

Mainly About People

N.S.W.

All friends of the Bible Society will be sorry to learn that the Rev. Alan F. Scott has been in hospital for the past three weeks, and therefore unable to conduct the Society's radio sessions the "Bibleman" and "Pause for Prayer."

Congratulations are being extended to the Rev. T. and Mrs. Knox, of St. Anne's Court, Ryde, on the occasion of their Golden Wedding, Friday, April 21. Mr. Knox, at present Chaplain to Greenwich Home of Peace, celebrated fifty years of continuous ministry on St. Thomas' Day, 1964.

The engagement has been announced of Miss Diana Mary Sharpe, of Ballina, N.S.W., to the Rev. John Arnold, Assistant Chaplain for Youth and director of C.E.B.S., Sydney diocese.

The death has occurred at his home in Woonona, N.S.W., of the Rev. Rollo Keith Hobden, aged 72. Mr. Hobden was ordained in 1924 and served in the dioceses of Riverina, Bendigo and Sydney. He was at St. Thomas', Auburn, N.S.W., from 1938 to 1941, at Canby Vale and Cabramatta from 1941 to 1943, at Bulli from 1943 to 1963 and at Wentworth Falls in 1963 and 1964, when he retired from active ministry. Mr. Hobden is survived by his wife, Lillian, and children, Keith and Doreen (Mrs. Hill).

The Rev. E. Pattison-Clarke, Rector of S. Mary's Waverley, Diocese of Sydney, has announced his retirement as from the middle of May.

Practical help

The Navigators is an organization dedicated to helping Christians at a practical level in the everyday problems of the Christian life — such as the Quiet Time, witnessing, how to go about Bible study, prayer and similar aspects of Christian living.

From May 21 to 26 The Navigators has organised a conference for men and women at Camp Ambassador, Stanwell Tops, N.S.W., taking as the theme, "To know Christ and to Make Him Known."

Further details are available from The Navigators, 13 Martin St. Haberfield, N.S.W. (phone 71-2070).

Victoria

The Rev. Bernard Gook of St. Barnabas' Broadway (Sydney) conducted a mission at St. James' Ivanhoe (Melbourne) 8-16 April. The Vicar of St. James' is the Rev. Jack Shilton.

Elsewhere in Australia

Canon H. T. H. Jamieson, Rector of Darwin, Diocese of Carpentaria, has been granted leave from the diocese to take up an appointment as Chaplain in the Royal Australian Navy.

The Reverend W. G. Hayston, formerly Rector of S. Alban's Wilston, Diocese of Brisbane, to be Assistant Curate of St. James', Toowoomba, in the same diocese.

The Reverend A. E. Johnson, Rector of St. John the Baptist, Nambour, Diocese of Brisbane, to be Rector of St. Andrew's Pittsworth, in the same diocese.

The Rev. Canon A. E. S. Begbie will be farewelled on Thursday, May 4, at 8.00 p.m. at St. Stephen's, Willoughby. All interested are invited to attend. Mr. Terence Latham, B.A., has completed fifty years service on the staff of Trinity Grammar School this year, and at the Annual Dinner of the School Council and Staff, held on Thursday evening, March 30, Mr. Latham was the Guest of Honour. Mr. Latham is one of the best known geology teachers in New South Wales but also teaches science and mathematics.

Overseas

The Ven. Basil Manuel, previously Archdeacon of Calcutta, has been consecrated to be Bishop of Nandyal. The diocese of Nandyal came into existence in 1963 to minister to Anglicans who refused to join the Church of South India because of their Anglo-Catholic views.

Emperor Haile Selassie of Ethiopia has donated \$40,000 (£14,300) towards the construction of Coptic Orthodox Church projects in Egypt. The gift was announced following a meeting of Patriarch Kyrillos VI of Alexandria with Emperor Selassie who was visiting Egypt. Part of the contribution will be used to rehabilitate the Coptic monastery in the desert regions of Alexandria where Patriarch Kyrillos spends much time in prayer. The remainder will go towards construction of a new Coptic cathedral in Cairo whose cornerstone was laid last year by President Nasser of Egypt.

LAYMAN'S LOOK

— at a new bishop, and bishops in general

Many laymen will be thinking of the recent consecration of Sydney's newest bishop coadjutor, the Rt. Rev. H. G. S. Begbie with considerable satisfaction. They will feel that no man in the diocese could have more fittingly taken this position, and that in Bishop Begbie we have a pastor and shepherd of the flock who truly fills the role assigned to him in the Ordinal.

As an administrative officer of this diocese he is well known and respected far beyond its boundaries. His services to General Synod as secretary bring him into contact with both clergy and laymen from all over Australia.

But those who know him best are well aware of his great love for Christ and the Gospel, and that he has never been happier in his ministry than when engaged in teaching and preaching. It is for this reason above all that we can see him in the role of bishop as it is portrayed in the New Testament.

We must admit, however, that the modern concept of bishop has no parallel in the New Testament. This is not surprising when we consider that none of those writers could ever have foreseen that an organisation like the modern diocese would evolve from a simple first-century church.

But, whatever the pattern of organisation, the qualities demanded of the man called to leadership in Christ's Church are clearly stated, and looking at Bishop Begbie and a great company of saintly men down the years who have been similarly consecrated, we cannot doubt that God has by this office given His people many true leaders.

The pattern may not have been perfect but in the main it has worked well.

But a study of the history of our Church over the centuries since the Reformation shows some disturbing trends. It is likely that some of the most acute problems which Evangelicals face in the future will arise out of the prerogatives and powers which bishops have assumed.

A clear example of the assumption of arbitrary powers by bishops in the Church of England is found in the Tractarian doctrine that episcopal ordination alone renders valid a minister's function in the sacraments. By this doctrine the non-episcopal denominations are left without valid sacraments and with inferior orders.

Now many would regard this essentially Roman notion as of great antiquity, but it is significant that High Churchmen of the

seventeenth century did not hold this view of episcopal ordination. Two hundred years later it was strenuously pressed by the Tractarians, and today it is implicit in the presuppositions and actions of those who assume that in any united Church bishops will be the order of the day.

They face the non-episcopal bodies with a purple stock held out in one hand and a wafer in the other. "Come in on our terms," they seem to say, "and we will make your great ones bishops and restore you to sacramental purity."

Is it any wonder that a great body of non-Anglican churchmen regard the current unity moves with suspicion or even frank hostility?

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—

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MOVE TO REVERSE GENERAL SYNOD DECISION DEFEATED

A MOTION proposing that diocesan bishops should withhold permission for experimental use of A MODERN LITURGY appended to the Report of the Prayer Book Commission, and to withdraw any such permission already given, was soundly defeated in the Standing Committee of General Synod which met in Sydney on Thursday and Friday, April 6, 7.

Archdeacon J. R. Bleby (Adelaide), proposing the motion, claimed that A MODERN LITURGY contravenes principles of doctrine and worship in the Book of Common Prayer, itself a truly catholic document permitting widely differing interpretations.

"Under Section Four of the Constitution the permissive deviation in any service must have the same breadth of interpretation as the equivalent Book of Common Prayer service," Archdeacon Bleby said that litigation was possible and that the "Aus-

tralian Church could be split wide open" by this issue.

The Archbishop of Sydney said that although the 1662 Book of Common Prayer, with some verbal changes, would satisfy him for the rest of his life he was strongly of the opinion that the Prayer Book Commission had made significant progress with perhaps the most difficult task any committee had been asked by General Synod to undertake, and it would be fatal now to stay the hand of the Commission or of the diocesan bishops.

The Bishop of Adelaide wondered at what point a deviation became a substitution, and said that unfortunately the Report was regarded by many Church

people as the new approved Australian Prayer Book.

The Bishop of Newcastle opposed the motion saying that it was ill-timed and that the Report of the Commission had come before General Synod where it had been debated, and commended to the Australian Church for study and the permissive trial use of the appended services.

He felt a radical revision of the Liturgy was needed and that these needed to be printed for study and wide consideration, but at the same time felt that in its present form A MODERN LITURGY would never finally be adopted.

Archdeacon Harris (Canberra and Goulburn), a member of the Commission, said that A MODERN LITURGY did not create divisions but showed that divisions already existed; to which the Primate added that rather than divide further A MODERN LITURGY could actually help to unite the Australian Church.

The Primate went on to say that the radical version of the Lord's Prayer should not be used for reasons of unanimity with other denominations and felt sure that diocesan bishops would grant permission for experimental services for trial use for limited periods.

Archdeacon Bleby, in reply before the motion was put, said he did not oppose A MODERN LITURGY merely because it was a radical departure but because in his opinion it was contrary to the principles of the Book of Common Prayer.

APPRECIATION

The Standing Committee passed a Minute of appreciation for the life of the Rt. Rev. E. H. Burgmann, formerly Bishop of Canberra and Goulburn and conveyed a message of sympathy to Mrs. Burgmann.

The Primate reported that a small sub-committee of the Liturgical Commission had agreed to undertake the review and revision of the rubrics in the Book of Common Prayer.

He further reported that he had appointed the Commission on International Affairs as follows:—

Bishop of Canberra and Goulburn, Chairman; Bishop Warren of Canberra and Goulburn, Vice Chairman; Rev. Rex Davis of the A.C.C., Secretary; Rev. D. B. Hobson of Dio Canb. and Goul., Mr. C. A. Price of Dio Canb. Goul., Mr. A. F. P. James, together with Archdeacon G. R. Delbridge.

Bishop Madinda trained for the ministry at St. Philip's Theological College, Kongwa, and at St. Paul's United Theological College, Limuru, Kenya.

During his time in Australia Bishop Madinda has been warmly received by groups at summer schools, conferences and other meetings in all States.

The Standing Committee expressed its concern that no progress had been made in the finalising of the Commonwealth Ordinances which relate to property outside the Australian mainland which had been unresolved for many years.

NO PROGRESS

The Standing Committee was informed that although the cheque and final documents had been sent off to London some two years ago, the coat of arms for the Church of England in Australia had not yet been received.

The Bishop of Adelaide was appointed to the Australian College of Theology in place of Bishop F. R. Arnott, who is already a member of the Council, being a College appointee. The Rev. E. D. Cameron was unable to accept appointment on the Commission re the ministry of Deaconesses, and the Rev. Canon J. L. May is to be approached.

The report was received of the first meeting of the Missionary and Ecumenical Council held on February 17, which included the names of those appointed to the Missionary Committee, the Ecumenical Committee and the Executive Committee which comprises also the Projects and Priorities Committee.

Bishop G. T. Sambell reported that already \$12,000 to \$13,000 had been raised toward the \$50,000 target of the Australian Church during 1967.

The following delegates to the East Asia Christian Conference and Youth Consultation to be held in BANGKOK in JULY were approved: Bishop Macdonald (Perth), Bishop Sambell (Melbourne), the Rev. Geoffrey Taylor, Youth Director of the Diocese of Sydney, the Rev. E. D. Cameron (C.M.S.) and Canon F. Coaklake (A.B.M.).

Mr. John Littleton of Gippsland, at present studying at the William Temple College, is to be an observer to the third conference of the Lay Apostolate to be held in Rome.

A resolution proposed by Canon Coaklake and seconded by the Bishop of Armidale stated that the Standing Committee is of the opinion that the proposal to amend the Constitution of the Commonwealth by deletion of the two clauses discriminating against Australian Aborigines is to be commended.

N.Z. ANGLICANS APPEAL TO PRIMATE

Three grounds are contained in the appeal being made to the Primate against the canon shortly due to come into force governing the admission of non-Anglicans to Holy Communion. They are:

1. That the canon is contrary to Scripture.
2. That the canon is contrary to the historic practice and tradition of the Church of England.
3. That the canon is contrary to what is set forth in the 39 Articles.

The preparation of the notice of appeal was going ahead this week following last week's legal holidays, and it is planned to have the notice, with the required five signatures, in the hands of the Provincial Secretary, Archdeacon S. F. N. Waymouth, before the deadline date of April 18.

Other signatures in support of the appeal will be sought throughout New Zealand, and these will be forwarded before the date of the hearing.

While discussion on this issue has become concerned with intercommunion, the aim of the appellants is to secure for clergy the right of discretion, so that they may admit non-Anglicans as they see fit on occasions other than those laid down.

Between 500 and 600 people, mainly in Christchurch, have already signed papers supporting the appeal. Signatures are to be sought throughout the country.

PRIMATE WRITES ON WHITSUNDAY —PAGE 4

AUSTRALIAN MISSIONARY SURVEY

A STATISTICAL survey of Australian missions reveals a major increase in the number of missionaries serving overseas in recent years.

Produced by the Division of Mission of the Australian Council of Churches, the study reveals a rise of 1,656 in the number of missionaries between 1959 and 1965.

Some 4,416 clergy and lay missionaries are serving in Australian Aboriginal missions and elsewhere. Of this number 2,924 are laymen and women.

The survey also notes current expenditure on missionary

undertakings totalled \$A7,069,186 in 1965, the last full year for which figures are available.

Largest giving was within the Roman Catholic Church, whose mission bodies received \$2,509,572. Mainstream Anglican and Protestant churches together received \$2,732,176 and other mission groups received \$1,069,186.

A total of 47 per cent of the total missionary force is at work in the Pacific, 22 per cent among Australian Aborigines and 20 per cent in Asia. But missionaries are deployed in a total of 76 countries. EPS, Geneva.

THE LORD JESUS REIGNS IN GLORY

THE Bishop of Wangaratta (the Right Rev. T. B. McCall) does not hesitate in this article to take a thoroughly biblical view of the facts of our Lord's Ascension. He takes us behind the actual event and shows us its relevance to the here and now.

What did the Disciples see on the first Ascension Day? Only in the Acts of the Apostles do we find any detail.

The two Gospel references to the Ascension (Mark 16.19 and Luke 24.51) do not give us the kind of detail we find in the Acts, and perhaps therefore give us the hint as to what is the real importance of the Ascension.

First however we must note that Luke is the author of both the gospel that bears his name as well as the Acts, and this gives it even greater significance, for in the Gospel he underlines the theological importance of the Ascension only, whereas in the Acts he describes what doubtless was described to him by those present.

It is worth noting that Luke is the most careful historian of all the evangelists, and furthermore an educated Greek unlikely to bother recording what he suspected as either fairy stories or pious fancies, yet it is Luke who gives us the details in both this and the story of the Virgin Birth, and statements of fact considered highly questionable only a few years ago (such as the taking of the census at Bethlehem) have only in recent years been confirmed.

"NEW MORALITY" AND MENTAL AILMENTS

(Rochester, Minn.) — The "new morality" has greatly increased the number of young people in mental hospitals, a psychiatrist reported here.

Liberalised college dormitory rules and more lenient attitudes toward sex have imposed stresses on some college women severe enough to cause emotional breakdown, according to Dr Francis J. Braceland, Hartford, Conn., who cites reports from university and college psychiatrists.

Dr Braceland, editor of the *American Journal of Psychiatry* and former president of the American Psychiatric Association, spoke at a three-day National Methodist Convocation on Medicine and Theology.

He said the area of change and stress facing young people is one of the "most fertile fields" for collaboration between theology and medicine, especially between college psychiatrists and chaplains. (E.P.S.)

Perhaps, however, the real difficulty has been caused for some people by imagining that in the Ascension "Christ goes up to God" — but he is already glorified.

The point of the Ascension is twofold. (i) It is to underline the fact, and make it clear beyond all doubt to the disciples that Christ now reigns in glory, and (ii) to mark the end of the physical earthly ministry of Jesus.

DIFFICULTY

I think if we bear these two things in mind we shall not only avoid confusion but will avoid most of the difficulties that may arise unless we are one of those superior beings who refuse to talk about "going up," being thoroughly conversant with reality and therefore contemptuous of ordinary mortals who have to make use of plain English.

Jesus reigns in glory, this is the message of the Ascension. If we may again descend to human language "he is seated at the right hand of the Father," and this is a clue indeed.

It reminds us that at the Ascension we are not only thinking of Jesus the Incarnate Lord reigning with the Father—indeed we are thinking of Him thus "very god of very god" to be worshipped and adored, but we are able because of his love and mercy to think of something else.

REPRESENTATIVE

He sits on the right hand of the Father (I'm sorry but I haven't any celestial languages so this must do) as your representative and mine!

It is Man who sits there in glory, man as God wants him to be, man as he really is by the grace of God—we too may reign with Him if we are faithful, and we can do it because Christ has done it for us.

In the Ascended Christ we see the promise of your victory and mine.

There is a hymn in many of our hymn books by William Bright commencing "And now O Father mindful of the love..." and in it occur two lines that express the whole meaning of Christ's glorified manhood for us:

"Look Father, look on his anointed face

... And only look on us as found in Him..."

Yet even this glorious truth is not the whole of our cause for thankfulness on Ascension Day.

Our thoughts are directed by our Lord himself (see Mark 12.36, and 14.62) to Ps. 100 "The Lord saith unto my lord, sit thou at my right hand, until I make thine enemies thy footstool."

We look forward to the ultimate victory of the Lord over all evil and the redemption of all

ECUMENICAL MOVEMENT "A WASTE"

LONDON. — The ecumenical movement is a waste of time and should be scrapped in favour of a militant move by Christians against materialism.

The British authors of "The New Morality" said this recently.

Sir Arnold Lunn, a Roman Catholic, and Dr Garth Lean, an Anglican, tomorrow will release additional chapters to the book they published first in 1964.

Of the ecumenical movement they say:

"We are convinced that it is a waste of time at best, and at worst, an excuse for inactivity to discuss reunion, at least so far as Rome is concerned.

"There is not in the foreseeable future the remotest chance that Rome will abandon, or that the non-Roman Catholic churches will accept, the basic claims of the Roman Catholic Church.

"But co-operation between churches is needed because no one church can reverse the advance of atheism.

"Radical Christians, both Roman Catholic and Protestant, continue to insist that Christianity has no hope of influencing the modern world till it is radically restated.

"So far, the influence of these radical Christians in converting the modern world to Christianity is not very noticeable." — "West Australian."

creation. (See Romans 8, 18-20). On Ascension Day therefore we give thanks to God for His redeeming love in Christ Jesus, and we look forward to final victory.

VICTORY

To return to our original question, what did the disciples see?

We have no other answer but that given in Holy Scripture, He was there and then he was veiled from their sight — he seemed to go up? A cloud hid him? If we use our commonsense we can see immediately that had we been there we should have been unable to find exact words to express what happened.

Dr Swete wrote (in 1910, incidentally). . . "as seen by the spectators, the ascent was bounded by the sky but viewed in the Light of the Spirit, it carried the Lord beyond all the bounds of space . . . the momentary lifting up of the risen Christ in the sight of the Eleven can only be regarded as a symbol of the lifting up of our humanity in Him to that spiritual order which is as far above our present life as the visible heaven is above the earth. . ."

We can only believe what they believed, that "he ascended into heaven, and sitteth upon the right hand of the Father, from thence He shall come to judge the living and the dead."

What they saw was a phenomenon, seen neither before nor since, that made such a vivid impression upon them that they saw beyond the merely visual, to the real truth that lay behind what they actually beheld with their eyes.

EDITORIAL

THE HIGH COMMISSION

The Church has never been out of danger of losing sight of its great commission to preach the gospel to every creature. There is a necessary tension between being comfortable, being concerned with pressing immediate issues and being actively outgoing and involved with primary concerns and major issues.

A recent statement by the Australian Board of Missions may indicate that the Australian Church is entering a phase in which our Lord's commission is not being given top priority.

The A.B.M. has announced that for the first time since 1947 it has suffered a drop in income. This is the more significant when we realise that the drop occurs during a period of rising national income.

The Board's chairman, Canon Frank Coaldrake, points out that the failure of the three largest metropolitan cities to reach their budgets is of special concern. The Board's anxiety is heightened by a falling off in recruits over the past three years.

Canon Coaldrake said that whatever may be indicated by the falling off of money and manpower, the Church must keep its priorities clear. Whatever else we do, obedience to our Lord's command is primary. We share his conviction.

The Revd. E. D. Cameron, C.M.S. Federal Secretary, commenting on the A.B.M. statement, said that while sometimes the C.M.S. budget is not reached, in absolute figures, the C.M.S. income has never fallen over the period in question.

While he was not prepared to under-rate the importance of money, he affirmed that C.M.S. policy was to work with the resources and money that God gives. He did point out that all over the world missionaries are working in areas of spiralling costs. 90 per cent of C.M.S. money goes to support people on the field.

In the field of recruitment, Mr Cameron was prepared to say that needs were not being met in certain categories, particularly clergy. Canon Coaldrake was even more explicit. Twelve recruits are now in training as against needs of 25 each year. A.B.M. had recruited only one clergyman in the past year.

Certainly, the situation seriously concerns us all. Canon Max Warren in "The Missionary Movement from Britain in Modern History" makes it plain that motives for missionary enterprise have changed over the past century.

What we would like to know is what motives are now at work in the Church in Australia to bring about a changed attitude to our Lord's specific command?

AUSTRALIAN DEACONESSES MEET

Anglican Deaconesses will meet at "Gilbulla," Menangle, N.S.W., from May 15 to 19. Delegates are expected from five dioceses.

The Rt. Rev. F. O. Hulme Moir will deputise for the Archbishop of Sydney, when he welcomes the delegates to the diocese and gives the devotional address at the opening of the meeting.

The Chaplain and Bible Study Leader will be the Bishop of Bathurst, the Right Rev. E. K. Leslie; Rev. R. S. Meyer will lead discussions on "Pastoral Communication and some of its Problems"; Dr David Collison will be present to speak on "The

Christian Approach to Psychosomatic Illnesses."

One of the Australian Anglican delegates present at the 1966 meeting of "Diakonia" (the world federation of deaconesses) in Edinburgh, Deaconess Betty Neilson (Melbourne), will report on this gathering.

The Chairman of the Conference will be Head Deaconess M. Andrews (Sydney), and the Chairman of the Executive Committee is Head Deaconess Mary Kent (Melbourne). Other Deaconess Orders have been invited to send a representative to be in residence, for fellowship, learning and spiritual sharing.

ADELAIDE CHURCH PROGRAM

NEARLY 200 people are taking part in a remarkable program of Christian education at Holy Trinity, Adelaide, each Sunday between 5 and 6 p.m.

Organisers are delighted with its development and with the steady and enthusiastic attendance this year.

The education committee at Holy Trinity hopes that what is probably a unique situation in their church will spread to others.

They want to share their study material, their classes and the benefits of such study with as many as possible — both from

other Anglican churches and with people from other denominations.

Already visitors from other Churches ARE attending Trinity Study courses. The committee invites more to come if they wish.

So far this year there have been 178 enrolments in courses ranging from practical Christianity to the S.P.T.C. and Greek.

High school students from first to fifth year and adults from various occupational background — professional men and women, tradesmen, white collar workers, housewives, nurses — are taking part.

A striking and happy feature is that whole families are joining in, with parents in one group, perhaps, children in another and babies and toddlers being cared for in a well-equipped creche.

Another pleasing aspect is the way many are staying on for the two-course meal provided afterward in the hall and then going on to worship together at the evening service. Study and fellowship are proceeding hand in hand.



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JUNGLE DR. RETURNS TO MVUMI

DR Paul White who, through his "Jungle Doctor" books and broadcasts, has given invaluable assistance to the diocese of Central Tanganyika, was one of the distinguished visitors at the official opening of the new buildings at Mvumi Hospital on Wednesday, April 5.

These buildings, which include a double ward block, operating theatre and X-ray department, pathological laboratory and student nurses' teaching block, marked the completion of the second phase of the £70,000 development scheme financially supported by the "Bread for the World," Germany.

Before a crowd of over 200 visitors, local residents and hospital staff, the official dedication and opening took place.

The official party included the Bishop of the Diocese, the Rt. Rev. A. Stanway, Mr Michael Wood, F.R.C.S., Dr Paul H. White, M.B., B.S., the Dodoma Regional Commissioner, the Regional Medical Officer, Mr and Mrs A. H. Cryster (builder), together with the Assistant Bishop the Rt. Rev. Y. Madinda, the Diocesan Secretary the Ven. N. P. Lusinde and other senior diocesan leaders and hospital staff.

WIDE SUPPORT FOR TASMANIA

The Bishop of Tasmania wrote the following to his people in the April "Church News":

How I wish you could have shared the encouragement and the fellowship received in the mail box over recent weeks.

Letters and gifts have come from all parts of Australia and beyond. Cheques from dioceses, parishes, guilds, organisations, friends and anonymous donors have amounted to \$54,000.

Just here and there the money has been given for a specific purpose, but for the most part it has been sent to assist in the task of maintenance of the Church's ministry and such reconstruction that confronts us in the Parishes which suffered as the result of the fires.

Whilst this is a most generous unsolicited response revealing the principle of mutual responsibility and interdependence in the Church of God (e.g., we received a cheque for \$22,000 from the Diocese of Sydney and for \$10 from the Diocese of Central Tanganyika), we must not lose sight of the fact that in addition to our property losses which are valued at \$257,000, top priority on any funds will be the maintenance of the ministry in the devastated areas.

Mr Wood, Director of the African Medical Research Foundation and leading plastic surgeon, who has voluntarily given his services to Mvumi Hospital over a number of years, described these recent developments as a "modern miracle."

The Regional Commissioner, Mr J. B. M. Mwakangale, in his remarks thanked the Bishop for his zeal in finding the money for these projects which are now fighting one of the three national enemies—disease.

Dr White, who did much of the pioneer work at Mvumi Hospital when he came in 1937, serving for one tour only, greeted the assembly in the Cigogo language, which he has continued to use over the past 30 years.

"Modern miracle"

"My heart has always been here in Ugogo," he said. In speaking of the advances at Mvumi over these years, he emphasised the importance not only of the buildings but of the people who come to them.

During a three-week visit in Tanzania, Dr White was also present at the dedication and opening of the new ante-natal ward and extensions and modernisation of the male ward at the diocesan hospital at Kilimatinde, 70 miles from Dodoma.

Visits were also made to the Literature and Christian Education Centre and the Girls' Secondary School at Msalato, the Cathedral of the Holy Spirit, Dodoma, where Dr White preached at two services, one in Cigogo and the other in English, and several days were spent at Mvumi.

His tour also took him to the Diocese of Morogoro, visiting Berega Hospital, returning to Dodoma via Mpwapwa and stopping off at St. Philip's Theological College, Kongwa, to speak to the students.

In the series of books written by Dr White, many titles are now in print in 53 different languages with world sales of over 14 million copies.

While spending much of his time in writing and broadcasting, the doctor still has a regular consultation practice three days a week in Sydney, Australia.

CROCKFORD'S EDITOR APOLOGISES

When the 1961-62 edition of Crockford appeared, righteous indignation was aroused by the section of the Preface which referred to the Church of England in South Africa. Protests and objections to the inaccuracies and near libellous innuendoes seemed to be ignored.

Now after five years an "apology" has been printed in the Clerical Directory just published.

Not only have the Editor, Printer and Publisher apologised to the Church of England in South Africa unreservedly for publishing statements capable of giving a wrong impression, but they have also given publicity to the withdrawal from circulation of the book *Episcopi Vagantes* and the Anglican Church, and the apology from its author, Rev. H. R. T. Brandreth, publisher and printer. To Mr Brandreth's apology, "The Editor, Printer and Publisher of (Crockford) unreservedly subscribe, and in turn express their regret for having quoted from a work without having fully considered its implications."

("English Churchman.")

PLATFORM

(19) SERMONS

I remember going into the church at Mullumbimby, N.S.W. years ago and being struck by the absence of a pulpit. It was a vogue, I later discovered, fostered by a peripatetic Melbourne architect in N.S.W. country areas. The Rector assured me that pulpits were redundant in this century. Well, that's one attitude to the sermon.

Another attitude is expressed by the earnest young man who assures his confidants that "that sermon took me 11 hours to prepare." The mountain laboured . . . Probably all evangelical preachers will have gone through this stage. I can now say in all honesty that all my sermons have taken me at least 20 years to prepare. Some are none the better for it.

Now I listen often to other people's sermons. It becomes quite obvious to me that the clergy by and large are in a dilemma. Few know what they are preaching for. Some don't know what to preach about. But worse still, lots of them don't know if their message is being received and don't know how to find out.

Since "the man and woman in the pew" forms the bulk of our readers, I suggest that you write to the Editor and give your views on "sermons." We have lots of clergy readers too and something might rub off. I sincerely believe that we ought to look long and hard at the role of the sermon in evangelical practice.

Berlin Congress meeting

The Congress emphasised the urgency and deep responsibility of the Church in "Evangelism." In order that the Christian public may meet and hear delegates from S.A. who attended this historic Congress, the Evangelical Alliance of South Australia, has arranged a public gathering to be held in Way Hall, Central Methodist Mission at 8 p.m. on Thursday, May 4.

The Chairman of the gathering will be Rev. Lance R. Shilton, of Holy Trinity Church, North Terrace. Coloured slides and tape recordings of the Congress will be presented.

Dr Herman Sasse of Immanuel Theological Seminary, will speak on the subject "Theological Authority for Evangelism." Rev. Geoffrey Bingham, Principal of Adelaide Bible Institute, will speak on the subject "Evangelism in the local Church."



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Notes and Comments

TABBED OR NABBED!

The Christian conscience of the conservative Adelaide community has been shocked by the surprise decision of the Government to include in its new gambling legislation TAB facilities in a large, old-established, respectable department store.

A public statement by the Rector of Holy Trinity Church, the Rev. Lance Shilton, pointed out the dangers, and indicated that he had cancelled his account at the store.

This has prompted many others to do the same. Many letters have been received commending his stand.

One correspondent, however, said that his statement did not go far enough. "I am a socialist," he said; "the reason why people go into what you call 'legitimate trading' and others indulge in gambling is exactly the same, namely, a desire to amass unearned increment."

Within two weeks at all agencies nearly \$200,000 was nabbed.

CHURCH AND UNIVERSITY

In the U.S.A., where church attendance has been a strong tradition, a current review of University life estimates that only 10 per cent of the students have any contact with organised Christianity. To most of the undergraduates, the Church is something that belongs to a past era. There seems to be no relevance to the present. It is likely that this picture is also true of our Universities.

The answer would seem to lie with the lay Christians, both graduate and undergraduate, as they have the key to "communication with their fellows. Chaplains are a help but their role must be that of a catalyst which promotes a movement rather than being the movement.

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PRIMATE'S WHITSUNDAY REFLECTIONS

THE Primate of Australia (the Most Rev. P. N. W. Strong, Archbishop of Brisbane) here gives us his reflections on the unique significance of the Whitsunday festival in the life of the Church. He shows quite clearly that the Holy Spirit came to gather in the souls for whom Christ died.

On Whitsunday, May 14, we shall celebrate the great Festival of the Holy Spirit and the birthday — or it might be said also the Baptism day — of the Church. First and foremost, it is the Festival of God the Holy Ghost.

We need a new realisation and appreciation of the Third Person of the Holy Trinity; of His place in the Godhead; of His work in the Church and in the world as the Lord and the Giver of life; as the Spirit of truth and love; as the Guide and Comforter of all who believe in Christ; and of the life work and presence of the Holy Spirit, not only in the Church, but in each one individually as God in us. We need to dedicate ourselves afresh to Him so that He may

daily increase in us His sevenfold gifts of the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness, and the spirit of holy fear: so that we may more and more manifest in our lives the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

THE LAW OF COMPENSATION

Whitsunday bears witness to God's wonderful law of compensation.

What a blow it must have seemed at first to the Apostles to experience the withdrawal of their Master's earthly presence, just when there was talk of the launching of His Kingdom for which they must have felt they would most need His presence.

Yet Christ gradually attuned their hearts to the changed circumstances and to come to see that He was not really leaving them, but going to come closer to them than ever before.

Already they began to see this law of compensation at work when in the great Forty Days they beheld the Risen Christ, not less real than before but less tied as it were to earth.

With the coming of the Holy Spirit, they found in a new way the perpetual presence of Jesus and the fulfilment of His words, "Lo, I am with you always, even unto the end of the world."

Those words must have

sounded so strange, said as they were just before His Ascension and apparent withdrawal from them. Everything became clear on Whitsunday, and has remained so ever since.

If His bodily presence had remained, it must have been localised in some particular spot — if He was here He could not be there, and the degree of His nearness to individuals would be the means of His remoteness from mankind in general.

This law of compensation so often seen in our daily lives and circumstances, cutting us off from one thing that we may come to a fuller and better realisation of another and better thing, gave to them and to us at Whitsun the presence of our Saviour always till the end of the world.

The Church does not merely live on the memory of her Master, but believes that, "He is in the midst of her and therefore she shall not be removed."

It is this that makes Whitsunday such a wondrous day — not only because of its historical commemoration, but because of its present truth and permanent reality.

It is, as it were, the culmination of Christmas, Good Friday, Easter and Ascension, giving meaning and permanent effect to these days as more than mere historical events, but as being living realities and as vital parts of our faith.

WHITE-SUNDAY.
The name Whitsunday is prob-

ably a contraction for 'White Sunday' — so called because of the white robes worn by the newly baptised, for this day in the early Church was a special time for Baptisms, even as it was on the first Whitsunday that the Apostles began to fulfil our Lord's command to Baptise those who repented and believed.

Then they that gladly received His word were Baptised, and that same day there were added unto them 3,000 souls." (Acts 11.41).

THE DAY OF PENTECOST

The name Holy Writ gives to this day is The Day of Pentecost. There was deep significance that it was on the day of Pentecost that the Holy Spirit came down on the assembled Church.

It was not only that this Jewish feast brought together Jews from all parts of the world, and so gave a unique opportunity for the wide diffusion of the Gospel; but the Feast of Pentecost was the feast of the ingathering.

At the Passover, the first-fruits of the harvest were offered to God; so it was at the Passover time that the first-fruits of redeemed humanity were offered when Jesus offered His humanity on the Cross.

But the full ingathering of the harvest was celebrated by the offering of the two loaves at Pentecost (Leviticus XXIII.17). So the Holy Spirit came down at Pentecost to gather in the harvest of human souls for whom Christ died.

• Continued Page 6

THIRD JUBILEE

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The Bible Society in Australia is 150 years old. We mark this occasion by a reiteration of our Faith in the Bible, and by a vigorous expansion of our programme.

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Letters to the Editor

"Open revolt" comment queried

May I confess to annoyance at the concluding sentence to the news item which appeared on the front page of a recent issue of your paper (A.C.R. 6/4/67).

The item concerned the "open revolt" among some Anglicans at New Zealand legislation concerning non-Anglicans partaking at Holy Communion in Anglican services. The sentence in question read, "The objectors have our warmest support."

Surely such comments belong in the Editorial columns, not in that section ostensibly devoted to news. In my opinion this one sentence cheapened the whole report, reducing it to the level of, or the suspicion of, being, biased propaganda.

As I understand it, one of the essentials of good reporting is to avoid the intrusion of one's own views on the matter being reported.

Incidentally, the objectors also have my warmest support! (Rev.) E. J. Emery, Dundas, N.S.W.

Good Friday Procession

I sympathise strongly with the remarks of Mr J. Steel concerning the Good Friday Procession which were published in the Church Record (20/4/67), although I do not share his obvious horror of all things "high church."

It seems to me that the basic fault is that the procession has lost its purpose.

During the episcopate of the late Archbishop Mowll I regularly took part in the procession which then was quite definitely organised as a protest by converted Christians against the opening of the Royal Easter Show on Good Friday.

S.A. theological colleges

It is a pity to see your valuable paper marred by such remarks as those made by the writer of Notes and Comments when he referred to the future of theological colleges in South Australia. (A.C.R., March 23).

I fail to see how these remarks could be edifying or amusing but rather they are irresponsible and cause unnecessary offence, and therefore bad "strategy."

— Stephen Howes, Newtown, N.S.W.

LAYMAN'S LOOK

— at Prayer Book Revision

There is much misunderstanding about what is happening in Australia over Prayer Book revision. Reactions in parishes vary from sheer indifference, through frank hostility based on various misconceptions, to the idea that "The New Prayer Book isn't really getting a fair go."

Let us be quite sure about one thing — we haven't got a New Prayer Book — nor are we likely to have one. In untempered years we may have certain authorised alternative services.

The 1662 Book of Common Prayer remains — thank God — as one of the authorised standards of worship and doctrine. It is as much a part of the house as the mortgage — and always will be.

What have we got then? We have a report of a Commission appointed by General Synod in 1962. This report contains certain draft revisions of Prayer Book services, and also several draft New Services.

Unfortunately this Report was printed as a small limp cover book, and it was this that gave rise to the "New Prayer Book" scare. This book will probably never again be on sale, so if you have one, it is a collector's item.

The Report was presented to General Synod 1966 and the draft services were received with considerable interest. In general terms it was agreed that they would be the basis for experimental use in suitable parishes. This use would be in accordance with section 4 of the constitution, which means that the Bishop of a Diocese might permit the use of these services, so long as he is satisfied that they do not contravene the principles of doctrine or worship by the C. of E. in Australia.

But for a parish to use one of these services or revisions, permission must be secured in the prescribed manner. The initiative is with the parish. A properly contravened meeting of parishioners sets the ball rolling and neither bishop nor rector can force changes on an unwilling parish.

However, an incumbent may block a move by parishioners to use a draft revision or New Service.

The Revd. Joji St. George Yagi, Rector of Holy Saviour Church, Wakayama, Japan, arrived in Melbourne in April to do a six months' course with I.T.I.M.

vice — this is of course the same as with any other variation from the existing order of service.

If a parish and rector decide to apply for permission to use a draft revision or new service it then rests with the bishop to give or withhold his permission. In practice it appears that the bishops are jumping the gun a little and indicating in advance what they are likely to agree to. This will at least save some time and probably needless and frustrating abortive applications.

At least one bishop has already intimated that he won't have "A Modern Liturgy" used in any parish in his diocese. This is the new Communion Service which originally contained the revised form of the Lord's Prayer over which there was such a fuss last year.

At the request of General Synod the traditional form has now replaced the controversial revision and will do so in the printed editions of the draft services which will be issued for use in parishes which obtain the necessary authority to use them.

Incidentally, other dioceses are equally enthusiastic about the same service and permission to use it has already been given. As to the duration of such permission it appears obvious to most observers that a bishop who has the constitutional authority to give that permission, may limit the time for which such permission is given.

I wonder how many rectors have given their congregations a run-down on the bare facts as outlined above. A little effort on

this level would dispel a good deal of needless tension.

I also have a feeling that where rectors are nervous or unwilling to give the new services a trial they may find some of their parishioners — particularly the younger ones — playing hockey in the nearest Parish Church where the New Look is being given a trial. We have some interesting years ahead of us.

HEARTS AFLAME

By Simeon

Broken rocks around our shores remind us of what were once magnificent cliffs. They have collapsed beneath the constant pounding of the waves.

We face the risk of spiritual erosion. That's why Our Lord says, "Come apart — Come ye apart and rest a while." Truly the way to remain spiritually compact is to remain in constant contact with Christ through prayer and Bible reading.

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Film Review:

THE CROSSROADS OF HISTORY

Over 30 years ago the Ansvar Insurance Company was launched in Sweden and is now established throughout Scandinavia and the United Kingdom.

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Why did the Ansvar Company make this 31 minute, 16 mm film to portray in beautiful colour some of the main incidents in the Old Testament? They did it because of the close link which exists between Ansvar and the Churches and because the company desires to help the Churches in their teaching ministry. This impressive film is intended for a congregation which has already been well instructed in the Old Testament.

Anyone who knows in some detail the history of Abraham, Isaac and Jacob and of the period of the Egyptian bondage; anyone who knows the history of Israel's decline after Solomon and of the Assyrian and Babylonian invasions will be thrilled and further instructed by what he sees in this film.

There are sequences of the Dead Sea area which I have never seen on the screen before and the awe-inspiring panorama of the wilderness through which Moses led his people is magnificently portrayed.

"Crossroads of History" was filmed in Lebanon, Jordan, Syria, Israel and Iraq. It gives us an archaeologist's view of Ur of the Chaldees and we see the evidence of its destruction by a tremendous flood about 6,000 years ago.

The scenes of ancient Egypt are particularly good. Excavated from layer upon layer of Canaanite history, we view the crumbled walls of ancient Jericho. We are reminded of the cities of Samaria, Hebron and Old Jerusalem.

The film rolls back the engulfing avalanche of the desert sand to reveal the remains of the world of the Old Testament.

Mr John Edwards of Ansvar is the man to contact if you wish to screen the film in your church. The address is 3rd Floor, Wesley Centre, 210 Pitt Street, Sydney. Telephone 61-6472.

—B. G. JUDD.

A rector was taken aback recently when a young English lad asked if he could help as a server. He replied that they did not use servers at St. David's and suggested other areas of service. The lad was adamant. "Had you not realised," he asked, "that servers take the drudgery out of being a priest?"

It was from outside that the Presence came and linked them anew with the Living Christ. The Christian life is a supernatural life that finds its strength not in things around, but in the world of spiritual reality beyond ourselves, and translates that into action in the world in which we live.

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REFLECTIONS

• From Page 4

WIND AND FIRE

To those to whom He first came, it seemed as though a great wind was rushing past filling the whole house where they were sitting, and as if a great stream of fire came down, parting into tongues and lighting upon each of them.

In the Old Testament wind and fire had often been symbols of the presence of God, and to Elijah (I Kings XIX.12) they were the precursors of the still, small voice.

Can we not see in the symbolism of the wind filling the whole house, that the Holy Spirit came first to the whole Church to fill it with His presence and power.

And in the flames of fire alighting upon each, that He comes to dwell in each member of His Church to illuminate them and to kindle in them the fire of His love?

THE NEW POWER

However, the essential fact that these symbols were meant to convey was that the little company suddenly became conscious that a new power had come into their lives; their call to active service came with the gift of the Holy Spirit.

We can see at least three things that the gift brought to them—first, courage. Only a few weeks before they had fled at the moment of danger.

Now they faced the crowds fearlessly, carrying the war (as it were) into the enemy's camp. They knew that a power had come into their lives—"That all their adversaries could neither gainsay nor resist." (St. Luke XXI.15).

Secondly, wisdom. They had been foolish and slow of heart to believe all that the Prophets had spoken, but now they saw Jesus Christ had fulfilled the Scriptures in His death and Resurrection. The familiar words now glowed with a new meaning as the Holy Spirit took on the things of Christ and revealed them unto them.

Thirdly, love. Their resentment at the death of their Master gave place to a great desire to win to His cause the multitudes who had gathered in the city where He had been slain. The Holy Spirit stirred in them the energy of service.

GIFT FROM ABOVE

The fact that it was not a natural development but a gift from above, was shown by the fact that it did not gradually change the character of the disciples, but transformed them in a moment.

It was from outside that the Presence came and linked them anew with the Living Christ.

The Christian life is a supernatural life that finds its strength not in things around, but in the world of spiritual reality beyond ourselves, and translates that into action in the world in which we live.

Books

LOVE ALMIGHTY AND ILLS UNLIMITED, by Austin Farrer. Fontana Paperback, 1966. 190 pp. 75c.

The writer of this paperback reprint of a book first published in 1962 is one of the foremost English theologians of our time. He is at present Warden of Keble College, Oxford.

In this book, he surveys the perplexities and disorders of the world today, and seeks to discern the controlling hand of God, and His Divine purpose, in the dilemmas and frustrations which are a mark of the age.

The result of all this is a first-class book, from the intellectual point of view; it is not an easy book to assimilate, but for those who are prepared to think it through with the author, it is a book which will repay careful reading.

—B.R.H.

PLAIN TALK ON LUKE, by M. G. Gutzke. Zondervan, Grand Rapids, U.S.A., 1966. Pp. 180. \$3.95 (U.S.).

This is a fourth in Dr Gutzke's "Plain Talk" series. The author is on the staff of Columbia Theological Seminary, Decatur, Georgia, where Dr Stuart Babbage is at present serving.

It is a readable, popular exposition of the main themes in St. Luke's gospel, going through the book systematically. Two of his best chapters are those on the Virgin Birth and the Miracles. The chapter on the Reality of Demons is disappointing. Here, illustration and anecdote heavily outweigh exposition.

A good resource book for teaching and expository material.

—R.M.

THE MAN WHO CHANGED THE WORLD, by Herbert Lockyer. Zondervan, Grand Rapids, U.S.A., 1966. Vol. 1, pp. 418. Vol. II, pp. 441. \$9.95 (set).

Dr Lockyer is an evangelical preacher and Bible expositor with a fine reputation in two continents. These two impressive volumes must have involved prodigious labours for a man who is now over 80.

It sets out to be "a comprehensive analysis and survey of the influence of Christ and the Christian ethic traced from the first century through the twentieth." It fails because it is far too ambitious. In its endeavour to be a comprehensive survey,

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HEAR
Rev. Dr KLAS RUNIA, Th.D.

Subject: "Ecumenism and the Evangelical."
(A Westminster rally, 57-2415)

it plods on doggedly, leaving nobody out.

Enrico Caruso rates a mention and the names of the Queen's last three children are listed in full. Robert E. Speer is rated as the missionary statesman of the 20th century. John R. Mott is given a lower station. The sheer weight of biographical material is burdensome.

In its desire to pile up information for the reader, as might be expected, the author sums up every situation and seems fearful of letting the reader draw a single conclusion of his own.

As might be expected, it is a veritable mine of historical and biographical information and for this reason alone, it could prove a most useful set in many a library.

Should you be in doubt about the antecedents of Black Magic, President Nasser, Ecumenism, T. S. Eliot, C. S. Lewis, Paul Tillich, Abraham Lincoln or even President Johnson, this imposing work will bring you up-to-date.

At the end one feels that the author has lost sight of "The Man who Changed the World" and that he has given us instead a compendium of history and biography, both religious and secular.

—R.M.

HYMN WRITERS OF THE CHRISTIAN CHURCH, by Mildred C. Whittemore. Hodder and Stoughton 65 pp. Price 3/6 U.K.

One hundred and eighty hymn writers are biographed and photographed in 60 pages. The detail is mostly reliable, though historical perspective slips at times.

No attempt is made to evaluate each writer's contribution to hymnody. Nevertheless the book provides information about some popular hymn writers of whom little else might be known.

ALL-OUT EFFORT IN SCHOOLS

Increasing numbers of pupils in Public Schools within the Diocese of Sydney have continued to place a stress on the Church in its work of Special Religious Instruction.

The Board's Four Stage Training Course leading to the award of a Religious Instruction Teachers' Certificate has been revised.

The staffing position of Scripture classes has shown improvement especially in Infants and Primary Schools. This is mainly due to the Special Secondary School's Assessment.

By this means the Diocesan Board of Education has given introductory training to over 1,200 lay teachers (of whom an estimated 700 are teaching this year).

In addition it has provided Lesson Notes and other materials in four grades, conducted workshops to prepare for forthcoming lessons, and increased its assistance to lay teachers.

Following recommendations made by the Sydney Synod in 1966, the Board of Education has given priority to recruiting and training lay teachers, while reducing its direct assistance in teaching in Secondary Schools.

By this means it is hoped to realise a goal to train another 800 lay teachers by 1968, bringing the number of teachers available for this work (including clergy and deaconesses) to 2,000.

The Board's staff has been involved in deputation directed towards recruitment, and assistance has been given to lay teachers seeking advice about their work.

HE ASCENDED INTO HEAVEN

THE Director of Christian Education of the diocese of Armidale, the Rev. John C. Chapman, brings home to us that the Ascension is the seal to the finished work of Christ upon the cross. He sets out from the scriptures the work of the ascended Lord, finding its perfect fulfilment in His second coming.

The resurrection of Our Lord and His ascension are seen in the New Testament to be one continuous movement (Eph. 1:20, etc.).

This exaltation of Christ is the inevitable result of the effectiveness of His death on the cross. The penalty for man's sin is death (Rom. 6:23). Our Lord takes that punishment upon himself (I Peter 2:24), and the inevitable result is that he must rise from the dead. Death is the result of sin. The result of sin's power being broken in resurrection. Now in rising from the dead Jesus shows that at the cross the power of Satan was shattered. He has overcome all His enemies and is Lord of ALL. The ascension is the inevitable result of the "last enemy" having been destroyed.

THE RESTORATION OF THE KINGDOM

It is not without significance that St. Luke records in Acts 1 that when the risen Lord appeared to the disciples he spoke with them the "things concerning the kingdom of God—the gospel."

One senses the impatience of the disciple, who saw the kingdom in terms only of its outward appearances and like the woman at the well who saw nothing beyond the material, he enquires "Lord will you at this time restore the kingdom to Israel?" Perhaps he harkened back to the "good old days" when men could see the might and power of Israel. Perhaps he still harboured some thoughts of his own authority of political power in the new kingdom (Mark 10:35, Luke 22:24). Perhaps he even

thought that if only the world could see how strong Israel was, then all men would be attracted to the Lord (a not altogether uncommon fallacy of our own time). However, he was to learn that the kingdom was in the hearts of men who gave obedience to the Lord. Men would be influenced by the Holy Spirit. The job of the disciple was to be a witness. Witnessing would be the result of the coming of the Spirit and our Lord's leaving them would bring this to pass.

OPEN TABLES

(New York) — No canonical or rubrical changes are required by the Episcopal Church in order to admit all baptised Christians entitled to receive the Sacrament in their own churches to Holy Communion in the Episcopal Church (U.S.A.).

This judgment is contained in a report which the Joint Commission on Ecumenical Relations will present to the House of Bishops when it meets in Seattle in September.

"Not only on special occasions of ecumenical gatherings, but also in circumstances of individual spiritual need," is the communion ruling said to apply.

—E.P.S.

Archbishop would be "well content"

In an address a few weeks ago, Lord Fisher of Lambeth, the former Archbishop of Canterbury, urged the establishment of full communion between Methodists and the Church of England.

In a later comment he said he saw "no general rule requiring unification," and went on, "If in due course the Church of England and the Church of Rome in this country are able to come into Full Communion, I shall be well content if they continue to abide in Full Communion side by side 'till Kingdom come'. Why not?"

—("English Churchmen.")

thought that if only the world could see how strong Israel was, then all men would be attracted to the Lord (a not altogether uncommon fallacy of our own time). However, he was to learn that the kingdom was in the hearts of men who gave obedience to the Lord. Men would be influenced by the Holy Spirit. The job of the disciple was to be a witness. Witnessing would be the result of the coming of the Spirit and our Lord's leaving them would bring this to pass.

Instead of political power they would receive the far greater power of the Holy Spirit. As Christ had been anointed at His baptism so they were to be anointed to carry on His work. They were to see God take the weak and foolish things of this world and confound the wise.

It would not be by might or by the power of men but by the Spirit of God that men would respond to the preaching of the kingdom. When the risen Lord had made this sufficiently plain to them He ascended to the "right hand of the Majesty on high."

As we consider the Ascension we do well to remember that our commission from the Lord remains as theirs was—as Israel's ever was—"to be a light to lighten the Gentiles." "All authority in heaven and earth are given to me. Go, therefore, and make disciples of all nations" (Matt. 28:16).

In an age of affluence with emphasis on property and numbers of adherents we need to heed afresh that the dynamic of the kingdom is the Holy Spirit in the life of the witness rather than the outward appearance of the institution.

A CLOUD RECEIVED HIM.

The writer of the Hebrew epistle tells us that "He sat down at the right hand of the Majesty on high" (Heb. 1:3). St. Paul reminds us that Christ is seated at God's "right hand in the heavenly places far above all rule and authority and power and dominion and above every name which is named, not only in this age but in the age to come, and He has put all things under His feet and has made Him head over all things for the church" (Eph. 1:20-22). Such is His exaltation that "at the name of Jesus every knee shall bow and every tongue confess that He is Lord of All" (Phil. 2:11). St. Peter tells us that "Christ has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him" (1 Peter 3:22). Jesus Christ is King NOW. Nothing is outside His control either in the world or in the church. He is Lord of All—He upholds the universe by the word of His power (Heb. 1:3). He is the One in whom all things hold together (Col. 1:17). Happy is the man who has realised this truth. It will deliver him from all fear (except that of God Himself) (Rom. 8:28-30). All things have been put under His feet. Nothing is outside His control. He says, "Hitherto have you asked nothing in my

name. Ask and you shall receive it." Consider with what vigour we ought to pray. There is nothing outside of the control of Christ the King. There is nothing that He cannot do. Remembering this will not only release you from fear and cause you to be more urgent in prayer but it will strengthen you for service by releasing you of the tension of worry about results.

Not only is Christ King but He is also our High Priest—able to sympathise with our weakness having been tempted in every respect as we are, yet without sin (Heb. 4:15). He is our "advocate with the Father," the One who made propitiation for our sins (1 John 2:1-2)—seated in the heavens He assures us that He is able for all times to save those who draw near to God through Him, since He always lives to make intercession for us (Heb. 7:25). Paul sees in the glorified Christ the grounds for absolute assurance of our salvation. "Who shall condemn us?" he asks. "Now we know only too well there are many who will condemn us — our critics and even we ourselves sometimes" (1 John 3:35). These are groundless!

Jesus has died, has been raised, and is at the right hand of God interceding for us (Rom. 8:35). Not that He pleads our innocence or our worthiness but the efficacy of His atoning death.

THE COMING KING.

The disciples on the mount gazed into heaven after their ascended Lord. They were confronted with the angels who announced that Jesus would return again from heaven (Acts 1:11).

What we now perceive with the eye of faith we will one day see with our eyes. Jesus coming in the clouds with glory and power. The returning King will come again and what we now experience imperfectly of life in Christ will be made perfect—because when He shall appear we shall be like Him because we shall see Him as He is (1 John 3:2).

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Mainly About People

N.S.W.

The Rev. P. W. Peters, of St. Peter's Cathedral, Armidale, N.S.W., will leave Australia with his wife and son on the Galileo at the end of July on the first stage of a journey to take up a scholarship at the Divinity School of Yale University, in the U.S.A. Mr Peters who has just graduated B.A. from the University of New England, expects to be at Yale for four years. Mr and Mrs Peters are rejoicing in the birth of a son, David John, born on April 23.

The Rev. Graham W. Hynard, Curate-in-charge of St. Thomas', Mulgoa, since 1965, has been appointed Curate-in-charge of the provisional parish of St. George's, Engadine.

The resignations have been announced of the Rev. E. P. W. Clarke, from St. Mary's, Waverley (Sydney), the Rev. A. R. B. Morrissey, from Milton, and the Rev. S. A. Turner, from St. James', Smithfield (Sydney).

The Rev. A. T. Pattison, rector of Longueville (Sydney), has accepted nomination as Rector of St. John's, Maroubra.

Head Deaconess Mary Andrews of Sydney has been given leave of absence and will attend a W.C.C. conference in Taizé, France, and a W.C.C. Division of Studies World Consultation in London, July 19-22. She will also visit mission fields in South America where former Deaconess House students are working.

The Rev. Dennis Johnson has been appointed Rector of Longueville (Sydney).

Victoria

Dr Robin Sharwood, Warden of Trinity College, University of Melbourne, has been appointed a lay canon of St. Paul's Cathedral. He was installed on April 27.

Mr Russell Hale, Accountant to the diocese of Melbourne for over 46 years has begun long service leave and has left for an extended overseas tour.

The Rev. A. P. B. Bennie, Warden of St. Paul's College, University of Sydney, will give the Hart Memorial Lectures at Holy Trinity Cathedral, Warraratta, May 29, to June 1, on "The Sources of Christian Doctrine."

The Rev. T. C. Moyle, formerly the Canon of Christ Church Cathedral, Ballarat, has been appointed to Christ Church, Essendon.

The Rev. L. A. Banfield, recently returned from England where he was Chaplain to Youth in the Diocese of Derby, has been appointed to St. David's, East Doncaster. Mr Banfield will be inducted by the Archbishop on Tuesday, May 16.

The Rev. W. L. McSpedden, Vicar of Holy Advent, Malvern, has announced his resignation as from May 31.

The Rev. George Lazenby, T.D., Dip. Th., of London, has been appointed staff lecturer at Melbourne Bible Institute as from third term, 1967.

Elsewhere in Australia

Mr R. T. St. John has completed 20 years as Registrar of the diocese of Brisbane.

The Rev. Arthur E. Johnson, formerly rector of Nambour (Brisbane), has been inducted to St. Andrew's Pittsworth.

Canon E. O. AURICHT, Rector of Croydon, Diocese of Adelaide, has resigned as from June 30.

Rev. K. T. CARTER, to be Assistant Curate of St. Francis', Nundah, Diocese of Brisbane.

Rev. L. E. DANDO, Rector of Campbell Town, Diocese of Tasmania, has resigned as from March 31.

Rev. D. W. REIN, formerly Assistant Priest of New Town, Diocese of Tasmania, was instituted Priest-in-charge of Bothwell, in the same diocese, on March 30.

Rev. S. TAYLOR, Rector of Mount Gambier, Diocese of Adelaide, has resigned, because of ill health.

Rev. R. J. L. WILLIAMS, Rector of Carey Park, Diocese of Bunbury, to be Rector of Cranbrook, in the same diocese as from May 1.

Rev. L. BURGESS, Vicar of St. Alban's, West Coburg, Diocese of Melbourne, to be Vicar of St. George's, Quenscliff, in the same diocese, as from April 23.

Rev. H. W. BISHOP, formerly Vicar of St. Augustine's, Mentone, diocese of Melbourne, to be Superintendent of Child Care at St. John's Home for Boys and Girls, Canterbury, in the same diocese.

Rev. E. C. SMITH, Curate of Christ Church, Berwick, diocese of Melbourne, to be Vicar of St. Bartholomew's, Ferntree Gully, in the same diocese, as from May 3.

Rev. W. H. SCATTERGOOD, formerly Vicar of Miriam Vale, Diocese of Rockhampton, was inducted as Rector of Balranald, Diocese of Riverina, on April 10.

Rev. D. H. HOORE, to be Priest-in-charge of Mulwala, Diocese of Riverina. It will be an independent parochial district in the parish of Corowa.

Canon L. G. WHENT, Rector of Cranbrook, diocese of Bunbury, has announced his retirement as from April 30.

BLESSING AT IVANHOE MISSION

A PACKED Church was a fitting culmination to a Parish Mission conducted at St. James', Ivanhoe, Melbourne, from April 8-16th.

The missioner, the Rev. Bernard Gook, invited those who had committed their lives to Christ during the week, and on that night, to come forward and kneel at the Communion rail.

The whole congregation was profoundly moved as a large number of people from all walks of life came forward to confess their faith in Christ. Among them were professional and businessmen, tradesmen, teachers, students, elderly folk, married couples and young people.

All mission services were well attended, and several times additional seating had to be brought in. At a Ladies' Luncheon, 204 women attended, 184 young people attended a youth tea and 90 men attended a men's dinner.

On every occasion on which he spoke, Mr Gook sought to shake his listeners out of indifference and he accomplished this by a practical application of the Gospel to everyday life.

The addresses were simple, biblical, and arresting.

In addition to the regular mission services, Mr Gook addressed students at the La Trobe University and the Ivanhoe Grammar Schools. He was also greatly in demand for spiritual counselling.

The Vicar of St. James', the Rev. Jack Shilton, says that the people of the parish are profoundly grateful for this special ministry, and he believes that it has given the inspiration for a great forward spiritual movement in the parish.

People have been drawn together in prayer, and they have been given a vision of what can be accomplished for the Kingdom of God when people are confronted with the gospel of Jesus Christ.

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The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed

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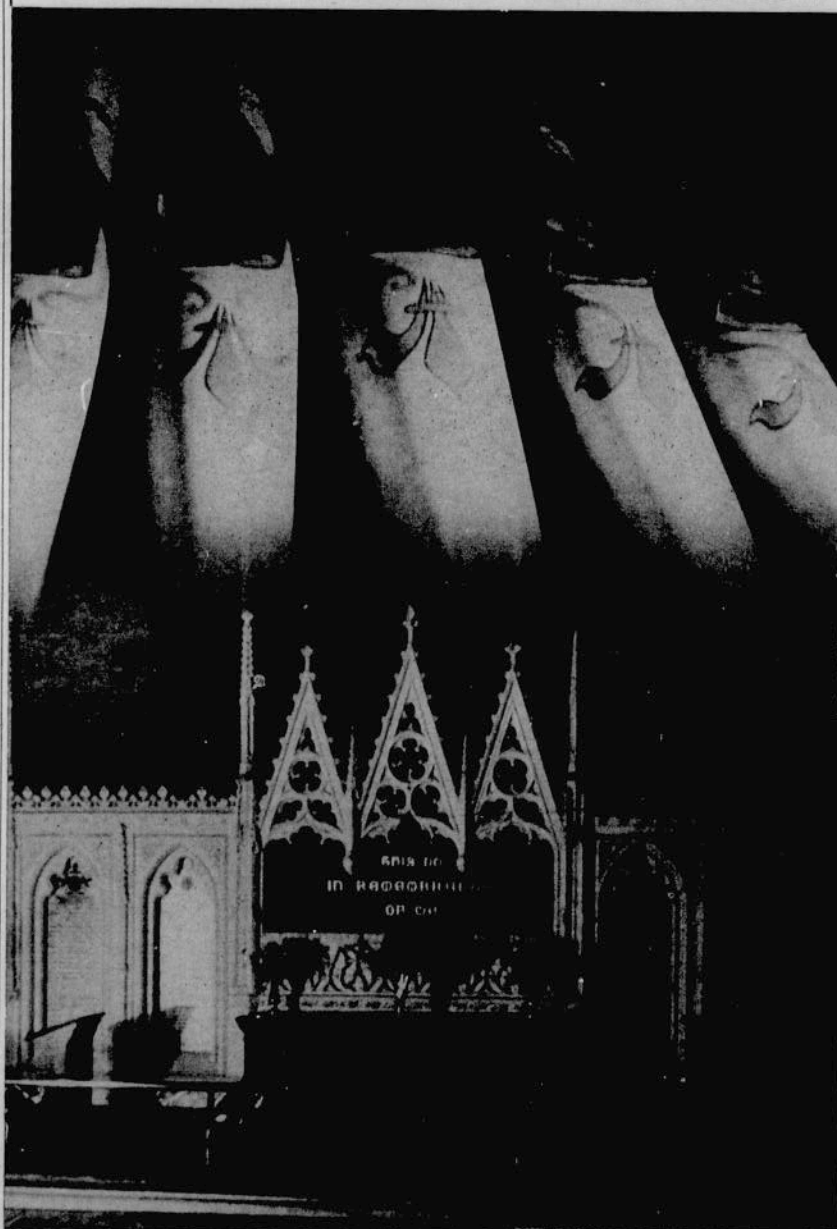
MAY 18 : May 11
JUNE 1 : May 25
JUNE 15 : June 8

6,000 ENTER TV HYMN CONTEST

More than 6,000 entries have been received by Southern Independent Television, England, since Mr George Egan, the producer, launched his "Write a Hymn" contest. They have come from nearly every part of the world, including Canada, Sweden, New Guinea, France, Germany and India. A selection of the entries will be presented in a series of religious programs towards the end of the year.

Entries for the B.B.C.'s folk contest, "Songs of Grief and Glory," have also "staggered" the organiser, the Rev. Ray Short. Three thousand songs have been received from all over the country, making 50 miles of tape.

UNUSUAL ASPECT OF CHURCH



• An interesting study taken in St. Philip's, Church Hill, Sydney, N.S.W.

THE AUSTRALIAN CHURCH RECORD

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EVANGELICALS UNITE—KEELE 1967

"KEELE 1967 is a symbol of growth in size and, I hope, in stature of the Evangelical group within the Church of England." So the Rev. John Stott summed up the significance of the National Evangelical Anglican Congress held last month at Keele University.

From time to time the "Record" has commented on the thorough preparations which were being made in England for Keele. In the event, over 1,000 delegates representing many hundreds of parishes, attended an intense four days were spent.

Quite a number of bishops took part, among them the Bishops of Liverpool and Southwell. The Archbishop of Canterbury was there on the opening day. Undoubtedly, the whole Church in England sat up and took notice.

Even the Church Times was mildly congratulatory. By any standard, it was a significant event in the Church's life and much more significant than many at Lambeth.

Now that over a month has passed by, a clearer assessment of the value of Keele is emerging. Some things can be said with confidence. First, it was a triumph for careful, detailed planning.

More importantly, it was apparent that Evangelicals have leaders whose mastery of their subjects will always evoke respect.

Keele forcibly demonstrated a vigorous resurgence of evangelical Christianity within the Church of England. It mobilised and then released a most significant body of lay opinion. It has probably been accurately assessed as a turning point in Evangelical affairs.

The full statement agreed by the delegates runs into something over 10,000 words. While it says nothing that Evangelicals have not said before, it does represent a wide consensus of Evangelical opinion on questions which concern the whole Church. Excerpts from the statement are given below.

Introduction

We reaffirm our belief in the historic faith of the Church, in an age when it has come under attack from both outside and inside the Church. We also value the creeds and the 39 Articles as expressions of it. In acknowledgement of the Lordship of Jesus Christ we make this confession of faith.

CHRIST'S PERSON

The Christian message proclaims God in Jesus Christ, incarnate, crucified, raised, ascended, reigning, and coming again. He is God's final word to man, and therefore the message concerning Him is in this respect unchangeable. We affirm that Christianity is more than a system of beliefs and a way of behaviour; essentially it is a person-to-person relationship with God in Jesus Christ. We reject attempts to drive a wedge between

"the Jesus of history" and "the Christ of faith."

Revelation

Revelation is by word as well as by deed. God reveals Himself not only in mighty acts but also in the word which interprets those acts. We therefore receive the Bible as authoritative divine teaching, and hence conclude that to differ from the Bible is to deviate from the truth.

Man under Sin

God made man to know, love and serve Him and his fellow men, but man rejects all these purposes and is thus in a state of rebellion and alienation. The social disarray of the human race, the psychological maladjustment of individuals, together with the whole range of human crimes and sins reflect this affront to the holy God in the human situation where man, and not God, is made supreme. We therefore reject all optimism about human nature without Christ, holding that without His grace, all men, under the influence of sin and a personal Evil Being, make evil choices.

Atonement.

The law of God reveals Him as a righteous judge who justly condemns sin. The atonement can be fully understood only when Christ is seen as bearing the penalty of our sins in our place. This is the deepest, though not the only, significance of the divine love demonstrated in the cross. Upon this depends man's conquest of Satan and the powers of evil. Accounts which omit this element reflect an inadequate view of God's holy character and also of the greatness of God's grace and love whereby God Himself met the claims of His own justice.

Justification

We affirm that both Christ's sacrifice for sin and also our justification from sin which is grounded on it, are finished works. Justification is God's acceptance of believers as righteous in Christ and His adoption of them into a covenant family relationship with Himself. It is received by faith as a gift and is final and irrevocable. God constantly renews His invitations and promises to Christians even when they fail Him.

In the Local Church

The local church, the community of Christian people in one place, must manifest the Lordship of the Holy Spirit in fellowship, prayer and mutual service; in holiness of life; reverence for the scriptures and the sacraments as means through which Christ, when sought, may be found; openness to welcome others, with readiness to share both spiritual and material things to meet their needs; and

flexibility of structure, so that pastoral and evangelistic effectiveness is not impeded by out-of-date procedures. We confess our own great failures here, and call on the whole Anglican Church to pray for a fresh outpouring of the Holy Spirit to revitalise its congregational life.

THE CHRISTIAN HOPE

Acknowledging God as the Lord of events, and history as the unfolding of His plan, we look for the promised personal return of Jesus Christ and we call on all Christian people to live in expectation of it and readiness for it. We look forward to the resurrection of the body and to the final consummation of all things in Christ and their restoration to the Father, that God may be all in all.

The scope of Mission.

God's purpose is to make men new through the Gospel, and

through their transformed lives to bring all aspects of human life under the Lordship of Christ. Christians share in God's work of mission, by being present among non-Christians to live and to speak for Christ, and in His name to promote justice and meet human need in all its forms. Both evangelism and compassion of service belong together in the mission of God.

Missionary Societies

We affirm that missionary societies, as autonomous voluntary agencies, are, in the present situation, the best means by which the Church of England may engage in mission to the whole world. We urge missionary societies of like evangelical conviction including the home mission societies, to seek ways of working in closer co-operation. In particular, we recommend to the Congress Committee that a suitable working party be set up to explore definite starting points. We believe that closer co-operation will help in worldwide missionary strategy.

Mission and other faiths

We affirm the unique claims of Jesus Christ to be the only

Saviour, through whom alone men can be saved (Acts iv, 12), and deprecate the current tendency to equate all religions as ways which eventually lead to God. We welcome sympathetic dialogue with their adherents, but we reject as misleading the statement that Christ is already present in other faiths. We cannot regard those true insights which non-Christian religions contain, as constituting a way of salvation. It is scriptural to speak in this connection of the work of the Holy Spirit preparing men of other faiths for the Gospel.

Teaching and proclamation

In many areas, even in Britain, we cannot assume any accurate knowledge of Christian teaching. We accept the responsibility to provide basic instruction for all age groups, including adults. Alongside other methods of communication, we continue to regard preaching as indispensable.

Literature

We recognise the urgent need for Christian reading matter, particularly among the younger

• Continued on Page 3

THE HOME MISSION SOCIETY FESTIVAL



A crowded Sydney Town Hall on Friday, May 5, heard the Archbishop of Sydney announce that the Home Mission Society budget had been met. The expenditure from the general funds of the society had totalled \$139,458 and there had been a small surplus of \$208 for the year. This was a cause of thanksgiving to God.

The Minister for Child Welfare and Social Welfare, the Honourable A. D. Bridges, expressed appreciation for what the churches were doing in the field of social welfare. He added that there was an enormous field of

endeavour for both the State and the voluntary organisations.

In the concluding address, the Dean of Sydney, the Very Reverend Dr A. W. Morton, referred to the importance of personal concern for those in need.

The general secretary of the Home Mission Society, the Reverend Neville Keen, appealed for two Christian nurses to offer for service with the Chesalon Parish Nursing Service. The two who had been working in the Summer Hill and inner city areas had resigned and had not yet been replaced. Temporary help was

allowing urgent cases to be attended to, but unless two permanent appointments were made many aged sick patients would be denied the attention they needed. Inquiries by nurses would be welcomed by Sister Symons at 71-4990 (Sydney).

• PHOTO: Left to right Bishop F. O. Hulme-Moir, Bishop H. S. Begbie, the Reverend Neville Keen, Dr A. Morton, Archbishop M. L. Loane and the Honourable A. D. Bridges, Minister for Child Welfare. (Church Photography Australia.)

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