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WHY CAPTAIN COOK FIRST?

The month of April, 1970, marks our celebration of the first recorded landing on the east coast of Australia two hundred years ago. It has significance for all of us because, in course of time, this event led to the settlement of this land.

How did Cook come to make the great discovery? We are being constantly reminded of the scientific aspects of his voyage which was concerned with observing the Transit of Venus and only incidentally with discovering the east side of New Holland. He first struck New Zealand and proved that it was not part of New Holland.

The time had come to return home. The Cape Horn route was rejected as too dangerous at that time of the year, while to sail directly to the Cape of Good Hope would produce no discovery of any value.

Cook decided to return via the East Indies by steering westward until they reached the east coast of New Holland and then follow it to its northern tip.

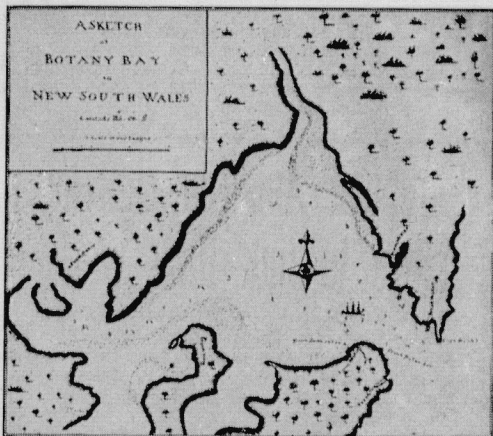
Cook sailed towards Tasmania

By the Rev. Noel Pollard, Master of New College, University of N.S.W.

came from the pulpits of the parsons that Cook excluded, as much as from anywhere else.

Despite the decay of belief in religious dogma the men of the 18th century had a "growing conviction of the social utility of the Christian religion" (Clark vol. 1 p. 42). They believed that the Protestant religion . . . had turned insignificant countries such as Holland and England into the great colonial powers of the time.

Modern historians are still arguing the rights and wrongs of whether the Protestant Reformation is the basis of our modern democratic and scientific way of



Map of Botany Bay, N.S.W., made by Captain Cook.

but the ocean swell forced him northwards. On April 17 a small land bird "was seen to perch upon the rigging" and two days later they sighted land. On April 28 Cook found a place to land which he later called Botany Bay.

Manning Clark in his "A History of Australia" (vol. 1, p. 49) records the landing in this fashion. "On April 29, just after one of the aborigines threw a stone at the small boat as a mark of their resolution to oppose a landing, Cook replied with light musket shot, while the wives and children of the aborigines on the beaches set up a most horrid howl . . . A few minutes later Cook turned to Isaac Smith: "Isaac, you shall land first," and the white man waded ashore."

SIGNIFICANCE

What significance does the discovery of New South Wales have for Christians today? On the surface of it very little because Cook the discoverer was a "son of the enlightenment."

Clark recording the impressions of a contemporary describes Cook in this way: "He never spoke of religion; he would tolerate no parson on board the ship; he very seldom observed the Sabbath. Yet in other respects he was a righteous man: he never cursed . . . moderation was a cardinal virtue with him, for none ever saw him drunk, while he punished drunkenness in others with greatest severity." (Vol. 1, p. 45).

Cook's views were not extraordinary in the 18th century. The type of teaching that produced a man of high principles like Cook

life. Whether it is in the form of the question that asks: Did Calvinism produce capitalism? or Did the Puritans create the Royal Society in England? or whether it is in the general form that Professor Trevor-Roper puts it: "that the intellectual no less than the industrial revolution of modern Europe has its origins in the religious Reformation of the sixteenth century" (Religion, the Reformation and Social Change p. 193), will be argued for generations to come.

What we do know is that it was in Protestant England of the seventeenth century that the great scientific body, the Royal Society, was formed by men who were moulded by the great religious movements of Protestant England (See C. Hill: Intellectual Origins of the English Revolution).

The members of the Royal Society were interested in astronomy and one of their number in the 1760s read the scientific treatise written by an obscure Lancashire parson called Jeremiah Horrocks over 100 years before which predicted the transit of Venus in 1769 (see L. G. Critchley: The Lonely Curate of Hooile in the Church of England Historical Society Journal vol. 16 No. 1).

As a result the Royal Society planned the voyage to Tahiti . . . to see the transit in 1769 and to increase their geographical knowledge they gave Cook the further duty of investigating the unknown east coast of New Holland. So Cook discovered the coast which he renamed New South Wales.

Distinguished overseas visitor for Cook Bi-Centenary celebrations

The Most Rev. and Right Honourable Frederick Donald Coggan, Primate of England and Metropolitan, is visiting Australia for the second time.

He was here in March, 1967, for the 150th anniversary celebrations of the British and Foreign Bible Society. On this occasion he is coming at the invitation of the Archbishop of Sydney, the Most Rev. M. L. Loane, for the Captain Cook Bi-Centenary celebrations. Captain Cook came from Whitby in Yorkshire.

Dr Coggan was Bishop of Bradford from 1956 to 1961, when he was transferred to York in succession to the Most Rev. Michael Ramsey, who had become Archbishop of Canterbury. Dr Coggan is regarded as one of the best Hebrew scholars of his generation and is esteemed alike as a preacher and for his pastoral work.

He was born in London on October 9, 1909, so is now in his 61st year. He was educated at the Merchant Taylors' School and St. John's College, Cambridge, where he gained a double first in the Oriental Language tripos. He read for the ministry at Wycliffe Hall, an Evangelical college, at Oxford.

Conferences

He was ordained deacon in 1934 and priest in 1935. He served his first curacy at St. Mary's, Islington, a noted Evangelical centre, from 1934 to 1937, and Dr Coggan has returned to Islington on many occasions to attend the annual clerical conferences that are held there.

From Islington he went to Toronto as Professor of New Testa-

ment Studies at Wycliffe College, a post he held from 1937 to 1944. Then he returned to Britain to be Principal of the London College of Divinity (one of the oldest Church of England theological colleges). He held that appointment until 1956. From 1952 to 1956 he was also Macneil Professor of Biblical Exegesis, and at various times he was Examining Chaplain to the bishops of Lincoln, Manchester, Southwark and Chester.

Dr Coggan was consecrated Bishop of Bradford in 1956. During his five years at Bradford he was a vigorous and energetic administrator. Apart from his great reputation as preacher, theologian and scholar.

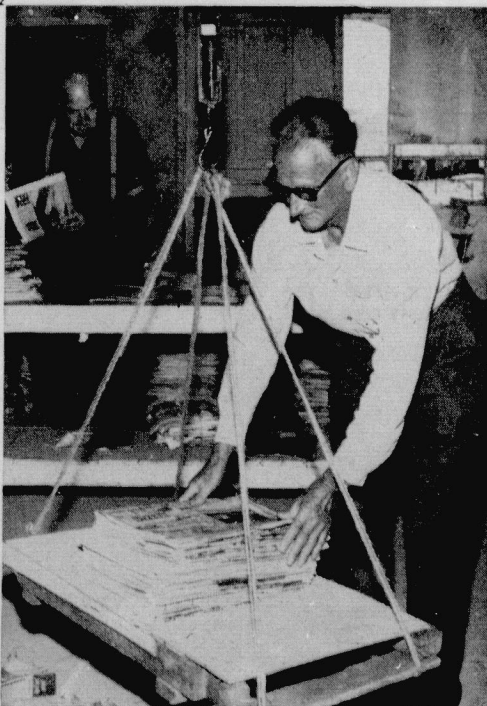
Dr Coggan, as Bishop and Archbishop has been known for his deep concern with pastoral work and his interest in the everyday life of the people under his care.

He believes that the clergy should have practical experience of life in many aspects, and in the days of National Service he opposed any suggestion for the exemption of ordination candidates.

His understanding of the common man's outlook has been one of the causes of Dr Coggan's interest in the revision of the liturgy and the new translation of the Scriptures. He wants to see them presented in a form which everyone can understand without words that have become archaic and meaningless to many.

As Archbishop he has travelled widely. He is also the author of many religious books.

COLLECTING PAPERS IN BENDIGO



PAPER COLLECTION is an important money-raising effort for the B.S.L. at California Gully, Bendigo. Here, Mr E. Hall is weighing papers, while in the background Mr F. Raines is sorting others into various sizes. ("Bendigo Advertiser" photo.)

Dr Coggan married Miss Jean Strain in 1935. They have two daughters, one a teacher, the other a missionary doctor.

Dr Coggan will be the preacher at a Captain Cook Bi-Centenary Service to be held at Captain Cook's Landing Place, Kurnell, on Sunday May 3, at 3 p.m.

This service is being sponsored conjointly by the Ministers' Fraternal of Sutherland Shire together with the Shire Council, and has the backing of community organisations. The Sydney Male Voice Choir will take part and the heads of churches will be present. It promises to be a service of some real significance and will undoubtedly be the largest Service of Commemoration in connection with the Cook Bi-Centenary.

A collection will be taken and after expenses have been met will be given to the Kirinari Aboriginal Students Hostel which is located in the Sutherland Shire.

It is hoped that members of churches will advertise this service and arrange for parties to be present at it. Leaflets are available from the President of the Ministers' Fraternal, to Rev. R. E. Lamb (524 6112).

Darwin Bible Society move

The Commonwealth Secretary of the British and Foreign Bible Society in Australia, Rev. James Payne, announces the appointment of the Rev. Canon Barry Butler as the Society's honorary representative in Darwin. This appointment is made with the co-operation of the Church Missionary Society's Aborigines Committee.

In 1967 a Methodist minister, the Rev. Leslie Wearing, was appointed full time representative for the society in the Northern Territory. The appointment was for three years. At the beginning of this year Mr Wearing accepted a call to the Methodist Church at Ardlathian in New South Wales.

Now that Bible Society work is known in Darwin and throughout the Northern Territory, the society believes that it can be effectively represented on a part-time basis by Canon Butler. Scriptures will be available from the Baptist Bookshop and Canon Butler will have stocks of Bible Society literature and films.

The Bible Society aerial courier, Mr Trevor Booth, who is based at Carnarvon in Western Australia, will fly his Beechcraft Musketeer to Darwin for two visits each year. He will be available to preach in churches and will contact ministers and Christian organisations on behalf of the society. His first visit is scheduled for April.

A Translators' Training Conference for translators working in Australian Aboriginal languages, sponsored by the Bible Society, will be held at Darwin in January, 1971.

THE SIGN OF THE ASCENSION

"Can you hear me now?" ... "Am I getting through?" ... Sometimes it is just our bad enunciation or the other's hearing. But it can be language or even two different planes of thinking. You do not have to go overseas now to come across the language barrier.

When I go into a factory as an Industrial Chaplain, I find workers whose language is Italian or Greek or Polish or ... you name it! I can smile and say "Good morning." But it is very limited communication. Yet even a smile is a kind of sign which carries meaning to the other party.

Parables and Signs

How did Jesus tackle this problem? HE came into this world with a message to communicate. It was a message about heavenly things to be conveyed to people whose minds are pretty earthly. In some things HE taught in terms that were all too plain! But mostly in public HE relied on parables which men could remember while the inner meaning came through to them slowly.

HE also communicated His message by the things HE did, especially His miracles. When they had eaten their fill of the loaves and fishes the crowds could not fail to see that here was Someone with God's power. They did not need this spelt out to them. The sign spoke to them.

The Sign of the Ascension

When Jesus rose from the disciples' midst and a cloud received Him out of their sight, HE was conveying to them a message more vividly and unequivocally than words could have done.

No doubt they would have liked to have continued to have Jesus reappearing to them to continue to teach them and reassure them. But this was only a passing stage in the life of the Kingdom.

How more fittingly could this have been communicated than by the sign of the Ascension?

Up There

Running through the Hebrew Scriptures on which both Jesus and His disciples had been brought up, was the idea that Heaven was a place up there. Let us not be hard on the men of old or feel superior to them. Like them we too are creatures of time and space.

It is difficult for us to visualise Heaven in any other way than the pictures conjured up by the

Bible language, even though we know that it is something more wonderful than we can imagine. But in the language of the New Testament and of the Creeds we continue to use the same picture of Heaven being up there. The very term "ascension" illustrates this way of thinking.

By Rev. Kenneth W. Prentice, Vicar of Christ Church, Hawthorn (Melbourne)

For a long long time now men have known that the stars in their courses are colossal distances away from us, and that in terms of physical matter the heavens are very empty. We readily use the unit "light-year" to express distances in space, but when you think what it means the human brain reels.

In our generation we have seen the beginning of the conquest of space. In all reverence I believe that God is more thrilled than any man over this achievement.

The more we begin to grasp how vast and wonderful is His creation, the more earnestly we sing "How great Thou art!" The mighty panorama of space revealed by the astronomers' telescopes so far is but a beginning. And yet when we are speaking of Heaven I for one must use the Biblical language because that kind of picture language has been inspired by God. To me there is no real conflict.

What does the Ascension mean to us today?

The event is far distant from us in time, but we can feel a oneness with the disciples of those days. From that moment on they had to learn to live out their lives without seeing Jesus again in human form.

To us it is given to love Him whom we have not seen. Ours is the blessedness of those who have not seen and yet have believed.

Ever since the Ascension the Church of God has been looking for His Return. We are not required to spend our time speculating about the time of the Second

Coming. But we are commanded to be filled with the Spirit and to be witnesses unto Him.

Watchfulness and faithfulness in our stewardship are to characterise or discipline.

The Ascension points us forward to the Second Coming, but we cannot go beyond what Scripture tells us. We have the words of the angels that He will come again in like manner as He was seen going into Heaven. Had we needed to know more for our life of witness and service Jesus would certainly have told us.

In the Church's Ascension Day Collect we pray that "as we do believe ... or Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend and with Him continually dwell ..."

To us God is still saying: "Lift up your hearts" Let our response be: "We lift them up unto the Lord."

Adelaide institute develops

A Gospel solidly based on history was the theme presented by the Rev. Arthur Deane at the Thirteenth Day of the Adelaide Bible Institute, Victor Harbor, S.A., on March 14.

Mr Deane, who is Principal of the Sydney Missionary and Bible College, flew to South Australia to give two addresses in the large auditorium on the 24-acre A.B.I. campus at Mt. Brecken, overlooking Encounter Bay on the tourist resort of the South Coast.

Behind a personal experience of Christ there must be historical fact, Mr Deane said, otherwise there is no solid guarantee for our faith. And the historical facts of the Gospel, such as that He was "crucified under Pontius Pilate ...", were supported by the reliable testimony of many eye-witnesses.

A remarkable development in the Weekly Study Classes held in the Victoria Square Theatre, Adelaide, each Monday evening was outlined by the A.B.I. Principal, Rev. G. C. Bingham.

Begun originally by Mr James Butler in 1924, class attendances had steadily mounted year by year until last year's average of 200 or so had now increased to nearly 350, mostly young people, eager to do two hours solid work in the Epistle to the Romans and in Christian Ethics.

Outlining recent developments, the A.B.I. President, Mr Noel A. Foord, noted that three houses in Victor Harbor had been purchased for lecturing staff and their families, while one of the large dormitories had been refitted for bedrooms to meet the many requests for this type of conference accommodation.

Additional furniture and equipment had been obtained to meet the increased student body which now totalled 116 as compared with 105 last year. There were only 40 students when the institute moved from Adelaide to Victor Harbor in 1962.

He expressed special appreciation for the work of Mrs Hare, wife of the rector of St Jude's, Port Elliot, who had for several years guided students doing the Dip. R.E. course.

Offerings were made during the day for the Maintenance and Building Fund, as well as for the General Fund which annually needs more than \$20,000 to

EDITORIAL

The question of the moment

The past two years have been discouraging ones for Christians. There has been little response to Christian Evangelism or personal witness. Indeed, within the Christian movement itself there has been some cooling off of zeal and devotion during the sixties.

However, there are at the moment certain small signs which hint that a spiritual awakening may be within sight. The Evangelical Union at one large university, for example, reports being better supported than for some time and there are significantly more Christian young people applying to live at various venues of university accommodation than previously. All this suggests that excellent and faithful work has been done in Christian school groups and also in youth fellowships.

When the Church of England advertised its Correspondence Course on Christianity there were more than 300 inquiries in the first week. This suggests that the issues with which the Gospel is concerned are still vital ones, an impression that is perhaps confirmed by the animated controversy over "Son of Man."

It is quite conceivable that many within our community are tired of activism and permissiveness (e.g. Muggeridge) and are prepared to look long and hard at us and what we believe. The question is will our churches be found to be alive and vitally concerned for the outsider when he comes.

The inquiring outsider will in all probability be a frank uninhibited person. Will he find our churches honest and plain in their language? Prepared to admit that they don't have all the answers?

The outsider will probably come with a heart which yearns to be accepted and loved. Will he find a warmth of Christian fellowship and hospitality?

The outsider will probably be "democratically minded," that is, he will be conditioned to "participate." Will he find local churches where his gifts and talents will be welcomed, accepted and employed?

In other words, if people seek consolation and truth in Christianity — and there are signs that they are beginning to do so — will they find an ethos of love and relevancy with which to pursue their spiritual pilgrimage? It remains something of a tragedy when a seeker like Malcolm Muggeridge can find our church life so utterly meaningless and irrelevant. Certainly the Muggeridges of the world are not easy to please, but it is hard to believe that the fault is all his.

European Anglican churches move to link their work

NEW YORK, N.Y. — The American Episcopal Church and two Church of England jurisdictions in Europe sent representatives to Canterbury, England, this month to discuss plans for the formation of a new Diocese of Europe which would combine all three.

cover running expenses above student fees.

The meeting of the Joint Conference, held April 13 to 17, was to consider a number of steps which will be necessary before the new Diocese can be formed. The plan was originally proposed by the Anglican Advisory Council in Europe in the spring of 1969.

At the present time the Episcopal Church and the Church of England maintain three separate jurisdictions in Europe. One is the Convocation of American Churches in Europe, with the Rt. Rev. J. Brooke Mosley, Bishop in Charge. Church of England congregations in Southern Europe are under the Bishop of Gibraltar, and congregations in North and Central Europe are included in the Diocese of London.

In many of the cities of Europe the Episcopal Church and the Church of England maintain separate parishes, and there are four Anglican Bishops with pastoral responsibilities for one or the other.

Some proposals to come before the Canterbury meeting, which will be made up of Bishops, priests and lay members, will include the following:

1. That immediate steps be taken to establish one Anglican Diocese in Europe with a com-

mon episcopal administration.

2. That this Diocese should have at least two Bishops, of whom the senior would alternately be British or American.

3. That there should be a Synod, representing Bishops, other clergy and the laity.

4. That there should be one administrative headquarters with a lay secretary, and that the residence of the two Bishops be established in a suitably central part of the Diocese, such as Brussels, Geneva or Paris.

The consultation at Canterbury, although not having official power to act, is expected to make some specific proposals that will affect the formation and future of the proposed new Diocese.



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EVANGELICAL VIEWPOINTS

Evangelism

"That I may know Him, and the power of His resurrection, and the fellowship of His suffering, being conformed unto His death ... Phil. 3:10.

In this verse there are laid out three essential aspects of evangelism. "That I may know Him" — The Content that our Gospel Has; "and the power of His resurrection" — The Contact that our Gospel Makes; "and the fellowship of His sufferings, becoming conformed unto His death" — The Cost that our Gospel Exacts.

1. THE CONTENT THAT OUR GOSPEL HAS.

Jesus assured His uncertain disciples "I am the Way, the Truth and the Life, no man comes to the Father but by me." As Griffith Thomas, put it "Christianity is Christ," it is significant that throughout the epistles of the N.T. where there is full instruction for Christians there is only one exhortation to do the work of an evangelist (2 Tim. 4:5).

On the other hand, the Christian life, its provisions and possibilities, its secrets and methods, its duties and responsibilities will be found emphasised everywhere. He suggests that this silence and this emphasis may be a reminder to us that when the Christian life is what it should be, the duty of evangelisation at home and abroad will be the natural and necessary outcome.

When I really know Him, so will others.

The Bible characteristically views knowledge as much more than the possession of accurate information. The stress is placed on intimacy and fellow feeling.

The only way that life — biological or spiritual — can exist and be supported is within a relationship and it is therefore a great significance that the whole of the Bible can be summed up in terms of relationships. At the beginning man is created in proper relationship with himself and with others because also with God. These relationships are ruptured at the Fall; His relationship with God; "They hid themselves" — His relationship with Himself; "they knew they were naked ... made themselves aprons" and His relationship with others; "the woman

whom You gave to be with me ... (Gen. 3:8, 7:12).

In the atonement on the cross these three relationships are restored. We have reconciliation with God (Roms. 5:10); we are set free from the clutches of our lower nature (Roms. 7:24, 5) and we become the temple of the Holy Spirit (1 Cor. 6:19, 20); in Christ who made both one and broke down the wall which parted us from others (Eph. 2:13, 14) we are at peace.

PRACTICAL APPLICATION: As in so many other areas, the Bible here stresses a balance between word and action, thus John 14:10; Hebs. 1:1-2; Jn. 1:14.

Rev. Norman E. Allchin is lecturer in Evangelism at Ridley College, Melbourne.

What we say and what we are constitute the message that goes out from us to others. As Christians, our witness should be clearly heard, should stand up under careful scrutiny, in fact should allow the closest possible "handling" and investigation (1 Jn. 1:1-3). We may therefore ask: To what extent are we "witnesses of these things" (Acts 2:32; 3:15 etc.)? To what extent does what we say ring true because our hearers marvel and "take knowledge of us that we have been with Jesus" (Acts 4:13)? To what extent are we building up a fellowship in our local churches (and it may well find its focus in small informal groups meeting in homes for sharing, prayer and Bible study) which will personify the gospel we proclaim? To what extent are we making our churches' services warm and friendly meetings?

2. THE CONTENT THAT OUR GOSPEL MAKES.

We turn now to examine how this message is communicated to the outsider. What is the contact that our Gospel makes?

Jesus commanded His followers not to begin their task of world evangelism until they had been clothed with power from above (Lk. 24:49). The promise of Acts 1:8 that the disciples would receive power when the Holy Spirit had come upon them included the statement that they would be Jesus' witnesses throughout the world. Rather than a command that they should do something, it was a prediction that they would be something, i.e. "My witnesses."

It is the Holy Spirit who is the channel of the power of Jesus' resurrection. Each of His promised activities "He ... will convict the world of sin, and of righteousness, and of judgment;" "He will guide you into all the truth"; and "He will glorify me" (Jn. 16:14) has evangelistic significance.

If it is the Holy Spirit Who is the real communicator of the Gospel, it is the fellowship through which he works and to which he leads. John can say "that which we have seen and heard we declare to you so that you will join with us (have fellowship with us); yes and our fellowship is with the Father and with His son Jesus Christ."

Not that it's always easy, raising children "in the fear and nurture of the Lord." So often questions are asked to which I, or one, do not know the answers. And so often I am such a poor example to them that I feel if they do grow up to be sound Christians it will be in spite of me, certainly not because of me! Yet it is good for them in a way, to know that we have limitations too, that we find things hard at times, that we are as needy as they of God's loving care and mercy.

Continued page 7.

Through the rectory door

"TWO THINGS WE NEVER DISCUSS" because I consider them to be his own business. One is sex and the other is religion. At this stage I really don't know whether he believes in God or not because I've never asked him." So wrote the proud mother of an 18-year-old in a women's journal this week. It was part of her declaration of policy, as it were.

I don't suppose she'll ever realise what she has missed! Sharing in a child's walk with God is a priceless experience, an honour. How close I have felt Him sometimes when my children have prayed. Like the first off-the-cuff prayer of Simon when, briefly separated from Daddy he pleaded "God, bless Daddy and help him if he's sick — help him please God — oh, that's a good God — it's lovely to see you!" and the way that same child, now several years older, will sometimes say quite unexpectedly in the face of another person's need, "I think we'd better have a little prayer, Mum" and bow his head to bring the matter, whatever it is, to the Father's notice.

And what a joy it was at breakfast recently to hear one of the older children say "Dad, did you hear all the fire engines in the night? I wonder where the fire was! Philip and I both got woken up by the sirens so we prayed together for the people in the fire."

Not that it's always easy, raising children "in the fear and nurture of the Lord." So often questions are asked to which I, or one, do not know the answers. And so often I am such a poor example to them that I feel if they do grow up to be sound Christians it will be in spite of me, certainly not because of me! Yet it is good for them in a way, to know that we have limitations too, that we find things hard at times, that we are as needy as they of God's loving care and mercy.

Continued page 7.

At the same time, youngsters need to know that not everyone feels the same about God, or they will be too shocked when they come up against the world later. Young Simon spent a long weekend with relatives recently — folk whom he is very fond of indeed — and he was a very puzzled little boy when he considered "But Mum, nobody in the whole family went to church on Sunday!" He was bewildered. But better be bewildered now, and become accustomed to this "fact of life," than not everyone worships, than to be bewildered and shaken later.

by Ann Devereux

When I see the privet bushes along the front of our house, how they face away from the brick wall and turn their healthy, sprouting leaves to the sun, it seems like a parable.

How important it is for the child whom we would rear to be healthy in the whole of his being to be allowed to grow up with his face towards God, to be bathed in the sunshine of His Presence. What could be a more important ingredient for life to give our youngsters? ... Yes, I really do feel sorry for that other mother ...

Stand on Articles

The proposed constitution for the newly-formed Evangelical Society in the western area of the Diocese of Sydney includes a strong stand on the doctrine of the 39 Articles.

A Basis of Faith for the new society has been proposed in similar terms to the doctrinal statement of Latimer House, Oxford: "We accept the doctrine of the Church of England as set forth in the 39 Articles of Religion, understood in their plain, natural and intended sense."

More particularly, we receive the canonical books of the Old and New Testaments as the inspired and unerring Word of God, the sole, sufficient and perspicuous rule of Christian Faith and practice, and the final court of appeal in all controversies relating thereto."

This stand on the Articles will be proposed by the society's interim committee which was given a mandate at a public meeting at Penrith last August to draw up a constitution within six months.

The committee, chaired by the Rev. V. R. Cole, Rector of St. Mary's, spent many hours debating the constitution. It finished its work last month.

It has now called a Public Meeting for April 29, 1970, at St. Mary's Church, St. Mary's, starting at 7 p.m. The proposed constitution will be presented for

GENERATION GAP?



Despite the counter-attraction of the Royal visit, 90 men gathered at St. John's, North Bendigo (Victoria), on April 5 for an address and panel discussion on "The Generation Gap." Photo shows Bishop Richards of Bendigo diocese with some of those attending the gathering.

Stephen had almost given up hope....



Why should he concern you? He belongs to a tragic band of youngsters ... young Australians who have no fight in the future. These boys have come from children's courts. Without homes to return to they can only hope that somewhere, someone will extend a hand of help. Someone can, and that someone is you. Since 1942 Charlton Homes have saved hundreds of boys. Homes run on compassion and trust where each boy, for the first time in his life, not only belongs but is wanted. Now the Charlton Homes need your help. Accommodation is limited and the waiting list is long. There is a desperate need for expansion. Funds are urgently required and your contribution will help give some lad what all Australians take for granted ... a chance in life.

The Charlton Homes accommodate up to 65 boys. Schoolboys at Bowral and Castle Hill and working age boys at Ashfield. These homes cost H.M.S. \$20,000 a year over what is received on behalf of the boys. Send your gifts to the Home Mission Society, 511 Kent Street, Sydney, 2000.

HOME MISSION SOCIETY Diocese of Sydney



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Mainly About People

Rev. Gordon King, rector of St. Hilda's Katoomba (Sydney) has resigned, his resignation to date from May 18.

Rev. Fred Hanson, curate of St. Hilda's, is remaining as locum tenens until the end of year when the future ministry at St. Hilda's will have been determined.

Rev. G. Stephens, vicar of Christ Church Berwick (Melbourne) is to go to St. Thomas' Winchelsea, from May 3.

Rev. G. Stephens, vicar of Christ St. Silas' North Balwyn (Melbourne) from May 1.

Rev. I. Herring has resigned from the Church of the Ascension East Burwood (Melbourne) in order to go to the diocese of St. Arnaut. His resignation dates from June 7.

Rev. J. B. Razzell has resigned from the chaplaincy of the Community of the Holy Name, Melbourne, to go to Adelaide. His resignation dates from the end of June.

Rev. James Humphreys has resigned from St. James' Berala (Sydney), his resignation to date from May 31.

Mrs. Robyn Crump of Wangaratta has been appointed part-time secretary of St. John's Retirement Village Board, Wangaratta following the resignation of Rev.

James Trainer as director of the scheme. Mr. Trainer has taken up another appointment in Sydney.

Rev. G. D. Sney has joined the staff of St. Paul's Manuka (Canberra-Goulburn) as an assistant. He comes from Adelaide where he was assistant curate of Hawthorn for the last two years.

Rev. C. D. Holmes has been instituted and inducted as rector of Claremont and Chigwell (Tasmania).

Rev. J. Miles has resigned from the parish of Derby-Ringarooma (Tasmania).

Rev. R. A. C. Legg will maintain services in the parish and be responsible for other duties until a new appointment is made.

Rev. T. J. Simmons has resigned as honorary deacon of the parish of Ulverstone (Tasmania) owing to ill health.

Mr. W. H. Glen, a Mansfield solicitor, has been appointed Diocesan Advocate for the diocese of Wangaratta. He replaces Mr. J. S. N. Harris, whose resignation after ten years as Advocate takes effect on April 30.

Rev. Robert Winder has been appointed rector of Raymond Terrace (Newcastle) as from mid-April.

Rev. Canon Cyril Francis has retired as rector of Muswellbrook (Newcastle).

US Church slashes staff

NEW YORK, N.Y. — A 25 per cent reduction in program staff, and a 15 per cent cut in supporting services, affecting the jobs of 58 persons in all, has been carried out by the Executive Council of the Episcopal Church to be effective May 1.

The reduction, mainly related to a cut of more than one million dollars in the national Church's anticipated income for 1970, will bring the total number of the employees on the staff to 215, compared to the January 1 authorised level of 271.

One of the major positions eliminated in the economy move was that of vice-president for administration, a vacant post held until recently by Mr. Warren H. Turner, jun., who resigned in February. A new appointment to that position will not be made.

Other program staff positions affected writers and editors employed in preparing Christian education materials, some of whom were transferred to the Seabury Press for similar duties.

Two "area desks," for Latin America and South-East Asia, also were eliminated in the office of the Deputy for Overseas Relations.

In the section for Experimental and Specialised Services three program positions were abolished: International affairs officer, pastoral services specialist and a member of the youth ministries team. One position in the research and field studies division was also eliminated.

A large number of secretarial and clerical positions also were abolished, many of them in administrative services.

The reduction was accomplished in part by eliminating jobs which were currently vacant, and in a few cases retirement or resignation was anticipated in the elimination of positions.

Persons affected by the reduction in force will receive severance pay based on length of service, and the Executive Council has authorised free time and educational allowances up to \$250 each for persons desiring additional training before seeking new positions.

The Council personnel office is assisting former members of the staff in obtaining new employment.

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Round-up of church press comment

Writing of the retirement of the Primate in the latest issue of **Church Gazette** the Bishop of Rockhampton says: "Archbishop Strong has contributed enormously to the life of the church. As Bishop of New Guinea and since as Primate, he has exhibited great powers of leadership, and his great depth of spirituality has enriched the whole church. His dedication at all times and his bravery, especially during the last war, has made a deep impression upon many people."

"Those outside the church were enormously impressed by his dignity and the quality of the panegyric he preached at the funeral of the late Mr. Holt, who died so tragically whilst Prime Minister of this country."

An editorial in the **Church Times** discusses the relationship between our obligations towards the needy of the world and the spiritual aspects of Christianity. Pointing out that the Lord Himself was not a "glorified social worker" the paper goes on to say: "The relief of material need is very far from being the only Christian obligation, and this fact, though obvious enough to any reader of the New Testament, does need to be stressed at a period like the present, when the true balance of the faith is often distorted by far too great an emphasis on 'secular involvement,' as if that were the whole duty of Christian man."

Reflecting present-day concern with such questions as pollution of our atmosphere Rev. Randolph Crump Miller is quoted in **Church and People** as seeing the problems of ecology, nuclear war and the population explosion as the big issues of the day. "The more we know," says Mr. Miller, "the more we take risks that may make our world impossible."

The **English Churchman** reflects the problems of many church journals today when it announces a price increase of 50 per cent, with the comment: "Our financial position has for several years presented great problems, which we have met by adjustments to almost every aspect of the work, except increasing the price..."

A writer in the W.A. paper **Anglican Messenger** discusses the recent Stock Market Boom. "We live in the West," he says, "which we are continuously told is going places fast — but we serve a Lord who warns us that the LOVE of money is the root of all evil. We may be growing some very nasty problems for our young speculators as they become grafted to that root. The place where many may be going fast is — West! Surfing on the crime wave may be the only sport left for the shattered financial humpty dumpty that society cannot put back together again."

Union plan rejected

A proposed plan of union between the national Church of Scotland and the Congregational Union of Scotland has been rejected in a close vote by the churches after 10 years of dialogue and negotiation.

The Church of Scotland's presbyteries rejected the plan by a majority of two — 30 presbyteries for and 32 against. Only one presbytery, that of Spain and Portugal, did not vote.

The Congregational vote was similarly narrow, with 53 congregations voting for union against 60 opposed.

The Church of Scotland has 1,250,000 members and the Congregational Union about 30,000 communicant members. Union conversations began in 1960 and culminated in the production of a draft plan for union which was put before the two Assemblies — the Presbyterians in Edinburgh and the Congregationalists in Glasgow — in May last year.

Both Assemblies agreed that the plan should be put before presbyteries and congregations for simultaneous voting within a year, and the figures now announced are the result of that plan.

Both Churches are meanwhile involved with four other Scottish denominations in a six-church discussion aimed at preparation of a draft Basis and Plan of Union.

Congregational representatives were reluctant to elaborate on the brief joint statement but members of a Church of Scotland special committee expressed disappointment and stressed that the "door is still open."

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City Mission Auditorium,
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Inquiries: Rev. B. Thitchener, secretary, 80 1634; Mr. Alex. Gilchrist, Chairman, 61 6064.

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Dutch church 400 ministers short

To combat a seriously increasing shortage of ministers, the Synod of the Netherlands Reformed Church decided at its winter session to permit laymen to preach. 20 per cent of the pastorates are vacant, and it is estimated that by 1975 this will have gone up to more than 25 per cent. Nearly 400 congregations are without a minister at present.

In future, lay members of the congregation will be authorised to conduct worship "provided that their education and ability make them fit to do so." The Synod, in a statement, has underlined that the proposal was made not only in response to ministerial shortage, but also to stimulate the "coming-of-age of the laity."

In addition, it was announced that the retirement age of ministers would be increased from 65 to 75.

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