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FELLOWSHIP & SCHOLARSHIP EMPHASISED BY WORLD EVANGELICALS SAYS DR. COLE

"A most exhilarating and worthwhile experience" was the comment of Dr Keith Cole on his return from five months overseas this month. The tour was part of his sabbatical leave which later will take him to New Zealand for further research on Bishop P. W. Stephenson, whose biography he is writing.

In September he plans to spend several months on several C.M.S. mission stations in North Australia continuing his research into mission work there.

"Nationalism, tribalism, and the resurgence of the great non-Christian religions of Buddhism

against traditional methodology in teaching theology, and were seeking ways in which the great biblical truths could be presented more meaningfully."

He hopes that Dr Jesse Ziegler, the Executive Director of the American Association of Theological Schools (AATS), will be present at the biennial meeting of the Australian and New Zealand Association of Theological Schools (ANZATS) in Melbourne in August, 1970.

The desire for greater fellowship among Evangelicals was another encouraging sign noted by Dr Cole.

This, he said, was not a militant form of partisanship, but a growing desire that the truth of the gospel as experienced by Evangelicals should not only have its rightful place in the great denominations, but also be shared by them.

Indicative of this spirit was the request of Dr Hudson Taylor Armerding, the President of Wheaton College, to visit Australia and New Zealand later in the year, to share with like minded people common concerns of the Gospel and its proclamation.

"Wheaton College is a delightful place where all the 1,600 undergraduates and 120 graduates have indicated their commitment to Jesus Christ. I greatly enjoyed the two weeks which I spent there, lecturing, speaking in chapel, and moving among the students on the campus. The atmosphere here was so different from that on many university campuses in the U.S.A. at the present time," he added.



Dr Cole on arrival back in Australia.

and Islam are some of the problems with which the Christian missionary of the seventies has to contend," he claimed, following his survey of mission work in South-East Asia, Nepal, East Africa and the Lebanon.

While in Kenya he was asked by Bishop Kariuki under whom he had worked as Archdeacon to write the story of the 70 years of Christianity in Kikuyu country. This manuscript is now in the hands of the printer and should appear later in the year under the title of *The Cross over Mount Kenya*.

Dr Cole also commented on theological education following meetings with executive directors of many associations of theological education throughout the world. "Conservative scholarship is now becoming more accepted," he said. "Biblical exegesis and the return to a more biblically based theology was now more apparent in many colleges. Also many colleges and schools were revolting

Professor Wiseman at Sydney University

PROFESSOR D. J. WISEMAN, Professor of Assyriology at the University of London, will talk on: "Law and order in the ancient near East" in the Stephen Roberts Theatre, University of Sydney, on Thursday, 2nd July, at 8 p.m.

He is the author of several books on biblical archeology and is one of the four editors of the recently published I.V.F. New Bible Commentary.



Mr R. T. St. John

Perth sends its first SAMS missionary



Miss Judith Peterkin

Miss Judith Peterkin, presently working in the Perth parish of Midland, will leave in August to work in the new diocese of Paraguay and Northern Argentina for the South American Missionary Society. She will be the first SAMS missionary to go from Perth and to be supported by the diocese.

The Missionary Council of the province of Western Australia has officially endorsed her and has pledged support. She will work as a nurse.

Judith Peterkin was a double-certificated nursing sister (General and Midwifery) before going to Deaconess House, Sydney, for training that would equip her for wider Christian service. She studied at Deaconess House during 1967-68 and then returned to Perth to do her third nursing certificate and Infant Health Course.

She has already done some preliminary Spanish study and will be well on the way to having a fluent grasp of that language by the time she arrives in South America.

This year she has been gaining valuable pastoral experience by assisting in the Midland parish. She will be posted to Northern Argentina.

QUEEN HONOURS PRIMATE, BISHOP, DEACONESS

The Queen has honoured with a knighthood, Dr. Philip Strong who retires as Primate of Australia and Archbishop of Brisbane on 30 June.

In the Birthday honours list announced on June 13, Dr Strong was awarded a K.B.E. In

the same list, Bishop Brian Macdonald, an assistant bishop of Perth, was awarded an O.B.E. for services to education and the community.

Another West Australian, Deaconess Dorothy Genders, was awarded the M.B.E. for services to the sick and destitute. Although she is now well over 90, Deaconess Genders is still active in her work among the aged and sick.

REPRESENTING AUSTRALIA

Two of Australia's most able and devoted Anglicans have been chosen to represent the country at the World Anglican Council in Kenya early next year. They are Canon Frank Coaldrake and Mr Roland St. John.

The alternate delegates, Rev. Donald Cameron, Federal Secretary of C.M.S., and Dr Alan Bryson, a Macquarie Street specialist and a member of Sydney's Standing Committee, have also

served the Church with considerable distinction.

Frank Coaldrake, chairman of the Australian Board of Missions since 1957, graduated with honours from the University of Queensland in 1938 and gained

his M.A. in 1942. He was a missionary in Japan for 10 years.

Roland St. John has been registrar of Brisbane diocese since



Canon F. W. Coaldrake

1946 and was awarded the M.B.E. in 1968 for distinguished services. He graduated from the universities of Sydney and Queensland in arts and economics and is a qualified accountant. He has been a member of General Synod's standing committee since 1960.

Archdeacon Holland to be a bishop

Ven. Alfred Charles Holland, B.A., Dip. Th., is to be the new assistant bishop in the diocese of Perth.

He replaces Bishop Bruce Rosier, now Bishop of Willochra, S.A. Archdeacon Holland has been rector of Scarborough since 1954 and is rural dean of North Coastal and archdeacon of the coast since 1967. An Englishman, he was educated at St. Chad's College, Durham, and was ordained for London diocese in 1952. After a curacy at West Hackney (1952-54) he came out to Western Australia to be rector of Scarborough.

The Rich Young Ruler

John Charles Ryle, first bishop of Liverpool (1880-1900), died on 11th June, 1900. Mr Keith Young, of Lindfield, N.S.W., prepared this article, basing it on J. C. Pollock's biography, "The Rich Young Ruler." It is a tribute to one of the greatest Anglicans of modern times.

One of the most prominent undergraduates in Oxford sauntered into Church, late, one raw Sunday morning early in 1838.

He could not fail to be noticed, for J. C. Ryle was tall and broad-shouldered. His face was well known for he was a cricketer in blue and a rowing blue. And he was rich. But neither he nor any one else cared that he was wandering in just as the parson was walking to the lectern for the second lesson.

Ryle shuffled noisily into a seat and leaned back. His mind was on his exams and he was worried as to whether he could pull off the First which everyone expected of him.

EVERY WORD TRUE

Then he noticed that the parson, who had announced that "Here beginneth the first verse of the second chapter of the Epistle of Paul the Apostle to the Ephesians" was not the incumbent of the church but a stranger. And instead of mumbling hastily through the chapter the clergyman was reading as if every word was true. There was an earnestness in his voice which rang round the rafters of the old church. Ryle sat up. He had prided himself on his knowledge of divinity but he had never before heard this Epistle read with such conviction.

The reader reached the eighth verse, and paused between each phrase to let the meaning sink deep into the consciousness of

his hearers. "For by grace" he read "are ye saved... through faith... and that... not for yourselves... it is the gift of God"



Bishop Ryle

Something snapped in young Ryle's mind. His pretensions, his certainty of superiority collapsed like a pack of cards. The Lesson finished, the Benedictus and the Creed were recited, the prayers read, and the long, involved sermon droned its weary way through the morning: Ryle missed them all.

His whole mind was on the verse of Ephesians with its words echoing round and round his brain — "Grace, Saved, Faith, Gift." To Ryle, in that hour before the service finished, it seemed that all his recent life had been working up to this moment — his careful study of the Thirty-Nine Articles with their clear statement of Christian doctrine; the severe illness of the previous summer which had sapped his dependence on an upright moral life, and had sent him, for the first time since he was a child, to the Bible and to prayer.

Ryle now saw that all had

been leading to the discovery of this moment — the discovery that Christ had won salvation for him on the cross and that this salvation must not be worked for but received, trustingly, as the gift of God.

GAVE HIS HEART

Back in his rooms at Christ Church, John Ryle gave his heart to Christ who had redeemed it. He never looked back.

Henceforth his life had a dominant purpose to exalt his Friend and Saviour, and other undergraduates found Ryle's laugh now richer and merrier, his already kindly mind more thoughtful and his companionship, for all his sudden distaste for junketing, increasingly enjoyable.

Mr Ryle the elder was a banker and Member of Parliament, and owner of broad acres. He disliked his son's new "enthusiasm," but was delighted that he had settled on public life. He sent him to read law for a few months and then gave him a spell in the bank. John Ryle also took a commission in the local yeomanry and a seat on the Bench.

All this was part of the training of a future Cabinet Minister. To Ryle it was an opportunity to witness by character and word to the reality of his faith in Christ. He was never happier than when speaking at an evangelical meeting or when listening on Sundays to the virile, faithful addresses of the rector of Macclesfield.

Two years passed. Ryle was just 25 and very shortly hoped to find a seat in the Commons, Henbury Hall, on this June day in 1841, was at its loveliest and Ryle as he walked along the avenue rejoiced in the glorious heritage God had allowed him, and prayed he might use it to his glory.

Continued on page 7

EDITORIAL

Worship

Worship is the recognition of God's holiness, goodness and love and the reverently telling him so. When man worships, he is unique in all creation.

John Calvin says of it in his "Institutes," "The worship of God is the one thing calculated to lift man above the brute creation and to inspire him with hopes of immortality." The derivation of the word from the Old English "weorhsceipe" shows that by the use of the word "worth," the worshipper focuses on the ultimate merit or worth of God and so he is making a value judgment.

But whereas most of our daily value judgments are comparative, comparing the value of one thing or quality with another of its class, to the Christian, "worth" has an absolute application to God alone. Hence, to worship God, we must first acknowledge his absolute worth.

This is not as easy as it sounds. Absolutes are out of fashion. All values are relative, we are told.

The philosophical judgment underlying much of the "dialogue" that is going on between Christianity and the false religions of Mahomet and Buddha is that men everywhere are worshipping the same God, whatever name or form he is known by.

Taken a little further, so is the sensualist who worships the great out of doors and the beauties of his natural surroundings, or the more cultivated humanist or humanitarian with his aesthetic appreciation or his good works. To all these the Bible says "You worship you know not what."

Worship does not proceed from intellectual assent to the absolute worth of God. This will not give man the "broken and contrite heart" which the Scripture sentences at the opening of Morning and Evening Prayer suggest are essential.

The Hebrew and Greek words most often translated "worship" in our Bible, suggest "submission, obedience." This is totally different from the acknowledgement of the intellect of God's worth. Fallen man knows a lot of truths that he refuses to submit to.

People can and do by an act of deliberate choice, go to public services with the intention of worshipping God. But God is not worshipped by making the choice and by attending a worship service. Man can and does take part in liturgical acts and have respect for due order. But he too may be worshipping he knows not what. The Bible has the dreadful warning "even his prayer is abominable."

The fact is that fallen man, outside the saving grace of Christ, is unable to worship God in any way at all.

Nicodemus in John 3 was a good, religious man. He came to our Lord one night and he was told just this. Unless he was born again, he had no relationship with God at all. The insistent message of God to man is — "you must be born again."

Man can't do something to change himself so that he can worship God. Only the Holy Spirit can convict him of his sinfulness, bring him to repentance and bring him to Christ. Submission to God's purpose of redemption for his life is central to worship.

The churches would save themselves much time and effort if, instead of seeking liturgical renewal as an aim in itself, they diverted their energies to bringing men into a life-changing, personal relationship with Christ. This is the beginning of worship.

The better way (as we think) is to start by seeing how much they can say together.

"At no point," they write, "do we suggest that no further problems or disagreements remain, but all along we are immensely heartened by the extent to which we can claim to stand on common ground."

The main issues which arise as general principles in the quest for re-union are discussed in the second section of the book. The chapter on Confessing the Faith contains a strong attack on "doctrinal minimalism," the habit of mind which seeks and settles for the minimum that will disarm the contenders, which the authors detect in the thinking of the Anglican-Methodist Commission and its predecessors.

A contemporary declaration of faith, orientated to current forms of misbelief, would need to be drawn up for a united Church, and the abiding status of this declaration be agreed from the start.

On the controversial question of the integration of ministries, "We could each of us minister with good conscience," they say, "in such a united Church, and could anticipate in such a context having no scruples as to the 'pedigree' of the ministers from whom we ever received Communion."

They emphasise that the new united Church would be episcopally ordered. The adoption of ministers of non-episcopal churches would occur clearly within an episcopal structure and within agreement on the nature of the ministry in relation to the sacraments, and in such a way that the organic relation of the presbyterate to the episcopate would not be called permanently in question.

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EVANGELICAL VIEWPOINTS

Sunday School

Experience of Sunday Schools in four continents during the past fifty years does give an opportunity to assess what is the strength and weakness of this old and respectable form of religious instruction. Perhaps the debate on these things rages so profoundly today simply because the Sunday School is an old institution and has been, by and large, quite respectable.

The weakness, especially since 1945, is only too apparent, and at various times clergy, parents and teachers have all been castigated for the diminishing numbers enrolled and the apparent failure to produce spiritual results. Latterly the programs used have also been the subject of adverse criticism, and much energy, skill and devotion have been shown in devising new and more interesting syllabi.

There can be no reasonable objection to this, and if it is freely granted surely there can be none to an estimate of its strength and value, with a view to re-formation in the light of the present situation and the needs of the children and adults concerned.

Earlier than the usual date quoted for its introduction we find that Sunday Schools were used by the early Lutherans and a little later by certain Roman Catholic clergy. The first mention in England seems to be in 1764 at Catterick, and one or two others were in the North before 1780.

ROBERT RAIKES

It was in that year that Robert Raikes began his work in Gloucester. The children were illiterate, and so the first need was to teach them to read. We also note that the children's introduction to public worship came through the personal example of Raikes himself, for as is the case so often nowadays the parents were unable to do it themselves, and it must have been a remarkable sight to see Raikes surrounded by up to 50 ragged kids going to the daily service in the Cathedral.

After three years the progress was such that he publicised what he was doing, and his method spread rapidly especially in Evangelical parishes. Up to fairly recently all that is innocuous and cheerful was summed up in the title "A Sunday School Picnic."

One imagines that Raikes would have been well satisfied with that as an epitaph as he looked on the first band of young toughs he had in his Sunday School, and on his first memorable visit with them to the Cathedral. Times change and now the expression is re-joined by the general public as an example of outmoded piety.

Although so much has altered there seems little difference in the spiritual situation with us and that which Raikes found two centuries ago. Two generations of our people have been lost to Christ. The small groups remain-

ing in each Parish dwindle in number, and in their importance in the community, while most tragic of all the enthusiastic evangelism which is their only reason for existence becomes a mere onslaught on non-essentials.

We will see the gain of an odd member or two of the two generations mentioned, but hope that we may justify our existence by becoming a power-house of mission to that two-thirds of the world which is calling, however inarticulately, for the redemption offered by Our Lord rests solely upon the shoulders of our present school-children, and they are the pupils actual or prospective of our Sunday Schools.

Surely this calls for a new beginning, based upon the proven results of many generations. There must be a definite attempt to drive home the basic teachings of Christ, and opportunity given to make the use of Bible and Prayer Book possible to future adults by constant handling, searching and explaining of these books while they are children.

THE HOLY SPIRIT

As for teachers the best are not necessarily the best trained. Training helps, but the Holy Spirit does have the greatest part to play, and as these teachers prepare their scholars for the great examination before the Judge of us all they are worthy of respect and all the help needed.

The key-words for today and the future should be Enthusiasm, Encouragement and Evaluation. Only then can the Sunday School become a path to a wide and exciting life. We, who have responsibility now, would do well to have a limited period of five years during which all resources are used to influence and instruct the age group 8 to 13 years.

Begun in expectancy as the Bishop of Gippsland commissioned the team, the mission finished with praise as about 60 people signified either first commitment or rededication to Christ.

Their first Sunday with us stands out in our memory vividly. Strangers in a strange land, newcomers in a large group of parishioners, yes; but did they wait for a welcome? No. Mrs Kindat took up her stand beside

and go to a new home in the outer suburbs. But we will miss them sadly.

by
Ann Devereux

my husband, Frank, at the door after service, and as he shook hands and greeted each person leaving, she did likewise, smiled broadly, and explained that she was Mrs Kindat, just arrived from Burma, and so-pleased-to-meet-you!

From this beginning, Mrs Kindat proceeded to make friends all round. But despite her bright, outgoing nature they had tremendous struggles.

In time they both found work — he became a cleaner in a factory. I often wondered how it felt to him to do this after his earlier years in positions of authority, but if there is one virtue which is common to most of our Asian immigrants it seems to be an uncomplaining acceptance of things, a certain humility and appreciation which is so often lacking in our Western way of thinking.

Over the years they took part in so many parts of parish life — choir, Sunday School teaching, helping with Religious Instruction in the school. And now we are losing them. It is good in a way, because they leave the dilapidated old terrace house to which they first came,

Gippsland mission brings commitments

A team of nine, led by Ridley's lecturer in Evangelism, Rev. Norman Allchin, and Rev. Ray Brooks, vicar of St. Paul's, Fairfield, conducted a mission in the rural deanery of Sale between Pentecost and Trinity Sunday.

From Maffra, 60 miles north, through the Stafford parish into the mountains at Dargo, and from Heyfield, 35 miles south into the South Gippsland Hills of the Rosedale Parish, they led meetings and services.



Rev. Norman Allchin

Church members were excited about the home meetings, a number of which they plan to continue for evangelism and Christian nurture.

Two housewives with grown families, a used car salesman and a yodeler, a Ridley tutor, a woman teacher and two theological students completed the team.

Important emphases were the work of the Holy Spirit and the testimony of lay team members who took a leading part in most meetings. These were held in farmhouses and timber mills, town houses and church halls.

A vital factor in the mission's impact was the dialogue evangelism in home meetings where the "neutral ground" provided much open discussion with outsiders.

A discussion on some aspect of the Christian faith will take place in a non-clerical atmosphere. The theme of "Christ Cares" had been suggested for these meetings.

The Board of Diocesan Missions will undertake the training and planning required for the 600 home meetings to be held next Lent.

Standing Committee of synod approved the Lenten program, which was submitted to it by Archdeacon J. R. Reid, who is chairman of the Good Friday service committee. Canon K. H. Short will be chairman of the committee which will organise the evangelistic outreach through home meetings next Lent.



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Notes and Comments

THE PRESS SCENE

Some interesting possibilities exist at the moment for the production of a new Church of England newspaper.

Stockland (Holdings) Ltd. are likely to go ahead with the production of a paper in Melbourne, and quite realistically, they are aware that the possibility of failure is not a remote one.

The failure of such Australian Church of England publishing ventures as the "Church Times" and the "Church Standard" and the "Anglican" scarcely imbues confidence in further attempts.

But the uncertainty is heightened by the possibility of a Queensland company with a base in Sydney attempting the revival of the "Anglican." A prominent evangelical who is a canon of St. Andrew's Cathedral, Sydney, has agreed to be editor if publication is resumed, in the hope that the large financial losses may in some way be recouped. Bishop Moyes is active in this possible venture.

CLEAR THINKING CALLED FOR

Canon Victor Cole's letter in this issue calls for calm and objective thinking about all proposals for the division of existing dioceses in Australia into a number of smaller dioceses. This is particularly necessary in Sydney.

The Sydney proposal envisages the possible setting up of separate dioceses of Wollongong and Parramatta and some tentative

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steps have already been taken in this direction.

The rural deaneries involved in the Parramatta area do not seem to have expressed any great enthusiasm. The feelings in the Wollongong area are not un-mixed, but those who advocate separation are certainly making their opinions known. People for and against the Wollongong proposal represent all shades of evangelical opinion and it would be foolish to allege that one or the other side is animated by variations in churchmanship. Yet this is being said.

The presence of strong emotions and the tendency to impute motives has become obvious from the correspondence in our columns and also it emerged

AN AUSTRALIA '69 HAZARD

News has come from England telling of legal rulings that the Series II Communion Service in that country authorises reservation of the

"Australia '69." We know that this will come as a shock to Australia's Liturgical Commission. The finding of the courts was based on the rubric for the disposal of the elements in Series II.

The rubric reads: "What remains of the consecrated bread and wine which is not required for the purposes of communion shall be reverently consumed after all have communicated, either by the priest or by the other minister, or it shall be left on the holy table until the end of the service and then consumed."

Word for word, this Series II rubric was taken and inserted in the Liturgical Commission's experimental communion service,

behind the scenes at Sydney synod sessions.

The air needs to be cleared and those for and against should examine the situation calmly so that they take up their ground in the light of the considerations that Canon Cole raises and perhaps others.

One issue at stake that nobody has cared to examine is the whole Anglican concept of the "diocese" as it exists. It has certain strengths. It also has glaring weaknesses. Throughout the world it has been giving rise to a highly centralised bureaucracy which tends to deprive local congregations of their rights "for the common good."

Division and independence is not good in itself. If the erection of independent smaller dioceses achieves better pastoral care and the more effective promulgation of the gospel, by all means let us create them.

But before we commit ourselves to anything irrevocable, all concerned should examine the whole problem without prejudice and without unnecessary emotion, with real objectivity and love for all.

UNCERTAIN SEVENTIES

The present decade has emerged from the anxieties of the sixties. Human development does not stand still and believers in the seventies will be asked to swallow some of the bitter fruits of seeds sown in the sixties.

One such fruit will be a widespread challenge of the authenticity of the Christian claim to be uniquely the full and complete revelation of God's purposes for

mankind. Already, some who go by the name of Christian leaders are denying its uniqueness and so calling in question Christ's perfect redemption wrought for man on Calvary. They are calling on the denominations to stop evangelising non-Christian peoples.

With tolerant approval, the Press reports Christians, Moslems, Hindus, Buddhists, etc., solemnly joining in acts of worship together in St. Paul's Cathedral, London. Few voices are raised against the shame of ignoring God's redeeming love for all men in Christ, in the name of some indefinable love of which the Bible says nothing.

The denial of the unique claims of Christ will be assisted

JAPANESE BISHOP AND CLERGY



The Bishop of Yokohama and some of his clergy at St. Paul's, Hiratsuka recently. L. to R.: Rev. David Chamberlain from Tasmania, the Bishop, Mr and Mrs Takeuchi and their baby son, Mr Matsuzaka. Mr Matsuzaka's parish includes Mt. Fuji, Japan's famous mountain.

some of its obvious failures to be heeded. So the seventies will see the fulfilment of many such plans, the beginning of lots more and the increase of pressures to get with it.

The believing Christian will find it harder to serve his Master in this decade, not easier.

GUIDED CHANGE

Being a Christian and being a traditionalist should never be allowed to go together. Early Christians held steadfastly to "sound doctrine" as revealed in God's word but in many other things they were pragmatists.

Only because they were able to break with tradition were they able to venture so boldly for the gospel. The modern missionary movement and the Evangelical Revival that preceded it are ample proofs of this fact. This does not mean we treat tradition cavalierly. Far from it. We respect those traditions which have helped the spread of the gospel but we must be marked by an openness of mind which is prepared to look hard at

the age in which we live and the relevance of traditions to that age.

We do not aim to make everybody like ourselves and to do as we do. We guide all change by bringing it to the test of the impregnable Scriptures. We are prepared for change because we think and read and study every side of important issues.

We must be on our guard against defending or struggling to preserve some things because we have grown accustomed to them. We must be prepared to examine our most cherished beliefs in the light of Scripture.

We must also be prepared to love for Christ's sake, those who differ from us. It may hurt us to see the truth questioned and despised, but how else are people won for the truth unless they are exposed to it in love?

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Tas. Ev. Alliance to expand

Rev. Graham Miller, just prior to his departure for Singapore, will be visiting Launceston to speak at the annual meeting of the Evangelical Alliance of Tasmania.

This meeting will be held at St. Aidan's Church Hall on Monday 29th June, and Mr Miller will be speaking on "Evangelical Initiative in the Seventies."

The Council of Evangelical Alliance of Tasmania believe that the seventies could be the most exciting decade for Christians, as they take the in-

itiative in the fulfilment of "The Great Commission."

Evangelical Alliance of Tasmania was formed two years ago, and since that time there has been steady growth in its activities. However, to date, these have been localised to the Launceston area.

It is hoped that during the coming year it will be possible to extend its activities with local representatives in Hobart and the North West Coast.

ADMINISTRATIVE OFFICER

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LETTERS

Lost art?

I have just read the article "Used a Tract Lately?" by Don Howard and would like to say how much I appreciated it.

Is tract distribution in danger of becoming a lost art because we are timid or apologetic about the Gospel? If so, may Mr Howard's words serve to challenge us Christians afresh to exercise this humble yet vital ministry.

(Mrs) Madge Prentice,
 Hawthorn, Vic.

Completely agrees

I tend to find myself in agreement with N. Parker in regard to problems of the Ecumenical Movement.

We see men who should be defending the via media of Anglicanism far more interested in following the ways of the Baptists and Presbyterians.

All letters should be limited to 300 words.

tracts missed out one great example — the effective use of tracts by the Oxford Movement.
 John Douglas,
 Bathurst, N.S.W.

Discipline

N. Parker, Jun., would do well to reconsider his statement about the lack of discipline within the Anglican Church.

Value of small dioceses questioned

The proposed divisions of the large dioceses of Sydney and Melbourne, and the subsequent creation of a number of small dioceses raises two sets of serious questions, but these are often clouded by emotion and the use of such emotive phrases as "Whispering Campaign," "loyalty to the Bishop."

To know the will of God we must look piercingly through the emotion cloud at the big theological and practical issues involved. We must learn the desires of God's people as well as the plans of diocesan leaders.

In the practical concerns it is the parishes that provide the finances and use the buildings for worship, evangelism, fellowship and the training of God's people.

If the diocese exists to aid the parishes' work of witness and worship rather than the parishes existing for the benefit of the diocese, then the characteristics required of the diocesan administration are efficiency, economy in using parish-supplied funds, and helpfulness in dealing with parish officers who do not understand all the ropes of the diocesan legal and financial ring.

Until we can afford to run regional advisory bodies, counselling and aid services in the West and South of Sydney diocese, we cannot afford to create new and economically top heavy diocesan centres.

Administratively there seems to be more chance of successful aid to the parishes by concentration rather than the scattering of resources and by the development of Branch services in the distant regions.

It can be seen how the proposed divisions will benefit the remaining part of Sydney. It is not obvious just how the South and West are to benefit.

The second set of questions concern the pastorate. The main pastoral work of the denomination is in the parishes. The diocesan bishops have a more limited pastorate exercised at the most for the benefit of the parish clerics, diocesan staff and certain parish leaders more in touch with the diocesan centre.

I am yet to be convinced that smaller dioceses would mean a more general pastoral ministry for the bishop that could not otherwise result from a form of regional bishoprics at present developing.

As with administration so with pastoral work the diocese is to aid the parish staffs and leaders in their pastorate. If the basic function of the pastor is "to feed," that is "to teach," then the main pastoral role of the diocese is to equip, train, and encourage by the provision of the best possible training facilities and opportunities. These facilities require money, and expert personnel.

What right have we to consider the expense of creating new dioceses when we have only just begun the planning of urgently needed "in-service" training, for which we leave our theological college, by the admission of diocesan leaders, short of funds, and when we leave the training of lay readers to a correspondence course and the tutoring of the parish clergy.

Could a smaller diocese be expected to do better?

One of the most effective aids the diocese could provide for the work of witness and education in the parishes would be a greater

It is my contention that many so-called Christians are still living in the 19th Century. To my knowledge, we are living in an age of enlightenment. Not enlightenment by the vanity and prejudice that results from self-centredness, but the enlightenment due to the working of the Holy Spirit of God, which is I suggest, a far more vital force within the world than is often allowed it.

There are those who feel that self-preservation is the key note of God's will, and fail often, in the cosiness of their insular "Christian" lives, to see that God has any say in any matter at all.

I ask N. Parker Jun., whether or not the 39 Articles are his text book for the Christian life — if so the Bible obviously takes second place. Christ, when speak-

ing with his disciples prayed "that they may be one, even as we are one." I honestly believe that the Holy Spirit is suppressed in many quarters, by narrow-minded people, who feel that perpetuating the establishment order is far superior than the

doing of God's will. Incidentally, there is more Bible study going on in some Roman Catholic churches than there is in many other denominations.
 (Rev.) M. Bain,
 Orange, N.S.W.

Only evangelicals discourage the Spirit

The narrowness and party spirit outlook of some of the correspondents to your paper astound me, and I feel I must comment on two such letters (28/5/70).

First of all the letter from N. Parker Jun. How anyone can equate fellowship and involvement with our Christian brethren in the Roman Catholic Church with the scriptural "Spiritual wickedness in high places" is beyond me. The sooner we realise that the gospel we live is "bigger than all" and that none of us have its monopoly, the better.

We do not have to agree with our brethren on all points to realise they have much to offer us, in the same way we hope we have something to offer them, and to realise that there are various legitimate expressions of the one gospel.

Secondly the letter of J. S. Goldney. In my experience in the Anglican Church it is only the people who call themselves "evangelicals" who organise themselves as a party and discourage the free working of the Spirit.

For a group of people to organise themselves as a party within the church is a denial of love and fellowship to other members. The desire to organise in this party sense indicates fear or insecurity, and as the epistle for Trinity I tells us, "There is no fear in love, but perfect love casts out fear."

We do not need to be "evangelicals" or whatever party there might be, all we need to be is brethren in the one Church of God of which we in the Anglican communion are proud to be a part.

(Rev.) George Browning,
 Warralda, N.S.W.



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Meetings

THE next meeting of the Clergywives' Association will be held on Friday, July 3, at 11 a.m. in the CENEPE Meeting Rooms. Speakers — Mrs M. Gabbott, Mrs A. Meadows, Mrs Z. Wilson. Subject—Reaching the Outsider. Basket lunch, cup of tea provided.

NEXT MEETING

Sydney Revival Prayer Fellowship Friday, 3rd July, 1970 6 p.m. to 10 p.m. City Mission Auditorium 103 Bathurst Street, Sydney. Inquiries: Rev. B. Thickett, Secretary, 80 1634. Mr Alex. Gilchrist, Chairman, 61 6064.

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Lost

LOST 1662 P.B. at N. Subs. Crematorium, Sydney, presumably borrowed by C. of E. cleric. Return to J. McInnes, 190 The Avenue, Parkville, Vic. 3052, appreciated.

A.C.R. Service

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Inquiries to The Editor, Australian Church Record, 511 Kent Street, Sydney, N.S.W., 2000. Tel. 61 2975.

Crossword Prizes

Book prizes for entries to Bible Crossword No. 17 have been posted to Mrs D. McCraw of Wewak, New Guinea and Mrs L. Ford of Campbelltown, N.S.W.

BIBLE CROSSWORD No. 19

We will give a book for the two nearest entries to Bible Crossword No. 19, which should reach this office not later than June 22. All answers come from the Revised Standard Version of the Bible.

<p>ACROSS</p> <p>1. I have laid up thy word _____, that I might _____ against thee (2, 2, 5, 3, 3) Ps 119:11</p> <p>9. and Pharaoh told them his dream, but there was _____ could interpret it to Pharaoh (4, 3) Gen 41:8</p> <p>10. But we have this treasure in _____ vessels, to show that the transcendent power belongs to God and not to us (7) 2 Co 4:7</p> <p>11. _____ that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us (1, 8) Rom 8:18</p> <p>12. Never _____ any charge against an elder except on the evidence of two or three witnesses (5) 1 Ti 5:19</p> <p>13. For as the lightning comes from the east and shines as far as the west, so will be _____ of the Son of man (3, 6) Mt 24:27</p> <p>15. He who is slow to anger has great understanding, but he who has a _____ temper exalts folly (5) Pro 14:29</p> <p>17. And the ass saw the angel of the Lord standing in the road, with a _____ sword in his hand (5) Num 22:23</p> <p>19. On the seventh day is a holy convocation; you shall do no _____ work (9) Lev 23:8</p> <p>21. Take these things away; you shall not make my Father's house a house of _____ (5) Lk 2:16</p> <p>22. And what you have whispered in _____ rooms shall _____ proclaimed upon the</p>	<p>hoesotops (7, 2) Lk 12:3</p> <p>23. I have written _____ to you, exhorting and declaring that this is the true grace of God (7) 1 Pe 5:12</p> <p>24. For the Lord, the _____ of hosts, will make a full _____, as decreed, in the midst of all the earth (4, 3) Is 10:23</p> <p>25. For forty years I loathed that _____ and said, "They are a people who _____ in heart, and they do not regard _____ ways" (10, 3, 2) Ps 95:10</p>	<p>1. Thus says the Lord, the God of Israel, " _____ you king over Israel and I delivered you out of the hand of Saul" (1, 8) 2 Sa 12:7</p> <p>2. For they loved the _____ from the praise of God (3, 4) Jn 12:43</p> <p>3. But _____ our transgressions, he was bruised for our iniquities (2, 3, 7, 3) Is 53:5</p>
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Solution to No. 18.

RENEWAL — SOME HISTORICAL LESSONS

Dr Brian Dickey, lecturer in the School of Social Sciences at the Flinders University of South Australia, is the author of this series of articles. In the first, he looked at the conclusions we might draw from the work of Luther. In this, he looks at the life of John Wesley. In the final article in our next issue, he looks at the Oxford Movement.

There can be no doubt that John Wesley was an instrument of God in the renewal of His Church in England between 1740 and 1790. In many ways he was a figure similar to Luther.

Much of what we have seen about Luther's life and work is true also of Wesley. Like Luther, he had a longish religious pre-history culminating in the saving work of God as he accepted and appropriated by faith the gift of righteousness so graciously extended to those who accept it on God's terms, and not their own. Like Luther he found that this work of salvation by God in his life meant that he was inescapably called to preach it to others, to share God's gospel to the world, and thus to follow thru the consequences which will nill in the society in which he found himself. What points are there to emphasise?

GOSPEL REJECTED

Once again we find that the established religious authorities had largely sunk into an unthinking round of self-justification that emphasised their social status rather than their religious standing before God. So often the proclamation of God's gospel being violent rejection by the established system, for it threatens destruction for that system.

Poor Wesley, as he launched on his great effort of preaching he very properly began in the churches of the land and in the churches of the Church of England. Almost without exception, one sermon was enough for him to be told by the rector or curate that he was never to preach there again. It happened all over England.

But notice that this did not stop him. Rather he found the guiding of God in this reaction of established religion. He went out, first to the chapels of believers with whom he could have fellowship, and then into the market places and public places of England and Wales, preaching to crowds of people as they were willing to hear.

He was an evangelist. He cared about the salvation of men, about their decision to accept the saving grace of God, even more than he was about the Church of England.



John Wesley

Renewal, that is to say, meant once more the division of the existing visible church structure. Not always has this been so, tho' sociologically it is what we ought to expect. Luther and Wesley both had it virtually forced upon them by the refusal of the existing authorities to respond in faith to the Word.

A more localised lesson to derive from Wesley's work is that "the world is my parish." He was an evangelist who could not be shut up by the existing Church, for he knew what he had to say. He went where he could say it and where people would hear. If rectors said no, then out to the hedges he went. And there he found souls longing to hear.

Not unexpectedly, there is much in the content of Wesley's preaching that is identical with Luther's. They had the same starting point, the Bible. In 18th century England, this was dynamic. Too much religious talk, in the way of that age, was keyed not to offend, to fit with the prevailing mood of ration-

SEND ME

Whenever I feel despondent about the Church, whenever I lose faith in myself, whenever I am hurt by criticism, instead of striking my breast I turn back to this passage and once again ask for the cleansing and hear again God's challenge, humbly and heartily replying, "Here am I, send me."

Young Christians meet top scientists

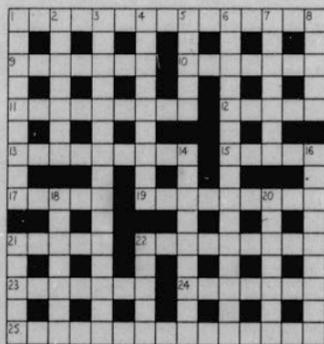
Young secondary students were able to exchange views with some notable scientists at "Beginnings and Ends," a live-in science conference from 22 to 29 May at the University of N.S.W.

The conference was arranged by the Research Scientists Christian Fellowship and attracted 120 5th and 6th form students from I.S.C.F. and Crusade Union groups.

Lecturers included Dr A. Steinbeck, Professor of Medicine at University of N.S.W.; Dr L. Peak, Lecturer in Physics at University of Sydney; Dr A. Wood, Lecturer in Mycology at University of N.S.W. and Dr H. Goldsmid, Professor of Experimental Physics at University of N.S.W.

Topics included human biology, energy conversion, computer science and cosmology. The students were fascinated with the computer programming

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4. Rendering service with _____ as to the Lord and not to me (1, 4, 4) Eph 6:7
5. You will know them by _____ fruits (5) Mt 7:16
6. The God of _____ raised Jesus whom you killed by hanging him on _____ (3, 7, 1, 4) Ac 5:30
7. He takes the wise in their _____ craftiness; and the _____ of the wily are brought to a quick end (7) Job 5:13
8. There is none that does good, _____ one (2, 3) Ps 14:3
14. And the angel answered him, "I am _____, who the eagle flies, a nation whose language you do not understand (1, 6) Deu 28:49
20. Yet they did not _____ or incline their _____, but every one walked in the stubbornness of his evil heart (4, 3) Jer 11:8
21. And they began _____ Jesus do depart from their neighbourhood (2, 3) Mk 5:17
22. When you make a vow to the Lord your God, you shall not be slack to _____ (3, 2) Deu 23:21

From page 2

The Rich Young Ruler

That evening his father, who lately had not appeared in his usual self, rattled up the drive in his carriage, stalked into the spacious hall and told the footman to fetch the young master to the library at once.

When Ryle entered he saw at once that something was very wrong. Mr Ryle announced, bleakly, that his bank had failed, that every penny of his fortune had gone and he was about to be adjudged bankrupt; that Henbury would be sold and all hope of a career in the House of Commons for John was over.

As J. C. Ryle put it in after years, "We got up one summer's morning with all the world before us as usual, and went to bed that same evening completely and utterly ruined."

Ryle had a definite sense that Christ was beside him and that the promise remained sure: "All things work together for good to them that love God, to them who are the called according to His purpose."

That winter he was ordained by the Bishop of Winchester and started work as a curate in an obscure New Forest village, close to Beaulieu River. He avoided the grand houses nearby, in some of which he had stayed as an honoured guest, a man of political promise, and gave himself to the salvation of the poor. In 1844,

after a brief spell as an incumbent in Winchester, he was presented to a country living in Suffolk.

Here, at Helmingham and afterward at Stradbroke, he stayed 36 years.

GOSPEL PREACHER

Soon he was recognised as a terse, forceful preacher, whose down-to-earth unhesitant sermons could make plain the gospel of grace. He began writing tracts which were sold at small shops or passed from hand to hand or distributed at mission services; they made his name known through the length of the land.

Every spare evening he would take to his desk and trim the oil lamp, and on the thick shiny paper of the day he would write line after line of manuscript — devotional expositions, simple doctrinal and historical studies, controversial books defending the truth of Christ Crucified.

In 1880, Disraeli made him the first Bishop of Liverpool. By then Ryle was the most prominent of the Evangelical leaders.

For twenty years, until his retirement very shortly before his death on June 11, 1900, Ryle ruled the new diocese with his customary vigour and passionate concern for souls. His simple trust in His Saviour never faltered. "A man of granite with the heart of a child," they called him.

He continued to write, and to engage in controversy when he believed it would serve Christ's cause. He fought infidelity and higher criticism. He fought ritualism: "The humblest cottage meeting," he once said as bishop, "where Christ is preached and the Scriptures honoured and five real believers assembled is more pleasing in God's sight than the grandest cathedral in which the gospel is never preached and no work of the Spirit goes on."

Bishop Ryle stood fast by the Bible; and he never lost sight of the primary purpose of the ministry, the "glorious work of converting and edifying immortal souls."

A rich young man formed a plan for his life; his Master had something better. "I have not the least doubt," wrote Ryle, looking back, "it was all for the best. If I had not been ruined I should never have been a clergyman, never have preached a sermon, or written a tract or book."

UNITED ABORIGINES MISSION TWO NURSES Required for Warburton Ranges (W.A.) Hospital. Good Christian service opportunity. For details contact: The Secretary, United Aborigines Mission, 262 Flinders Lane, Melbourne, Vic.

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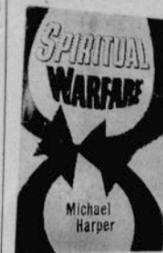
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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



Michael Harper

SPIRITUAL WARFARE by Michael Harper. Hodder and Stoughton 1970, pp. 128, \$3. If you doubt the power of evil or the power of evil spirits in our world today, this book will give you a severe jolt. Michael Harper is an Anglican clergyman, a former colleague of John Stott's, who exposes the biblical and the contemporary evidence to shock the reader into realising just how active these powers are right now. He devotes the first part of the book to this and in the second part he speaks freshly and vigorously about the kind of fight we must put up and the weapons that God has given us. A needed corrective to an easy view of life which denies the existence of the powers of evil or which takes it for granted that Christians are proof against them automatically.

GOD IN MAN'S EXPERIENCE by Leonard Griffith. Hodder & Stoughton paperback, 1970, pp. 192, 90c. This paperback edition of a work published first in 1968 brings a modern but exceedingly reverent study of 21 Psalms within the reach of all. The sub-title, "The activity of God in the Psalms" expresses His purpose. The chapter headings such as "God hides," "God cares," "God speaks," "God laughs," indicate how He goes about achieving this purpose. If ever a book could help man understand how God is active and caring in this present world of ours, this one can.

COMMUNION MEDITATIONS AND PRAYERS by Harold Gwynne, Zondervan, 1970, pp. 103 US \$2.95. Within the compass of this small book, ministers will find 25 communion meditations which will give sufficient excellent material for at least 75 such meditations or brief sermons. It would be a useful guide to a year's sermons at the early communion service. Dr Gwynne combines biblical scholarship, sound exegesis, deep reverence and relevance with simplicity of style. This unusual combination makes it an unusually good book for its purpose.

Books Dr Thomas Reed reviews history of Bible

THE CAMBRIDGE HISTORY OF THE BIBLE: From the beginnings to Jerome. Ed by P. R. Ackroyd and C. F. Evans, pp. 649 and 25 plates. Cambridge University Press, 1970. 90s (U.K.).

This completes the Cambridge History of the Bible in three volumes. Volume 2 (edited by G. W. H. Lampe) having been published in 1963, and Volume 3 (edited by S. L. Greenslade) in 1969.

The trilogy, which is a work of the highest scholarship, surveys, in a most readable manner and in attractive format, the history of the Scriptures from their composition in their original tongues

SHORT NOTICES

ST. MARK'S REVIEW. No. 60, May, 1970, pp. 44, 60c. This issue is devoted to the theme — "Religious Education," and because of St. Mark's new inter-denominational objectives, writers are representative. Sister Raphael sees the dangers inherent in the traditional approach of her church to "religious" education, especially that teaching the truth results in faith. R. H. Adie's thesis is that the educational responsibilities of church schools usually swamp the religious. Colin Coish of G.B.R.E. mentions the debate about "content" or "person" oriented curricula but fails to drive home that there is no essential dichotomy. The Commonwealth Secretary of the Bible Society is one reviewer. Of the Jerome Biblical Commentary (1968) he says that this R.C. work is "without doubt the best and most up to date single volume work on the Bible available today." The I.V.F. New Bible Commentary could not have been published when he wrote that. A useful issue.

Of particular interest today, in the midst of our liturgical experiments, is the essay on the

place of the Bible in the Liturgy; but every chapter reflects the fruit of recent additions to our knowledge.

There are concise bibliographies which in themselves make interesting reading and reflect the great amount of work that has been done in many fields during the past 25 years.

The Bishop of Adelaide.

TEN FINGERS FOR GOD by Dorothy Clarke Wilson. Hodder & Stoughton, 1969 ed. \$1.30.

This very well written biography of Paul Brand, the distinguished orthopaedic surgeon, is one of a series written by the authoress on the personnel and work of the Vellore Christian Medical College.

Born into the family of Jesse and Evelyn Brand, intrepid pioneer missionaries of the Kolli Malai, the Mountains of Death in India, it seems that God's hand was on Paul Brand for a chosen work of world importance for the treatment and especially for the rehabilitation of the world's ten million lepers.

Every stage of his early life's raining and education became ultimately meaningful in his outstanding career. Step by step as God's plan for the lepers unfolded, Brand pursued the task with devotion and dedicated purpose, despite all physical and human discouragements.

Not only this an enthralling "window on Vellore" and an amazing chapter in medical science, but also a clear light on God's ways in calling, equipping, using and sustaining a responsive disciple.

George A. Pearson

THE POPE TO VISIT AUSTRALIA

Therefore, the Reformed Presbyterian Church of Ryde, N.S.W. is holding A DAY OF PRAYER, HUMILIATION, AND FASTING, at The Dispensary Hall, 361 Victoria Avenue, Chatswood, on Saturday, 11th July, 1970, at 2.30 p.m. Preacher: John Stafford.

SYDNEY CITY MISSION — MISSIONHOLME MATRON

Required to live in and take charge of Senior Citizens' Home at Redfern with 100 guests. Applications addressed to SYDNEY CITY MISSION, 103 Bathurst Street, Sydney, 2000, should contain particulars of qualifications and past experience in caring for elderly citizens. Nursing qualifications are not necessary. Please phone 61 6136 for further information.

pure, golden, light: **"Allowrie"** HONEY mmmm . . . such a flavour! delicious on cereals, scones, pancakes, toast!

Mainly About People

Rev. Canon Max T. Corbett, a C.M.S. missionary in Tanzania for many years, has been appointed rector of St. Andrew's, Summer Hill (Sydney).

Rev. Brian J. Seers has been appointed Missions to Seamen chaplain at Port Kembla (Sydney), not at Sydney as reported in our last issue.

Rev. Rex Upton, who has recently returned from work with the Missions to Seamen in South America, was inducted to the parish of Derby/Ringarooma (Tasmania) on June 9.

Rev. Barry J. Bryant, rector of St. Stephen's, Port Kembla (Sydney), since 1967, has been elected a canon of St. Michael's Provisional Cathedral, Wollongong. There were three candidates. He had been elected in March, but the election was invalidated.

Miss Jocelyn Thomas, a trained teacher and graduate of Deaconess House, Sydney, and a former C.M.S. missionary teacher in Sabah, has been appointed full-time worker at St. Stephen's, Coorparoo (Brisbane), until November next.

Dr. Raymond Windsor, New Zealand heart surgeon and missionary doctor, has been appointed executive director of the Bible and Medical Missionary Fellowship, succeeding Mr. Alan Norris, of Britain, who remains on the council.

Rev. Andrew Gilbert of the Melbourne Diocesan Board of Christian Education was inducted to the parish of Blackall (Rockhampton) early in June.

Rev. Geoffrey F. Parker, vice-warden of St. John's College, Morpeth (Newcastle) since 1964, has been appointed rector of Muswellbrook.



Rev. Christopher Collins, first chaplain at Bloomfield Hospital, Orange, N.S.W.

Rev. John Banyan has been appointed vice-warden of St. John's College, Newcastle, from 1 July.

Rev. Jeffrey Roper, rector of St. Matthew's, Kensington (Adelaide), since 1966 has resigned the parish from 27 July and will be inducted as rector of St. John's, Dalby (Brisbane) on 3 August.

Rev. Raymond K. Williamson, B.A., Th.L., curate of Adamstown (Newcastle), has been appointed full-time lecturer at St. John's College, Morpeth.

Rev. Dr. Peter S. Jolliffe, tutor at St. John's College, Morpeth, has resigned to go to Melbourne.

Rev. Canon Max M. Redman, rector of St. Mary's, Matiland (Newcastle) since 1960, will retire on 3 August.

Rev. Roy V. Hanington, rector of St. Luke's, Scone (Newcastle) since 1960, has been appointed a canon of Christ Church Cathedral, Newcastle.

Rev. Kenneth J. Steel, rector of Gloucester (Newcastle) since 1966, has been appointed rural dean of Paterson.

"Josh" Reynolds to retire

Dr. J. H. Reynolds, warden of St. George's College, University of Western Australia since 1940, will retire at the end of the first term 1971.

He was appointed senior tutor at St. George's in 1934 and so he will have had 37 years' active association with the college, the first residential college at the University.

"Josh" Reynolds has played a vital role in the life of generations of students and in the University in which he has long been a member of the Senate.

He has been most active in diocesan life, being a member of synod and of the Diocesan Council and he has contributed much to the development of many projects in the diocese by his wisdom and his capacity for friendship and his wide knowledge of affairs.

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(NEXT TO NOCK AND KIRBY)

hot line

Round-up of church press comment

THE CHURCH TIMES reports a "crushing attack" on the new proposals for Anglican-Methodist union in England.

The attack came from the President, Vice-President and Secretary of the Methodist Conference and from the President and Vice-president designate. One criticism is that it would amount to an Anglican take-over. Dr Jim Packer, what were you thinking of?

The Church of England Newspaper tells of the large numbers who wrote to the B.B.C. asking that the weekly broadcasts of Evensong which had been cancelled should be restored. They have acceded and they re-commenced on July 1. Our A.B.C. will broadcast our last weekly Evensong this month.

George Luxton, Bishop of Huron, Canada, has done it again. He writes a long letter to the Canadian Churchman justifying his ordination of a deaconess to the order of deacon at the same time as a male ordinand. He has not promised her ordination to the priesthood, so far.

According to an Adelaide Church Guardian report, the speaker representing the other Protestant denominations when welcoming the new Bishop of The Murray at Murray Bridge, S.A., "assured the bishop of the friendship, co-operation and competition of his fellow-Christians of other churches!"

Bishop Shearman of Rockhampton gives details in The Church Gazette of a station wagon trip in the extensive western areas of his diocese. He took his wife and his many children and a tent for them all to camp out. Everywhere, it seems, the family procession was accorded a triumphal welcome. They took in a rodeo, some sapphire mining, riding, barbecues, as well as the expected services and meetings. Who had the holiday?

The Bishop of Wangaratta in The Witness seems shocked that nobody in the diocese has criticised his frank views on Vietnam. He fears church members may be apathetic. It may be that people have heard the protests about Vietnam so often that everything in reply has already been said.

Newcastle arouses government

Newcastle synod has aroused the N.S.W. State Government into action over the housing of Aborigines at Taree.

A week after the synod had criticised the poor conditions at the Purfleet settlement near Taree, N.S.W., the State Housing Commission announced that it was calling tenders for the installation of washing and bathing facilities, previously non-existent at the settlement.

As soon as water is reticulated to the settlement of some 31 cottages, the Housing Commission will install the facilities in all the cottages. They will all have shower recesses, water heaters and stainless steel sinks.



St. John's Toorak, which for generations has borne a strong witness for the gospel in Melbourne. A former rector, Dr Law, was once editor of the Church Record.

Protestant-R.C. talks on the ministry

Protestant, Orthodox and Roman Catholic theologians ended a four-day meeting in Sydney on May 29 with a statement indicating growing mutual acceptance of the ministries of the different churches.

A co-chairman of the group, Archbishop Guilford Young, of Hobart, said the meeting, which was the fourth, had dealt frankly with the most difficult topic the group had so far taken up.

Recognition of the validity of the ministries of the churches is regarded as a major ecumenical issue.

The Joint Working Group comprised 11 representatives of the Roman Catholic Church and 13 of the Australian Council of Churches.

Bishop Felix Arnott, of Melbourne, also co-chairman of the Working Group, said that the group had dealt with a potentially divisive subject with great goodwill and without compromise.

In a prepared statement, the Joint Working Group said: "We all stand on the common ground of the Scriptures. We are able to acknowledge that each Christian church has maintained some true continuity with the church of the New Testament."

"The New Testament has no precise pattern of ministry which can simply be transposed to the twentieth century."

Detailed reports of the Joint Working Group will be sent to the National Episcopal Conference of the Roman Catholic Church and to the Australian Council of Churches, which represents 11 Protestant and Orthodox Churches.

Participants in the meeting were:

Australian Council of Churches: Rt. Rev. F. Arnott (Vic. — Co-chairman-Anglican); Revs. Principal G. L. Barnes (N.S.W., Congregational); F. L. Cuttriss (N.S.W., Anglican); F. G. Engel (N.S.W., Presbyterian); Dr. A. W. Loy (N.S.W., Methodist); Very Rev. N. Mansour (N.S.W., Antiochian Orthodox); Revs. Prof. C. Miller (N.S.W., Presbyterian); Prof. E. F. Osborn (Vic., Methodist); James Peter (N.S.W., Presbyterian); Canon D. W. B. Robinson (N.S.W., Anglican); Principal A. W. Stephenson (N.S.W., Churches of Christ); Dr. M. M. Thomas, (Vic., Anglican); Dr. D'Arcy Wood (N.S.W., Secretary, Methodist).

Advanced LIFE in Launceston

During the month of May Rev. Geoff Fletcher returned to Launceston with Mr Don Grant, to conduct a further Lay Institute for Evangelism.

A very successful L.I.F.E. had been held last November, and it was felt most desirable to follow-up this initial thrust with a further L.I.F.E. A special advanced course was held for those who attended the last L.I.F.E.

The meetings were held in St. Andrew's Presbyterian Church from Monday to Friday with identical sessions each morning and evening. Each session commenced with a lecture, the five titles being "The Cleansed Life," "The Spirit Filled Life," "Walking in the Spirit," "Witnessing in the Spirit" and "The Great Commission."

Each of the lectures was followed by a seminar during which practical instruction was given in the methods of personal evangelism. Much helpful instruction was given in the use of the booklets "Have you heard of the Four Spiritual Laws" and "Have you made the wonderful discovery of The Spirit Filled Life?"

On the Saturday afternoon of the course the theory was put into practice with house to house visitation. All who attended this most helpful and practical course had a fresh vision of what the Lord wants to do through us, as we allow Him central place.

Further plans for Tasmania are now being made, and already arrangements are in hand for a Lay Institute for Evangelism in the Church of Christ Devonport from August 3rd-8th 1970. This will be led by Mr Don Grant.

Rev. Canon Milton W. Williams, rector of All Saints', Singleton (Newcastle) since 1964, has been appointed rural dean of the Upper Hunter.

Rev. David J. Pope, rector since 1969 of Wentworth (Riverina), has been appointed vicar of St. John's, Blackburn (Melbourne), since 1964, has been appointed vicar of St. Stephen's, Greyburn, from 10 July.

Rev. Ernest R. Walkerdien, chaplain to Alfred Hospital (Melbourne) since 1964, has been appointed rector of Winton (North Q.).

Rev. Eric Webber, of Point Lonsdale and formerly vicar of St. Thomas', Werribee (Melbourne), died in May.

Rev. Hugh J. Marshall, of Lawson, N.S.W., who retired in 1964, died 25 May.

Rev. Dr. Barry Marshall, until recently chaplain at Trinity College, University of Melbourne, has been appointed Principal of Pusey House, Oxford. Dr Marshall lived at Pusey House, 1955-56 while working for his doctorate.

Archdeacon Graham H. Sexton, on his return to the diocese of Polynesia after leave in Australia, has been appointed vicar of St. Matthew's, Samabula, a suburb of Suva.

Mr H. R. Hornsby, M.A., M.B.E., formerly headmaster of St. Paul's Collegiate School, Hamilton, N.Z., has been appointed headmaster of St. Andrew's School, Nuku'alofa, Tonga (Polynesia).

Rev. Laurie McIntyre, has resigned as chaplain of Swanleigh (Perth) to return to N.S.W.

Rev. Noel Purves, rector of Cunderdin (Perth) since 1968 has resigned.

Rev. Martin Sexton has commenced as chaplain of Guilford Grammar School (Perth).

Rev. Gerald S. Coxon, rector of Kalamunda (Perth) since 1967, has resigned.

Rev. A. G. Smith from Sussex, England, has been appointed rector of Bridgetown (Perth) from early September.

John H. West, in charge of Swansea (Newcastle) since 1966, was inducted to the parish of Denman on 20 May.

Rev. Donald F. Allan, in charge of the district of South Lakes (Newcastle) since 1964, has been appointed to the district of Swansea.

Rev. Dudley J. Ross of West Goulburn (Canberra-Goulburn) has been appointed the first full-time chaplain to Kenmore Psychiatric Hospital and Goulburn Gaol. He will devote half his time to each institution. The appointment has been made possible by a grant from the State Government. He will live in the Kenmore Hospital grounds.

Rev. Colin Craven Sands, Senior Chaplain, Missions to Seamen in N.S.W. and Miss Merisa Lafebre, Missions staff worker, were married at St. Paul's, Tamworth, N.S.W. on 6 June.

Rev. David H. Binns, curate of St. Colubus', Hawthorn (Adelaide) has been appointed in charge of St. Jude's Carlton (Melbourne) under the Melbourne Diocesan Centre.

PAUL BARNETT TO LEAD CITY AREAS

The appointment of Rev. Paul Barnett, as part-time Director of the work of the inner parishes of Sydney for three years from July 1 has been announced by the Archbishop of Sydney.

The appointment follows an investigation of the problems of the inner city by a commission set up by Sydney synod in 1967. The commission, of which Bishop A. J. Dain was chairman, reported to synod last year.

Its recommendations included the appointment of a continuing committee, with a director, to confer with the archdeacon of the area and advise the Archbishop generally on action to "maintain an effective ministry of word and sacraments to all

THE MURRAY APPOINTMENTS
Bishop Porter, of the new diocese of The Murray, S.A., has announced some further first appointments.

Mr Justice G. E. Bleby has been appointed chancellor of the diocese.

Rev. L. R. Renthall has been appointed rural dean of Mount Gambier, Rev. Septimus M. Bramsen has been appointed rural dean of Strathalbyn, and Rev. William J. Goodes has been appointed rural dean of Renmark, formerly known as the rural deanery of The Murray.

The bishop has said that he intends to let some time pass before he appoints his first archdeacon for the diocese.



Rev. Paul Barnett

Church of England adherents in the area and to establish a fresh, relevant and effective witness to those at present outside the church."

Linking, grouping or amalgamation of several adjoining parishes and the sharing of the joint resources for the benefit of all parishes in the group was also recommended.

Mr Barnett is Rector of St. Barnabas' Church, Broadway, and Chaplain for the Church of England students in the University of Sydney. He will continue to be responsible for the parish of St. Barnabas' with the help of a curate, and will also continue to carry out his duties as University Chaplain.