucified Son of God, I pray
All that is evil in me slay.
That I may live with spirit free,
Not unto self but unto Thee.
Risen, living, triumphant Lord,
Breathe in my soul Thy living Word
That, risen, I may walk with Thee.
Within appointed paths for me,
Ascended now upon Thy throne
Thou wilt not leave us here alone;
Holy Spirit, walk by our side
And bless us on this Eastertide.

CLERGY SCHOOL

The Archbishop of Sydney has announced that the diocesan clergy school will be held at S.C.E.G.G.S., Moss Vale, from 4th to 7th September.

Leadership will be given by the Right Rev. Alfred Stanway, Bishop of Central Tanganyika (Bible readings); the Rev. Canon Leon Morris (Biblical Theology of Mission); the Right Rev. Gordon Arthur, Bishop of Grafton (Continuing task of Liturgical Commission); Professor Harvey Carey, Prof. of Gynaecology, University of N.S.W. (The Christian and changing attitudes to sex); and the Rev. Neville Bathgate, St. Peter's, Watson's Bay (Daily epilogues).

CONFERENCE

Anglican deaconesses from all parts of the Commonwealth will meet at "Gilbulla," Menangle, N.S.W., for the All-Australian Deaconess Conference, 15-19 May next.

The Bishop of Bathurst will be chaplain and Bible study leader and among the speakers will be the Rev. Rex Meyer who will take three sessions on problems of pastoral communication.

The conference theme will be "Reflection on the nature and task of 'diakonia' in the New Testament sense."

TASMANIAN FIRES

Seven Hobart parishes were hit by the bushfires on "Black Tuesday." They were Brighton, Bruny Island, Cygnet, Franklin, Kingston, All Saints' South Hobart and Channel. The parishes of St. Stephen's Sandy Bay, Rokeby and Claremont also suffered some damage. But the seven parishes had thirteen buildings destroyed by the fires.

They were insured for \$41,500. A conservative estimate of their replacement cost is \$250,000.

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Mainly About People

N.S.W.

The Venerable H. G. S. Begbie will be consecrated bishop in St. Andrew's Cathedral, Sydney, on Tuesday, March 28, at 10.30 a.m.

The Rev. S. W. Giltrap has been appointed Regional Secretary for Aboriginal work with C.M.S. Mr Giltrap will continue as Secretary for Africa but his responsibilities as Federal Financial and Administrative Secretary have been re-allocated among existing staff members.

The Rev. R. T. Platt, curate-in-charge of the provisional district of Matraville with Yarra Bay (Sydney), has been appointed General Secretary of the Queensland Branch of the Church Missionary Society. Mr Platt has been a member of the N.S.W. General Committee. He will commence his new duties in April.

The Rev. J. R. Walters, curate of St. Peter's, Hornsby (Sydney), has been appointed chaplain of Mowll Village, Castle Hill.

The Rev. L. S. Richards, formerly Rector of Holy Trinity, Dulwich Hill (Sydney), has been appointed assistant at St. John's, Penhurst.

The Rev. Ken Campbell, rector of Pitt Town (Sydney), has been appointed to the staff of the Blue Mountains Grammar School, Wentworth Falls, N.S.W.

The Rev. A. T. Pattison, rector of St. Aidan's, Longueville, has accepted nomination to St. John's, Maroubra (Sydney). He will replace the Rev. W. P. Hart, who has retired.

Deaconess Shirley McPherson, of the staff of St. Matthew's, Manly, N.S.W., was married recently at St. Matthew's to Mr B. McEwen.

The Rev. Fred Buchan has resigned from the district of Engadine (Sydney), to take up work in Perth diocese.

Victoria

The Rev. J. W. Williams, vicar of St. Mark's, Forest Hill (Melbourne), has joined the staff of Ridley College, Melbourne.

The Rev. P. C. G. Lane, curate of St. Stephen's, Mt. Waverley, is to work at Holy Trinity, Kensington, in the Melbourne Diocesan Centre.

The Rev. F. H. Morton, vicar of Christ Church, Essendon (Melbourne), is to be vicar of St. Augustine's, Mentone.

Mr Gerald Davis has been appointed hon. editor of "See", the Melbourne diocesan paper, in succession to the Rev. Gerald Muston.

The Rev. R. O. Herde, of St. Matthew's, Wendouree (Ballarat), has been appointed rector of St. Mary Magdalene's, Adelaide. He will take up duties in May.

Elsewhere in Australia

The Rev. Michael Pennington has been appointed a B.C.A. missionary in the parish of Port Hedland (North West Australia).

The Rev. R. N. Wynne, minister of St. Stephen's, Bandra (Bombay, India), has been appointed in charge of Hillcrest Mission (Adelaide).

The Rev. R. D. Tyson, of St. Mark's, Launceston (Tasmania), has been appointed rural dean of the Northern deanery and the Rev. Keith Kay, rector of Burnie, has been appointed rural dean of the North-West.

In Perth, Canon James Paice has been appointed Archdeacon of Swan and the Rev. A. C. Holland has been appointed Archdeacon of the Coast. The Rev. Ernest Gundry has been appointed a canon of St. George's Cathedral.

Overseas

Canon Max Warren, Sub-Dean of Westminster and formerly General Secretary of C.M.S., suffered a coronary thrombosis at his home on February 17 and has been resting since.

Bishop J. A. G. Housden, Bishop of Newcastle, N.S.W., left Australia recently for a short visit to Japan where he will take part in a consultation on Mission and Unity organised by the National Christian Council of Japan. The consultation will draw together some 40 leaders of non-Roman Catholic Churches in Japan and 20 from beyond Japan.

Dr W. Stanley Mooneyham, co-ordinating director of the World Congress on Evangelism and special assistant to Billy Graham, is reported to be making "a remarkable recovery" from the major coronary thrombosis he suffered in Miami at the end of November. Dr Mooneyham is 40.

A prominent Protestant layman, Dr Kai-Uwe van Hassell, was named Minister for Refugees by Chancellor Kurt-Georg Kiesinger when forming his new West German Cabinet. Hassell on many occasions has urged the Government to channel aid to underdeveloped countries through Christian missions.

Deaconess Shirley Smith, formerly of C.M.S., Tanzania, will be married to Mr B. Grigg in West Germany on April 8. Mr Grigg is a parson of St. Thomas', Auburn, N.S.W.

Miss Wanda Sams, of Roseville, N.S.W., and formerly with C.M.S. in Borneo, has been appointed warden of the Y.W.C.A. Hostel, Port Moresby.

The Rev. B. E. Hancock has resigned from the united parish of Wau and Bulolo (New Guinea), and is going to the United Kingdom. Mr Hancock hopes to return to Australia towards the end of the year and to resume his active ministry.

O Lord, I have not learned to cry.
Perhaps I laugh too oft
For true conformity
To thee and thy rough cross,
Or try to love thee
Without sorrowing.
Talk but touch not.
What heart, O Lord,
Moved through the garden?
I too have slept.
But wake me Lord,
E'en though it be love with tears.
—J. A. LOEWEN.

LAYMAN'S LOOK

—at Easter, 1967

Of all Christian Days none can seem more illogical to the unbeliever than Good Friday. Easter Day, if you can swallow the improbabilities, comes with a certain primitive relief of tension, and its rejoicings seem convincing enough.

But Calvary—! How can modern man, standing on centuries of progress, his mind buttressed and strengthened by the accumulated greatness of his past, contemplate that scene other than with revulsion and disgust?

Certainly Calvary brings no message of comfort and scarcely makes any kind of sense to those who see man as master of his fate and the director of his own destinies. To see, in the central figure of that ghastly trio on Golgotha, anything more than a hideous obscenity, or at the best another agonising question about the meaning of suffering, requires an illumination of the mind which only the Spirit of God can give.

The dying thief may have had it. The centurion who mused on the earthquake, the darkened sky and the last words of the dying Jew had some faint glimmerings of it. But then, as now, all those who passed by saw and heard nothing to help them to a recognition of the Lord of Life and Love in the throes of His redemptive and atoning work.

Even His Disciples, and she who knew Him best, could be conscious only of the shock and horror of those terrible hours. The other malefactor in his pain found nothing to evoke more than curses.

The squad of Roman soldiers rolling their dice on the hill of execution had all the evidence before their eyes, but only to their centurion was given that "blessed gift of inner sight."

Since that day the story has been retold a thousand million times, re-enacted in the minds and memories of countless millions, proclaimed by the faithful to the ends of the earth, received, rejected, ignored and scoffed at. And in every re-telling, every re-living of the scene, in prosperity or suffering, ease or pain, or in the quiet of a moment's contemplation, here and there, in ones or twos, minds are illuminated and eyes opened to see who really was hanged on that central cross — and for whom.

LICENCE WITHDRAWN

The Bishop of Toronto (Canada) has withdrawn permission to officiate in his diocese from the Reverend Ernest Harrison of the diocese of Quebec. Mr Harrison is the author of a recent book "A Church without God" which has sparked off considerable controversy in Canada.

The book says that there is no God; it speculates about the sex life of Christ and debunks the idea of life after death. Its radical views prompted the Bishop of Toronto, the Right Reverend George B. Snell, to deny Mr Harrison permission to officiate, informally or otherwise, in his diocese.

Glorious word

"Goosey, Goosey, Gander,
Whither shall I wander?
Escalate, de-escalate,
And in my lady's chamber,
There I met an old man
In degeneration;
I took him by the left leg,
And gave de-escalation."

SALARY SLICE FOR SOCIETY

A change in the terms of missionary service is now being put into operation by the Church Missionary Society. In the current issue of C.M.S. News-Letter Canon John V. Taylor, general secretary of the society, writes as follows:

"At its meeting last January the C.M.S. Executive Committee directed the secretaries to adjust the terms of missionary service so as to include those who must be fully subject to the conditions and standards of a secular job overseas in government service, on a university staff, in a commercial firm, and so on.

"As far as money is concerned, this will mean that a missionary's income will be determined in two ways. He will either be on the society's system of allowances, applied with a much greater degree of flexibility in recognition of the differences of individual need.

"Or, alternatively, he will be on a footing of disciplined independence, receiving his full salary, setting his own freely chosen but strict limitations on what he keeps for himself, and bearing the full responsibility for such things as holidays, health expenses, children's education and pension contributions, which are borne by the society in the case of those who receive allowances."

Out of payment from government or secular employers those who are still regarded as C.M.S. missionaries will regularly pay over to the society a slice of their salary.

Missionaries in government or secular employment will be expected to discuss what proportion of their salary they should pay to C.M.S. with an official representative of the society. "Very frank discussion" is expected.

BIG DROP IN GIVING

"There has been a big drop over the past three years in the amount of money given to Missions through the Lenten Offering," said the chairman of the Australian Board of Missions, Canon Frank Coaldrake, recently.

"In 1964, the amount received through Lenten envelopes and boxes totalled \$35,352. In 1965, the contribution fell to \$33,917. Last year, it dropped still further to \$29,847."

Canon Coaldrake said that the drop in Lenten giving was significant for two reasons. It pointed to a slackening in the Lenten practice of fasting and self-denial. Traditionally, Anglicans deny themselves in Lent, then give to others. It also represented a loss of income to the board that was not likely to be made up from any other source."

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APRIL 6: March 30
APRIL 20: April 13

News in brief

WHAT FUN — A Welsh paper announced last week that a certain minister would preach in Brecon Cathedral at a service of Prayer for Christian Unity.

IN BRUSSELS — Canterbury Cathedral choir is to make its first-ever visit overseas next week, when the choirboys and the lay clerks are to give a recital in Brussels. The visit is being made at the invitation of the chaplain of the Anglican Church in Brussels.

NUFFIELD BELL — A sixty-six pound bell from the chapel of the old Military Academy at Cowley, Oxford (a building now included in the BMC factory), is on its way to Australia, where it will be given a new home in the chapel of Nuffield Village, a settlement for retired people at Castle Hill, Sydney. The settlement was built by the Church with help from the Nuffield Foundation.

RATTLESNAKE KILLS — James Saylor, 25, a member of the Free Holiness Church at Covington (Kentucky, U.S.) recently was "called on" to handle a rattlesnake during the service. He died 24 hours later. The minister told police: "The Lord dictates who will handle the rattlesnake — they'll know it when they're called on."

GOD OMITTED — A new version of the legal code of Ecuador, recently passed by the Legislative Assembly, omits reference to "the Christian tradition" of the country and to God as "the Supreme Lawgiver of the universe."

The prayer for God's protection has been retained.

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OPEN REVOLT IN N.Z. ANGLICAN CHURCH

Recent Holy Communion legislation deplored

OPEN revolt has developed among some Anglicans, clerical and lay, against new legislation defining when non-Anglicans may be permitted to partake at Holy Communion, "Church and People" (N.Z.) reports.

Following a meeting in Christchurch in mid-March, plans are being made to lodge an objection to legislation before it comes into force this month. This would delay its application.

The new legislation was approved by General Synod at Dunedin last year and was intended as a liberalising measure. However, clergy and laity who take the broad view of the confirmation rubric in the Prayer Book, consider it restrictive.

Some contend that denying other Christians access to the Communion table is a rejection of the catholicity of the Church and turns the Anglican Church into a sect.

The rubric reads: "And there shall none be admitted to the Holy Communion, until such

time as he be confirmed, or be ready and desirous to be confirmed."

Some argue that this is a domestic discipline that applies only to Anglicans.

DISCIPLINE

Those reformers who drew up the rubric certainly intended it to be so interpreted and evangelicals have always applied it in this way. They have always welcomed members of other Churches as guests at the Lord's Table.

Others, however, regard it as strictly exclusive and the Archbishop of New Zealand in a recent statement on behalf of the N.Z. bishops said: "Present Anglican discipline does not allow intercommunion, except in certain circumstances..."

These circumstances are laid down in the new legislation. They restrict Communion to baptised communicants members of other Churches when they are isolated from the ministrations of their own Church or when they are duly appointed delegates to an ecumenical conference on Christian faith and life, or convened to promote Christian unity.

This legislation attempts to define what was previously left open and represents a rigid view which the Church has never widely accepted. Objectors must comply or become law-breakers.

In a letter calling the Christchurch meeting, Canon R. A. Carson, vicar of St. Aidan's, Bryndwr said: "There are some experienced and highly respected clergy who are openly saying they intend to continue as

they always have done, disregarding the new legislation; but this is not the best course to pursue. It can only bring the law of the Church into contempt."

QUESTIONED

Some clergy have questioned the right of General Synod to pass the legislation.

They cite the Church of England Empowering Act that forbids General Synod "to depart from the doctrine and sacraments of Christ as defined in clause one of the Constitution."

They have quoted the present hesitancy in Britain over this question and also the forthright statement of the Archbishop of Melbourne in his last synod charge that "a communicant member of another denomination should not be refused Communion unless he is an open and notorious evil liver."

The objectors have our warmest support.

NEW SCIENCE BLOCK OPENED



Students are already in the new science block at S.C.E.G.G.S. - Redlands (Sydney) which was officially opened by the Director - General of Education, Dr H. S. Wyndham, on Saturday, March 18.

The building, which consists of four laboratories, a lecture room, a solarium and a toilet block, cost \$136,650 and was designed by the architectural firm of R. A. C. Rogers and Coward.

In his address at the opening service, Dr Wyndham stressed

the importance of science and learning in general. Nowhere was this more important than in the school community and in today's world much lay ahead for young people. "Science enables us to determine facts and opens up exciting horizons," he said.

LIBRARY

But we mustn't forget the humanities," he warned. "If I was offered a large sum of money, the first thing I would do, would be to spend it on a library!"

Dr Wyndham then unveiled the plaque set in the wall of the building.

The block was dedicated by Archdeacon H. G. S. Begbie, Archdeacon of Cumberland, who has since been consecrated Coadjutor Bishop in Sydney.

Others participating included the Rev. T. F. McKnight, the school Chaplain, and the Rev. A. W. Prescott, Deputy Chairman of the School Council. A lesson was read by the School Captain, Suzanne Charkier.

PRESSURE ON CHINESE CHURCHES

According to Japanese correspondents who have recently been in China, the Constitution of the People's Republic of China of 1954 might soon be revised; this would apply especially to Article 88 guaranteeing the freedom of religion.

According to information from the same correspondents, as well as news received in Paris, all Christian churches, not only in Peking but throughout China, have been closed since last August; those in Peking especially have been used to house Red Guards or as the scene of their meetings. This measure seems to apply not only to Christian churches but also to Buddhist temples.

PERSECUTION

According to a number of reports, cases of persecution are becoming more and more frequent; it seems, however, that the victims are not attacked because of their religious convictions as such but as supposed opponents of the government.

On the other hand, a report from the Moroccan Press about the persecution of Moslems in China has been rejected as "a deliberate fabrication to sow discord in the friendly relations between the Chinese and Moslem peoples and to undermine the common cause of anti-imperialist solidarity of the Afro-Asian countries."

According to news received in Paris, Anglican Bishop Ting Kwang Hsun, head of the theo-

logical faculty in Nanking and chairman of the Federation of Chinese Churches, has not been seen or heard of since September, 1966.

(E.P.S., Geneva.)

Scientist to lecture for IVF

Professor Robert L. F. Boyd, Professor of Physics, University College, London and Professor of Astronomy to the Royal Institution, is to undertake scientific and academic work in Australia between May and August. Professor Boyd is a Vice-President of the Inter-Varsity Fellowship in the United Kingdom.

He will speak at Evangelical Union meetings in all States and will give the I.V.F. Annual Lectures in South Australia and Western Australia. He is well-known for his contribution to "Christianity in a Mechanistic Universe."

Professor Herman Sasse of Adelaide has accepted the presidency of I.V.F. in Australia for 1967. He succeeds the Rev. Canon Leon Morris of Melbourne.

The I.V.F. Graduates' Fellowship has launched a new magazine, "Interchange" with Mr Edwin Judge, senior lecturer in History, Sydney University, as editor.