

Mainly About People

Rev. Canon Sydney J. Davis, rector of Donald (St. Arnaut), has been appointed vicar of Kallista (Melbourne) from August 6.

Rev. Arthur J. Gray, vicar of All Souls', Kallista (Melbourne) has been appointed rector of Donald (St. Arnaut).

Dr. Leslie Paul, lecturer in theology of the University of Birmingham and well known for the Paul Report on the Deployment and Payment of the Clergy in the Church of England, delivered the 1967 Selwyn Lectures at St. John's College, Auckland, N.Z., this month. He also lectured at the Archbishop of Melbourne's Provincial Clergy School, July 21-25, and preached in St. Paul's Cathedral on July 20.

Rev. Henry Taylor, vicar of Barrabra (Armidale) since 1966, has been appointed vicar of Glen Innes.

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F. M. WILDASH
Organising Secretary

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Hear John Kleinig,
M.A., B.D., Ph.D.
(Lecturer in Philosophy, Macquarie University).
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Round-up of church press comment

CHRISTIANITY TODAY

contains a statement made at the Christian Association for Psychological Studies recently: "Christian psychotherapy does not exist as a distinct brand of psychiatry any more than there is a Christian surgery or Christian mechanics."

Assembly Review announces that Presbyterians in Australia can now elect women as elders of congregations — which means that they could be elected as moderators, State moderators or even Moderator-General.

Rev. Basil C. Gough, principal of Clifton Theological College, Bristol, since 1964, died on June 24 at the age of 55.

Rev. Arnold J. Lee, formerly C.M.S. vicar of Petaling Jaya, Malaya, has been appointed vicar of St. Andrew's, Oxford.

Most Rev. J. C. McCann, Primate of Ireland, retired on July 16.

Rev. A. V. McCallin, vice-principal of the London College of Divinity from 1957 to 1969, died suddenly on June 29. He had just become vicar of Jesus Church, Forty Hill, Enfield.

Archdeacon Barry Hunter and Rev. Robert Philip have been appointed examining chaplains to the Bishop of Rockhampton.

Rev. James A. J. Doust, recently appointed assistant chaplain at the Sydney Mission to Seamen, has been appointed as Director of the Youth Department.

Rev. Fred S. Ingoldsbys, who has been in the diocese of Tasmania since 1959 and is at present rector of Claremont, has been appointed representative in Geelong, Victoria for the British and Foreign Bible Society as from January 1, 1970.

Right Rev. Thomas E. Jones, Bishop of Willochra, S.A., since 1958, has announced his retirement as from October 31 next.

Rev. Peter Davies, formerly rector of Binda (Canberra-Goulburn) has been inducted as rector of Longreach (Rockhampton).

Ven. Herbert R. Mosham, administrative archdeacon of the diocese of North Queensland, has been appointed rector of St. Peter's, Southport (Brisbane) from late October.

Rev. Robert R. Smith, rector of Holy Trinity, Goodwini (Brisbane) since 1964, has been appointed rector of St. Peter's, Wynnum from early August.

Ven. Geoffrey H. Sexton, archdeacon of Polynesia, has arrived home in Melbourne for furlough.

Memorial to Bp. Burgmann

A BRONZE tablet commemorating the life and work of Ernest Henry Burgmann, as fifth Bishop of Canberra and Goulburn, is to be erected in the sanctuary of St. Saviour's Cathedral, Goulburn. It will be dedicated during the Synod Evensong on Sunday, August 10, beginning at 7.30 p.m.

This tablet will constitute the official diocesan memorial to the Bishop. An appeal to help endow the post of Warden of St. Mark's, Canberra, in the Bishop's memory was announced in September, 1967, and was supported generously by a number of his friends and admirers.

Mothercraft nurses at a recent graduation at the Mission of St. James and St. John. Back row: Canon Guy Harmer, Rev. Dr. Colin Duncan and Rev. John Goldsworthy.



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THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

WEE WAA CHURCHES UNITE

Anglican, Roman Catholic and Presbyterian churches at Wee Waa, a new cotton town in North West N.S.W., have formed an inter-church council. The Council consists of five members from each of the three churches and its president is Mr L. Sevil, a Roman Catholic. Other mem-



Rev. Matthew Burrows

bers are Rev. Matthew Burrows (C. of E.), Rev. M. Foley (R.C.) and Rev. Murray Ramage (Presbyterian).

The new council has three aims:

- To encourage fellowship between members of the three Churches;
- To discuss theological matters in order to come to a better understanding of what the three Churches believe;
- To act as a council representing the three Churches in matters of social, moral and community concern.

THE AUSTRALIAN CHURCH RECORD

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

No. 1444 August 7, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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Melbourne clergy as counsellors

ANGLICAN CLERGY in the Melbourne metropolitan area are somewhat reluctant to counsel emotionally disturbed people. This fact showed up in a survey of all ministers in the area, according to a survey published in the Australian and New Zealand Journal of Psychiatry.

The following table shows the percentage of ministers who considered counselling to be a part of their ministry:

Jewish	100%
Baptist	100%
Presbyterian	73.5%
Methodist	66.7%
Church of England	55.3%
Roman Catholic	46.2%

These figures are disturbing because they probably reflect Australia-wide attitudes on the part of ministers. They are also disturbing because repeated studies in the U.S.A. have shown that some 42 per cent of troubled people first seek help from a minister. These studies have been of people who eventually became psychiatric patients. Given ministers with better pastoral skills, many of these people may never have needed treatment.

The Melbourne study began in 1965 by the circulation of a questionnaire to 450 selected ministers. Denominational authorities co-operated in the study. 152 completed questionnaires were returned out of the 450.

By denominations, the percentage of completed returns was:

Methodist	45%
Church of England	38%
Presbyterian	34%
Jewish	21%
Baptist	20%
Roman Catholic	13%

The average number of referrals by ministers to psychiatrists was four per year; the largest number (by a well-known broadcaster) was 30. Roman Catholic priests tended to make more psychiatric referrals, 26 ministers had made none in that year.

Six ministers said that they always consult with a psychiatrist first when counselling emotionally disturbed people. Four suggested a register of qualified pastoral counsellors. One said that counselling should be approached cautiously because of its time-consuming nature.

13.2 per cent of Anglicans and 20 per cent of Methodists considered they did not have sufficient knowledge or experience to express an opinion whether or not disturbances in individuals or families should be referred to a psychiatrist.

When asked to give examples of emotional or mental disorders which they felt they could help, the following were commonly listed:

1. Temporary "crisis" problems, e.g. bereavement, loneliness, difficulties in emotional adjustment to pregnancy, etc. Included were some marriage and family conflicts, and problems in

children and adolescents which were considered to be superficial and temporary. 2. Problems of varying degrees of severity in persons who refused to see a psychiatrist because of the stigma attached.

The study showed that only five had done any training in counselling but most desired it. Anglican clergy were most commonly confronted with depression and then sexual deviation, usually homosexuality. Marital problems were next.

60 per cent of Baptist ministers, 44.7 per cent of Church of England and 26.7 per cent of Methodist had criticisms to

make of the methods and techniques of psychiatry. The first reason was that many of the psychiatrist's suppositions could not be reconciled with Christian beliefs. The second was that few psychiatrists were competent in psychotherapy and the understanding of interpersonal relationships and tended to rely almost exclusively on drugs and electroconvulsive therapy.

The study was carried out because of the important role which the medical profession sees ministers as having in the expanding field of preventative psychiatry. Few had any training and most seem to want it.



Bishop Geoffrey Sambell, a coadjutor of Melbourne, archbishop-elect of Perth, who will be installed on Friday, 24th October.

TASMANIAN STRATEGY COMMISSION

THE BISHOP OF Tasmania, the Rt. Rev. R. E. Davies, has received and is considering a report submitted to him by a commission appointed by him in 1965 to study "Diocesan and Parochial Strategy."

The Commission, which consisted of the Venerable H. A. Jerrim (Archdeacon of Launceston), the Rev. Canons M. A. F. Downie and C. Robinson, the Rev. W. L. B. Verrall, the Rev. K. A. Kay and Messrs. E. T. Aylett, P. R. Cranswick, J. N. Gee and A. J. T. Finney—clergy and laymen from each archdeaconry in the diocese—considered a report made in 1964 by Mr N. L. Behrens of the Geography Department of the University of Tasmania on "The Demography and Organisation of the Church of England in Tasmania" which was made available by Professor Peter Scott. It has also reported on such matters as diocesan administration and organisation, and on priorities in relation to various aspects of the work of the church.

Since receiving the Report, the Bishop has consulted with the clergy and leading laymen at meetings held during May in each of the three archdeaconries. Five topics were discussed at all three archdeaconry meetings. They were—

1. The forming of a Department of Mission.
2. The Tenure and Deployment of Clergy.
3. Lay Visitation and Evangelism.
4. An Assistant Bishop and the Role of Archdeacons.
5. The Anglican Development Program.

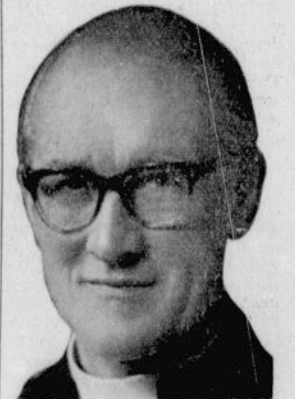
All of these items are of concern to the whole diocese, but there are some issues which concern particular parishes, and for this reason especially the Bishop has asked that for the time being the Strategy Commission Report be regarded as confidential.

Assurances have been given that the implementation of the Report will force no radical changes "without the full knowledge and co-operation of those concerned."

Prebendary Wood was Vicar of the London parish of Islington, noted for its Evangelical tradition, from 1952 to 1961, when he was appointed Principal of Oak Hill Theological College, Southgate, London, a post he still holds. He is revisiting Australia after 20 years.

Oak Hill principal in Sydney

THE Rev. Prebendary Maurice A. P. Wood, a distinguished theologian, preacher and writer in the Evangelical tradition, arrived in Sydney on July 24 to conduct a week's crusade in St. Andrew's Cathedral. After the crusade he is to spend nearly a month fulfilling speaking engagements in Sydney diocese, including the South Coast, the Southern Tablelands and the Blue Mountains, and the Universities of Sydney and New South Wales.



Prebendary M. A. P. Wood.

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Bp. Jones to retire

THE BISHOP OF WILLOCHRA, Right Rev. Thomas Edward Jones, M.B.E., has announced that he intends to retire in October, to make way for a healthier and more vigorous man. He was elected in 1958 and he had been Organising Missioner of the Bush Church Aid Society from 1934 to 1958.

He was born in Liverpool, England in 1903 and was educated at Westminster School, Liverpool, and Ridley College, Melbourne. He was influenced by the late Bishop G. A. Chambers to come to Australia for bush work. After ordination in 1928, he served for the B.C.A. at Boggabilla (1929-32) and as Victorian B.C.A. Secretary (1932-34). His son, Rev. Thomas V. Jones, is rector of Naracoorte (Adelaide).

Deficit in CMS budget

THE CHURCH Missionary Society in Australia failed by \$5,000 to reach its budget of \$364,000 for the year 1968-69.

This is less than 2 per cent of the total figure. A small budget surplus in N.S.W. was offset by some deficits in other States.

The deficit comes at a time when the society faces increases in missionary allowances to meet rising costs in missionary lands. The C.M.S. Federal Council met at Gibbulla at the end of July to adopt the budget for 1969-70.

Debate with rationalist

A debate on the topic "The Relevance of the Christian faith in this scientific age" was held recently at Lincoln College, Adelaide.

Included in the debate were Rev. Jeff. Roper, rector of St. Matthew's, Murrumbidgee and Mr John Campbell of the Rationalist Society.

The leader of the State Opposition, Hon. Donald Dunstan was the guest preacher at St. Matthew's on Sunday, July 20.

The man on the moon

I remember being told as a child, "Whatever you do, don't keep looking at the moon." When, as usual, I asked, "Why not?" I was warned, "They say that if you look at the moon too long you'll get moon-struck and go crazy." I leave it to your charitable judgment as to what happened to me.

Such a theory has recognition in the Scriptures. The ancient Psalmist said, "The sun shall not smite thee by day, nor the moon by night." (Psalm 121,6). In Matthew's Gospel two references are made to the fact that Jesus healed many people with a variety of complaints, including epilepsy (Matthew 4:24, 17:15). The Greek word used in the original could be literally translated "moonstruck." It was thought then, quite wrongly, that epilepsy returned, or got worse, with the increase of the moon.

Excitement mounts today as the time draws nearer when men will land on the moon. Some suggest that the millions of dollars being spent on such an exploit could have been better used feeding the millions of starving people throughout the world. But the same could be said about the hundreds of millions of dollars being spent each year on smoking, drinking and gambling. Man will continue to explore the unknown. If it were not for the endeavours of some a few centuries ago in venturing beyond what was believed to be the edge of the world, we would not be living in Australia today. Thank God for the heroic pioneers who have ventured into the unknown, in dangerous new explorations.

MOON WALK

On Monday, July 21, it is anticipated that the lunar module will land on the moon. Out of it will step the astronaut to begin his moonlight walk. On that night, the moon will be the topic of conversation, not only of two lovers walking hand in hand down a shadowy pathway but of almost everyone on earth.

Human organ transplants conference

Madrid, (EPS) — DOCTORS, LAWYERS and theologians are attending the first international conference on human organ transplants here.

The doctors will discuss problems and techniques of transplanting human hearts, kidneys, lungs, livers, pancreas and intestines. Present will be pioneers in world transplant surgery such as South Africa's Dr Christian Barnard and Dr Denton Cooley of Houston, Texas. Two survivors of heart transplant operations are also attending: Pieter Smith and Rev. Jean Marie Boulogne.

Rev. J. Boulogne, a French Roman Catholic priest and theologian, will lead Anglican, Orthodox, Jewish, Evangelical and Roman Catholic theologians in discussing religious and moral aspects of transplant operations. They will study the morality of possible transplants of male and female sex organs, and the position of religious groups who oppose transplants being carried out on church people.

For the first time ever, the fanciful speculations of people that there is a man on the moon will, in fact, be true.

The moon has always fascinated men, and for some it has been object of idolatrous worship. Job asserts his integrity by exclaiming, "If I have looked at the sun when it shone and the moon moving in splendour, and my heart has been secretly enticed, and my mouth has kissed my hand, this also would be an iniquity to be punished by the judges, for I should have been false to the God above" (Job 31:26).

Archaeology has shown that the moon was deified in ancient West Asia, from early Sumerian to Islamic times. In Mesopotamia, the Sumerian god Nanna, named "sin" by the Akkadians,

by Lance Shilton

was worshipped in particular at that historic city of Ur.

In the Old Testament, the creation of the moon is referred to in the first Chapter of the Bible: "And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also."

The luminaries were to be "for signs and for seasons and for days and years." Early calendars were based on the regular phases of the moon. The Hebrew year followed the west Semitic calendar, with a year of twelve lunar months. These lunar months began when the crescent of the new moon was first visible at sunset. The day of the new moon was therefore considered holy. Hence the association in the Old Testament of the monthly "new moon" with the weekly sabbath.

The prophet Isaiah speaks the Word of God, indicating that these special times were becoming a substitute for true worship. He said, "Bring no more vain offerings. Incense is an abomination to me. New moon and sabbath, and the calling of assemblies — I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates. They have become a burden to me. I am weary of bearing them." (Isaiah 1:13)

These words come as a warning today to those who may attempt to offer God worship without reality, with religious observances at special times or on special occasions, without relationship to daily life. Amos the prophet depicts the merchants of his day anxiously waiting for the end of the new moon and of the sabbath, so that they could resume their fraudulent trading. Modern counterparts of the people of Amos' time clamour today for privileges resulting in the rich becoming richer and the poor poorer.

MOON IN N.T.

In the New Testament the word "moon" occurs ten times, and generally its message could be summarised under four headings, all of which refer to the last days.

First, the moon as related to the coming of the Holy Spirit. (Acts 2:20). At the transforming, personal experience of the Holy Spirit's power, the disciples in Jerusalem at Pentecost heard a rushing, mighty wind, saw the tongues of fire resting upon each of them, and spoke in other tongues to the amazement of the people gathered from everywhere. Then Peter stood up to explain what it meant. He quoted from the prophet

Joel, "I will show wonders in the heaven above and signs on the earth beneath; blood and fire, vapour of smoke, and the sun shall be turned into darkness, and the moon into blood, for the day of the Lord comes."

By typical, prophetic foreshortening, the present and the future appeared together: the visitation of the divine grace occurring at Pentecost, and the signs of the end of the age. The darkness of the solar eclipse, the strange copper-coloured gloom of the lunar eclipse, and all the blood and fire of war, with the smoke of burning cities.

Some have identified the unusual signs with those seen at the crucifixion; some to the events connected with the destruction of Jerusalem in A.D. 70, and others to the times of tribulation, which will precede the second coming of Christ.

THE RESURRECTION

Secondly, the moon as related to the resurrection of the body. St. Paul wrote, "There is one glory of the sun, another glory of the moon, another of the stars. For star differs from star in glory." (I Cor. 15:40-42). So it is with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. In other words, just as the glory of the sun, moon and stars differs from the glory of the earth, so the resurrection body differs in glory from the earthly body. But the resurrection body will not be limited as this body is. It will be like the resurrection body of Christ.

Thirdly, the moon as related to Christ's second advent. (Matt. 24:29, Mark 13:24, Luke 21:25). Jesus said, "And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity; at the roaring of the sea and the waves; men fainting with fear and with foreboding at what is coming on the world. The powers of the heavens will be shaken, and they will see the Son of Man coming in a cloud with power and great glory."

Before the end of the age all creation in the whole of the human world will be plunged into dreadful commotion. In the sun, the moon and the stars, there will appear alarming signs. The life of the nations on the earth will be disrupted. But in the midst of these circumstances, the Son of man, the exalted Christ, will come in His divine power and majesty, in such a manner that every eye will see Him. Previously, these words of Christ were rejected by some because they couldn't imagine how they could be fulfilled. But we now know the destructive power of nuclear weapons. We are no longer put off by the apparent impossibility of every eye seeing the coming of Christ. Millions of eyes saw the investiture of Prince Charles on television, and shortly millions more will see a man landing on the moon.

Jesus, therefore, exhorts His followers to "look up, and raise your heads, because your redemption is drawing nigh."

THE CITY OF GOD

Fourthly, the moon relates to the Holy City of God (Rev. 21:23). What a wonderful note on which to conclude. St. John in his vision saw the City of God, beautiful beyond description. He uses seven negatives to describe it because it was difficult to find words for a positive description. He could only say how different it was from other cities.

EDITORIAL

The church and society

THE FORMATION OF THE M.P.'s Christian Fellowship in Canberra, the appointment of Hon. W. A. Bethune, a synodman of the diocese of Tasmania, as State Premier, and the appointment of the Lord Mayor of Perth, Hon. T. E. Wardle, as a lay canon of St. George's Cathedral, are reminders that Christians are deeply involved in political and social activity. This raises two important questions: first — "should Christians be involved in political and social action," — and secondly, "should denominational bodies be involved in such action?"

Evangelicals must have answers to these questions since the misconception that we have no political or social conscience dies hard. It is important because Australian society is being agitated by insistent questions about race relations, industrial relations, civil liberties, censorship, abortion, gambling, sexual "freedom," peace movements, use of the mass media, etc. They cannot be ignored.

In modern times, evangelical Christians have been leaders in promoting man's betterment. Wycliffe, Luther, Calvin, the seventeenth-century Puritans, Shaftesbury, Howard, Booth, Carlisle and Barnardo come to mind. We are indebted to Dr Sherwood Wirt ("The Social Conscience of the Evangelical" — Scripture Union, London, 1968) for showing from the Old and New Testaments and the latter day testimony of men like Billy Graham and C. S. Lewis, that true social consciousness is fundamental to the evangel.

Since there is nowhere in the world which does not need a Christian witness, we must give an affirmative answer to the first question.

Carl Henry ("Faith at the Frontiers" — Moody Press, Chicago, 1969) puts this individual Christian's responsibility plainly when he says that this witness in political, social and economic areas should be to the extent of the individual's ability.

The second question — "Should denominational bodies be involved in such action?" does not admit such a simple answer.

There is a great difference between what a Christian does in his individual capacity and what a denomination may do in the name of all its members. This distinction needs to be grasped. The Bible makes it clear. It gives a mandate for Christians to band together to promote shared Christian ideals. They may be wrong in their judgment, but under God they are free to act.

But the church as the church has no biblical mandate to speak out with one voice on social or political questions. It is called to proclaim the truth in Christ, to rebuke error and injustice wherever it sees it. It is never promised the guidance of the Holy Spirit when it comes to the detailed application of Christian principles to a particular political or social program. And whenever it tries to do this, it will be wrong as often as anybody. History has proved this.

Most modern programs that are falsely presented as part of the church's "mission" are based on the assumption that if you change man's environment for the better, you will change man for the better. It thus assumes man's essential goodness. The Bible assumes the opposite and declares that man will always be poor, hungry, unenlightened and without Christ.

If we go along with the notion that all that is needed to remedy most of our ills is a massive assault on the existing political, social and economic order, then we will believe that the churches should be involved. But the Bible says that man can have everything on earth, but without Christ, he will wake up in hell.

Professor J. N. D. Anderson ("Into All the World" — Filson Books, London, 1968) has reminded us that the whole contemporary world belongs to God as Creator. Sin has estranged it from Him and the church's task is to proclaim Him as Redeemer.

Denominations should keep out of activities for which they have no clear mandate. They are involved in dubious activities now only because they have lost sight of their primary task. However praiseworthy these activities may seem to the world, they involve disobedience to our Lord's commission.

Individual Christians, as God leads them, will bear witness in every area of human activity. While the denominations encourage them in this, let them get on with their primary task.

The city of God has no temple, because God dwells directly with His people. Its gates are never shut because there is no possibility of intruders finding their own way in. Nothing that defiles can enter, because only those clothed in the righteousness of Christ are present. There is no more curse, because Christ Himself has become a curse on the Cross to take away sin. There is no night there because the perils of night will never return. There is no lamp there because the light of God floods everywhere. It has no sun nor moon because there are no fluctuations between day and night. It is the Eternal City of God.

My advice then is, figuratively, to keep looking at the moon, because it is the sign of the

EVANGELICAL VIEWPOINTS

Conversion

"DON'T DRESS IT UP. Give me something I can understand because I'm being worried by a fellow at work. He says he is converted and I can't get what he means."

A troubled young man came to discuss his worry with me.

Familiarity, does it breed contempt? The New Testament has much to say of a man being "in Christ" or "Christ in you." It is here, that we must bear in mind a startling story concerning Jesus Christ and His disciples. He had become the centre of interest for a large crowd of people. From the vantage point of a fishing boat the crowd was addressed. Then he instructed the disciples to throw out their fishing net. Rather reluctantly this was done, with an amazing quantity of fish as the result.

But it was here that Peter gave an indication of the implication for us. No words of thanks, only a request for Jesus Christ to "Depart from me, for I am a sinful man, O Lord." (Luke 5:8.)

Now we do not attend too many church services before we are reminded that we need to confess we are sinners. But our familiarity needs to be shaken. What we need to see in conversion is a man, as Peter did, recognising that in very truth and fact he is a real sinner.

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Troubles multiplied. At this point many have rejected Jesus Christ. They will have nothing to do with commitment. The number of excuses can be multiplied but there is the basic fear that Jesus Christ will make great demands. Peter had the honesty to come out with the real reason for his startling reaction "I am a sinful man."

Not lost but found. Having reached the point of realising

By Rev. John Greenwood,
Rector of St. Stephen's,
Coorparoo, Brisbane.

our true nature, we can appreciate the feelings of Peter. Jesus Christ says to his Disciple, "Fear not."

To become aware of our sins is not the end of the journey with Jesus Christ, it is the beginning of life.

Conversion and conversion. The completion of the first act in this Christian pilgrimage comes then as the undertaking is given "to continue Christ's faithful soldier and servant unto his life's end." At Baptism the promise is made for us and we are reminded of the heritage we have "in Christ." But the faith of the Church needs to be personally taken. For most of us there is a day when we surrender ourselves to God. All sorts of sins weigh heavily and the thorough selfishness of our lives shocks us. It is as though we want to "come clean" before God and so claim His forgiveness. Here we place ourselves unreservedly in God's hands.

The outward and visible sign. It is not how much I do or try to do in making myself good. It is required that I recognise with St. Paul "By grace you have been saved through faith; and this is not your own doing, it is the gift of God, not because of works, lest any man should boast." (Ephesians 2:8, 9.)

Conversion is my total response to the love of God. It

is to live a life of complete gratitude for what God has done for me. It is not that I shall therefore be perfect. Far from it. Have a look at the early Church, which so often is made almost idealistic by a variety of writers. Despite the conversion, commitment and baptism of early Christians, it was necessary for Paul, the agent who promoted their initial steps toward the Christian faith, to write condemning them on occasions.

Conversion and Community. I am not to shut up myself in a "holy huddle" now that I know I am saved. The effect of conversion is to be seen in my family relationships; my business associations or my civic responsibilities. The contribution I make will not be for self-glorification nor even for the interests of my group. What will count will be doing the will of God.



Rev. John Greenwood.

My conversion means every avenue of life will be affected. The use of time, money, or talent will be subject to what God wants done.

It is the end of an isolated life concerned only with what affects me. There is now a new aim which is directed toward God and my fellow men.

Clergy deployment

THE WHOLE QUESTION of the deployment of its clergy is to be considered this month by the Protestant Episcopal Church of the U.S. at a special general convention. A committee is recommending the immediate establishment of a national clergy deployment office.

It proposes, among other things, placing in the hands of diocesan authority the responsibility for nominating clergymen for vacant posts after written "position descriptions" have been drafted. Final authority for election would still be retained by the vestry or other appropriate governing board. Other new features include an annual "job performance evaluation" in which the bishop and clergyman himself confer; a review of job tenure after the first seven years and at five year intervals thereafter; and a method for relocating clergymen when, for reasons of career development or because of diminished effectiveness, a change would be beneficial for both the man and the mission of the church.

Many clergymen "don't know where to turn" when they want to move. Some areas of the nation are oversupplied. Others have difficulty filling vacancies. Vestries and calling committees have few guides to aid them. Finally, clergymen's jobs are so ill-defined that they often operate on assumptions that are not related to the assumptions of their parish.

BIBLE COLLEGE RESULTS

The Registrar of the Church of England Bible College advises the following results of the May first term examinations:

ADVANCED DIPLOMA: C. Speers 73 per cent; A. Gayford, W.A. 50 per cent.

DIPLOMA (per cent order of merit): J. James 83; M. Huxtable 80; M. Kohlhardt 78; D. Arnold 74; R. Hold 72; A. Good, 71; S. Hunter 69; D. Watts 69; N. E. Marks 64; E. Keynes 61; D. I. Matthews 61; O. M. Nilson 54.

First-class honours diplomas on nominations are awarded to Mrs M. Huxtable and Mrs M. Kohlhardt.

A.C.R. DONATIONS 3rd DEC. to 9th JULY

The following gifts to the Church Record are acknowledged with thanks:

F. and J. Eglinton, \$2; Mrs D. Southwell, \$5; Deaconess J. Stokes, \$5; Mr T. D. Newham, \$7.50; Miss Elizabeth Taylor, \$2; Deaconess J. Standfield, \$1.50; Rev. T. and Mrs Knox, \$4; Rev. B. V. F. King, \$2; Mr N. Thomas, \$2.50; V. and K. Leask, \$2; J. C. Chapman, \$5; Rev. J. E. Jones, \$5; Rev. E. R. Walker, \$2; Miss E. M. Hore, 50c; Miss A. Giles, \$1; A. H. Stewart, \$1; Rev. L. M. Pengeley, \$2.50; Bishop Begbie, \$5; Miss J. Williams, \$2; Mrs A. Burton, \$2.50; Mr N. Skinner, \$2.50; Mr J. E. Lewis, 50c; Rev. F. Taplin, 60c; Mr A. R. Weldon, \$2.50; Mr W. Hammon, \$2; Mr N. W. Moin, \$2.50; Anonymous \$2; Mr W. N. Howlett, \$2.50; Rev. K. McIntyre, \$2; Miss L. J. Carroll, \$2.50; Anonymous \$2; Mr N. Jones, \$5; Mrs E. Coleman, \$1.20; St. John's-Padstow, \$5; C. N. and C. M. Steele, \$4; Mr A. Thollar, \$2; Deaconess Bransgrove, \$1; Rev. T. Austen, 50c; Rev. P. Gurrier-Jones, \$2; Mr S. R. Horton, \$7; Dr P. Keith, \$3.60; Dr J. Cameron, \$3.50; Rev. C. L. Oliver, \$1; Rev. D. G. McCraw, \$5; Rev. B. Rainsford, \$1; Mrs T. C. Hammond, \$10; Mrs D. E. B. Knox, \$4; Canon A. Langdon, \$1.50; Rev. C. K. Hammond, \$1; M. A. Dennis, \$5; Miss D. Robson, \$2; Rev. S. A. Horton, \$2; Miss L. L. Lane, \$9.50; Mr H. Arkle, \$1; St. Matthews, West Pennant Hills, \$1.10; Mr C. P. Lee, \$2; Mrs D. Southwell, \$1; Mr A. Austen, \$1; Rev. R. Dowthwaite, \$3.25; Mr E. Higginson, \$2; Rev. J. Sherlock, \$1; Mr F. H. Gray, \$1; Mr W. L. Milford and Mr B. Hadlow, \$4; Mr O. D. Evans, \$3.

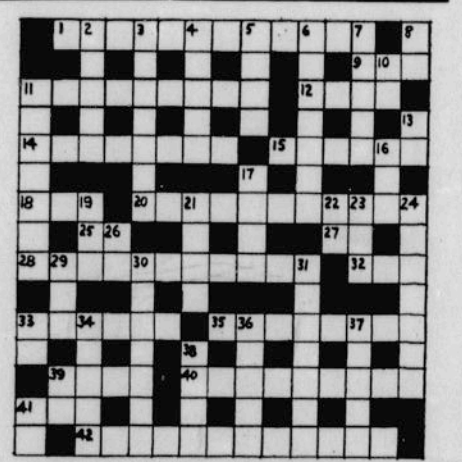
NELSON ELECTIONS. The following have been elected to the Standing Committee of the Nelson Diocese: Dean W. F. Bretton, Archdeacons B. D. Jameson and P. W. Mann, Canon B. J. Machell, the Rev. D. Barrett, Messrs J. R. Baldwin, D. M. Canon, I. E. Fitchett, D. S. Max and R. B. Rainey.

The diocese's representatives on General Synod are Dean Bretton, Archdeacon Mann, Canon Machell, Messrs Carson, Fitchett, Max and J. R. Oliver.

Bible crossword No. 1

- ACROSS
- If you are left without discipline, in which all have — (12) Heb 12:8
 - there was no place for them in the — (3) Lk 2:7
 - Be — of me, as I am of Christ (9) 1 Cor 11:1
 - your — shall be fifty shekels (4) Eze 45:12
 - If any one worships the beast and its image, and receives a mark on his — (8) Rev 14:9
 - blood flowed from the wine press, as high as a horse's bridle, for one thousand six hundred — (6) Rev 14:20
 - By the breath of God — is given, and the broad waters are frozen fast (3) Job 37:10
 - This is my body which is for you. Do this in — of me (11) 1 Cor 11:24
 - and — I am with you always, to the close of the age (2) Mt 28:20
 - believe in God, believe also in — (2) Jn 14:1
 - to sin are sure to come; but woe to him by whom they come (11) Lk 17:1
 - Bind them upon your

- heart always; — them about your neck (3) Pro 6:21
 - And the brethren there, when they heard of us, came as far as the Forum of — (6) Ac 28:15
 - he — on them, and said to them, Receive the Holy Spirit (8) Jn 20:22
 - Amon (anagram) (4) 1 Ch 2:28
 - present your bodies as a living — (9) Rom 12:1
 - University — (3) (abbrev.)
 - On these two — depend all the law and the prophets (12) Mt 22:40
- DOWN
- They laid him on — which had been filled with various kinds of spices (1, 4) 2 Ch 16:14
 - She turned and said to him in Hebrew, Rabboni (which means —) (7) Jn 20:16
 - Woe to you, — woe to you, Bethsaida (5) (abbrev.) Mt 11:21
 - Zedekiah the son of Chenaanah made for himself horns of iron, and said, Thus says the Lord, With these you shall — the Syrians (4) 1 Ki 22:11
 - the — came and said to him, If you are the Son of God, command these stones to become loaves of bread (7) Mt 4:3
 - every day of his life he — regularly at the king's table (5) Jer 52:33
 - Many will come — my name (2) Mk 13:6
 - Nahum (abbrev.) (2)
 - from the end of the earth I call to thee, when my heart — (2, 5) Ps 61:2
 - Sun-god of ancient Egypt (2)
 - International Critical Commentary (init.)
 - And now I — more in the world (2, 2) Jn 17:11
 - tree (3)
 - on earth, where — and rust consume (4) Mt 6:19
 - before Abraham was, I — (2) Mt 8:58
 - in vain is a — spread in the sight of any bird (3) Pro 1:17
 - Wherefore perhaps for a good man one will dare — to — (4, 3) Rom 5:7



Solution next issue

- brief action (cryptic) (2)
- Extra-sensory Perception (init.) (3)
- the Urim and the — (7) Ex. 28:30
- he is lodging with Simon, a tanner, whose house is by the — (7) Ac 10:6
- in the year of our Lord (2)
- The Lord threw them into a — before Israel, who slew them with a
- great slaughter (5) Jos 10:10
- If you have — with men on foot (5) Jer 12:5
- raise an exclamation first (cryptic) (5)
- John to the seven churches that are in — (4) Rev 1:4
- Potiphera priest of — (2) Gen 41:45
- Whoever would smite the Jebusites, let him get — the water shaft (2) 2 Sam 5:8

Notes and Comments

MOON MAGIC

Not long ago you had a lot of explaining to do when you preached on the Second Coming of Christ and you got to the bit about "every eye shall see Him." Over six hundred million people watched Neil Armstrong and Buzz Aldrin walk around on the moon on Monday 21 July. That aspect of our Lord's personal return will not be hard to explain in future.

Sixty-nine years ago the first radio message was sent. Now the voices come into our homes from a quarter of a million miles away. Only 16 years ago the first man set foot on the remote Mount Everest. How puny man's previous exploits seem in comparison with the landing on the moon.

People are saying that the billions of dollars would be better spent on meeting man's immediate needs. Such compassion for suffering mankind does not go so far as to suggest that what we spend on alcohol, tobacco and gambling would meet these needs even more adequately.

Man would suffer more, not less, if we attempt to limit scientific inquiry. We can afford space exploration. We cannot afford the waste of human and economic resources which we permit and even encourage and from which men are allowed to derive profit.

With all his intelligence, skill and courage, man is but a puny animal, a lost soul without Christ. Neil Armstrong's mother's words struck a responsive chord in the hearts of Christians when she responded to the news on the moon landing with "Praise God from whom all blessings flow."

REFERENDUM

The N.S.W. Cabinet did not meet on July 15 either because too many ministers were away

or because there was not enough business.

One decision we would like to hear is the date of the referendum on Sunday hotel trading. Information from cabinet ministers suggests that the Premier wants it held as soon as possible.

Saturday, September 27 is the City Council election day and October 4 is in a holiday weekend. It could be September 20 or October 11. This gives about eight weeks to complete State-wide organising.

There must be a local committee in every electorate to distribute literature, man the polling booths and to help raise the budget of \$85,000, 90 per cent of which will go on press, radio and television advertising.

This calls for sacrificial giving by church people whose agitation over the past 18 months obliged the government to hold the referendum. The energy and money we put into it is a test of our sincerity.

The Record office will gladly pass on donations towards the fighting fund.

BISHOPS WANTED

There will be some very significant changes in the Australian episcopacy in the next few years. Bishops being what they are in the Anglican church, the new appointments will directly affect developments in our denomination and our relations with other Christian bodies.

The Primate (70), Bishops Jones (66), Reed (67), Winter (66), Hardie (65), Housden (65) and Clements (64), all reach age 65 this year which brings them, despite the vigour of all except Bishop Jones, close to retirement. The Primate resigns from Brisbane next year. Bishop Jones has resigned from Willochra, Ballarat, Newcastle, Adelaide, Canberra-Goulburn are all important sees. Three of them at least, might be expected to choose bishops who will have considerable powers of leadership.

If seven are approaching retirement, another ten have only been five years or less in their sees; and will normally be there much longer. Bishop Shevill has been 16 years in North Queensland, but at 52, he may be on

the bench for years to come. He and Bishop Winter of St. Arnaud (1951) are the longest occupants of sees by far.

There is no uniform retiring age for bishops in Australia. Brisbane has taken action to ensure that nobody holds on too long as did R. Halse. So has Sydney. Bishop Moyes retired from Armidale in 1965 at the age of 80. Probably no bishop in Australia could go on to that age now. We hope none would want to.

Whatever changes come in the near future, we should prayerfully seek men who will "testify the Gospel of the grace of God" and who will "feed the church of God which he hath purchased with his own blood." (Epistle at consecration of bishops.)

Scholarship counts for much less than it did but synods and electing bodies are often seeking administrative gifts instead. They believe that they are seeking a chief pastor but they lose sight of what the Bible and Prayer Book make clear are the true gifts of the pastor.

CHURCH MUSIC

Church music stands in need of a thorough reformation. It comes as good news that an organist at a large metropolitan cathedral in Australia is sharing in the founding of an inter-denominational College of Christian Music.

Dr Lowell P. Beveridge, professor of speech and music at Virginia Theological Seminary, U.S.A., expresses the disquiet of many when he says: "Church music today tends towards extremes; either the highly professional or the popular. This is an unhappy situation for those who lack the time and skill for achieving musical excellence but who sense the need for something more significant than an instinctive response to an exciting but vague musical stimulus."

For several centuries after the Reformation, congregational singing flourished in most of the reformed churches, including our own. Merbecke fell into disuse and the Evangelical Revival of the eighteenth century fostered hymn-singing as a popular expression of both religious devotion and social concern.

This century, the pendulum has swung back with a new accent on organs, choirs and professional societies for church organists and musicians. With this has come a revival of Merbecke.

Geoffrey Beaumont's 1955 reaction was his "Folk Mass," which met with a dubious response but was a serious attempt to bring congregations back into church music. This opened the door for folk groups and folk-singing which is strong on rhythm and beat but light on words and meaning. As a phase it will surely pass away.

The clergy have always found it difficult to persuade musicians that words are more important than music. In trying to do so, they have often been accused of having no appreciation of good music. Their dilemma has not been resolved.

Neither the traditional nor the popular appeal will resolve the dilemma. Music must be viewed as an important means whereby a congregation expresses its worship. Congregations certainly need education in worship but it does not necessarily follow that the "best" music is the best for truly congregational worship.

Perhaps colleges of Christian music throughout the land could help the churches find something better than either of the existing extremes.

Through the rectory door

LIKE EVERYTHING else, a minister's house is very much influenced by "the eye of the beholder." To some it is a warm-hearted place for good fellowship around the word of God; for some, a handy place for a free feed when hard luck comes; for some, the exciting place where they make plans for marriage; for some, a place to share their joys and fears; for some, a place to serve God by helping with the work. But of course, for many it remains an unknown quantity

by
Ann Devereux

where mysterious religious people live and work. And for the young folk who live there, it is just home, where mum and dad are.

Because there are so many facets to its nature, the door of a rectory is an interesting place from which to survey the passing parade of life — and death. Either door will do, for people are not choosy about whether they come to the front or the back. Just so long as they get what they have come to get, or give what they have come to give, they are content.

Life in a rectory is real, if nothing else, and deeply concerned with the actual situations of life, the actual people that come, rather than with hypothetical questions and vague theological arguments. Uninformed indeed are those who think that Christian work in this day of mechanisation and haste is irrelevant to the lives of people. For people still need Christ, and He needs them.

Take, for instance, the little British migrant I visited in hospital yesterday. We hear so often of the "grouching Pommies," but they are not all like that. This

little lady and her husband arrived in our area about four years ago, fresh from the U.K., middle-aged and almost alone. They had the good sense to come immediately to the church and make themselves known, and of course were gladly welcomed. They quickly settled in and became actively involved in the parish, meeting other folk and developing friendships.

Little did they know then that the husband had only a short time left. Over the next two years his wife watched him fade away with an agonising disease, and eventually he was laid to rest. Her bravery was astonishing. She suffered greatly, yet she never despaired. And always she maintained that it was the love of her fellow church members which sustained her.

When I visited her in hospital yesterday, she was bright and happy, not with a superficial gaiety but with a real peace in her eyes. So it was no wonder I registered surprise when she told me, conversationally, that the specialist had decided that only major surgery could save her; that in fact she had the same complaint which took her husband two years ago.

Was she sad? Momentarily, yes — but then her eyes lit up and the smile was back, for "Life is sweet," she said, "and after all there is so much to try and live for." She went on to say how vital to her was the fellowship of her Christian friends, who so faithfully visited her, and prayed for her, and how important was the work which they must still do together after her recovery.

No, the Christian faith is not irrelevant. Christ Himself is the most present help in time of trouble; His work is the most powerful reason for living; His love is the most valued and eternal fact in dying.

Letters to the Editor

Use the laity

Very few would disagree with your condemnation (12/6/1969, page 2) of the gap between the clergy and the people. The issues are far-reaching.

In your issue of 10/7/1969 (page 8) you say "trust the laity for sound commonsense" on the war question, implying that the beliefs or conclusions of laymen on vexed or controversial questions are to be preferred to those of the clergy, and on page 1 of the same issue you mention the interesting point that evangelicals cling to the concept of a monarchical ministry to the neglect of lay participation. All this is splendid for profitable debate and study.

One particular point which needs ventilating is your statement on page 12 of your issue of 12/6/1969 that parents have no legal right to have their children baptised. If parents have no legal rights in this regard, baptism must be administered only by permission, presumably from the clergy. Who decides that permission shall be granted or refused?

The clergy are still officially regarded as of a different order from the laity? Does this view still prevail among the rank and file of the clergy and laity? Should it not be regarded as scandalous that the congregation is often deprived of holy communion because no priest is available, although suitable laymen are available?

In one parish in New South Wales where I was a visitor there was no Epiphany communion because the rector had been taken ill during the night, although the deacon of the parish and a large congregation were present. Is not this indecently low-church, in the correct sense?

These matters need discussion among the laity even more than by the clergy.

Excesses

May I in reply to "F. J. Beitzel's letter recommend St. Paul's teaching in Cor. 13:1-13.

Throughout the world the Christian churches are holding out hands in friendship one to another. Yet here in Australia, and only in Australia, is this long outdated antagonism. Faults on all sides there may be, but can we not forget the silly, mean, petty arguments of what we call a thing be it a man in a dog-collar or the service instituted by Christ Jesus and get out into the world, obey His command and love.

Does your correspondent think these arguments are of any importance to Christians in China (if there are any left), those in the concentration camps for Christians in East Europe or Christians anywhere in the world who face death for their faith? I can not feel that the N.G. Martyrs would be very

proud of the animosity to be found in the Anglican Church in Australia today.

Young people are saying that the Church is not relevant to life today and that it is full of hypocrites. Well are they so wrong? Is the clerk - in - holy orders more a man of God to the drug addict, the prostitute or the starving if he calls the piece of ecclesiastical furniture "An Holy Table" rather than "An Altar"? As St. Paul tells us if we have not love we are nothing.

—Myk Reakes - Williams, St. Francis College, Milton, Q.

South Africa

I think F. H. Sibson is right (Letters, July 10). Christian criticism of South African (and Rhodesian) racial policy is selective. God has a selective attitude to nations too. The Bible says very little about the sins of Israel's pagan neighbours, but what details there are reveal that they were often worse, by human standards, than those of Israel (e.g., Amos 1 and 2). But God judged His people more severely because of their greater spiritual opportunities.

While I cannot speak for the World Council of Churches, my personal feeling about South African apartheid compared with the actions of newly independent coloured nations is much the same. The latter have mostly only a minority of even nominal Christians, whereas South Africa is a professedly Christian country with a high proportion of practising Christians among the white master race, and it has adopted apartheid in the name of Christian civilisation.

(Rev.) G. S. Clarke, Regents Park, N.S.W.

Spiritual food

The rector of our church, St. Athanasius, Kidman Park, has introduced the Second Series Communion service on a trial basis. I was very interested to read in A.C.R. July 10, of points on the subject of Prayer Book revision and in particular of a book mentioned on this particular service by Colin Buchanan.

I wish to express my appreciation of your paper and the helpful articles contained in it. As an evangelical in a "high church" situation, your paper has become an important source of spiritual food for myself.

J. T. Sheedy, Seaton, S.A.

Additions to H.C.

I have been worshipping in a particular church for the past 18 years. Recently there was introduced, on a monthly basis, a sung Communion service. Singing parts of the service which were previously said is a confusing experience.

The things that puzzle me are the additions to the service. Before the service begins the choir sings a short verse in a foreign language—I am told that it is Greek. Just before the prayer, which begins "We do not presume to come . . ." the choir sings "Blessed is he who comes in the name of the Lord." After the prayer of consecration the choir sings something which begins "O lamb of God who takes away the sins of the world."

I have not asked about these additions to the service because I do not want to appear ignorant. Would some of your readers tell me if these additions have any meaning and, if so, what that meaning is?

A. L. Clark, Bondi Junction, N.S.W.

Wollongong bishopric endowment

Consultation with conservative evangelicals

Tokyo (EPS)—A CONSULTATION bringing together conservative evangelicals and other Christians in East Asia around the theme of "Judgment and Hope in the Gospel" is announced for July 8-14 1970 in Gotamba, Japan. Sponsoring the consultation will be the East Asia Christian Conference (E.A.C.C.), which is concerned about the widening gulf between these two groups of Christians.

Prof. Emerito P. Nacpil, a Filipino theologian now living in Singapore, is conference secretary, and the Rev. Masanao Fujita, pastor of the Hukusan Church in Tokyo, is chairing the local committee.

The "Judgment and Hope" theme will be divided into three: judgment in the Gospel of Jesus Christ; hope in the Gospel of Jesus Christ; the Church as a sign of judgment and hope. Special attention will be given to evangelism, social obedience, and human destiny and the end. These are three areas in which there is a marked difference of opinion between conservative evangelicals and other Christians.

Each section will consider papers and questions prepared in advance, seek to delineate areas of agreement and disagreement, and see where co-operative work can be undertaken.

Since 1961 the E.A.C.C. has been aware of the growing gulf between the conservatives and others, both within E.A.C.C. member churches and between member churches. This is the first attempt by the regional council to bring the two groups into dialogue.

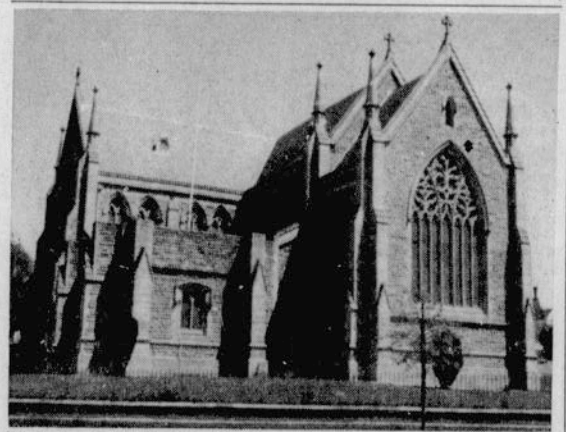
An atheist does not find God for the same reason a thief does not find a policeman. He is not looking for him (Wendell Baxter).

The Wollongong Diocese Committee submitted the following recommendation to Sydney's Standing Committee: "that instead of allocating amounts of \$10,000 annually to be invested until the fund is established the arrangement should be that the Sydney diocese provides a lump sum of \$133,333 at the time the new diocese is created whenever that may be." The Standing Committee has agreed to accept the proposal in principle subject to the income only being payable to the diocese if the diocese is created before the expiration of 10 years when the capital sum would then become payable. Standing Committee further agreed that the Glebe Administration Board be asked to promote a suitable amending ordinance to provide for this prior to the next synod.

SHEKEL BACK

The official name of the Israeli pound is to be "shekel," the Hebrew name replacing the Italo-Latin "lira." However the change cannot take place for another two years, according to the Bank of Israel, as new notes, bearing the word "lira" are being issued now.

Techniques of reaching the people in the city are many, but the net effect of the Christian witness in any community is entirely dependent upon the vitality, freedom and sense of mission of those who have had the gospel of Jesus Christ implanted within their own lives. (World Vision)



St. Saviour's Cathedral, Goulburn, where the Canberra-Goulburn synod will open on August 10.

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SECRETARY, Division of Mission, Australian Council of Churches, appointment for approximately one year during possible reorganisation of Division. Work centre in Sydney. Salary \$3,500 p.a. including superannuation and plus accommodation. Inquiries invited from lay or clergy church members with good knowledge of mission today at home and abroad. Write Secretary, Division of Mission, 511 Kent Street, Sydney, N.S.W., 2000. Closing date for applications 30th August, 1969. Further details will not necessarily be made from among those who apply in answer to this advertisement. Norman F. Coombs, Chairman.

EXPERIENCED MATRON required for part of full time duties at NEW COLLEGE (Residential College within the University of N.S.W.). Further details please contact Rev. N. S. Pollard (Master), New College, Anzac Parade, Kensington. Tel. 563-0066.

PRIVATE SECRETARY required for State Secretary of The Missions to Seamen. Applications for the appointment are invited from candidates with at least reliable moderate speeds, capable of quality typewriting and educated at least to matriculation standard. Duties include appointments, travel arrangements, typing from dictation and recording, minutes, telephone business, etc. The State Secretary is looking for suitable young women with initiative who can take responsibility. Monday to Friday, 8.45-5.00. Good remuneration. Phone 27-7142 (Sydney) for appointment or write. No phone inquiries.

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Everything of interest to the Kindergarten Teacher will be held in C.E.N.E.F. Auditorium 511 Kent Street, Sydney on Monday, 22nd September, 1969 at 7.30 p.m. Arranged by the Sunday Kindergarten Training Association (under the auspices of the Board of Education, Diocese of Sydney.)

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SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

WANTED 100 more students to enrol in C. of E. Bible College. Full Bible course lectures in Sydney or by correspondence anywhere. Full details from Registrar, P.O. Box 41, Roseville, N.S.W. 2059.

WANTED to purchase copy of "The Life of William Temple" by Iremonger. Write Box 229, Australian Church Record.

MEETINGS

The Annual General Meeting of the Church Record Ltd. will be held in the registered office of the Company, Room 15, 1st Floor, 511 Kent Street, Sydney at 4.45 p.m. on Tuesday, 12th August, 1969.

SYDNEY, RETIRED CLERGY. The Association meets at Sydney Missionary and Bible College, 402 Biddimontion Road Croydon, Monday, 18th August, 10-3 p.m. Speakers: Revs. J. R. Riley and Ken. Short. Lunch, morning and afternoon teas provided. Retired clergy and wives invited.

INTERSTATE SERVICES

COORPAROO, St. Stephen's, Brisbane City, Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer (Holy Communion 1st Sunday). 7.30 p.m. Evening Prayer. Rector Rev. J. Greenwood.

PERSONAL

Classified advertisements may be left at the office or phoned to 61-2275 up to noon on the Tuesday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

Borneo to Gippsland

THE DISTRICT of Mirboo North was first settled in about 1870, a densely wooded area with trees up to 300ft and thick undergrowth.

On the other hand, the State Government had in 1869-70 passed a land act offering up to 320 acres of land to each settler at £1 per acre, payable at the rate of 1/- an acre per year.

The complete absence of roads or railway and the primitive living conditions discouraged all but a few of the pioneers.

Settlers moved south from Trafalgar, Moe, and Morwell along rough bush tracks, walking or riding horses and one by one community centres were established. The first Mirboo

With the completion of the railway in January 1886, the town began to move to its present site near the station, and the old church and property was sold. A new church was built at a cost of £300 and opened by the Rev. S. Sandford on July 23,

Rev. Lawrence Green is now Rector of Mirboo North in the diocese of Gippsland. Mr Green served for the Church Missionary Society in Borneo from 1958 until this appointment last year.

In this article, he tells us about his parish which has an evangelical tradition, a tradition of missionary support and evangelistic outreach.

Modern equipment, efficient men. 21a Sorrell St. and 29 Phillip St. Parramatta.
630-1241. 635-6688.



Rev. Lawrence Green

settlement was one mile east of the present town of Mirboo North and a church was built there in 1883. The Mirboo district settlers were first ministered to by Church Missionary Workers from Melbourne.

In 1886 the railway from Morwell was opened. At this time the Mirboo settlement consisted of two general stores, two hotels, a church, which was used as a school during the weekdays, and several other buildings. There was a daily coach service between Morwell and Mirboo.

The early records are incomplete but the Register of Deaths gives the names A. McFarlane 1883 and Francis Vauston 1884 as being among those who ministered to the spiritual needs of the district. The first Confirmation service was administered by Bishop Moorhouse, of Melbourne, in 1885.

Bible completed

The complete New English Bible will be available in March, 1970, according to a joint announcement made by Oxford University Press and Cambridge University Press.

In 1961 the New Testament of the New English Bible was issued. Seven million copies have been sold. Translation of the Old Testament and the Apocrypha will complete the version which was launched in 1947 by the universities.

A Joint Committee composed of representatives of British Protestant and Anglican churches, the British and Foreign Bible Society, the National Bible Society of Scotland and Roman Catholic observers supervised the translation.

Scholars working on the version studied Hebrew, Aramaic and Greek texts. The New English Bible is marked by the use of contemporary idioms as close to original meanings as possible.

A one-volume edition and a library edition of three separate volumes will be available.

In 1898 severe bush fires threatened the church which actually caught alight but was saved before much damage could be done, and remained standing until 1965 when the present church was built.

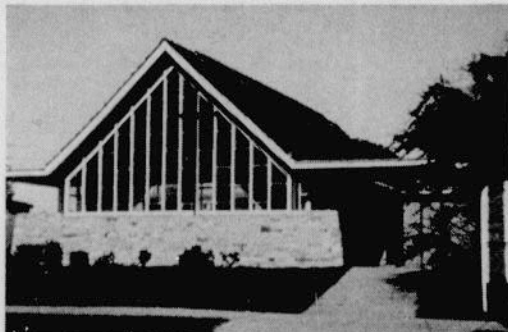
In 1922 work was increased with the addition of Mardan South to the parish.

Was the vicar sometimes late for a service? One day in 1926 after the service at Mardan South the vicar was given a short cut to Berry's Creek where the next service was due. The vicar started out on horseback along the track, turned right as directed when he came to the road, but missed the sharp turn to the left and galloped on to find himself home at Mirboo North, five miles from his waiting congregation. They also went home.

In these days of good roads and fast cars, transport is not the problem it was, and many people prefer to attend services at the new church, erected in Mirboo North in 1965.

Regular Sunday service are held in only two other centres, Mardan South and Berry's Creek.

The present Church of St. Mary's Mirboo North was dedicated by the Right Rev. D. Garnsey, Bishop of Gippsland, on the 3rd April, 1966, during the incumbency of the Rev. J. J. St. Clair. The present rector was inducted in September 1968.



St. Mary's, Mirboo North, Vic., erected 1965.

GREEN VALLEY COMMUNITY CENTRE THE SYDNEY CITY MISSION requires YOUTH LEADERS (Male and Female)

to take part in a unique program and Centre to be opened early 1970 in one of Sydney's largest Housing Commission estates.

We need YOUNG CHRISTIAN MEN AND WOMEN dedicated to the task of becoming involved with young people in a recreational centre, hobby and craft classes, music and team games.

The Staff we are looking for will be dedicated to the cause of PERSONAL EVANGELISM. Applications will be treated strictly confidential and should be forwarded to

SYDNEY CITY MISSION, 103 Bathurst Street, SYDNEY.

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Books

L'ABRI by Edith Schaefer Norfolk Press and Henry E. Walter. 1969. 27/6 (U.K.).

This refreshing book is both a challenge and a tonic. Mrs Schaefer has much in common with George Muller and with Hudson Taylor. The existence of the shelter itself is an answer to prayer. Mrs Schaefer joins the company of "Those who trust Him wholly, find Him wholly true."

The book is a tonic to those who strive to work amongst a wide section of people. To the chalet there come professors, hippies, drop-outs, beatniks and drug addicts. Others come to find honest answers to honest questions. Youth leaders should read it and jaded Christians should digest it. Here is proof of "He breaks the power of cancelled sin. He sets the prisoner free." The book is a record of God's faithfulness and adequate provision to meet the needs of the second half of the twentieth century.

It is a book highly to be commended. —Richard Dauntton-Fear. THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT by T. D. Bernard, London, Pickering and Inglis, n.d., pp. 223, 15/- English price.

This is a reprint—slightly abridged—of Canon Bernard's Bampton Lectures for 1864; a famous series, worth reprinting.

HOSTEL EXTENDS PERTH

G.F.S. hostel accommodation throughout the capital cities of Australia has been considerably increased with the opening of the new Ethel Burt Wing at the Perth G.F.S. Hostel.

The three-storey cream brick wing provides an additional 42 bedrooms for girls who need city accommodation and a Christian atmosphere for study and relaxation. With alterations and extensions to Lady Barron House, almost \$100,000 has been spent with very little outside assistance.

The Perth Hostel can now accommodate 62 girls and their ages range from 15 to 19 at present.

The new wing was named after Marion Ethel Burt who became a G.F.S. Associate in 1888 and thereafter devoted almost 60 years of her life to the care of girls and young women. She was Diocesan Secretary of G.F.S. from 1901 to 1921 and President from 1927 until her death in 1947. The fund to provide this memorial was opened in 1948.

GREEN VALLEY COMMUNITY CENTRE

THE SYDNEY CITY MISSION requires TRAINED KINDERGARTEN TEACHERS for its Centre to be opened early 1970.

This is an opportunity for dedicated Christian kindergarten teachers to share in a program which is unique. Applications will be treated strictly confidential and should be forwarded with references to

SYDNEY CITY MISSION, 103 Bathurst Street, SYDNEY.

though the author takes the view that there is spiritual significance in the order of the books of the New Testament (e.g. the order of the four gospels and the order of the Pauline and Catholic epistles).

D. W. B. Robinson. THE TENDENCIES OF THE SYNOPTIC TRADITION by E.P. Sanders. Cambridge University Press, 1967, pp. 327, 90/- English.

This thesis (Ph.D., Union Theological Seminary) is No. 9 in the Monograph series of the Society for New Testament Studies. It is very learned, and only to be attempted by the specialist. The author is following up the recent contentions of W. R. Farmer that the standard solution of the synoptic problem must be reviewed because of the weakness, even the fallaciousness, of some of the main arguments for it. Sanders examines minutely the criteria for determining synoptic relations. His conclusion—rather negative—is that "we should table the ambiguity of our results and regard the synoptic problem with some uncertainty."

D. W. B. Robinson. CATHOLIC ANGLICANS TODAY ed. John Wilkinson. Darton, Longman & Todd. 1968. pp. 254. 25/ (UK).

The preface points out that this collection of papers by leading Anglo-Catholics is intended to appeal particularly to conservative evangelicals, with which they have much in common.

While they respect the liberal view of the Bible's authority, they believe that there must be a return to a truly biblical theology.

Evangelicals will find this a refreshingly honest book. Wilkinson, for instance, admits that Anglo-Catholics have looked to the authority of Rome rather than to the scriptures and their Anglo-Catholic forms of worship "became much more splendid" accordingly. He sees this as a weakness.

On the three orders of ministry, Frank Hawkins sees these orders emerging in the second century, and in particular, the specific office of bishop. He avoids the false claims of apostolic and New Testament sanction. Like all such attempts, it does not succeed in being completely objective, nor do all the writers avoid the pitfalls of liberalism. But it is sufficiently objective to be a help to evangelicals to understand their Anglo-Catholic brothers. John C. King in his recent book on evangelicals gives rein to his own emotional involvements with them and is often subjective and acridly critical. In this book we are in calm waters, where every effort is directed to understanding.

Rex Meyer.

SHORT NOTICES

NATIONAL PORTRAITS, by Vance Palmer, Melbourne University Press, 1968 reprint, pp. 230. Twenty-five pen portraits from Macarthur and Macquarie to Giblin and John Flynn. A valuable paperback THE

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

FAITH AT THE FRONTIERS by Carl F. H. Henry. Moody Press, 1969. pp. 204. \$3.95 (U.S.). Dr. Henry is an evangelical scholar and thinker with an international reputation. In these sixteen refreshingly topical essays, a Christian philosopher looks at problem areas such as ecumenism, the new morality, evangelicalism today, campus belief and unbelief, reality and illusion. He shows the relevance of a biblical faith to these and other areas of current concern. A book for the thoughtful evangelical.

EPHESIANS THE MYSTERY OF THE CHURCH by William MacDonald. Shaw, U.S.A., 1968. pp. 144. \$3.90. This very useful commentary on Ephesians comes from a first-rate Bible teacher. He writes for the general Bible student and his systematic handling of the epistle and its various sections proves most valuable. His exegesis is careful and his practical applications of divine truth to everyday life are incisive.

INTO MEMBERSHIP by Richard Gorrie. Falcon Books, London, 1969. pp. 96. 75c. This is an attractive and nicely produced paperback which parents and clergy may put into the hands of candidates for Confirmation with absolute confidence. It is quite a thorough treatment of the Prayer Book with references where apt to the 39 Articles. Very wisely, he devotes just over two pages to "Muddled thinking about Holy Communion." Here he deals gently with what he calls the "literal" and the "mechanical" views of the Communion. His style is simple and direct and should reach the audience for which it is intended. An outstanding Confirmation preparation manual.

CHURCH AND THE NEW GENERATION, by Charles E. Mowry. Abingdon, 1969, pp. 175. \$2.25. Looks at attitudes, values and beliefs of the new generation and why the church is failing to influence them. SUGARCREEK GANG ON THE MEXICAN BORDER, by Paul Hutchens. THE WONDERFUL WORLD OF THE TEENS, by Warren Wiersbe. DANNY ORLIS AND THE ACCIDENT THAT SHOOK FAIRVIEW. Three paperback novels from Moody Press. Each pp. 125 and 50c. (U.S.) Suitable for children 10 to 13. THE SECOND REFORMATION, by H. Owen Chapman, Sydney, 1968, pp.32. 50c. Few will go along with Dr Chapman's thesis that what is happening to Christians in China is a "Second Reformation."

LITERATURE by Beatrice Batson. Moody Press, 1968, pp. 188. \$2.25 (U.S.). Interesting to compare the U.S. and English points of view that are reflected in these two volumes. Grier's is far better value and its contents are systematically handled to make it an easy reference work. Both are useful as guides.

THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS, 1969

An examination for the award of two "Violet Macanish Scholarships" will be held on 26th and 27th September, 1969. All candidates must be under 14 years of age on 1st February, 1970. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

The following scholarships for boarders are also open for award:

- Robert Campbell Scholarship — \$200 per annum
- A. W. I. Macanish Scholarship — \$160 per annum
- Vans Kenrick Scholarship — \$120 per annum
- E. B. C. Russell Scholarship — \$120 per annum

Entry forms and full particulars can be obtained from the Headmaster. Entries close on 5th September, 1969.

Premiere!

"A DIFFERENT WORLD"

Colour movie of the Bush Church Aid Society's work in S.A. and the iron ore fields of W.A.

SATURDAY, 9th AUGUST

6.30 BUFFET DINNER in Lower Chapter House. Meet the Rev. G. B. Muston. Nominal charge 60 cents.

7.30 Rescreening of "One Man's Mission" and "VKB-Ceduna."

8.00 JUBILEE RALLY in Chapter House. Chairman — Archbishop of Sydney. Premiere of "A Different World." Speakers — The Rev. G. B. Muston and Miss K. Skinner.



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Mainly About People

Rev. Ralph de Voil, rector of St. Luke's, Ektin (Brisbane) since 1954, has been appointed an honorary canon of St. John's Cathedral, Brisbane.

Rev. Brian Potts, recently arrived from England, has been appointed curate of St. Paul's, Ipswich (Brisbane).

Rev. John O'Byrne, vice-principal of Clifton Theological College, Bristol, since 1965, has been appointed principal in succession to the late Rev. Basil Gough.

Rev. Dr. Leonard Hodgson, formerly Regius Professor of Divinity at Oxford died on July 15 at the age of 79.

Rev. John W. Searle, principal of the Melbourne Bible Institute 1944-63, died suddenly in Melbourne on July 7.

Rev. Canon George E. Mitten, vicar of Creswick (Ballarat) since 1966, retires from the active ministry from September 14.

Mr Glyn France, headmaster of the Gippsland Grammar School, has resigned from December 31 next. He will join the staff of Yarra Valley School next year.

Rev. Arthur Harvey, vicar of Christ Church, Ormond (Melbourne) since 1951, has been appointed vicar of St. Matthew's, Ashburton, from September 5.

Rev. Eric Webber, vicar of St. Thomas's, Werribee (Melbourne) since 1966, has resigned because of ill health from August 31.

Rev. Earle F. Williams, chaplain in the Melbourne Diocesan Centre since September 23, 1964, goes overseas on study leave on September 23.

Rev. Richard Andrew, curate of Holy Trinity Miller's Point (Sydney), has been appointed curate of Holy Trinity, Peakhurst, from July 1.

Rev. John H. Wyndham, chaplain of the Australian Regular Army since 1967, has been appointed curate in charge of St. Luke's, Northmead (Sydney), from August 7.



Rev. James Doust, new Youth Director, diocese of Sydney.

Rev. Owen W. Thomas, curate of St. Alban's, Epping (Sydney), since 1966, has been appointed rector of St. Mark's, South Hurstville, from September 26.

Rev. Charles L. Widdowson, vicar of Christ Church, Newark, Nottinghamshire, has been appointed curate in charge of Fairy Meadow (Sydney), from the end of September.

Rev. Captain Roy M. Buckingham, locum tenens of St. Paul's, Sydney, since 1964, is to resign from the Church Army and will be appointed rector of St. Paul's from January 1, 1970.

Rev. Peter W. Bertram, rector of Brisbane (Canberra-Goulburn) was inducted as rector of Binja on August 3.

Rev. A. D. Fowler, curate of St. Paul's, Canberra, has resigned to serve on the mission field at Maris, Kuching.

Rev. Charles A. Page, rector of Gn-wagrup (Bunbury) has been appointed to the staff of the Bunbury Cathedral. He will be in charge of the Missions to Seamen.

Rev. Raymond D. Neve of Menindee (Riverina), has taken up work as the first minister in charge of Kambalda (Kalgoorlie).

Hon. Thomas E. Wardle, Lord Mayor of Perth, has been appointed a lay canon of St. George's Cathedral.

ALL-INDIA CONGRESS

January 4-8, 1970, has been set as the date of the All-India Congress on Evangelism. Three hundred key nationals from all over India are expected to gather at Barnes High School, Deolali, near Bombay. Purpose of the congress is to discover ways to put into practice the findings of the Berlin and Singapore Congresses on Evangelism. The Indian congress, sponsored by the Evangelical Fellowship of India as one of its twentieth anniversary projects, is directed by the Rev. Subodh K. Sahu, Pastor B. A. Prabhakar and Theodor Williams have been appointed co-ordinator and associate co-ordinator, respectively.

CHINESE GIFT TO CHARLTON

A GIFT FROM an unexpected source — the Chinese Masonic Society — has been made to the Charlton Boys' Homes, Ashfield, for the rehabilitation of boys committed to its care by magistrates of the Children's Courts.

The Chinese Masonic Society (the Chee Goon Tong) which has a strong musical group, presented a Chinese opera at the Railways Institute Hall. It had a cast of 40 and presented eight scenes supported by a Chinese orchestra of 10. It raised \$862.

The Chinese society, desiring to give the proceeds to a worthy Australian charity, made in-



Dr. Brian Dickey

that the evils I see as a Christian in books, plays, etc. became greater through censorship than through the lack of it." Professor Medlin insisted that censorship "is an infringement of liberty . . . an evil in itself, and so it has to be justified . . . by reasons and not by passionate declarations."

hot line

Round-up of church press comment

NEW ZEALAND'S Church and People carries news of the closure of the N.Z. branch establishment of the Community of the Holy Name whose headquarters are in Melbourne. Insufficient recruits. It also says that it is not about to close down although circulation has fallen to 13,614.

Anglican Messenger, W.A., is hugging itself with joy over the appointment of Bishop Geoff. Sambell to Perth. Well it might. But was it a coincidence or a plan that misfired that the July issue also had a lengthy article in it by the candidate who came second? Somebody in the Church Times referred to July 8, convocations vote on Anglican-Methodist unity as the "most crucial day since the Reformation." The English Churchman said it was merely similar to the defeat of the Deposited Prayer Book in 1928. Now then, you historians.

Bishop Trevor Huddleston who describes himself as a Christian Pacifist, is reported in

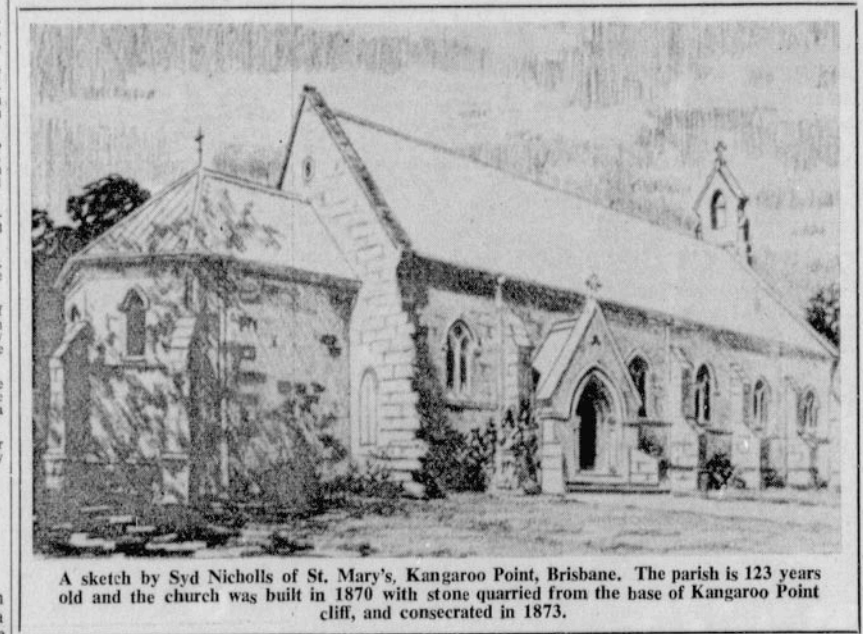
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for (in their minds, not ours)." He asked the church press — "Will any of us be around by 1980?" If the Lord tarry, we will certainly be around. We will be 101 by then.

Bishop Garnsey in the Gippsland Church News declares that while he doesn't want the flood gates opened, he is in favour of some change in existing legislation about the re-marriage of divorced people in our churches.



A sketch by Syd Nicholls of St. Mary's, Kangaroo Point, Brisbane. The parish is 123 years old and the church was built in 1870 with stone quarried from the base of Kangaroo Point cliff, and consecrated in 1873.

SCHOLARSHIP

FOR THE SONS OF CLERGY

The W. C. Carter Scholarship is open to sons of Church of England clergy entering First Form Secondary in 1970 as boarders.

The Scholarship provides for full remission of fees.

The Scholarship examination will be held on Saturday, 27th September, 1969. Applications close on August 22.

Full details from the Headmaster, Barker College, Hornsby.

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THE AUSTRALIAN CHURCH RECORD

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Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

Abortion law report

Archbishop's committee findings

THE ARCHBISHOP of Sydney's committee on the adequacy of the laws in N.S.W. relating to abortion which met during 1968 and 1969, has published its report.

The committee considered papers presented by members and also considered the very extensive literature and modern international legislation on the question. A three-page appendix to the report gives extensive references to the literature and legislation.

The report begins with a definition of abortion and then goes on to examine Christian attitudes. Abortion was a serious social evil in the first and second centuries and Christians strongly opposed it. In the nineteenth century, the Roman Catholic Church said that direct intentional abortion can never be morally justified.

The following are important excerpts from the report: It is pointed out that the Christian position is governed by the belief that man is created

by God in His own image with a peculiar dignity and responsibility. Man's life is given by God. Man is created for eternal fellowship with God. Different opinions have been held as to when (for each human being) this "life" begins. We fix it as at some time before birth and believe that the most satisfactory

COMMITTEE MEMBERS

Bishop G. R. Delbridge, chairman; Rev. G. R. Beatty, director of C. of E. Counselling Service; Dr J. Benjamin, physician; Miss Shirley Byatt, social worker; Rev. Geoff Feltham, chaplain, University of N.S.W.; Mr Mervyn Finlay, barrister; Dr P. W. Gill, general practitioner; Dr B. Hamilton, psychiatrist; Mr Ian Harvey, solicitor; Dr D. A. Holt, physician; Dr David Simpson, lecturer in obstetrics and gynaecology, University of N.S.W.; Professor A. W. Steinbeck, associate professor of medicine, University of N.S.W.; Rev. Ray Weir, rector of Lindfield; Dr Ron Winton, editor of "Medical Journal of Australia"; Miss Margaret Rook, recording secretary.

way of regarding the developing foetus is to see it as a "potential person."

ABSOLUTE STAND

If we accept the implications of the value and importance of the human embryo as of a "living soul" we could then, as Christians, be drawn to take an absolute stand against abortion under any circumstances. The commandment "Thou shalt not kill" would be reinforced by our belief that each soul is one for whom Christ has died.

Those who hold to the position on an absolute prohibition of abortion because of theological convictions would urge that "The Lord who gave should also take away" and thus it is better that the mother should die and go to be with the Lord than that her life should be prolonged by an act of murder, or the view reported from "Bear ye one another's burdens and so fulfill the law of Christ" whereby it is better to accept the child with all its deformity and do the best for it as one whose life is not limited to what is experienced in this world.

Despite its simplicity, apparent logic and its appeal to Holy Scripture, our committee has not been able to agree to this view as expressing the appropriate Christian attitude. We recall that man has, in Biblical teaching, not only a natural dignity (as a creation) and a conferred dignity (as in redemption), but also a functional dignity involving a great responsibility. This was given to man from the beginning (Genesis 1 and 2 Psalm 8). Though in his rebellion man has perverted the Divine intention in various ways he is still held accountable. As renewed in Christ, the second Adam, he is expected not to accept the world as he finds it as the best of all possible orders nor to acquiesce in the prevailing human condition. He is called to reform, to enlighten, to help and to heal in the name of Christ. Herein is seen, along with other vocations, the Christian perspective of the role of the medical and paramedical professions.

We would commend the statement of the Church of England's Church Assembly Board for Social Responsibility in its publication "Abortion, an Ethical Discussion" (pp. 31, 32).

"If we are to remain faithful to the tradition, we have to assert, as normative, the general inviolability of the foetus; to defend, as a first principle, its right to live and develop; and then to lay the burden of proof to the contrary firmly on those who, in particular cases, would

Continued Page 2

Bishop Reed on trial services

TRIAL SERVICES in Australia must be carried out within the limits imposed by our constitution, said Bishop Reed of Adelaide in a recent statement to the people of his diocese. He said:

I would urge the careful study of Chapter II (Ruling Principles) of the Constitution of the Church of England in Australia, by the provisions of which I am bound with regard to the granting of permission for deviations from the Book of Common Prayer. Particular attention should be paid to the statement that Book of Common Prayer, together with the Thirty-Nine Articles, is the authorised standard of worship and doctrine in this Church, and that no deviations, alterations, or variations contravening any principle of doctrine or worship contained in that standard may be permitted. This provision of our constitution may appear

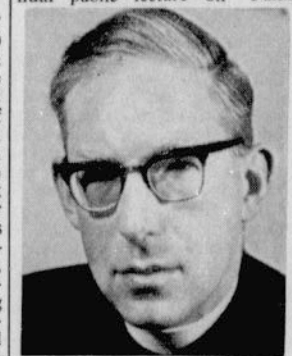
irksome and reactionary to those who desire radical changes in the form, manner and content of the services of the Church provided in the Prayer Book but, until the Constitution is altered, even those of us who accepted the Constitution, which came into force on January 1, 1962, with reluctance on account of its rigidity, must in honesty be prepared to abide by its provisions, while those who so enthusiastically and determinedly brought it into being should happily and contentedly abide by its provisions. There is no doubt whatever that it does not give us the freedom of experiment in Australia with regard to our public worship that is enjoyed in other parts of the Anglican Communion, ruling out as it so obviously does extempore prayer, but, nevertheless, it does allow of regulated experiment and the use of certain trial services.

He is visiting Melbourne on his way to fulfil engagements in New Zealand.

Dr. Packer in Melbourne

REV. DR. J. L. PACKER, Warden of Latimer House, Oxford is to visit Melbourne under the auspices of Ridley College and the Anglican Evangelical Fellowship of Victoria.

On Friday, August 22, he will take part in Ridley's School of Preaching and at night he will give the Tyndale Fellowship annual public lecture on "Faith



Rev. Jim Packer

and justification: the problem today." On the Saturday he will meet university students and graduates interested in Christian witness and service at Ridley College, during sessions at 4, 6 and 8 p.m.

He will preach at St. Hilary's, Kew, at 9.45 a.m. and at St. Paul's Cathedral at 7 p.m.

"Evangelicals and church reform today" will be the subject of his address to the A.E.F.V. at Ridley on Monday, August 25, at 10 a.m. "Evangelicals and the ecumenical movement" will be his topic at an 8 p.m. public meeting that night in the Pharmacy College Hall. Dr Packer led the evangelical opposition in England to the rejected Anglican-Methodist unity scheme because the scheme did not give recognition to Methodist ministers. He is most ecumenically minded and seeks unity with all our brethren in Christ.

He is visiting Melbourne on his way to fulfil engagements in New Zealand.

Clergyman sailor found dead

Eighty-two-year-old clergyman, Rev. Frederick Watts, who set out alone from Suva to sail the 1,750 miles to Sydney in a trimaran, died at sea. The 35-foot vessel was sighted by a merchant vessel, drifting unmanned. They found everything shipshape on the trimaran but Mr Watts was dead in his bunk.

For the past two years, Mr Watts had been sailing all over the islands of the diocese of Polynesia to take services, relieving the local clergy as necessary. He set out for Sydney to have the engine of his craft overhauled.



THE RARE occasions when an Anglican congregation has an experience of the "speaking in tongues" movement bring Press headlines.

St. John's, Malmsbury, in the diocese of Bendigo, Victoria, is the latest. The vicar, Rev. Ronald Wood, aged 34, has said that about sixty of his parishioners have learned to speak in "strange tongues." According to Press reports, one "strange tongue" spoken by a parishioner aged 30 who had never learnt German, turned out to be a German dialect which was recognised by another member of a Bible study group.

The "speaking with tongues"