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SOCIAL QUESTIONS FOR THE CHRISTIAN

EXTRACTS from sermon preached by the Rector of Holy Trinity, Adelaide, the Rev. Lance R. Shilton, in December, 1967.

The traditional morality inherited from former generations is fast being expended. The Christian can no longer remain secure within established patterns of society nominally accepting Christian standards.

More and more he is being exposed to the challenges of secular pressures.

Today the Christian must make up his own mind about his attitude toward certain social questions, and he must be prepared to defend them in the presence of those who do not share his Biblical basis of morality.

Today, in our society, there is urgent necessity for Christians to think clearly, speak plainly, and act decisively.

In the Old Testament we are clearly taught that the holiness of God is offended by social evils and injustices; Amos 8:4-7.

This is not related to God's covenant people, Israel, only, but to all men; Amos 1:13.

This teaching is also emphasised in the New Testament; refer James 5: 4, 5. Christ's commands are clear, refer Matthew 5:13-16, N.E.B., "You are salt to the world." "You are light for all the world."

Some Christians claim that it is not their concern to become involved in the social issues of the day, as it deflects from the primary task of preaching the Gospel.

But it did not deflect the early Church. Evangelicals, pietists and monastics have frequently held an unbiblical doctrine of separation from the world based on a fear that association with the world would jeopardise their souls, or a naive belief that

withdrawal from the world would mean emancipation from evil.

The Christian should, on the one hand, not love the world which repudiates God, but, on the other, love the world for whom God gave His Son.

Not all Christians take the same position over the various moral, social and ethical questions of the day. Does this mean that as Christians we should remain silent? Definitely not.

We live in a "permissive society" where the general public does not complain any more. Therefore, anything goes. There is a great deterioration in moral standards throughout the Western world. The scene is changing in Australia and in our own community.

The committed Christian feels a deep concern, not only for his own spiritual welfare, and that of his fellow Christians, but also for those who do not know Christ as Saviour and Lord.

He has no desire to push his new Christian ideas down the throat of others just to prove he is right, but he is concerned for their welfare. He is not demanding privileges or special consideration for himself or other Christians, but he is concerned for the welfare of all men.

What should his attitude be in some of the present social questions? Any personal stand we make on social questions must be with a heart of compassion for those in need.

There is no room for "holier-than-thou" comparisons or judgmental attitudes, but rather a deep concern that others might find victory in Christ and

be transformed by His power. On this basis, I make the following suggestions:

1. GAMBLING.

Refrain from all forms of gambling and give preference to stores and shops without gambling facilities.

2. DRINKING.

Practise abstinence from strong drink so that your witness might be clear and helpful.

3. SMOKING.

Refrain from smoking as a good example to others, and so as not to become addicted oneself.

4. SUNDAY OBSERVANCE.

Do not play or patronise organised sports on Sundays, or buy unnecessary goods.

5. SEXUAL MORALITY.

Avoid films and TV programs with suggestive advertising, and keep doubtful magazines out of your home.

● Be POSITIVE in your approach.

● Be COMPASSIONATE in your attitude.

● Be GUIDED by the Holy Spirit.

(Over 200 people came to the Parish Hall after the service to discuss these questions for 1 hour.

The suggestions 1, 3, 4, 5, received the overwhelming support of those present. No. 2 received the support of a lesser majority.)

ARCHBISHOP OF LONDON?

Speaking at his diocesan conference the Bishop of Southwark, Dr Mervyn Stockwood, said that in future reorganisation he foresaw a system of federated boroughs, and a province of London under an Archbishop of London.

He prophesied that the archdiocese of London would be created within the next fifty years.

Dr Stockwood was dealing with the proposals of the Archbishop's report on diocesan boundaries and the "oppressive centralism" of the Church of England which prevented the local Church from getting on with its particular job.

While he had delegated much responsibility to rural deans, they had been frustrated by archaic procedures, complicated diocesan administration, and the interference of the Church Commissioners.

With reference to his prophecy about a London archdiocese, Dr Stockwood said that in the meantime Southwark should reorganise itself in such a way as to constitute virtually a half-province.

EDITORIAL CHURCH NEWSPAPER POLICY

The Press and public interest in our offer to purchase the goodwill of the Anglican newspaper focuses attention on the policy of this paper. Since it is possible that in the near future we will be the only nationally circulated Church of England newspaper, some statement of our policy and aims is highly appropriate.

In the first place, we make no bones about the fact that within the framework of the Church of England as reformed in the sixteenth century, we uphold the reformed, Protestant and evangelical faith. In this we will not budge an inch. The Bible is our authority. The paper exists primarily to affirm these great saving truths and to encourage all men to do likewise. At the same time, we vigorously defend Bible truth when it is attacked and we resist error in its many forms.

We much prefer to affirm the faith rather than defend it. For this reason, our major articles usually reflect an attitude to revealed truth on which we all can agree. We have never seen the point of giving large space to publish views on the faith with which we are in fundamental disagreement. They have so many outlets ready to stir up dissension and disseminate the newest theology that we must keep our one medium clear to proclaim biblical truth.

Yet we are quite prepared to go along with the truth wherever it comes from. And in our pages you will hear from the Archbishop of Canterbury or the curate of Croydon; the Professor of Physics at Southampton or a man in the pew from Adelaide; the Archbishop of Perth, the Bishop of Adelaide or the Bishop of Warragamba.

We do not choose writers because we agree with everything they say. This does not mean that we give no space to contrary opinion. Our letter page is open to all and we welcome varieties of expression. We take care to see that everything significant in the Anglican communion or in the world indeed, is given news space, whether we agree with it or not. We believe that our readers are intelligent and want to be kept well-informed.

As a newspaper, we aim to give a national coverage of the important things happening everywhere in Australia, N.Z., New Guinea, the Pacific and our near East. What is happening in Perth, Brisbane or Ballarat is as likely to hit the front page as anything else. We are not parochial and being an eight-page fortnightly, we can rarely find space for fetes, festivals, special services, etc. This does not deny their importance to the parish concerned.

A great majority of Australian clergy read the Record and many well-instructed laity. Accordingly, we give the most comprehensive review of books that is available in any church paper in Australia and possibly overseas. All major publishing houses send us review copies. This is an important service to many and we maintain it as a matter of policy.

Some things, like the primary missionary task of the Church and every form of evangelism from the Graham Crusade down, we play up. Other things, like the World Council of Churches, we play down. We have our priorities and we only have eight pages. Obviously somebody gets less space and is aggrieved.

We avoid giving offence needlessly. As a matter of policy, we step on as few toes as possible. The mere fact that we exist and successfully maintain ourselves in the publishing field annoys some. But when necessary, we do not fear taking the unpopular line, to express a minority opinion, to be a lone voice in the wilderness or to stand up to authority wrongly exercised. But we never do battle for its own sake.

We give much space to Bible studies and devotional material. We love the Scriptures and we hope our readers do too. We hope that sometimes readers will meet with Christ their Saviour as they read our pages and be converted. If we didn't have that in view, we wouldn't be any use at all.

For the future we have one major aim from which several others proceed. Most important is that the Church Record should be in every Church of England home in Australia. This need not be an idle dream for already parishes have the capacity to distribute their parish paper to every such home.

Facing the reality of the situation, we would like to see a significant percentage of those who attend our churches reading the Record.

Another aim is to increase our size to 12 pages each issue. We have much more material to publish than we have space for, yet we must also keep space for our advertisers who are our bread and butter. Perhaps, and it is a big perhaps, we might change to weekly production.

The board of directors has other aims, some of them short-term ones, which they will seek to clarify once the present confusion in church publishing circles is resolved. We intend to move ahead and meet the challenge of the times.

CHURCHMAN TO RESERVE BANK

In December the Federal Treasurer announced Harold M. Knight as Deputy Governor Designate of the Reserve Bank.

Harold Knight was educated at Scotch College, Melbourne, and joined the Commonwealth Bank in Melbourne in 1936. During the war he served first in the A.I.F. and then in the R.A.N.V.R., being awarded the Distinguished Service Cross "for successful survey work under dangerous conditions in the Far East."

After discharge from the Navy he took his degree in Commerce at the Melbourne University, the final year being spent at Trinity College.

He rejoined the Commonwealth Bank in 1949, and in 1955 was appointed to the International Monetary Fund in Washington. While serving with the I.M.F. he was concerned with banking and currencies in Latin America and acquired competence in Spanish for this purpose; similarly, his French was "recovered" for the purpose of studying monetary systems based on the franc.

Harold Knight became Assistant Chief in the Statistics Division of the Research and Statistics Department of the I.M.F. in 1957.

After his return to Australia he was appointed Assistant

Manager of the Investment Department of the Reserve Bank in 1962 and became Manager of the Investment Department in 1964.

In his undergraduate days Harold Knight was a member of the Evangelical Union in Melbourne University and has retained close links with the Inter-Varsity-Fellowship ever since. He is at present chairman of the Inter-Varsity-Fellowship General Committee and Executive.

His association with the Scripture Union and its related bodies, C.S.S.M. and L.S.C.F., stems from his schooldays. He is at present vice-chairman of the Scripture Union of Australia and a council member of the Australia, New Zealand, East Asia region of Scripture Union, having also been a delegate to the Scripture Union International Conference at Lausanne, Switzerland, this year.

Mr Knight, who is married with five children, is a parish councillor of St. John's, Berrig, N.S.W. He is a member of the Church Property Trust and of the synod of the diocese of Sydney, and is a member of the committee of Moore Theological College.

Church Army Expands

The Church Army has acquired an acre of land at Belmore, N.S.W., as the site of its new training college and administrative centre.

A cottage on the site has already been occupied by Sister Bacon and building work is soon to commence.

The Croydon property is to be sold and the proceeds will help to finance the new site development. \$80,000 will be needed to complete the present scheme. Of this, parishes and individuals have already given \$1577.

BUILDING PROGRAM COMPLETED

With the dedication of the new parish hall on Sunday, 17th December, by Bishop A. J. Dain, St. Alban's, Belmore, N.S.W., completed its parish building program for the next 15 to 20 years. The total cost has been \$107,000 of which \$39,500 is still owing.

This gives St. Alban's a new church, completed in 1959 and a memorial garden, parish hall, kitchen and other facilities.

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SYDNEY VISITOR



● Miss Rose Nawalkar, of World Vision Inc., Calcutta, India, and Miss Jean Raddon, formerly a missionary in Nepal. Miss Nawalkar visited Sydney recently during a tour of World Vision South-east Asian fields.

NEW S.U. BUILDING

THE Scripture Union in N.S.W. has announced a plan to purchase a building for its Headquarters to be known as "Scripture Union House."

The building has a basement, ground and five other floors and is situated in York Street, Sydney, eight doors down from the Town Hall.

In the past 20 years the Scripture Union has tripled its office and field staff and desperately needs more space. The present site at 239 Elizabeth Street, Sydney, is rented under the Fair Rents Act. Leasing any other suitable office space would mean

a steep rise in rentals per square foot. The council has been praying and searching for a solution for some years.

The council now believes that God has guided it to this particular decision because of the unique combination of factors that will enable the purchase to be financed out of rentals.

These reasons are: Land values are at present greatly depressed below the Valuer General's value but will probably soon rise again. The vendor agreed to sell to Scripture Union even though the price offered was \$5000 below another genuine offer.

The building is ideally situated for the work of S.U.

The bank is willing to make a substantial loan but the council must first raise \$35,000 in loans from Christian friends before the bank will make its loan. Loans of \$20 or more will be welcomed by the council. Interest will be paid on these loans.

Those interested in directing their savings to useful activity in the work of God should contact the General Secretary, Scripture Union, 239 Elizabeth Street, Sydney.

Summer Evangelistic Program

The evangelistic outreach of the Scripture Union is greater than ever this summer. Another three Beach Missions on the N.S.W. coast means that thousands of people camping at 45 major camping resorts will hear the Gospel. The High school camping program has likewise grown. New camps this summer include another boys' technology Camp, another girls' pioneer canoeing camp, a surfing camp and Snowy Mountains camp.

Inside the church - Canon Montefiore was talking of "a kind of ecumenical movement which spreads beyond the Churches toward all faiths." Outside the church Mr Wansey was saying: "We desire for our brothers and sisters of other faiths that they should have the very best we can offer, and that best is the unadulterated Gospel of our Lord and Saviour Jesus Christ."

GREEKS PUBLISH 100,000 N.T.s

ATHENS. — The Holy Synod of the Greek Orthodox Church will publish 100,000 copies of the New Testament in the ancient Greek text. Archbishop Ieronymos of Athens and All Greece said the aim was to have the New Testament in every Greek home. A plea was made to the Orthodox community to purchase copies as gifts for schools, hospitals and other institutions.

EPS, Geneva.

Continued from page 1

MISSIONARIES

Always emphasised at Belgrave Heights is the missionary responsibility of the believer. Hence the Saturday sessions are given over to the presentation of the challenge of Christian service.

The morning period on Saturday, December 30, was an occasion for accentuating the value of Bible school training, two missionaries giving testimony as to this. Mr Barry McWha, educationist at the Christian Leaders' College, Banz, New Guinea, enlarged on the worth of this outreach from Melbourne Bible Institute.

Dr Alan Redpath concluded with an address based on Matthew 28, 18:20, reminding his hearers that each one was either a missionary, serving at home or abroad, or was a mission field, and that God's problem in evangelism was not with His enemies but with His friends. The afternoon session was highlighted by the information imparted by several missionaries and overseas visitors as to the needs of their particular areas.

Nationals from Tanzania and India manifested by their godly witness the fruit of mission endeavour. They urged its continuance.

RESPONSE

The address of the Rev. Dudley Foord alluded to his visits to Asia where he realised there was (a) a world in need; (b) a world in crisis; (c) a world of opportunity, calling for total involvement and identification with the constraining love of Christ on the part of the Christian disciple.

Opportunity was taken by Mr Duncan at the conclusion of his address in the evening (in which he called for the forsaking of the "comfy" life for one of full discipleship) to ask for young life to respond to this call, and to make themselves available to the Lord for His service. As a result some 170 stood and were afterwards counselled.

Besides the amenities provided for in the play centre for toddlers, the Children's Special Service Mission team, under the leadership of the Rev. Norman Lacey, conducted two meetings daily in the small hall.

These were attended by hundreds of enthusiastic boys and girls, who were led along the way of life in the bright and varied sessions and group discussions.

In the "pine grove," the Conquest Club for teenagers engaged in more advanced studies. The centenary of C.S.S.M. and Scripture Union coincided with the convention, and at one meeting Mr Alan T. Kerr, president of Australian S.U., and a member of the international council, outlined the progress in a hundred years.

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Notes and Comments

CITY BROTHER

After a spate of "ex-bush brother" appointments to the Australian episcopate, the appointment of Canon Eric Hawkey is most refreshing. His is, of course, not the kind of churchmanship we admire. But Eric will do a good job in the years that lie ahead of him. He is in the late fifties.

He had good pastoral experience in both Sydney and Bathurst and then over 20 faithful years with A.B.M. in Brisbane. Carpentaria is very much a missionary diocese but after years of comparative stagnation, developments in the far north will move it ahead rapidly. Both he and the Bishop of North Queensland trained at Moore College, Sydney and both served curacies at St. Paul's, Burwood, N.S.W. and were A.B.M. secretaries in Queensland. We wish him God's blessing.

YOUTH AND RELIGION

The Sun newspaper recently ran a series of articles about THE COOL ONE MILLION — the folk aged between 16 and 20. The comments were generally more illuminating than most similar journalistic endeavours.

The young folk who were quoted rejected all institutions in

modern society and rejected all absolutes in the realm of conduct. They are not alone in that, of course.

Many confessed their ignorance of basic religious knowledge but ignorance did not curb their prejudice. Whereas they could find lots of arguments in their conflict with their elders on most other subjects, the "oldies" were not interested in discussing religious topics — having practically no convictions to uphold. This seemed to disappoint the young folk who rather wanted to have an argument for its own sake.

Some said that probably standards and ideals were necessary in order to provide an interpretation for life. The usual condemnation of the "hypocrites in the Church" were advanced but some young folk, who had previously belonged to Church and fellowship groups and claimed to have been disappointed in them, had challenging things to say.

One said that elder folk spoke about the peace and joy of the Christian life but these people personally showed only tension and stress in their home life.

Maybe some of us do not make clear the fact that our limited attainment to the perfect way does not invalidate the Way itself.

A DIGNIFIED BEARING

A.C.R. has no affiliation with any political party but this does not prevent our taking an interest (which every alert citizen should take) in the political affairs of the nation.

Without canvassing the propriety of Mr J. McEwen's action in threatening to disrupt the Government Coalition if Mr William McMahon were elected to lead the Liberal Party, many people felt that this placed Mr McMahon in a most difficult position — perhaps without personal precedent in Australian politics.

To be publicly blackballed without the reasons being publicly stated is a most serious injustice. Mr McMahon has always shown a keen interest in the work of the Christian Church and his many friends in the Church will deplore the fact that his political opponents employed such methods in their campaign to oppose him and his policies.

Few men could have remained silent as he did under such provocation. He bore himself with true dignity.

ENDOWMENTS FOR S.A.

At a recent meeting of the Standing Committee of the diocese of Adelaide it was resolved that the monies received from the bequest of the late James C. Duncan, with accrued interest, amounting to \$20,000 be invested.

The income from the investment is to be divided annually between South Australian dioceses in proportion to the number of clergymen in the respective dioceses.

S. A. Crusade News

The Rev. Allen Quee, general secretary of C.M.S. in South Australia, has been appointed secretary of the Leighton Ford executive following the resignation of Mr Bruce Pearce, who has received a London appointment with the British and Foreign Bible Society.

The Rev. Peter Newall has become the prayer chairman, the Rev. Jeff Roper is chairman of follow-up and the Rev. Lance Shilton is one of the vice-chairmen of the executive.

Anglicans worst church-goers

An intensive investigation into why Anglicans had the worst church attendances record in the nation was urged recently by the State Health Minister, Mr. S. D. Tooth.

He was officially opening the Young Anglican Fellowship national convention.

Addressing an audience of 150, including the Primate of Australia, Archbishop Strong, and three other bishops, Mr Tooth, a senior Anglican layman, said the Y.A.F. should consider undertaking a painstaking analysis of the cause of the situation.

Anglican churches had been thronged at Christmas but would not be crowded again until Easter.

He said Anglicans were at the bottom of the list when it came to the percentage who attended church regularly.

The leaders were the Roman Catholics (55 per cent), followed by the Baptists, Methodists and Presbyterians. Anglicans trailed with 13 to 14 per cent.

But they topped another list — 43 per cent of Anglicans had not been in church for at least one year.

He said Anglicans should not be fooled by the old myth that the Roman Catholic layman was a backslider. "They know their faith, accept their obligations and pitch in joyfully on every front."

Chairman of the convention, Bishop Donald Shearman, of Rockhampton, commented: "There's no doubt about the dear old C. of E. — it stands for 'careless of everything'."

Archbishop Strong invested Bishop Shearman, who has resigned after three years as Y.A.F. national chairman, with life membership in the organisation.

North Queensland Registrar.

THEY SAY

Our Lord never pretended to be somebody else. His humanity was not a disguise: it was the reality. It would therefore be wrong to say that He comes now disguised as bread and wine.

—Archbishop Frank Woods, of Melbourne.

We believe that the cause of present world unrest and distress lies deeper than in just social and political systems; that every nation and individual problem springs from evil within the heart of man; that peace with God is the only sure foundation for peace among men; that Jesus Christ is alive today; that personal faith in Jesus Christ is the only road to victorious living.

—Canon Basil Williams, Wollongong, N.S.W.

The major function of the parish clergy is to help their congregations see that everything Christians do in the world involves the effort to "teach about God."

Bishop Ian Shevell, of North Queensland.

The Ecumenical Movement has become part of an attempt by the Churches to escape from having to face up to reality.

—Canon John Collins, Chancellor of St. Paul's Cathedral, London.

The underlying significance of the acquittal of Professor Geering by the Presbyterian General Assembly is that a large part of the Christian Church has surrendered its vocation as an authoritative teacher.

—Editor, Church and People, N.Z.

Some time ago I was in a lingerie shop and asked for a particular brand of "foundation garment"; I was somewhat taken aback when the saleswoman said "We don't stock that brand."

I replied "You surprise me. It must be one of the most widely advertised brands in Australia." And she said to me (this incident was in our local shopping centre and I knew that she was a Roman Catholic and she knew that I was the Anglican parson's wife) "I won't have that brand's garments in my shop on principle. I think their advertising methods almost indecent and I certainly will not contribute my shop's trade to a firm which can debate advertising in the way it does!"

—Mrs A. Robin, Editor of "Mia Mia," Mothers' Union.

But our greatest National loss lies in the fact that we have lost one who was not only a skilled politician, an able Prime Minister and National Leader,

—Rev. Ralph de Voil, Brisbane, Q.

Italian Evangelicals

A Federation of Italian Evangelical Churches has been formally constituted by 100 delegates from Baptist, Lutheran, Methodist and Waldensian churches meeting at Milan in November.

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

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

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

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

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Letters to the Editor

Evangelical influence

At the last count the number of local congregations of all denominations pledged to support the proposed Graham team Crusades, was far in excess of involvement in the 1966 Church and Life Movement. If this indicates a significant sympathy at ground level for evangelism, so too does the large number of parishes throughout Australia who solidly support C.M.S.

Yet too often the representation afforded conservative churchmen in many top level church conferences, is hopelessly out of proportion to their influence where the action usually is. If this is not the case with General Synod, it certainly applies for example in the House of Bishops, where a few Evangelical dioceses could always be outvoted.

And of course Sydney is entitled to one vote in twenty-five, even though the number of her clergy equals the combined total of thirteen other dioceses. Those who do not conceal their thorough dislike of evangelicals and their theology make no secret of their desire to see a wholesale subdivision of Sydney diocese, which would reduce both the importance of the archbishopric and the collective influence.

Following on a survey of the C. of E. the "Bulletin" (March 27, 1965) commented, "Sydney diocese stands out as the most dynamic in Australia, and is all told better and more compactly organised than any other Australian diocese."

In terms of land area Sydney is a small diocese and a geographical unit. While clergy in Sydney and Melbourne are required to minister to a greater number of people, this factor is somewhat offset by their having responsibility for only 1.75 centres compared with the national average of 3. In the U.K. there are any number of dioceses numerically larger than Sydney, including London with a population well over four million, with some 600 parishes. But the recent moves in England to redraw the diocesan boundaries have run into a great deal of criticism, in the Church Assembly and elsewhere. Alternative suggestions have included proposals which would mean the retention of large dioceses, but having within them district and statutory episcopal areas, with teams of bishops, the diocesan as chairman. The Bishop of Southwark addressing a diocesan conference (November 16, 1967) and in criticising moves

to carve up the larger dioceses, advocated, "Largely self-governing units to be grouped under a bishop with territorial oversight, but without the paraphernalia of a diocese."

If the cost of a diocesan is no greater than that of a suffragan bishop, the wasteful duplication which goes with such an appointment is most expensive.

If large dioceses enable a greater movement of clergy, they also allow for a much wider spread of specialist staffing where the most benefit for a greater number can be had.

And of course in both Sydney and Melbourne, church departments are required to cater for far fewer than those of most other Protestant churches who have a responsibility to the whole of N.S.W. and Victoria respectively. Any large association of people expect their appointed leaders to delegate authority, and if this were thought of as some sort of failing in an archbishop or bishop in his role as chief pastor, then we would in turn be hard put to justify the office of primate or cardinal.

Large scale conferences and conventions are commonplace and if the near 600 members of the House of Commons can work effectively one cannot see why Sydney Synod (about equal in size to the Episcopal General Synod) cannot do the same, perhaps aided by improved accommodation in the new tower block. At a time when evangelicals are short on adequate representation in some areas of leadership, and with no compromise at this point by those of different churchmanship, conservatives ought for the present to resist any moves which will erode existing influence.

J. S. Goldney, Hawthorn, S.A.

God's law and Communism

May I comment on the letters of Frank Sibson and Wilma Terry (ACR 14/12/67). Frank Sibson's letter "Rest the Soil" is very timely and would be of revolutionary benefit to our nation, and all mankind, if sufficient people could be brought to understand that God's divine law is as firmly in existence today as it was in the beginning.

Our Lord demonstrated the fact in Matt. 5:17-19. On occasions He strengthened the law. Paul tells us most positively that it was the ordinances that the Redeemer took His cross, where they were nailed and abolished by the One Perfect Sacrifice (Colossians 2:14, Ephesians 2:15).

The ordinances were the portion added to the law to control the priestly duties and sacrificial rites. The Statutes, Commandments and Judgments remain. They are established forever, as Psalm 119 teaches.

Our society is cursed with the sicknesses and plagues threatened as judgments for disobedience to divine law. The blessings for obedience remain quite elusive.

In our general confessions we admit "we have offended against thy holy laws . . . and there is no health in us." Absolution is granted to the penitent, yet we continue to ignore much of the law, thus continuing to sin. When we finally decide to trust in God and get in harmony with His laws then the Kingdom of Heaven (that we pray so consistently that it come) will come in actual fact.

Wilma Terry's "Communism and Rome" reveals a seeking for

on television the memorial service at St. Paul's for our late Prime Minister one was impressed with the wonderful witness to our Lord Jesus and His atoning work. And this with heads of foreign States present, other religions and denominations, plus the thought that this service is to be shown all the world over!

Britain is in a woeful mess, her text at this time surely being Jeremiah 13:25.

It is an amazing change and contrast coming from the gloom of England in autumn to Australia in late spring — and I am not just discussing the weather.

However, with the world scene rapidly approaching that depicted by Scripture as being what it will be just prior to our Lord's return, one cannot help wondering just how long the Christian Church has left before its rapture, and just what I am doing to redeem the remaining time.

—Wal Larsen, Bright, Vic.

Churches unnecessary?

My friend, Mr Bernard Walsh, (A.C.R., 11/1/68) quotes my statement about Christians being able to do without church buildings when they are forced to do so. The fact that Christians have shown that they can survive dictatorship conditions and manage without separate church buildings does not mean that we should welcome persecution or being deprived of churches. Buildings can help the family life of the Church enormously as modern dictators realise full well.

The pastor of the Moscow Baptist Church with whom I had most conversation certainly had a secular occupation which accounted for one sixth of his income. The Moscow Baptist congregation found the remaining five sixths because he spent nearly all his time in its service. He is a very busy man.

"Let the clergy work at secular jobs" is all very well provided they still have enough time for the essential work of the ministry. Even the most robust and most zealous must have some rest.

The most effective congregation is one whose members are "all at it and always at it" but this does not preclude a full-time Ministry.

(Rev.) Bernard Judd, East Sydney, N.S.W.

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Traveller's thoughts

I went overseas last February, and returned in late November. I attended a number of services in All Souls, London, and also St. Barnabas, Lavender Hill. On our way home my wife and I stayed with the Gurneys in Teheran for several days, and it has been quite a pleasant sight seeing the good witness to our Lord and Saviour in these places. One is brought to the conclusion that at rockbottom the Anglican church is sound, even if some of its clergy do wonder if Jesus was a homosexual, or whether God is dead. (He was, but on the third day, He arose, remember?)

Arriving home and watching

School takeover in Syria

(Damascus) — Syria's Minister of Education, Sulayman al-Khush, has announced the takeover of all private, largely Church-sponsored schools. Now all education in Syria will be secular, he said.

The action followed the refusal of Christian communities to comply with terms of a Government decree issued on September 9, in which an official curriculum was set forth and management of the schools was turned over to Civil servants in the Ministry of Education. But religious authorities were supposed to maintain discipline and finance their operation.

On September 15, 15 Christian leaders sent a letter of protest to the head of the State and the President of the Council of Ministers. Signatories included pastors of the Evangelical community and the Armenian Protestant community, Patriarch Maximos IV (Greek Catholic), three Syrian Catholic archbishops, the Armenian Catholic Archbishop of Damascus and Aleppo, and the Maronite Archbishop of Aleppo.

The letter said that owners of private schools were deprived by the new decree of their religious freedom to give instruction, contrary to stipulations in successive Syrian constitutions.

"The Church has always considered the school inseparable from the Church," their letter said. "The fact that the Church today is deprived of the right to manage its own schools constitutes an attack on the life and faith of the Church itself. For us this is inadmissible."

The Minister of Education said that former owners of schools would be financially reimbursed. E.P.S., Geneva.

HOBART CENTENARY

The Primate and other leaders of Australian church life will share in the centenary celebrations of St. David's Cathedral, Hobart, commencing on February 4.

There will be a week of special services in which the Bishop of Tasmania, the Primate, the Bishop of Wangaratta and the Dean of Brisbane will take part; a dramatic presentation in the cathedral; a centenary dinner at Hadley's; a meal at the Town Hall and a Liturgical Conference.

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Special Events

THE 16th Australia Day Convention at St. Matthew's Church, The Corso, Manly, will be held January 29. Sessions at 2.30 p.m., 4.30 p.m. and 7.30 p.m. Speakers will be Rev. Harry Orr, Dr. Alan Redpath and the Rt. Rev. A. J. Dain, Bishop Coadjutor of Sydney.

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Brief News

RECORD RINGER. — The Rev. A. S. Roberts, Vicar of Carbis Bay, has become the first person to ring a peal of 5,000 or more changes on all the forty-four rings of eight bells in the Truro Diocese. He began at Kea in 1927, and completed the series at Werrington in 1967 — forty years and one week later.

BIBLE FOR U.S.S.R.

NEW YORK. — The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since 1917 will be issued in late December. Metropolitan Nikodim of Leningrad and Ladogas, chairman of the Department of External Church Affairs for the Moscow Patriarchate, told officials of the American Bible Society here.

(E.P.S. Geneva)

NEWCASTLE ORDINATION. — The Bishop of Newcastle, the Right Reverend J. A. G. Housden, held an ordination service in Christ Church Cathedral on December 16.

The Rector of The Entrance, the Reverend W. Griffith Cochran, preached the sermon. John Dixon and David Pullar were ordained priests; Stuart Benson and Brian Roach were made deacons.

MALAYSIA — TIME RUNS OUT.

A law passed in 1967 gave foreign missionaries working in Malaysia an uncertain future. The law states that the residence of each non-national religious worker must be limited to 10 years. It was uncertain for a while from what time the 10 years would be estimated. A recent clarification states that the law will be retroactive to January 1, 1967, giving all missionaries nine more years of service. Islam is the official religion in Malaysia. Christianity, Hinduism and Confucianism make up strong religious minorities. — "World Vision."

VIDEO EQUIPMENT GIFT

A video tape recorder and camera have been given to the diocese of Exeter by Dr J. B. Phillips, the author, and translator of the New Testament.

The equipment, available to clergy and lay readers, will be in the care of the diocesan Press and public relations officer, the Rev. John Parkinson. The equipment gives an instantaneous play-back of a recording in both sound and vision. Dr Phillips wants the Church to have at its disposal the latest in communication techniques.

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Books

WISDOM LITERATURE, by James Wood. Dugworth 1967. pp.xii plus 169. 15/- (UK).

At the popular level it is fashionable to talk about the books of the Bible as consisting of history, prophecy, and poetry. Such an analysis ignores the large amount of poetry in the prophetic books, and the important types of literature to be found among the so-called poetic books. One such neglected literary type is the Wisdom Literature.

A number of good books have appeared recently on the subject of biblical Wisdom Literature, which have shown the need to understand this phenomenon in its total context of an intellectual movement which was common to many of Israel's neighbours.

Professor Wood's book (No. 64 in the Duckworth Studies in Theology series) is a concise treatment of the biblical Wisdom literature within this context of non-Israelite Wisdom.

The author seeks to analyse the main features of this material, to introduce the biblical material which fits this category, and to show the development of Wisdom into the period of Hellenistic influence in Palestine, and of the New Testament. His final section seeks to discover the importance of the Wisdom movement in the Christology of the New Testament.

Much research remains to be done on the influences of the Wisdom movement at large on the biblical literature. Professor Wood acknowledges that proper account must be taken of the distinctive nature of the Faith of Israel when assessing these influences.

The prospective reader must not be put off by the unimaginative dull appearance of this Duckworth series; the book is not over technical, and will provide an excellent introduction which will prove invaluable to the understanding of the movement which gave us Proverbs, Job, and Ecclesiastes.

—G.G.

E. J. POOLE-CONNOR, 1872-1962: CONTENTION FOR THE FAITH by D. G. Fountain. H. E. Walter Ltd., Worthing, U.K. 1966. pp. 241. 7/6 (U.K.).

Rarely does a reviewer have to review a book as valuable as this. It is much more than a biography of an evangelical stalwart. It is a careful delineation of the struggles, triumphs and failures of Evangelicalism for over 100 years. It is marked by sage scholarship and its conclusions are advanced with scrupulous fairness.

The Rev. E. J. Poole-Connor was a Nonconformist Evangelical who sat under Moody and Sankey and also Billy Graham. He was by inheritance indebted to the revival of 1859, was a leader in the formation of evangelical opinion concerning the Ecumenical Movement. He was a younger contemporary of Bishop Ryle and Prebendary Webb-Peploe; a friend of Dr Spurgeon, Torrey, F. B. Meyer. He was a great preacher, a most diligent scholar and teacher and a constant writer.

His life-long devotion was to the cause of evangelical unity. David Fountain is at considerable pains to bring out for his readers the scriptural foundations upon which this unity must rest. Evangelicals of all the churches will be indebted to him for this remarkable study.

—R.M.

THE HUMANITY AND DIVINITY OF CHRIST

by John Knox. Cambridge University Press, 1967. pp. x plus 118. Cloth and also paperback.

Knox is a distinguished American scholar, at present Professor of New Testament at the Episcopal Theological Seminary of the South West. The sub-title is "A Study of Pattern in Christology," and the author is really concerned with how various developing views about Jesus' divine nature affected the original and basic datum that he was truly man.

With very little evidence in support, Knox supposes that Jesus was first regarded as an ordinary man who was promoted to divinity after his death.

This attitude involved no problem for the understanding of his real humanity while on earth. But then came the idea that Jesus had a divine pre-existence, and this (argues Knox) imposed an intolerable strain on the original idea that he was truly man.

Paul and Hebrews maintain the true humanity of Jesus only with "equivocation and compromise." John does not maintain it at all, despite his formal assertion that "the word became flesh;" the Jesus of John's Gospel is not a genuine human figure at all.

Knox is a clear and serious thinker; but he has abandoned the concept of scripture as the source of revelation. He is a kind of gnostic, who finds the reality of Christ nowhere but in what he calls "the Church." What we have in the New Testament is the "myth" of Christ's incarnation and resurrection, which is merely "the way in which the earliest Church tried to explain its own existence."

In this book, Knox's obvious interest in speculative theology is too little restrained by disciplined exegesis of the New Testament. —D.W.B.R.

FROM TRAGEDY TO TRIUMPH, by H. L. Ellison, 1967, pp. 127, U.K. price 5s.

EZEKIEL: The Man and His Message, by H. L. Ellison, 1967, pp. 144. U.K. price 6s.

These two books now appearing in paperback will already be well known to many. The former is a superb study of the Book of Job which is a must for all who want to understand the structure and message of this most difficult book. This is not a commentary, and is not intended to substitute for one; it is a highly successful attempt to indicate the main argument of the work, and to do so with attention to exposition and devotional study.

Mr Ellison's study of Ezekiel is likewise a work which aims at the main message of the book, and which provides a readable introduction to this prophecy. The brevity of the treatment has caused the author to assume, without defence, his own particular view of the Millennium, which affects quite seriously the interpretations of some of the prophecies. He is careful to acknowledge this fact in the introduction. —G.G.

THE DEAD SEA SCROLLS, by R. K. Harrison, xiv plus 160 pp. Hodder and Stoughton, Eng. price 5/-.

Professor Harrison is known to many for his two "Teach Yourself" books, *Archaeology of the O.T.* and *Archaeology of the N.T.* The present work was also originally a "Teach Yourself" book.

Harrison's aim is "to survey the recent manuscript discoveries from the general area to the north-west of the Dead Sea, to consider some of the theories . . . propounded concerning them, and to examine certain of the problems which have arisen in

the course of academic discussion within the last few years." He has done this in sufficient detail and yet with such lucidity that, in the words of F. F. Bruce, "the ordinary intelligent reader will find in Professor Harrison an interesting and trustworthy guide."

We are told how the scrolls were discovered, what they contain, and where they were probably written and copied. Harrison then deals with their relation to the O.T., describes the Qumran community, and, most usefully of all, compares it with the early Christian community. Despite certain similarities "the cardinal Christian doctrines . . . are nowhere to be found in the Dead Sea Scrolls." —J. McL.

THE DIVIDED KINGDOM, by Charles F. Pfeiffer; Baker, 1967, pp. 117, U.S. price, \$2.95.

This is the fifth volume to appear in Baker's O.T. history series, written by the former professor of O.T. at Gordon Divinity School. Those who have appreciated the previous books will not be disappointed in this one.

Of course, the period covered is 922-587 B.C. The account is faithful to the narrative of Kings and Chronicles, as well as to the messages of the prophets to Israel and Judah. In fact, a praiseworthy feature of the book is the recounting of the history not only in relation to the perspective of the prophetic writers of Kings, but also in relation to the viewpoint of the contemporary writing prophets.

Archaeological evidence constantly illuminates and enriches the text, not only in the form of information and quotations from extra-biblical sources, but also in the form of many clearly produced photographs.

The publisher's blurb truthfully claims that the book is "rich in background information" and useful as a reference for the student, the minister and the Sunday school (or scripture) teacher. The bibliography will whet the appetite of the more advanced student. —J.McL.

EVANGELISM AMONG CHILDREN AND YOUNG PEOPLE by J. B. Taylor and others. Scripture Union, 1967, pp. 167, \$4.25.

"Evangelism among children and young people is often suspect. As part of its Centenary program, the Scripture Union Movement has published this reappraisal of the principles of evangelism and of their application to the task of presenting the Gospel of Christ to children and young people in our rapidly changing world."

In the first part of the book John B. Taylor, vice-principal of Oak Hill Theological College, considers the Message, Methods, Response and Consequences.

These chapters are written as simply as possible, obviously having in mind laymen with little theological understanding. Other contributors provide chapters: "Can children understand the Bible?" and "Modern Psychology and Evangelism."

The second section of nine chapters by nine different authors deals with practical methods of evangelism from the Under-sevens through Sunday school, Youth Groups, Children's Missions, Camps and Houseparties to late teenage school groups. This section is simply a statement of methods being employed in these various fields.

For any starting out to organize or lead youth groups there is much of value in this book. However, anyone with some understanding of the theology of evangelism and some experience of youth work will probably find the book rather superficial and perhaps tedious. —A.R.A.

SHORT NOTICES

THE CHURCHMAN Vol. 81

No. 3 Autumn 1967. Church Book Room Press, London. Pp. 238. 4/ (U.K.). This is the first number of this quarterly journal of Anglican theology to be edited by Gervaise Duffield. His eight-page editorial is welcome and is provocative and full of information. English Methodism is suppressing its dissenting voices as it moves toward re-union. Similar things will happen here soon. There are four major articles three of them on some aspect of church union. As usual, the book reviews are copious and of high standard. Every serious-minded evangelical should be a subscriber.

ST. MARK'S REVIEW. No. 50, November 1967. Pp. 36. 40c.

The Bishop Burgmann Memorial Number, containing articles by those who knew him well; Roy Lee, Ken Clements, David Garnsey, L. M. Murchison and Arnold Harris. A splendid tribute to a notable Australian.

LIFE LINE by Alan Walker.

Fontana Books, London 1967.

Pp. 126. It seems hard to believe that Life Line was established in Sydney less than five years ago. It has now gone international and is operating in at least seven countries. This paperback tells the thrilling story of this special Christian ministry which has brought new hope to thousands of people.

ONE STEADFAST HIGH INTENT.

The Evangelical Magazine, London, 1967. Pp. 72. 4/ (U.K.).

The report of the Puritan and Reformed Studies Conference, 1966 and contains articles by P. E. G. Cook, Dr Jim Packard, J. Lewis Wilson, W. H. Davies and Dr D. M. Lloyd-Jones. A first-rate symposium of Reformed thought today.

CORAL IN THE SAND

by Geoffrey T. Bull. Hodder and Stoughton, London, 1967. Pp. 127. 75c. A paperback reprint

from the author of "When Iron Gates Yield." A true-life story of missionary endeavour in North Borneo. Excellent material for missionary study of an area within Australia's concern.

COWSHED TO DOG COLLAR

by Keith Elliott, V.C., A. H. and A. W. Reed Ltd., Artarmon, N.S.W. 1967. Pp. 67. \$4.

A copiously illustrated biography of Keith Elliott, a Kiwi of the 2nd N.Z.E.F. who won the V.C. in the Western Desert and after repatriation, became an Anglican clergyman. It is the story of a simple country man, plainly and rather movingly told.

VOICES OF CONSCIENCE

by Dr Bruce Peterson. I.V.F., Melbourne, 1967. Pp. 32. 45c.

Bruce Peterson is a Sydney psychiatrist, prominent in I.V.F. circles who has done much to establish solid understanding between the Christian faith and psychiatry. All interested in pastoral counselling will be helped by his handling of such concepts as conscience and the superego, guilt and pathological guilt. Draws heavily on Scripture.

OUR RISEN LORD

by Marcus Loane, Zondervan, U.S.A.

1967, pp. 119, \$2.95 (U.S.). An American reprint of a work first published in 1965 under the title "It is the Lord." A tightly written and closely reasoned analysis of the relevant scriptures, revealing the nature and ministry of the Risen Christ. The Archbishop of Sydney at his best and eminently suitable for Lenten and Easter addresses. Dedicated to Peter and Vera Loane.

LUTHERAN-REFORMED DIALOGUE

(Geneva). — A special group has been named by the Lutheran World Federation and the World Alliance of Reformed Churches to assess the results of joint theological conversations in North America and Europe and to "consider the nature of possible future developments."

Six theologians from the United States, Germany, Scotland and Denmark have been named to the group, which will meet here January 13-14.

The reason for the group's formation was set forth in a staff - prepared document which declared: "With the development of inter - Lutheran - Reformed dialogue in different parts of the world, it is essential that at some central point the differing approaches and conclusions should be studied and evaluated so that the wholeness of the world families of churches may be seen and the danger of fragmentary thinking avoided." (E.P.S., Geneva.)

Asian churches

confer

Fifteen Australian church delegates will attend the Third Assembly of the East Asia Christian Conference in Bangkok, Thailand, at the end of January.

The East Asia Christian Conference is a regional ecumenical organisation of Protestant and Orthodox churches in 16 Asian countries, including Australia and New Zealand.

About 250 delegates from throughout the region are expected to attend.

The Assembly will last from January 30 to February 8.

Church of England delegates are:

The Rt. Rev. G. T. Sambell (Melbourne).

Mainly About People

Rev. Stanley J. Hessey has resigned the parish of Kippel (Rockhampton) to become a full-time Army chaplain.

Archdeacon Rodney M. Murphy has resigned the parish of Blackhall (Rockhampton) and has been appointed rector of Kippel. He remains archdeacon of the West and Administrator.

Rev. K. F. Ansell, curate of St. Thomas, North Sydney, has been appointed to the charge of the new district of Howrah (Tasmania).

The former Archbishop of Capetown, the Right Rev. Joost de Blank, died on January 1 in London, aged 59. He had an evangelical background but to quote the "London Times" obituary, "he later advanced to a truly catholic standpoint." In South Africa he was strongly opposed to apartheid. Later, he was a canon of Westminster.

Among English awards in the New Year honours by the Queen were: Knights of St. John, 1916-67, and Dr. G. R. Driver, eminent Oxford Hebrew scholar. The Bishop of Birmingham, Dr. L. J. Wilson, K.C.M.G., the Bishop of St. Alban's, Dr. E. M. Grested-Jones, Lord High Almoner since 1953, K.C.V.O.

The new British poet-laureate, Mr. C. Day Lewis, was born in Ireland where his father was a Church of England clergyman and later vicar of Edwinstowe, Nottinghamshire.

Rev. Canon Herbert Jones, rector of Kyneton (Bendigo) has announced his retirement from the active ministry.

The Archbishop of Sydney is absent in India during January at the invitation of the Evangelical Fellowship of India. He will attend the E.F.I. Conference at Poona and assist in the conduct of clergy retreats in two Indian dioceses.

Rev. Canon R. S. Foster, Warden of St. John's College, Auckland, N.Z., has been awarded the degree of doctor of theology (by examination) from the Australian College of Theology.

Mr. Wilfred L. J. Hutchison, Diocesan Secretary, Sydney, for the past nine years left on January 24 for five months overseas. During this time he will visit C.M.S. missions in Singapore, Malaya, Kenya and Tanganyika. He will stay for some time with Mr. Stacey Woods in Switzerland. Mrs. Hutchison will accompany him.

Rev. T. R. Grundy, rector of Nyngan (Bathurst), has been appointed Field Officer in charge of the Nyngan Diocese (Canberra-Goulburn) as from February 1.

Rev. P. T. Hill, curate of East Brighton (Melbourne) is to be curate of Morwell (Gippsland).

Rev. Evan Hall has been appointed curate of St. John's, Kerang (Bendigo).

Rev. Graeme Rutherford has been appointed curate of St. Paul's, Bendigo.

Rev. D. G. Johnson, rector of Geelong (Tasmania) has been appointed rector of Queenstown from the end of February.

MEETINGS AT KATOOMBA

Continued from page 1

general to the Australian military forces.

During the daytime convention meetings, children's meetings were conducted in a special building near the youth camp by a Children's Special Service Mission team of nine led by Mr. Chris Dudley.

The open-air meetings were led by the Open Air Campaigners.

Each day began with a well-attended prayer meeting in the auditorium from 7 o'clock until 7.45 a.m. Then, at 10.15 a.m., except on Sunday, Mr. Reid gave a Bible reading and the authority of Christ as seen in the Gospel of Mark.

The Rev. George Duncan, speaking from a wide experience of conventions and conferences, said that the C.M.S. Summer School was "the best of its kind" that he had seen anywhere in the world. He was particularly impressed by the warmth of fellowship and the sense of "family" in C.M.S.

Mr. Duncan is the minister of St. George's, Glasgow, and had been invited to be the special speaker at Summer School, January 5-13. His ministry was deeply appreciated by the large numbers who were present. The attendance at all meetings ranged from 850 to 1,000 on one evening. His addresses were penetrating, refreshing, encouraging, and many spoke during the week of the way in which God had spoken to them through Mr. Duncan.

Rev. M. B. Kirby, rector of Katanning, has been appointed a canon and Sub-Dean of St. Boniface's Cathedral, Bunbury, W.A.

Rev. R. L. Newman, rector of St. Luke's, Rosewood (Brisbane) has resigned as from April 30.

Rev. Frederick C. Allwood will be inducted to the parochial district of Caboolture (Brisbane) on February 2.

Rev. John D. Hughes was inducted to the parish of Killoo (Brisbane) on January 12.

Brigadier J. G. D. McNeill has been re-elected President of the Church of England Men's Society in the diocese of Tasmania.

Rev. W. L. B. Verrall, Director of Christian Education in the diocese of Tasmania for the past 17 years, has resigned as from the middle of 1968.

Deaconess Doris Crawford has been commissioned as Head Deaconess of the diocese of Tasmania. There are now seven deaconesses and one parish sister at work in the diocese.

Mr. B. G. Pearce, Bible Society Secretary in South Australia since 1958 has been appointed Secretary for Asia in London from January.

On Friday, February 2, at 10 a.m., in the Cathedral Church of St. Peter, the Bishop of Adelaide will admit to Holy Orders, the undermentioned:

To the Diaconate: From St. Michael's House, Mr. R. F. Ayres, Mr. G. Roper; from St. Barnabas' College, Mr. R. D. Farrer, Mr. G. A. Gatenby, Dr. K. D. Hall, Mr. F. N. Lewis; from Ridley College, Melbourne, Mr. J. M. Edwards, D. M. C. Hand, D. W. A. Keay, J. L. Parsons, R. W. Duffield, and R. N. Sibley.

Rev. Clive Way, rector of St. Mark's, Chester Hill (Sydney), has been appointed Field Superintendent of the Sydney City Mission as from March 1. He will be in charge of staff in the mission districts and radio programs.

The following men were ordained at St. Andrew's Cathedral, Sydney, in December:

PRIESTS: Neil Ashbrook Flower, Donald Ian Meadows, Milton Myers, Anthony Howard Nichols, Reginald John Piper.

DEACONS: John Harold Cashman, Appointed Curate at Christ Church, Blacktown; David Albert West, Appointed Curate at St. John's, Beecroft; James Walter South, Appointed Curate at St. Matthew's, Manly; Michael Anthony North, Appointed Curate at St. Barnabas', Roseville East; Stuart Neale Langshaw, Appointed Curate at St. Luke's, Duntroon; Peter John Hobson, Appointed Curate at St. Stephen's, Penrith.

Also Ordained to Diaconate: David Mervyn Stuart Cohen, for the Bishop of Mauritius; Robert James Wheeler, for the Diocese of Brisbane.

AUSTRALIAN COLLEGE OF THEOLOGY

CLASS LISTS 1967

(The fire at the Melbourne Mail Exchange in late November, and the work-to-regulations postal strike have combined to retard the receipt of the information which is necessary before the class lists can be finalised).

TH.SCHOL.

SECOND CLASS:

Corbett-Jones, M. A., Th.L., Ridley, Sydney; Herring, I. N., Th.L., Melbourne.

PASS:

Barnett, P. W., B.D., Th.L., Moore, Sydney; Barton, C. D. H., B.D., Th.L., Adelaide; Chiswell, P., B.D., Th.L., Armidale; Fritzsche, D. E., Th.L., Moore, Sydney; Kernebone, R. A., B.D., Th.L., Armidale; Johnson, M. G., Th.L., Ridley, Tasmania; Oliver, J. R., B.A., Th.L., Ballarat.

OLD TESTAMENT:

Blackwell, G. D., Moore, Sydney; Bowden, R. D., Armidale; Carter, B. A., Willochra; Emery, E. J., Sydney; Ford, D. T., Moore, Sydney; Foster, G., Melbourne; Holbeck, J. E., Ridley, Unatt.; Horne, J., Moore, Sydney; Premie, H. K., Ridley, Melbourne.

NEW TESTAMENT:

Anderson, D. G., Sydney; Begbie, R. A., Moore, Sydney; Cashman, J. H., Moore, Sydney; Derrett, J., Sydney; Gabbott, S. L., Moore, Sydney; Giles, K. N., Moore, Unatt.; Hearn, G. A., Gippsland; Jones, A. V., Bathurst; Langshaw, S. N., Moore, Sydney; McKinney, R. R., Armidale; Nichols, A. H., Moore, Sydney; Niruka, F., Cent. Tang.; Reimer, J. W., Moore, Sydney; South, J. W., Moore, Sydney.

PHILOSOPHICAL THEOLOGY:

Brassington, L. R., Melbourne; Cuthbertson, J. H., Nth. Qld.; Jones, A. V., Bathurst; Holland, D. W., Sydney; Ross, G. M., Gippsland; Rutherford, G. S., Bendigo; Timmins, G. E., Bendigo.

COMP. STUDY OF LIVING FAITHS:

Charles, A. O., Brisbane; Walker, G. J. A., Ridley, Melbourne.

HEBREW:

Carroll, P. J., Carpinteria; Horne, J., Moore, Sydney.

Supplementary List 1966

Pass Th.L.: Middleton, T., Can-Goulb.; Freer, K. S., Sydney.

PRIZES Th.L. 1967

The Hey Sharratt Prize for 1967 is John Wesley Pryor, Moore College, Grafton.

The John Foster Memorial Prize for 1967 is Raymond Frederick Ayles, St. Michael's House, Adelaide.

The Frank and Elizabeth Cash Essay Prize for 1967 is Donald Bruce Cornelius, Sydney.

Pass Part I or Part II of the Examination:

(In alphabetical order) I Andrews, N. J., Can-Goulb.; II Bartrough, R. G., Moore, Unatt.; I Beaumont, G. E., Perry, Sydney; I Cole, A. M., St. Francis, Brisbane; II Cox, H. A., Moore, Sydney; II Cross, R. C., Melbourne; II Duncan, L. J., St. Francis, Brisbane; II Dunn, S. H., Moore, Unatt.; I Gardner, G. S., Moore, Sydney; I Gibson, J. H., St. John, Can-Goulb.; II Gordon, A. R., Moore, Sydney; II Halls, J., Moore, Sydney; I Hankins, G. S., Can-Goulb.; II Holland, L. J., Moore, Sydney; I Ivey, E. H., S. Wollaston, Perth; II Jensen, P. J., Moore, Sydney; I Jewell, T. J., Moore, Can-Goulb.; I Kan, P. P., Ridley, Melbourne; II Kilalo, J. S., Moore, Bendigo; II Langford, R. B., St. Barnabas, Adelaide; I Lashbrook, D. L., Moore, Armidale; II Lowe, D. A., Moore, Sydney; II Mason, R. G., Moore, Sydney; II Nobbs, R. E., Moore, Sydney; II Ramsay, J., Moore, Sydney; II Rien, D. W., Tasmania; I Sandford, B. I., F. Melbourne; II Sar, R. J., Moore, Sydney; I Shaw, G. B., Deac. House, Tasmania; I Sibley, B. N. B., St. Michael, S.S.M.; I Suther, G. R., Ridley, Unatt.; I Stephens, G. R., Ridley, Brisbane; II Thomson, I. F., Moore, Unatt.; I Thorne, J. A., C. Wollaston, Kalamunda; II Thorne, G. D., Ridley, Tasmania; I Tukua, J. St. Columb, Polynesia; I Webster, M. F., Deac. House, Melbourne; II Winter, W. W., Moore, Unatt.; I Wheeler, K. Wollaston, Perth; I Wheeler, R. J., St. Michael, Brisbane; I Wood, R. H., St. Columb, Can-Goulb.; I Woolf, M. B., Melbourne; II Wright, D. S., Moore, Unatt.; I Young, J. R., St. Michael, Melbourne.

CONCEDED PASS

Curtis, T. Wollaston, Perth; Donald, J. St. Francis, Brisbane; Hansen, K. R., Ridley, Melbourne; Prosser, J. A., St. John, Rockhampton.

PASS with a.g. concessions

Audemard, P. L. Th., Dip.R.E., Unatt.; Daunt-Fear, A. B.A., B.Sc., Adelaide; Lipscomb, I. C., St. Columb.

ASSOCIATE IN THEOLOGY (TH.A.)

(in order of merit)

Burgess, M. J., Sydney; Burgess, A. C. D.B.E., Adelaide; Anthony, J. M., B.Sc., D.C.E., Brisbane; Thomas, H. K., Sydney; Beer, W. B., Exeter; Drayton, E. N., G.B.R.E., Ballarat.

SECOND CLASS:

Kishce, P., G.B.R.E., Melbourne; Aland, S. D.C.E., Brisbane; Evans, D. E., G.B.R.E., Nth. Qld.; Gilligan, I., G.B.R.E., Adelaide; Hunter, J. G., G.B.R.E., Bathurst; Wheeler, C. G.B.R.E., Can-Goulb.; Moy, M., D.C.E., Melbourne; Spangis, E. V., Melbourne; Dalby, R., B.Arch., D.B.E., Adelaide; Hart, E. M., G.B.R.E., Can-Goulb.; Gipsbys, P. E., Melbourne; Newbold, S., G.B.R.E., Melbourne; Tuckett, M. J., D.B.E., Adelaide; Bush, M., D.B.E., Melbourne; Bell, M., D.C.E., Brisbane; Buckman, E. G., D.B.E., Adelaide.

PASS

Hutchinson, E. J., Deac. House, Melbourne; Fraser, E. P., Deac. House, Tasmania; Novice, W. D., G.B.R.E., Brisbane; Morrison, A. W., D.C.E., Brisbane; McConnell, J., D.C.E., Brisbane.

Pass with a.g. concessions

Ritchie, A. R., Unatt.

The F. A. Walton Memorial Prize-winner for 1967 is Margaret Jean BURGESS.

Th.A. PASS PART I

(In alphabetical order) Asor, M., Newton, New Guinea.

HOLY WAR THREAT

(Hamburg). An "open letter" addressed by the Indonesian Mohammedan leader Fachroeddin of Bandung to the Indonesian president, General Suharto, threatens a "cold war" if the mass movement to Christianity in Central and East Java continues.

In these two overwhelmingly Mohammedan areas of Indonesia's largest island, 25,000 people have joined Protestant churches alone since the army put down a communist revolution attempt in September 1965, says an R.P.P.S. report.

The letter was published here by the German Evangelical Mission Council.

Indonesian Christians are concerned that this letter may signal a renewed Mohammedan effort to make Indonesia an Islamic state. They stress that the mass conversions of the last two years have not been produced by the church's missionary activity, but by the free decision of Mohammedans who for political or social reasons are no longer satisfied with Islam.

While the "open letter" argues primarily on the basis of the principles of "tolerance" and "co-existence," the Indonesian Christians point out that since their country won its independence from the Netherlands, the state has guaranteed the fundamental human right of religious freedom.

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THE AUSTRALIAN CHURCH RECORD

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

No. 1406—February 8, 1968

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SOUTH AFRICAN BISHOP LOOKS AT AUSTRALIA

SINCE he was last here 14 years ago, Bishop Stephen Bradley has been struck by the larger congregations in so many Australian churches. He regards this as one of the most significant changes he observes after a long absence.

Bishop Bradley is Bishop of the Church of England in South Africa and has spent some months on leave in Sydney. He came to Australia to see relatives and friends, but particularly to see the impact of the Graham crusade. He will leave for South Africa on April 29, immediately after the Sydney Graham crusade.

Another change which the Bishop observes is the much greater number of able laymen who are actively engaged in the life of the church.

Two things had brought this home to him with particular force. One was a Saturday morning breakfast for men in Sydney where 700 men gathered at the invitation of Rev. Geoff. Fletcher, Sydney Diocesan Evangelist. A month later, some hundreds of men gathered at Coles' in Sydney for a breakfast to hear an address by Bishop Frank Hulme Moir. Obviously, the men must have been keen to come so early and in such numbers.

While here, he has attended the C.M.S. Summer School and the Katoomba Convention, both at Katoomba, N.S.W. He was greatly impressed by Anglican leadership at the Katoomba Convention with Chaplain-General Alan Begbie in the chair.

At the C.M.S. Summer School Bishop Kerle had been an excellent chairman. The Rev. George Duncan's Bible readings had given all real spiritual food.

It was a full agenda, much of it concerned with making C.E.M.S. a really effective forum for Anglican men throughout Australia.

To the outside observer, there was the feeling that here was an elite body of well-instructed, concerned laymen, dedicated to the task of uniting laymen behind the work and witness of the Church.

It was noticeable that possibly none of the members present were under 40 and most were over 50. Nevertheless, one was conscious of their vitality rather than their age.

Two other evangelists in South Africa had had successful ministries for many years. One was an African named Nicholas Bhengu whose evangelistic work had been greatly blessed for 15 years. The other was a Dutch Reformed evangelist named Dominee Marais who had been mightily used by God for 15 years also.

When asked what particular weaknesses he had observed in the Church in Australia, the Bishop admitted that he had not noticed any weakness which was more significant in Australia than elsewhere. He had often come across the complaint by clergy that they felt that not enough emphasis was given to pastoral training for the ministry.

There will be an inaugural service in Westminster Abbey on Monday, July 22, and after the meetings in London there will be a visit to Old Alresford, in Hampshire, the home of Mary Sumner, founder of the Mothers' Union, on Friday, July 26.

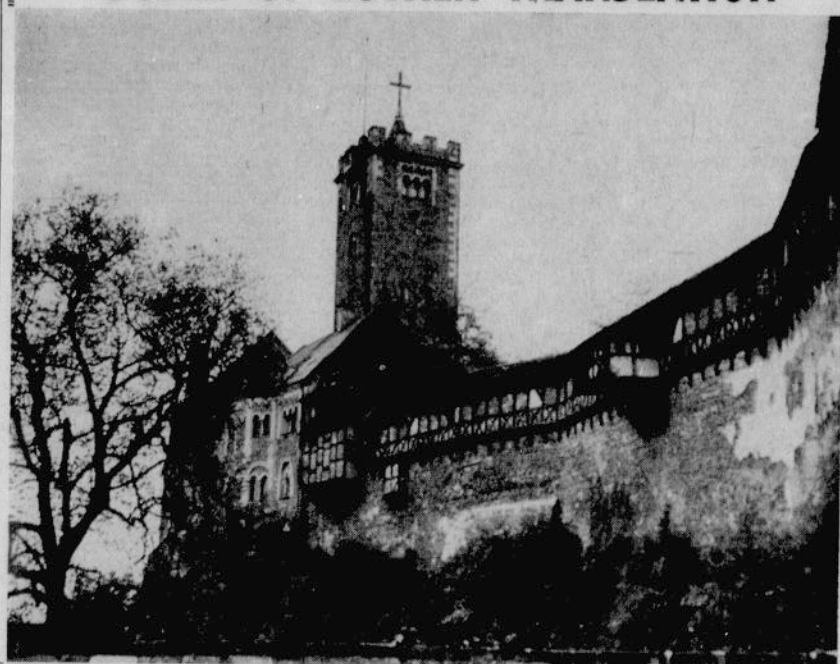
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SCENE OF LUTHER TRANSLATION



450 years after October 31, 1517—the date Luther hammered up his 95 Theses on the north door of the Castle Church at Wittenberg—the Wartburg Castle still remains as pictured here. Here, in 1521, Luther finished his translation of the New Testament. The same year, at Cambridge, the princely sum of 2/ was paid to the deputy vice-chancellor "for drink and other expenses about the burning of the works of Martin Luther."

(Photo—Banner of Truth Trust, London)

NATIONAL C.E.M.S. COUNCIL

FIFTEEN delegates from all States except Tasmania gathered in Sydney 27-29 January for the annual meeting of the National Council of the Church of England Men's Society. Meetings were chaired by the National Chairman, the Right Rev. Ronald Richards, Bishop of Bendigo.

It was a full agenda, much of it concerned with making C.E.M.S. a really effective forum for Anglican men throughout Australia.

To the outside observer, there was the feeling that here was an elite body of well-instructed, concerned laymen, dedicated to the task of uniting laymen behind the work and witness of the Church.

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WOMEN TO MEET

The North Shore Christian Women's Convention, which is being held in St. Andrew's War Memorial Hall, Cleveland Street, Wahroonga, N.S.W., on Tuesday, February 13, will have as its theme: "Are you living to the full?"

The sessions are open to all women. The first one will commence at 9.45 a.m., when Mrs. A. Begbie will be the speaker. This will be followed by a panel discussion, "Women to Women," and a basket luncheon.

It was decided to hold the Triennial Conference in 1969 in Adelaide.

Further information is available from Mrs. B. Nisbett, 48-3218 (Sydney).