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Student evangelism & worship

David Watson in New Zealand

There were songs of praise, extempore prayers, and even the occasional risqué "Hallelujah" in the student union theatre!

Rev David C. K. Watson's mission addresses at the University of Canterbury, were introduced by a forty minute worship service led by Canadian musicians Merv and Merla Watson in an atmosphere more akin to a convention than the traditional evangelistic lecture series.

Guitars and group singing may be an accepted part of I.V.F. houseparties or flat meetings but they have hardly been conspicuous publicly before: this consciously represented a new and experimental departure in student evangelism.

And for those whose memories of a student mission included the Classics Prof introducing "a distinguished visitor," and groups of elderly grads well rugged up in the front rows of the Great Hall, it was all rather a surprise.

The worshipping congregation of his own church of St Cuthbert's, York, has convinced David Watson that evangelism finds both an appropriate and powerful setting in the context of corporate praise and prayer. Teaming with Merv and Merla (they are not related to him) for a two months' tour of New Zealand universities, provided the opportunity to test this conviction within the student world.

So far, at both the I.V.F. Conference—where up to 700 attended major meetings—and in the first mission at Christchurch, there has been much to encourage further exploration.

Like it or not, the current student generation sets a high premium on "feelings." For them people and relationships and experiences matter; what is impressive is not lucid argument as much as the touch of "reality."

Mr Watson recounts how he met a group involved in occultism because "the church is just words, words, words—now we're on to something real."

Evangelical Christians may be properly sensitive to the dangers of subjectivism and emotional excess, but The God Who is There, the Truth which sets men



Cathedral Square, Christchurch, the heart of the fine city where the University of Canterbury is situated, is overlooked by the century-old Christ Church Anglican Cathedral, after which the city is named.

free, is to be known personally as well as propositionally.

Genuine conviction is essential to Christian commitment, but even more basic than an open mind is an opened heart. Faith involves more than assent. The Watsons ideally complement each other to bring just this balance to their presentation. David presents a substantial biblical teaching. He tackles the pre-occupations of his audience—death, spiritualism, sex, the meaning of life—with cogent arguments and telling illustration.

It is cool, simple, clear, convincing. Merv and Merla offer far more than an opening sing-along entertainment, the soft-sell, or a sugar-coating to the preacher's pill. They are deeply convinced of the power of praise and their particular fascination

with Davidic worship is compelling and deeply moving. Versatile and talented, they lead the congregation from music and psalms into free forms of singing and prayer.

Mr Watson has commented on the ease he personally finds in speaking in such an environment,

and assistant missionaries report that several of those professing a new faith in Christ have had the impact of the address pressed home by the music, or by just a sense of the reality of God in the whole service.

Unsurprisingly, fears that this approach may court renewed

charges of emotionalism seem quite remote to the students who are used to rock festivals, steeplechases, and demonstrations being staged in the same theatre where the gospel is now declared.

For them it is much more to the point that fellow students are coming to acknowledge for the first time that "My God is real"

Sydney rector earns doctorate

Rev Graeme L. Goldsworthy, rector of St Mark's, Yagoona, NSW, has been awarded a doctorate of theology by the Union Theological Seminary in Virginia.

Mr Goldsworthy, a former lecturer at Moore College, studied at Union Theological Seminary from 1969 to 1972 and his doctoral thesis was in the field of the Old Testament wisdom literature.

He first graduated with honours in psychology from the University of Sydney in 1955 and in 1959 gained an honours B.D. from the University of London. He graduated from Cambridge University in 1961 and then spent some time working on the staff of a city mission for the diocese of New York.

When he returned to Sydney diocese last year from the USA, he decided to choose parish rather than academic work. Yagoona is one of Sydney's newer western suburbs.

A million at one Crusade meeting

SEOUL, Korea, June 4.—Evangelist Billy Graham closed his five-day Seoul, Korea, Crusade before a crowd estimated by the police and officials as more than 1,100,000 people. In five days Dr Graham had preached to over three million people. This is more people than attended his 16-week Crusade in New York City in 1957 which was the largest total attendance until he came to Seoul.

The Crusade has been backed by virtually all of the 1,600 Protestant churches in Seoul. Catholics, Buddhists, and Confucianists were in the enthusiastic crowds by the thousands.

For weeks the Christians of Korea had been meeting by the thousands in prayer meetings. Signs announcing the Crusade were everywhere. Giant balloons were all over the city announcing the Crusade. By the time Dr Graham arrived in Korea 10 days ago, the expectancy had reached almost fever pitch among the Christians.

The Crusade was held at the

Yoido Plaza on the banks of the famous Han River with a capacity for more than a million people. The crowd total was calculated by scientific and electronic means, according to the Executive Committee which arranged the Crusade. The attendance figures are not just estimates.

The Korean Church has been growing at the rate of four times the population. It has been doubling every 10 years. Dr Graham said, "It is the fastest-growing Church in the world."

Church leaders and government officials were enthusiastic in their assessment of the Crusade. Dr Kyung Chik Han, pastor of the largest Presbyterian church in the world, said, "It is a new epoch in the history of the Korean church and a new beginning for Christian unity and co-operation in our church." Dr Ok-gil Kim, president of Ewha University and a participant in many World Council of Churches events, said, "The impact of this evangelistic Crusade is a demonstration of the oneness of our Christian faith in Korea."

Dr Sam Moffett, leading Presbyterian missionary who was born and reared in Korea says, "It is a history-making turning point in the history of Christianity in Asia."

On the opening night, 510,000 people packed the Plaza and that was the largest congregation Billy Graham had ever faced.

The highest previous audience was nearly 200,000 in Rio de Janeiro, Brazil, in 1970. That meeting was in a stadium. The new record was set on a paved plaza used in recent times for military parades. Koreans sat tightly huddled together against a cool wind. Most of those who came to the initial crusade event on Wednesday night walked from homes many miles away. (Yoido is an island in the Han River and there is limited parking space.)

The Evangelist reminded the Koreans that thousands of them crossed Han River bridges a quarter of a century ago in their flight from communist aggressors.

"Tonight," he declared, "Many of you have crossed a bridge to come here to find another kind of freedom." Graham said, "Spiritual freedom is the greatest freedom of all." When he invited seekers to stand to indicate they were trusting Jesus Christ for spiritual freedom thousands stood.

Paul Barnett to Holy Trinity, Adelaide

Rev Paul W. Barnett, 67, rector of St Barnabas, Broadway and chaplain to the University of Sydney since 1967, has accepted nomination to the parish of Holy Trinity, Adelaide.



Rev Paul Barnett

Paul Barnett was a diplomate of the University of New South Wales before he began training at Moore College, where he was a triple prizeman in 1963, topping the Australian class lists, and winning the Hey Sharp Prize. The same year he graduated from the University of London with an honours B.D., and he gained the Th. Schol. in 1967. He has served two curacies,

and lectured for ten years at Moore College. In 1970, he was appointed Director of the Inner City Areas, duties which he carried on together with his own parish work and university chaplaincy.

He has played a very active part in diocesan affairs, having been a member of several synod commissions, a member of the Standing Committee of the diocese and of General Synod. He played a leading part in drawing up the report "Moving in for Action," which looked very thoroughly at the whole question of evangelism in both parish and diocese.

Mr Barnett goes to Holy Trinity, pre-eminent among city churches in Australia, with youth and vigour, and with an established reputation as a pastor, worker among students, evangelist, preacher and Bible teacher.

Sunday, 16 December, will be his last at St Barnabas, and he expects to be inducted to Holy Trinity before Christmas. He will succeed Rev Lane Shilton, rector for 17 years, who is to be Dean of Sydney.

Separate province for PNG

The Anglican General Synod on May 25 granted approval to the diocese of Papua New Guinea to formulate a plan for an independent Anglican province.

Bishop David Hand, said that one reason for asking for Provincial status is the tedium of the General Synod's concern for legislation and business without a thought to Australia's nearest neighbours.

But the deeper reason is the December, 1973, date set by political self-government for Papua New Guinea, and the need for the Church to keep with the national pace, if not ahead of it.

Rev R. Sanana, a Papua New Guinea delegate at present studying in St Barnabas College, Adelaide, said: "The Church has to be changed, the Church must change."

"We must say that we are ready to take responsibility for ourselves. We want to separate from the province of Queensland."

"I warn my Bishop that difficult words like we have had this week in the General Synod must not be brought into our constitution in New Guinea."

No one spoke in opposition and Synod agreed to a motion approving formulation of a plan for a Province of Papua New Guinea, such plan to be brought to the next General Synod or to its Standing Committee if necessary.

Dr Ramsey drops hint about a successor

While Bishop John Howe, Secretary-General of the Anglican Consultative Council was in Sydney attending General Synod as special preacher and observer, the Archbishop of Canterbury was giving a broad hint in England that he thought of Bishop Howe as a possible successor in the see of Canterbury.

Dr Ramsey will be 70 in November, 1974, and is expected to retire about that time. Bishop Howe is 52, and before his present appointment, he had been Bishop of St Andrew's in Scotland from 1955. He is a graduate in arts and divinity of St Chad's College, Durham. If he were elected he would be the first Archbishop of Canterbury from a redbrick university.

Addressing the Convocation of Canterbury, Dr Ramsey praised Bishop Howe for services of "immense value" to the Anglican Communion.

Later in the speech he suggested that willingness to serve the Communion as a whole was one of the qualities needed by an Archbishop of Canterbury.

Reporting the speech, "The Guardian" said:

"The Archbishop chooses his words carefully, and knows there is speculation about his suc-

Ordination of women comes nearer

The General Synod on Saturday took the first step towards the ordination of women.

They commended a report of their Doctrine Commission which had found no theological objection to the ordination of women as deacons.

The report will now be studied throughout the national church and the 1977 General Synod will consider legislation to create women clergy.

Canon Ivor Church (Brisbane) said the majority of the Doctrine Commission believed that the idea of women being "in subjection" or "silent" or "not permitted to teach" was not a fundamental principle of nature, but a reflection of the social conditions of Bible times.

Approval for open table

A canon for admission to Holy Communion was brought before synod by Bishop Bruce Rosier of Willochra.

Synod approved the canon which permits people who are communicants in other denominations to come to Holy Communion in Anglican churches.

Synod declined to make Confirmation an absolute requirement for admission to the Lord's table, and like the Book of Common Prayer, refused to make rules for members of other denominations.

A canon was also passed allowing bishops to permit lay persons to assist at the holy Communion.

Trinity's School of Theology

Plans are well in hand for the Fifth School of Theology sponsored by and held at Trinity College, University of Melbourne, in August next.

The school will be held in conjunction with the Moorhouse Lectures being given this year by Professor Gordon Dunstan, Professor of Moral and Social Theology, King's College, University of London.

There will also be combined sessions with the Ormond School

of Theology at which Dr James Lapsley, Associate Professor of Pastoral Theology, Princeton Theological Seminary, USA, will conduct a Pastoral Workshop in association with Professor Graeme Griffin of Ormond College, Melbourne.

Other lecturers will include Dr Leon Morris on "Preaching the Fourth Gospel" and Rev Gregory Manly on "Liturgical Preaching."

WCC relief

The World Council of Churches sent nine tons of medicines and medical supplies by plane to Hanoi.

Mainly About People

Rev Brian F. V. King, rector of St Jude's, Ural (Sydney) since 1967, has been appointed rector of St Paul's, Warrongah.

Rev Howard F. Dillon, full-time Army chaplain since 1966, has been appointed rector of St Jude's, Bowral (Sydney).

Bishop Ian W. A. Shevill will be installed as Bishop of Newcastle on August 6, at the Feast of the Transfiguration, in Christ Church Cathedral.

Right Rev Michael Kwang-Hsu Chang, Bishop of Fukien, China, since 1944, died on May 12 in Foochow.

Rev John Haxtable, first moderator of the recently formed United Reformed Church, has been awarded an honorary Lambeth DD by the Archbishop of Canterbury, the first non-Anglican so honoured in living memory.

Correctio: Rev Keith T. Percival, of Girraween (Sydney) has been appointed chaplain of the Lidcombe Hospital, not

rector of Lidcombe as reported in our May 17 issue.

Right Rev Gerald A. Ellison, 62, Bishop of Chester since 1955, has been appointed Bishop of London.

Right Rev Graham L. Leonard, 52, Suffragan Bishop of Wilkesden since 1964 and one of England's leading Anglo-Catholics, has been appointed Bishop of Truro.

Rev Brian D. Haig, curate of Christ Church, Warrnambool (Ballarat), since 1970, has been appointed rector of Rupanyup with Murtioa from May 11.

Rev William Ross, formerly of the BCA Kununurra (NW Aust) has been inducted as rector of West Pilbara, centred on Dampier.

Rev Lane Adams, associate evangelist with Billy Graham for the past nine years, returned to the parish ministry at Hollywood First Presbyterian Church from May 15.

Queen honours two ministers

Bishop Wildrid J. Hudson of Brisbane and Rev Bernard G. Judd of Sydney were among Australians in the Queen's Birthday honours lists.

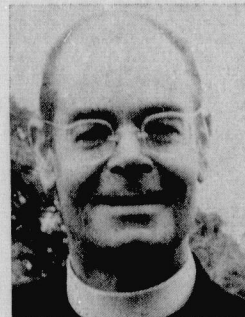
Bishop Hudson was awarded a CBE for his work as assistant bishop of Brisbane since 1961. During that time he has been head of the Bush Brotherhood of St Paul. Bishop Hudson came

out from England in 1950 and was Bishop of Carpentaria for 10 years.

Rev Bernard Judd (pictured) was awarded the MBE for community services. He has been rector of St Peter's, East Sydney, since 1947. Honorary Director of Hammond's Homes for Senior Citizens since 1947 and secretary of the NSW Council of Churches for the past 15 years.

Mr Judd took over the leadership at Hammondville after its founder, Archdeacon R. B. S. Hammond, was forced to retire through ill-health. He established the homes which now care for 314 senior citizens and with its supporting hospital which accommodates over 100 people, it provides care of the very highest standard in the country.

In his work with the NSW Council of Churches, he has been a forthright leader and spokesman on many vital social issues such as liquor trading hours, and associated temperance issues, the commercialisation of Sunday, road safety and censorship as it applies to the stage, literature and film.



Morpeth Jubilee

The Primate came to Morpeth for the Commemoration Service marking the seventy-fifth anniversary of St John's College.

Mainly, he spoke about the task of theological colleges, to provide both a sound education for life, and also technical training for the work of ministry. Each individual needs the first and the church makes more and more demands for the second. And it is hard to combine both in a college in comparatively short time; but it has to be attempted.

The Primate also pointed out that, at least in England, more men and women than candidates for the ministry are studying theology, as the educational preparation for life.

The Commemoration Service was an important occasion. St Peter's Church, East Maitland, was crowded with students of the college, over a hundred robed clergy, a large congregation, including representatives of the

various local churches, and the Archbishop and Bishops Leslie, Hand and Stibbard.

Former members of the college stayed for a reunion, nearly ninety of them, the first of whom entered St John's at Armidale in 1911. Wives also were invited. Before the service, there was a formal dinner (without speeches).

Later, the Johannines met for business sessions. Bishop David Hand gave an address about his country, Papua New Guinea, Mr Francis James delivered the Morpeth Lecture on "The Theology of Violence in 1973," and there was a barbecue lunch in Blackburn Reserve.

Francis James dealt with the just war. He showed how the four conditions under which a war might be thought "just" (quoting Thomas Aquinas) are different from the conditions that have been accepted in recent times. Not all who heard him say, "There are no enemies on the left" would agree with him, but they would need to argue as well as he to make their case.

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Church Record

JUNE 28, 1973

Realistic move towards unity

The Lutheran World Federation, which loosely unites over 80 million Lutherans of various theological outlook, took the first step in 1963 to hold conversations with the Anglican Communion which loosely unites 45 million Anglicans, again of varied theological outlook.

Lambeth in 1968 specified that four meetings should take place over four years and with the completion of these, the report, "Anglican-Lutheran International Conversations" has been published in May.

It is noteworthy that there has been no Anglican-Lutheran dialogue in modern times. It would almost seem that Anglicans have encouraged such meetings mostly with denominations with whom hopes for any glimmer of unity could only be said to be in the distant future.

Compared with the possibilities there have always been in getting down to brass tacks with our fellow-Protestant Lutherans, conversations with Roman Catholics and with Orthodox might seem fantastic. Yet the fact that even these latter have yielded the possibility of some common ground suggests that equal application to the task of finding areas of Anglican-Lutheran agreement will be abundantly rewarding.

The report shows how close we are to each other. We share the same Reformation heritage and we agree on many basic issues. There is an unequivocal statement on the sole authority recognised by each:

"In this report Lutherans and Anglicans have together stated that both Churches are at one in accepting the Holy Scriptures of the Old and New Testaments as the sufficient, inspired, and authoritative record and witness, prophetic and apostolic, to God's revelation in Jesus Christ, and that Jesus Christ, God and man, born, crucified, risen and ascended for the salvation of mankind is the living Word of God in whom all Scriptures find their focus and fulfilment. This statement . . . describes that basic criterion, accepted by both Churches, which alone makes conversation possible and meaningful . . ." (p 29).

There are also significant agreements on the nature of the Church, the relation of word and sacraments, the significance of the sacraments, the apostolic ministry (and what this means), and worship.

The most important recommendation is "a greatly increased measure of intercommunion" (p 22). "Both Anglican and Lutheran Churches should welcome communicants from the other church and should encourage their own communicants to receive holy communion in churches of the other tradition where appropriate . . ."

The Church of England in England already has such intercommunion with episcopal Lutheran churches in Sweden and Finland and with non-episcopal churches in Norway, Denmark and Iceland. The report suggests that this should be extended to all Lutheran churches as such.

The Bishop of Leicester is at pains to point out that apostolicity of ministry can be recognised by Anglicans even where the historic succession is lacking. So there is no doubt as to the current trend.

The report does not slide over the many difficulties and it should be closely studied by all who seek closer unity of those who are of the same mind in Jesus Christ.

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LIGHT-BEARER TO DARK AFRICA

What kind of a man and what kind of a Christian was Dr David Livingstone, the centenary of whose death was celebrated last month? In this article, Bruce Ballantine-Jones, assistant minister at St Philips, Caringbah, NSW, gives us a balanced picture of this pioneer missionary, medico, explorer, social reformer.

On May 1st 1873, David Livingstone's dead body was found by his faithful servant boys. For weeks previously the pain of his dysentery-racked body forced him to lie in agony as he was carried on a stretcher across the plains.

However, the last night of his life, by some superhuman effort, he dragged himself up to a kneeling position and, while praying, was taken into the presence of his Master. Thus ended the life of undoubtedly one of the greatest men who ever lived — just one hundred years ago.

It was said of him, that he, more than any other man, was responsible for the opening up of Africa to the outside world. In stature he ranks with Wilberforce as a social reformer, Scott as an explorer, Hudson Taylor as a pioneer missionary and Schweitzer as a missionary doctor.

Stanley wrote of him: "In the annals of exploration of the Dark Continent, we look in vain among other nationalities for a name as Livingstone's. He stands pre-eminent above all. He unites in himself all the qualities of other explorers."

Who was this man who just over 100 years ago died alone and yet a living legend? What was he like as a man? What did he do to warrant the praises and esteem that were heaped upon him?

Livingstone was born in Scotland in 1813. At the age of 10, he went to work in the cotton mills. However, by tireless study and with characteristic tenacity, he qualified at the age of 23 years to commence tertiary studies.

In 1838 he was accepted by the London Missionary Society and in 1840 he took his medical degree. He wanted to go to China and was disappointed when in 1840 he was sent to Africa.

In these early days, he worked in Bechuanaland. One biographer, writing of this period says, "During these years, he became convinced that success of the white missionaries in a field like Africa was not to be reckoned by the tales of doubtful conversions . . . The proper work for such men was that of pioneering, opening up, starting new ground, leaving native agents to work it out in detail. The whole of his subsequent career was a development of this idea."

Soon he married Mary, the daughter of his senior missionary, Robert Moffat. Less pleasant than this, however, was the mauling he received from a lion. His left arm was severely crushed and because it was improperly set, was a source of pain for the rest of his life.

New missions

During these years, he wandered around the region, always looking for new mission sites. He became the first white man, in 1849, to discover Lake Ngami after crossing the Kalihari desert. He also wrote the first detailed account of this savage region.

Pressing further northward, he discovered major rivers such as the Chobe and in June 1851, he reached the Great Zambesi itself. He developed a close friendship with Sebituane, chief of the Makololo tribe, and it was by the goodwill of this tribe that he was later able to embark on his expeditions. He also came into contact with the slave trade at this time and his hatred of it later absorbed his attention and energies.

In April 1852, after 12 years, he returned to Capetown. Thus ended the first period of his career — a period when his work as a missionary predominated. Reluctantly, he sent his wife and children back to England, while he planned his return to the inland.

The second journey proved to be the high point of his career as an explorer and geographer. From 1853 to 1856, again looking for healthy country to establish mission stations, he marched

from the Cape through the Kalihari, west to Coanda on the Atlantic Coast and then, retracing his steps, he set out to follow the Zambesi to its mouth on the Indian Ocean. Besides discovering Victoria Falls on this trip, he also made important astronomical observations. He was constantly plagued by fever, dysentery and other ailments.

Back home

In December 1856, Livingstone returned to England for the first time in 16 years. The next year, he resigned from the London Missionary Society. By this time, he was a celebrity, whose accounts stirred the imagination of the country.

It was while he was in England that he spoke to a meeting at Cambridge University of his travels. He ended the address with a stirring appeal for missionaries.

Here in part is what he said: "It is deplorable to think that one of the noblest of our missionary societies, the Church Missionary Society, is compelled to send to Germany for missionaries. Let this stain be wiped off. The men who are wanted are men of education, standing, enterprise, zeal and piety. I hope that some to whom I am speaking will embrace that honourable service . . . For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa . . . I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us . . . I beg to direct your attention to Africa."

"I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try and make an open path for commerce and Christianity; do you carry out the work which I have begun? I leave it with you."

Back he went in 1858 as counsel to Quilimane. With his brother, Charles, and a Dr John Kirk, he explored the Zambesi and its tributaries. This tour was plagued with troubles — some, it has to be admitted, were caused by Livingstone's own inability to increase patient accommodation.

The second journey proved to be the high point of his career as an explorer and geographer. From 1853 to 1856, again looking for healthy country to establish mission stations, he marched

• More on page three

Vatican to study women in church

The Vatican on 4th May established a commission to examine the role of women in the Roman Catholic Church leadership.

At present they have virtually no role.

The commission will also study "the specific role of women in society and man-woman relationships."

The Vatican said: "It will be up to the commission to determine what elements, in attitudes of mind, structures or different cultures and the various social milieu, need to be altered in order to guarantee the authentic promotion of woman."

An Australian, Miss Rosemary Goldie, is one of the 25 members of the commission. She is vice-secretary for the Pope's Commission for the Laity. She is the only laywoman to have won a high official post at the Vatican.

Fourteen of the commission's members are women.

The commission was set up at the request of the 1971 world synod of bishops, when Cardinal

George Flahiff of Canada urged the church to study the possibility of women entering its ministry.

Vatican officials say they seriously doubt that the commission will take up the question of women entering the ministry.

They say that that question is already being dealt with by a special sub-commission on Pope Paul's International Theological Commission which is studying the possibility of ordaining women as deaconesses.

The Pope last year barred

women from holding any formal ministry in the church, but he recently said that they could distribute the communion wafers on occasions of real need.

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command men. During these expeditions, he discovered the great Lake Nyassa. In 1861, as a direct result of his appeal at Cambridge, a party of missionaries, led by Bishop C. F. McKenzie, arrived and Livingstone greeted and settled them in. However, the Bishop died after only one year in Africa.

Tragedy strikes

Tragedy was to strike Livingstone himself; in April 1862, 4 months after arriving from England, his wife Mary died. Livingstone was heartbroken, but he continued on in his explorations until 1865, when he and Kirk, both in bad health, returned to England.

This tour was not as productive from a geographical point of view as his earlier triumph. The really significant matter was the growth of his intense hatred for the slave trade, which caused unimaginable misery and unnumbered deaths.

He was determined to expose its evils and influence opinion in England against it. His later account of a massacre of hundreds of women so aroused public opinion that the Government put pressure on the Sultan of Zanzibar to suppress the slave traders.

In 1865, he set out on his final journey to Africa. Bearing the title of British Consul to Central

Anglican--Lutheran International Conversations

Participants in these conversations (referred to in our editorial, page two) were:

ANGLICANS: The Bishop of Leicester, Dr R. R. Williams (chairman), Rev Prof Dr J. Atkinson, Sheffield, England, Ven J. A. Cable, Ikt, Bihar, India, Rev Prof Dr W. R. Coleman, Ontario, Canada, Bishop R. S. M. Emrich, Detroit, USA, Rev Prof Dr R. H. Fuller, New York, USA, Rev Prof Dr S. L. Green, Oxford, England, Rev Prof Dr J. R. Rodgers, Alexandria, USA, Bishop N. Russell, Roslin, Edinburgh, Scotland, Rev Canon R. M. Jeffery, London, England (secretary), and Rev M. Moore, London, England (secretary).

LUTHERANS: Archbishop emeritus G. Hultgren, Uppsala, Sweden, Bishop Dr H. H. Harms, Oldenburg, Germany, Prof Dr B. H. Jackaya, Tamilnad, South India, Bishop J. Kibira, Bukoba, Tanzania, Pres Dr K. Knurson, Minneapolis, USA, Pres Dr R. J. Marshall, New York, USA, Prof Dr R. Prenter, Aarhus, Denmark, Prof Dr M. Schmidt, Heidelberg, Germany, Prof Dr G. Gassmann, Strasbourg, France (secretary), Staff of World Lutheran Federation, Geneva, Switzerland: Dr P. Hojen and Rev C. H. Mau. WCC Prof Dr N. Robinson, St Andrew's, Scotland (observer).

60,000 students hear gospel

During the Korean Crusade in June, members of the Graham team addressed one gathering of 60,000 students in the city of Pusan.

The Crusade team worked in six major cities in addition to Seoul. They preached to one and a half million people while the Seoul Crusade reached three million.

Africa, but without salary, he set out with two objectives: (1) the suppression of slavery and (2) to discover the source of the Nile.

This trip was a long string of disasters; opposition from the Arabs, thefts and loss of his supplies. He soon found himself almost alone, seriously ill and without medicine, yet he refused to turn back.

In March 1867, he arrived at Lake Tanganyika, and for the next three years, when well enough, he explored the region around the Lake. At length, seriously stricken with fever, he arrived at Ujiji on 23rd October, 1871, and five days later, the celebrated meeting with Stanley took place.

In his journal he wrote: "When my spirits were at their lowest ebb . . . Susi came running at top speed and gasped, 'An Englishman, I see him,' and off he darted to meet him. It was Henry Morton Stanley."

Ujiji meeting

Stanley, describing his approach to the village wrote: "One of the expedition said to me, 'I see the Doctor! . . . As I advanced slowly towards him, I noticed he was pale, looked weary, had a grey beard, wore a blueish cap with a faded gold band around it, had a red-sleeved waistcoat and a pair of grey tweed trousers."

"I did not know how he would receive me. I walked deliberately towards him and raised my hat, 'Dr Livingstone, I presume?' 'Yes,' he said, with a kind smile, lifting his hat slightly."

"We both grasped hands and I said aloud, 'I thank God, doctor, that I have been permitted to see you.' He answered, 'I feel thankful I am here to welcome you' . . . Afterwards came the first meal together, a feast of welcome. He kept repeating, 'You have brought me new life, you have brought me new life!'"

After four months exploration together, Stanley took his leave and returned to the outside world, to tell his story. Livingstone, receiving supplies from Stanley, set out to explore Lake Bangweulu. This was a swampy region, which was made all the worse by the fact that it was the rainy season, and for a while, Livingstone was lost.

His health steadily failed and on April 29, 1873, his frail shell was carried into the village, where 2 days later he died. His servants buried his heart there, but carried his preserved body to Zanzibar — it was finally laid to rest in Westminster Abbey in April, 1874.

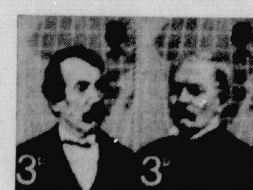
This is a brief account of the man who in 33 years, travelled over 30,000 miles. He rewrote the map of Africa and more than any other, he was responsible for the end of the hated slave trade. By example and word he inspired thousands to go to Africa as settlers or missionaries.

Dr David Barrett, of Nairobi, in a detailed study of the growth of Christianity in Africa, estimates that within 30 years, Africa will be the population centre of Christianity in the world. Livingstone, more than any other man, was responsible for this. He set the pattern and opened the way for others to follow.

That's what he did, but what was he like?

It would be idle to suggest that he was without his faults. He was not always easy to get on with. He has been criticised for this apparent indifference to the strains of his family, caused by their journeys or long separations. He showed a certain sense of superiority over primitive cultures, characteristic of his time, yet it would be unjust to allow these to cloud his reputation as a great man, motivated by faith and compassion.

In April 1851, Livingstone wrote to his sister, "It is a great venture; fever may cut us all off, I feel much when I think of the children dying. But who will go if we don't? Not one! I would venture everything for Christ. Pity I have such little to give, but He will accept us, for He is a good Master. Never one like



Dr David Livingstone (left) faces fellow-explorer Henry Stanley (right) across this joined pair of United Kingdom stamps issued in May to mark the Livingstone centenary.

Him! He can sympathise. May He forgive and purify and bless us."

Reflecting on the dangers of his work, he wrote: "If God has accepted my service, then my life is charmed until my work is done. And though I pass through many dangers unscathed while working the work given me to do, when that is finished,

some simple thing will give me my quietus.

"Death is a glorious event to one going to Jesus . . . there is something sublime in going to the second stage of our mortal life, if washed from our sins."

On his 59th birthday he wrote: "My Jesus! My King! My life! My All! I again dedicate my whole self to Thee. Accept me! O grant, O Gracious Father that ere this year is gone I may finish my task." Again, "What is the Atonement of Christ? It is Himself. It is the inherent and everlasting mercy of God, made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It showed that God forgives, because He loves to forgive, works by smiles, if possible; if not, by frowns; pain is only a means of enforcing love."

On 19th March, 1873, his 60th birthday, just five weeks before his death, he wrote: "I thank the Almighty Preserver of men for preserving me this far on the journey of life. Can I hope for ultimate success? So many obstacles have arisen — let not Satan prevail over me, O my good Lord Jesus!"

And lastly, listen to Stanley's own assessment of the man: "His religion is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet practical way, and is always at work."

In him it exhibits its loveliest features; it governs his conduct towards servants, natives, bigoted Mohammedans, all. Without it, with his ardent temperament, his high spirits and courage, he might have become uncompanionable and a hard master. It has made him a Christian gentleman, the most companionable of men and the most indulgent of masters."

Admiration

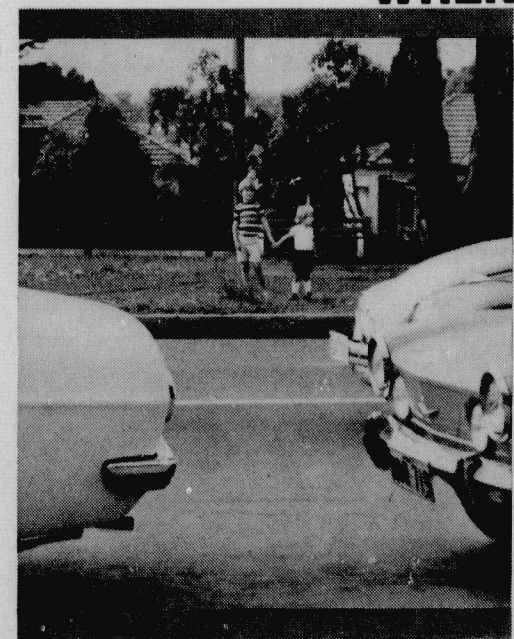
When Stanley left him, he wrote: "I lived with him in the same house, the same boat and the same tent and I never found a fault with him. I am a man of quick temper, but with him I never had cause for resentment. Each day's life with him added to my admiration for him. When I fell ill with remittent fever, hovering between life and death, he attended me like a father. True, noble, Christian, generous-hearted frank man."

Few great men have suffered so much from hearsay and second-hand reports, or whose great deeds are submerged behind the legend of that one fateful meeting with Stanley at Ujiji.

It is well to remember his life and deeds, to hear him speak and to reflect upon the results of a life totally dedicated to Christ and to Africa, especially on the centenary of his passing.

WHAT HAPPENS

WHEN



TWO BROTHERS ARE ALONE IN THE WORLD?

Tragedy strikes erratically, and children are often the victims. A car accident in which husband and wife are killed has the same devastating impact on their children as a break-up in the marriage. What happens when two brothers, or brothers and sisters, are left alone by some tragedy? Sometimes the Child Welfare Department is called in. Sometimes family friends or relatives want them placed with a voluntary agency such as the Church of England Homes.

To keep brothers and sisters together, the Church of England Homes operates three Family Group Homes and plans others. In this setting, the substitute father goes out to work; the mother stays home to look after maybe two or three sets of brothers and sisters. They live in a large cottage but their home looks like any other. The children go to the local schools.

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CHURCH OF ENGLAND HOMES



Notes and Comments

Wasn't it nice?

To hear about the election of Thomas Bradley, 55, a Methodist and a Negro as the first black mayor of Los Angeles? All the negro voters who remember that in Los Angeles of only 18 per cent.

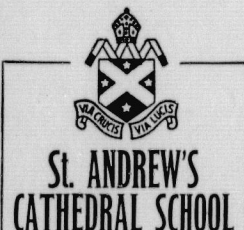
That is a triumph of the better side of human nature over prejudice and bitterness and it made good reading.

Equally nice was the news that Eire had elected Erskine Childers as its new president to replace de Valera. The new president is not only a Protestant, but his father was an Englishman. When tolerance begins to take the place of prejudice in the Irish Republic, anything becomes possible.

Pray for leaders

Recent disclosures of the conduct of some high-ranking Government officials in both the USA and the UK have highlighted the frailty of human nature. The gravity of these disclosures underscores the point of Lord Acton's dictum, "All power corrupts, but absolute power corrupts absolutely."

We should not adopt a self-righteous or superior attitude as though we were above temptation ourselves. Those who are charged with responsibility and authority are exposed to strong and tempting pressures to compromise and corruption. When



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Reading aloud the Bible in church

There is no objective way of judging whether the standard of reading aloud in the congregation has improved or worsened. In parish churches at least, the quality of such reading of the Scriptures is often very bad or shoddy.

Our age places more importance on the need for freshness and clarity in spoken communication but often deceives itself into thinking that this can be achieved by installing a public address system. The truth is that most churches which have them would do better without them.

The quality of the human voice has not declined but we are lazier than our forbears in its use.

In all but the very large, long and narrow parish church buildings, no man should ever use the public address system until he has learnt to project his voice

with that effortless ease that means that it can be heard easily without any aid.

Most training colleges now have some course in the spoken word and some basic training in producing the voice, correct breathing, etc. But despite this, both theological students and ordained men read the service inaudibly, never ask people in the back row if they can hear them and so continue on their inaudible way, inviting irritation into Christian worship which is far from helpful.

It is hard to imagine why such readers take neither the steps to find out how bad they are nor those necessary to remedy their plight.

It is even more difficult to understand the mind of a man

who opens the Scriptures to read aloud to the congregation and either is difficult to hear or reads the Word of God so lifelessly that it might well be as unexciting as one of Epictetus' more boring discourses.

The Word of God is so challenging. It so takes hold of a man and grips him. It so speaks the truth with great power, earnestness and authority. It is such a privilege to read it to one's fellows. How can one read it tonelessly, unreflectively, without force and emphasis, without a deep spirit of reverence and awe?

In many of our congregations there are people who should know better showing just how the living Word can be made to sound like a dead letter.

Sydney delays four years

A disadvantage of being a clergyman in Sydney, Australia's largest diocese, is that an individual minister or a group of ministers can easily be overlooked.

A case in point is the fifty or so men who are full-time but non-parochial clergy, many of them serving as chaplains in hospitals and other institutions in the diocese. A few of them hold quite senior positions.

Since 1969 they have been calmly told they are not eligible for long service leave. All other clergy are. Most other citizens are. But not these men. And their continued pleas and questions in synod get the same treatment.

Such chaplains in other NSW dioceses and in the rest of Australia have all been given long service leave as soon as they were eligible. Sydney alone finds some legal pretence for ignoring the rights of these men. No other diocese even tried to find a legal loop-hole. They

thought only of their men and their sharing in the fruits of long and faithful service.

In the 1969 synod, a promise of action was made. It has been repeated at several synods since. But promises are easily given and nobody seems to care how much the delay of four years hurts and offends.

The cruel thing about it is that already, some who should have been given leave have reached retiring age and so have been deprived of this right permanently. More will retire before somebody wakes up and galvanises Standing Committee into action.

There is nothing to prevent Standing Committee granting the right immediately while awaiting the outcome of any possible legal decision. All that the diocese stands to lose is money. They stand to gain a great deal in self-respect and in the trust of others which they have ignored for four long years.

Christians and Politics

The Prime Minister recently made some very angry statements on television about an unnamed R.C. bishop who had advised his people not to support Labor in the Victorian State elections because they supported abortion legislation.

The Prime Minister's words had to be censored by the television station but the Roman Catholic Bishop of Sandhurst (Bendigo) in Victoria, Dr Bernard Stewart, has admitted that he was the unnamed bishop. He did advise his people not to vote for the Labor Party and it is certain that his lead caused the defeat of the Federal Labor member and the State Labor member for Bendigo at recent elections.

Since then the media have got to work in their customary illogical and immature fashion to show that Christian leaders have a duty to speak out on matters of principle but that this speaking out should never suggest that Christians should act specifically on such principles.

The media, particularly television, see the various Christian denominations as being probably the greatest threat to the spread of the new radicalism and the forces dedicated to the complete overthrow of society as we know it. So when the Churches say nothing, they are failing in their duty. When they give a strong lead on social and moral issues, they are accused of acting outside their role, or at least the role the radicals would have them adopt.

It was perfectly competent for Bishop Stewart to advise his people to exercise their vote to uphold what he believed to be a vital issue for the Christian conscience. Indeed, if he believed it to be a matter for the Christian conscience, he would have failed in his duty not to have pointed out what he did.

It is not enough that we should espouse Christian principles and ideals. It is not enough that we should preach Christ as man's only friend and Saviour. We must get down where the decisions are going to be made and persuade men to act on such principles and such preaching.

The Bible is our sole guide as to which matters we should be prepared to stand for through thick and thin. We should not make issues where the Bible makes none. But we should stand unshakable on matters where the word of God has given us a clear mandate.

Why the secrecy?

A correspondent in the Church Times recently asked why the secrecy about meetings of parish councils?

The reason has always escaped us too. Yet we have often heard it said that what goes on at them is strictly private and confidential. While national, State and local government councils are open to the public and may be widely reported, is there a good reason why the councils of Christians should be surrounded by secrecy?

How can parishioners vote in an informed way for their representatives on parish councils and vestries if they do not know that they say, how they vote or even what causes them to espouse?

Stay in Cathedral-Hospital action

Mr Justice Stable has ordered a stay of proceedings in a Supreme Court action concerning the funds and assets of St. Martin's War Memorial Hospital in Brisbane.

His Honour granted the order to an Anglican sisterhood who are defendants in the action.

The sisterhood conducted St. Martin's Hospital until it closed in June, 1971.

The Supreme Court action was brought by the Corporation of the Lesser Chapter of the Cathedral Church of Brisbane against Elsie Lexie Burton, also known as Mother Lois, on her own behalf and on behalf of all other members of the Sisters of the Society of the Sacred Advent and against the society.

The defendants, by notice of motion, asked the Supreme Court to order a stay of the action.

Mr Justice Stable ordered the proceedings in the action brought by the Corporation of the Lesser Chapter to be stayed, with costs reserved and adjourned the motion generally.

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Report on Baptism and Confirmation

SIR, — The Doctrine Commission's Report on Baptism and Confirmation presented to General Synod has much that is wise and valuable to offer both theologically and pastorally.

Very important is the Commission's qualified endorsement of the thesis strongly argued by Dr James Dunn that water-baptism "does not convey the Spirit," and the caution expressed over the use of the word "initiation" to refer to what happens in baptism.

However, I find the Report tantalisingly brief and disappointing on a number of points.

Regarding infant baptism, there is a strange silence in the report about the parallel with circumcision and the link between old covenant and new covenant which has been the hallmark of so much writing asserting the scriptural validity of paedobaptism.

Has the Commission no place for the arguments of those who see here doctrinal implications of abiding significance for Christian baptism? Is this argument not deeply grounded in the unity of the Bible and the consistency of God's dealings with men in the covenant of grace?

If the biblical theologians now feel strongly that the relation between baptism and the covenant is only a general one, and that the real significance of baptism lies elsewhere, then let them say so clearly.

It seems to me that what is called "indiscriminate" baptism can be justified if there is a covenant of grace and if baptism is the pledge of that covenant. I do not see how the children of "unbelievers" can be excluded if grace means that God is willing to enter into a saving relationship with sinners and, on this view, baptism is seen as the rite of enrolment in the school of Christ with instruction leading to discipleship to follow.

If however, baptism is a sign of repentance a man's response to the preaching of the gospel, then there appears no real need to baptise children subsequently born to him. Are they not already "clean"? (1 Cor. 7:14).

Why should he baptise them? Perhaps Paul implies that there were as many unbaptised Christians as baptised when he writes "For as many of you (i.e. a group within a larger group?) as were baptised into Christ have put on Christ." (Galatians 3:27).

For what the commission has offered we must be very grateful and earnestly hope that they may be allowed to continue to investigate the whole subject.

(Rev) G. W. Thomas
Southern Cross W.A.

Liturgical change and poetic discontent

SIR, The version of the well-known hymn you quoted (May 17) didn't originate in England at all.

I wrote it (with four others)

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ED. NOTE: We are unable to see the logic by which Mr Scheumack arrives at his conclusion concerning "distortion of fact" (this par 5). If he refers again to our editorial in question, he will note that five times we are careful to mention that the Methodist Department figures we quote are for a three-year period. We take similar care to mention missionary giving for a one-year period. We did assume that the average ACR reader could divide a raw figure by three but even this simple mental arithmetic was scarcely necessary. Leaving out Kyabram, there are still at least a thousand Anglican congregations in Australia whose missionary commitment makes a mockery of our Lord's commission).

Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

SIR, — Your reply to Archdeacon Sheumack raises two important points.

Firstly, following what I did learn at Moore College, I have "verified my references," and referred to the Bendigo Year Book 1969-70, page 28. True I do note that under receipts that an amount of \$334 was received by Kyabram for Missionary Objects, and I am prepared to admit that you would not realise that this was raised because of special appeals—but surely it is obvious that if you refer to the expenditure side you will notice that the amount paid out was far in excess, and this is the figure that is expected you would accept.

Secondly your "congratulations to Kyabram for its generous response in more recent years" are insulting to faithful people of previous generations. The high standard of missionary giving in the parish has not developed in recent years. There was a high standard of missionary giving in the parish before parishes canvasses, and this set a foundation for the present.

Finally your notes and comments regarding a diocesan missionary secretary need to be clarified. I entirely agree with Archdeacon Sheumack. His point and my point is this, that there were grossly inaccurate statements in your editorial, and because of this it takes away from the value of the article.

Alex G. McKenzie,
Dean of Bendigo.

Time for basic comforts

SIR, It's time! It's time that church authorities awake to the fact that people today expect a few basic creature comforts.

Recently I had occasion to attend a meeting on one of the coldest nights of the year. It was held in a high-roofed, draughty

IVF EXPANDS

Reporting to members on first term activities at universities and colleges, Mr Ian Burnard, General Secretary of the Inter Varsity Fellowship of Evangelical Unions said that five new evangelical student societies were formed in three States.

One of the features of the term was the visit of Cliff Richard, English gospel singer, to three campuses and students received his visits as outstanding presentation of the gospel.

Dr John Hercus, President of Australian IVF for 1973, visited seven campuses in three States and his presidential address has been played and replayed on tape all over Australia.

There have been many inquiries from Roman Catholic students on the Christian faith held by evangelicals.

Since David Millikin's appointment as full-time worker among theological students, the Theological Students' Fellowship has been re-established on a national basis.

Five States and 27 colleges have been visited and 23 TSF

Canadian union

The Plan of Union, five years in the making, was presented last February to the executive bodies of the Anglican, United, and Disciples of Christ denominations in Canada. Years of discussion, modifications, and voting must yet take place before the merger affecting four million persons can take place.

unheated hall. Apart from the discomfort, one of my friends, who had been ill, became chilled and the four of us who had travelled in one car, were forced to disrupt the meeting by an early departure.

Very few church buildings are functional in design, but at least let us install some means to heat them in winter, and, yes —! Let us also consider cooling them in summer.

Donald Howard,
Burwood East, NSW.

More about "Bread"

SIR, — Rev. David Peterson (ACR May 31) appears to have mis-read my letter concerning the revue "Bread." I have never questioned the motives of the promoters of "Bread." I have, however, questioned the results of such productions.

It seems to me that there are two separate but not unconnected questions which must be faced—

(i) What is the gospel? and
(ii) How is the gospel to be communicated?

Perth cares for aged

When present plans for a new seven-storey building for the aged come to fruition, the diocese of Perth will be providing a variety of accommodation for some 1,047 aged people.

The new building to be erected by Anglican Homes for the Aged will cost an estimated \$1,300,000 and will adjoin Moline House in Karrinyup. The new complex will provide fully self-contained units for 118 residents and accommodation in self-contained units for 58 frail aged people.

Other schemes are now located at Mt Lawley, Lesmurdie,

Contrary to your editorial note that the Youth Department does not claim that "Bread" is a presentation of the gospel, publicity sent out by the Youth Department 20th October states otherwise.

In any presentation of the gospel there must be a certain basic core of Christian truth without which it could hardly be called the gospel. This basic core needs to be defined and I am suggesting it is not properly present in "Bread". One does not expect the whole counsel of God to be presented on every occasion, but neither can it be called the gospel if it is but "a few aspects of the teaching of Jesus" (Mr Peterson).

Most heresies and Christian deviations contain this much, but the vital question is how does the truth as a whole hang together and, in this, omissions as well as content are important.

The issues involved in the second question of how the gospel is to be communicated are too many and complex to be covered in a letter, but I believe this is a field which is urgent for examination today. Are reviews and musical stage presentations legitimate methods of evangelism? If we depart from biblical methods of presentation of the gospel, it is but a short step to departing from the gospel itself.

It is to air these issues that I have challenged the Youth Department to a public discussion — to date unacceptable.

Maxwell Bonner,
Croydon Park, NSW.

Perth cares for aged

Mandurah, Kalamunda, Shenton Park, Coolbellup, South Perth, Osborne Park and Inglewood.

Currently 18 units are being constructed at Albany.

It has been the intention throughout the scheme that occupants should maintain their individuality and as much freedom as they have been accustomed to enjoy.

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Weird theft says rector

Canon Peter Davies, rector of St. Matthew's, Park Avenue, Rockhampton, described as "weird" the theft of \$1,642 worth of ornaments and other property from his church in May.
Among the ornaments stolen were two large brass candleholders worth \$400, two more pairs of candleholders valued at \$300 each, a decanter of wine, two statuettes and a crucifix.

CHRISTIANITY AT THE FRONTIER

The frontier today was the "boundary between faith and unbelief—the boundary over which all men are called to cross," Rev James Payne said in St Peter's Cathedral, Armidale.

Mr Payne, secretary of the Bible Society in Australia, was speaking on "Christian Missionary Priorities in the Modern World" at the Armidale Synod recently.

He said: "This is the frontier upon which the Church encounters the world and where it carries on its mission."

It was most important for the Church of today to keep its real objectives in view, and not to engage in irrelevant activity as was the Senate of the old Byzantine empire at the time when Turkish armies were breaching the walls of that civilisation.

"We are told that the Byzantine Senate at that time was deeply and bitterly preoccupied with a debate on the sex of angels," Mr Payne said.

"Has the Church today degenerated into a facsimile of old Byzantine?" he asked.

"We so often want to preoccupy ourselves with matters equally as irrelevant in these times while the whole world is passing through its greatest crisis."

Mr Payne said the Bible Society — "one of the oldest missionary bodies, and servant of the Churches in every country" — now stood at the crossroads.

It was the crossroads where

Church, Bible and the needs of the world met together.

"They stand poised for action at home and abroad, to become one with Christian congregations in seeking a new world vision, a deeper insight, and a wider concerted contact with our generation," he said.

The urgent need of the Church today was to take Jesus Christ to the world... on the basis of "Christ for the whole man in the whole of society."

Referring to the words of Paul Tillich, Mr Payne said... "We say to Young Asia, to Young Africa, to Young Brazil — and to every man —

"Don't think we want to convert you to English or to American Christianity, to the religions of Europe or the Western world."

"We don't want to convert you to us, not even to the best of us. This would be of no avail."

"We only want to show you something we have seen and to tell you something we have heard — that in the midst of the old creation there is a New Creation... and that this New Creation is manifest in Jesus Who is called Christ."

CALVIN 1ST ED. BOUGHT

A copy of the original 1532 edition of John Calvin's Commentary of the Decretum of Seneca has recently been obtained by the library of Calvin College and Seminary for an undisclosed amount from a German book dealer.

According to Peter DeKlerk, Theological Librarian, the book was published only 75 years after the so-called Gutenberg Bible, which was the first complete book produced by movable type.

The 157-page Latin, hard-bound text is one of only nine remaining copies known to exist. Other copies are all in Europe, residing in such institutions as

Mr Payne said the modern missionary movement was only 160 years old and that "it is well for us to remember that this is only a brief period in the long sweep of history."

Then, again, it was only 2,000 years ago that "God gave us a revelation of himself in the person of Jesus Christ."

How far the human race had come in an understanding of the Gospel, and how far the Christian Church had progressed in spreading that Gospel, was a matter of conjecture — "in some areas we would seem to have been moving at a desperately slow pace."

Mr Payne said he believed it was true to say that any Church which was not primarily concerned with telling others about the Good News of God "is not really the Church at all."

"No matter how correct its theology, or how magnificent its liturgy or how historic its roots, or how valuable its traditions, if it is not a Church which reaches out to the world in love and concern, it is something other than the Church of God," Mr Payne said.

The British National Museum and the Bibliotheque Nationale of Paris.

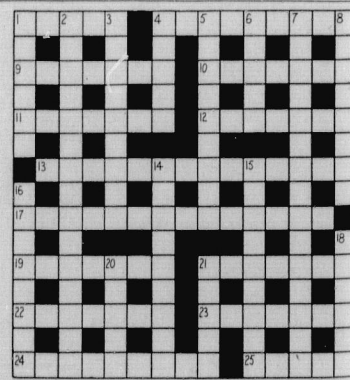
The Commentary was Calvin's first book, published two years before he was converted to Christianity. Still a Renaissance humanist, the 21-year-old author cites scores of Latin and Greek scholars and early church fathers in his work. "The Latin is very readable and polished," DeKlerk noted.

Over the past few years the library staff has been working to put together a permanent collection of the works of Calvin. "What we are doing is trying to build as complete a Calvin collection as possible," DeKlerk said. "An original of Calvin's first book," he added, "is certainly a prestige item." (RES.)

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BIBLE CROSSWORD No. 71

We will give a book for the nearest correct entries to Bible Crossword No 71, which should reach the office not later than July 8. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
1. Bless the —, — my soul, and forget not all his benefits (4, 1) Ps 103:2.
 4. To give the knowledge of — to his people, in the forgiveness of their sins (9) Lk 1:77.
 9. But — his own special gift from God, one of one kind and one of another (4, 3) 1 Co 7:7.
 10. To serve a living and true God, and to — his Son from heaven, whom he raised from the dead (4, 3) 1 Th 1:9.
 11. But he knows the way that I take; when he has —, I shall come forth as gold (5, 2) Job 23:10.
 12. And David said to Ahimelech, "And have you not here a — a sword at hand?" (5, 2) 1 Sa 21:8.
 13. For he who sows to his own flesh will from the flesh —, but he who sows to the Spirit will from the Spirit reap eternal life (4, 10) Gal 6:8.
 17. In this love, — — God but that he loved us and sent his Son to be the expiation for our sins (3, 4, 2, 5) 1 Jn 4:10.
 19. Whoever, therefore, eats the — — drinks the cup of the Lord in an unworthy manner
- DOWN**
1. "You have not — men but to God." When Ananias heard these words, he fell down and died (4, 2) Ac 5:4.
 2. they — — with all eagerness, examining the scriptures daily to see if these things were so (8, 3, 4) Ac 17:11.
 3. — — of the riches and wisdom and knowledge of God (1, 3, 5) Rom 11:33.
 4. — — kept close to the maidens of Boaz, gleaning until the end of the barley and wheat harvests (2, 3) Ru 2:23.
 5. Thy righteousness is righteous for ever, and thy — — (3, 2, 4) Ps 119:142.
 6. But if Christ is in you, although your bodies are dead because of sin, your spirits are — because of righteousness (5) Rom 8:10.
 7. Where there — — these, there is no longer any offering for sin (2, 11, 2) Heb 10:18.
 8. and bought themselves by an oath neither to eat — — till they had killed Paul (3, 5) Ac 23:12.
 14. the way into the sanctuary is not yet opened as long as they — — is still standing (5, 4) Heb 9:8.
 15. they were teaching the — — proclaiming in Jesus the resurrection from the dead (6, 3) Ac 4:2.
 16. Behold, a virgin shall conceive — — son (3, 4, 1) Mt 1:23.
 18. God exalted Him at His right hand as — — and Saviour, to give
 20. always be steady, endure suffering, — — work of an evangelist, fulfil your ministry (2, 3) 2 Ti 4:5.
 21. give, and it will be given to you; good measure, pressed down, shaken together, running over, will — — into your lap (2, 3) Lk 6:38.
 22. repentance to Israel and forgiveness of sins (6) Ac 5:31.
 23. always be steady, endure suffering, — — work of an evangelist, fulfil your ministry (2, 3) 2 Ti 4:5.
 24. give, and it will be given to you; good measure, pressed down, shaken together, running over, will — — into your lap (2, 3) Lk 6:38.

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Books Reliable guide

1&2 THESSALONIANS by William Hendriksen. Banner of Truth. 1972. 214 pages, \$4.30.

This British reprint of a 1955 American commentary contains the usual historical and literary introduction, but critical argument and anecdote are so mixed that one wonders for whom the book is intended.

Similarly with the commentary. It is based on the author's own translation, and is copiously supplied with grammatical footnotes, at quite a different level from the rather sermonising verse by verse exposition. An assortment of NT concepts are enlarged upon to varying degrees, ranging from "grace" and "election" to "idleness" and "the holy kiss," but the Second Coming passages such as those dealing with "the rapture" and "the man of lawlessness" get by far the longest treatment. Many fanciful theories are listed and discounted. We are left with a literal interpretation.

The bibliography is not up to date. A reliable guide for serious Bible students and hard-pressed sermon makers.

K. T. Percival.

City honours an archdeacon

A large crowd of people inspected the new geriatric unit at Wangaratta District Base Hospital recently after it had been opened by Archdeacon Percival H. Dicker.

The Archdeacon, who has been retired for some years, unveiled a plaque which indicated that the 40-bed unit, costing \$320,000, had been named after him.

The Archdeacon came to Wangaratta in 1935 and for 37 years has played a leading part in the life of the church, education, the hospital and the welfare of all citizens.

He has been a member of the hospital board for 23 years.

Archdeacon Dicker said the building was something in accord with Our Lord's well known parable, The Good Samaritan.

"In faith, hope and love, I officially open this hospital wing, designed for the comfort and welfare of the aged frail," said the Archdeacon.

Mayor of Wangaratta, Coun-

WHAT!

You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?

I always get my clerical wear when I go book-browsing at the Bookshop.



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61 9467
Catalogue Available.

Pleasant feast

A FEAST FOR A TIME OF FASTING, by Louis Cassels, Abingdon, Nashville, 95 pages, \$2.85.

The feast we are offered here is quite pleasant and nourishing for the most part, but neither iron rations for the soul, nor stinking sumptions. Louis Cassels, senior editor of United Press International in the United States, gives us forty meditations for the 40 days of Lent. Most are practical applications of principles of Christian living to American Christians — often as appropriate to us in our situation.

Francis Foulkes.

Two by Schaeffer

BACK TO FREEDOM AND DIGNITY AND THE NEW SUPER-SPIRITUALITY by Francis Schaeffer, Hodder, 1973, both 47 pages for 65c each.

There are two great merits of the writing of Francis Schaeffer. In the first place, he is not like the arm-chair theologian who is characterised as spending his time answering questions that no one is asking; he deals with issues deeply relevant to life today. Secondly, he seeks to deal

with these matters of concern by bringing to bear on them the weight and the balance of Biblical truth. He may be guilty sometimes of generalisations that vitiate his argument at some points; he is aware of this risk and is prepared to take it, in order to help those who wrestle with the problem of seeing clearly the great issues.

In Back to Freedom and Dignity Schaeffer tackles the views of certain great scientists of today, that the universe and human life within it came about by pure chance and will end with an equal lack of meaning. He deals with genetic engineering, electrical stimulation of the brain, and behaviourist psychology.

He distinguishes Christians from the modern scientists who believe that they can manipulate man and his environment at will by saying that the latter "live in a universe with only one boundary condition. Christians have two boundary conditions: (1) what men can do and (2) what men should do. Modern man does not have that latter boundary. Only technology limits him. Modern man does what he can do." (p 25.)

The New Super-Spirituality treats a quite different subject. Here Schaeffer looks at the movements in the world today, both within and without the Church, where there is a denial or a minimising of the place of reason. He examines the attraction of transcendental mysticism outside the orbit of Christian faith; and inside it, movements where the intellect and culture are suspect, neo-Pentecostalism in some of its manifestations, and the "Children of God" with their asceticism.

In a fine conclusion Schaeffer stresses that the true Christian response to these movements or tendencies is a balanced emphasis on faith as both intellectual understanding and the experience of the Spirit, both lived out in love in the community of those who believe. "Christ is Lord of the whole man, not just Lord of the soul. He is Lord of the intellect and Lord of the body. He means us to affirm life and not negate life." (P 44.)

Francis Foulkes.

MR WILLIAMS SAYS...

Mr Williams says he hasn't anything worthwhile to contribute to the world.

When God said "let the waters under the heavens be gathered together into one place and let the dry land appear." He gave us a picture of most of us.

By Ken Roughley

"Let the dry land appear!" It was always there; it only needed to be revealed.

Most of the work of the Holy

Spirit is just to bring out the latent qualities. There are many who appear to be all at sea and who conceal within them the elements of solid land.

What is it that makes the dry land appear? It is not so much the giving of something new as the removal of something old. It is the removal of an obstruction — "let the waters be gathered together into one place."

Perhaps it is not the want of sight that prevents you from seeing your possibilities, Mr Williams; but rather it is something between you and the sun — the shadow of yourself.

Ask God to remove it.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

TABLE AND MINISTER by Rev. A. Bennett, Church Book Room Press, 1973 ed. 148 pages, UK 15p. The republication of this 1963 publication is timely. Arthur Bennett gives us a detailed historical enquiry into the meaning of the fourth rubric in the service of Holy Communion. Current liturgical trends with the communion table being placed as the Reformers intended, near the people, indicate that one great principle has been upheld since he wrote. But he deals with a number of others and some of these are at stake and are often ignored in current talks, conferences, liturgical revisions and union plans. All Anglicans who would thoroughly grasp our biblical and Reformed position, should make this essential reading.

CHRISTIANITY AND THE CLASS STRUGGLE by Harold O. J. Brown, Zondervan, 1971. 224 pages, \$US1.25. The learned author of "The Protest of a Troubled Protestant" here presents us with an equally challenging book on what he sees as the two great forces at work in our age. He sees two great realities in the modern world, the political reality — the class struggle, and the religious reality — Christianity. Starting from this philosophical assumption, he relates all the issues involved to a biblical foundation and shows that contemporary Christianity has not aligned with true Christian reality but has tended to nourish secular and material values, thus adding fuel to the fires of the class struggle. A valuable book.

DARE TO SHARE. A manual on soul-winning by Murray W. Downie, Baker, 1972 reprint. 31 pages, US50c. A very useful little manual for individuals or training groups. Ten clearly set out lessons on the art of sharing the gospel of Jesus Christ with others. Deserves wide circulation among Christians both young and old.

SHORT NOTICES

IMMANUEL. A Bulletin of religious thought and research in Israel. No. 1. Nov. 1972. 109 pages, \$US3 (twice yearly). Published by the Ecumenical Theological Research Faculty in Israel, P.O.B. 249, Jerusalem. Most research published in Israel is in Hebrew and therefore inaccessible to most English readers. This bulletin is intended to bridge the gap. It will also accept original articles from readers. Its fields of interest which are well covered in this first issue are: The Hebrew Bible, the New Testament and contemporary Judaism, Jewish-Christian relations, past and present, and contemporary religious life and thought in Israel. It has an ecumenical editorial board.

NEW FORMS OF WORSHIP by James F. White, Abingdon, 1971. 222 pages, \$US5.75. Professor White looks at every aspect of worship. The building, physical movement, sounds and sights, the sacraments, preaching

and the actual liturgical forms come under his view. Always provocative.

FINGERTIP DEVOTIONS by Amy Bolding, Baker, 1971. 101 pages, \$US2.50. 24 topical devotions.

THEOLOGICAL DYNAMICS by Seward Hiltner, Abingdon, 1972. 224 pages, \$5.40. Dr Hiltner, a leader in the pastoral counselling field in the US, relates a number of theological doctrines to the psycho and socio-dynamics of a number of people he has counselled. Like it is strong on the dynamics but the theology is minimal and what there is is certainly not biblical theology.

GUIDELINES FOR SUCCESSFUL LIVING by Harold J. Bala, Baker, 1972. 87 pages, US95c. Outlines the steps to take to live a full, happy life. Help in this as long as you don't take it too seriously.

Q'land ACC reaches out

The Queensland State Committee of the Australian Council of Churches is attempting to arrange its General Meetings so that more people from member churches may see something of its work and actually take part in discussion on particular themes.

The April meeting gave members the chance to meet the Rev Frank Engel, General Secretary of the Australian Council of Churches. The State committee is part of the ecumenical movement which has effects nationally and internationally, as well as on more local levels.

Mr Engel gave those present an idea of what is happening both nationally and internationally.

The June meeting was held Saturday, 16th June at the Franciscan Friary, Brookfield Road, Brookfield, for 1.30 pm.

The Rev Dr Cliff Wright, Secretary of the ACC Division of Education was the guest.

He looked at the helps and the barriers to Christians communicating with one another.

HOME OF PEACE HOSPITAL (Deaconess Institution),

EVERSLEIGH, 274 Addison Road, Petersham.

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56 5621. 56 8871.

PRINCIPAL OF JANE FRANKLIN HALL

Applications are invited from men and women graduates, single or married, for the position of Principal of the Jane Franklin Hall, a residential college affiliated with the University of Tasmania, with a capacity for 150 students. Among the students at the University of Tasmania are 25 from the Tasmanian College of Advanced Education, and 5 men.

The College Council is prepared to consider applications for either a full or part-time principal, provided always the primary responsibility is that of college head.

A large house is provided for the Principal. Remuneration for a full-time Principal will be in accordance with the scale used by the University of Tasmania.

The new appointee will be expected to take up duties not later than the end of December, 1973.

Details of duties and terms of appointment may be obtained from the Bursar, Jane Franklin Hall, 308 Davey Street, Hobart. 7000.

The Australian

Church Record

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a newspaper—Category A

July 12, 1973

Dr Eric Hutchings
to visit Australia

Rev. David H. W. Shand

Christian renewal campaigns
planned for NSW & VictoriaChristian renewal to both Euro-
pean and indigenous groups.Dr Hutchings' scholarship and
training enable him to reach
universities and address confer-
ences of ministers, and he has the
gift of profound Bible exposition
as well.His radio ministry is extensive
and Dr Hutchings prepares eight
sermons a week for radio use.Dr Hutchings has been
described as a man greatly used
of God, both in England and
America, who combines the
oratory and fervour of an evan-
gelist with the expository skill of
a Bible teacher.David
Shand
to St
ArnaudRev David H. W. Shand,
52, vicar of St Andrew's,
Brighton in the diocese of
Melbourne since 1969, has
been elected Bishop of St
Arnaud. He succeeds Bishop
Allen Winter who has re-
tired.His father was Canon Rupert
Shand, rector of St Luke's, Too-
woomba, and he went to St
Francis' College, Brisbane and
gained a 2nd class ThL in 1948.
In 1952 he graduated BA from
the University of Queensland
with 2nd class honours in mental
and moral philosophy.He held four parishes in Bris-
bane diocese and was Organising
Secretary of the Home Mission
Fund. He went to Melbourne in
1966 as vicar of Christ Church,
South Yarra. Now, like a num-
ber of his predecessors at South
Yarra and Brighton, he has been
chosen as bishop.He is married and has two
married daughters and a son.
"I have thoroughly enjoyed
my time in Melbourne and I
have been assured by my parish-
ioners at Brighton that I take
their prayers and interest with
me," said Mr Shand.

FIVE ARCHBISHOPS

The five metropolitans of the Church of England in Australia. From L to R: Archbishop Geoff-
frey T. Sambell (Perth), Archbishop Thomas T. Reed (Adelaide), Archbishop Frank Woods (Mel-
bourne), Archbishop Marcus L. Loane (Sydney) and Archbishop Felix R. Arnott (Brisbane).

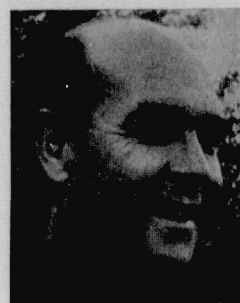
THE HOT SPOT

Wyndham, the most nor-
thern town of Western Aus-
tralia, is reported to have the
highest average temperature
of any place in Australia
where records are kept.
When the southern States
are well into the autumn
chill, it is still blazingly hot
in Wyndham.The parish of Wyndham. The
fund is an arm of General
Synod.A displaced Aboriginal group
has moved from the Forrest
River Mission into Wyndham.
Every displaced group of people
—remember those affected by
World War II— faces difficulty.
The Aboriginals displaced from
Sunday Island, now at One Arm
Point, however, have realised the
facts of life and, due to the ex-
cellent help of two pensioners,
Mr and Mrs David Drysdale at
One Arm Point, have begun tosettle in to a new area and a new
way of life.The Aboriginals living in
Wyndham are far from settled.
The number of those over-
dependent on alcohol seems to
be unusually high. Housing is in-
adequate. This lack the Govern-
ment is going to remedy. But
when promises have been made a
long time ago, the waiting for
houses gives rise to grumbling.
Limited employment has been
obtained locally.The Rev David McDougall,
the rector at Wyndham, has tried
valiantly to find seasonal
employment for the Aboriginals
in the meat works in Wyndham.
The former hesitancy to employ
Aboriginals was overcome, but
they find it difficult to fit into
the hustling, constant daily work.From Wyndham you can see
the Forrest River area across the
long inlet. The dividing water be-
comes marshes further inland,
making it a long journey either
by boat or by a tedious hilly ride
by a rough track and river cross-
ings to reach the Forrest River
old mission. Although it was
unconformable for the tribe to live
at the old mission, yet some
Aboriginals have been persuaded
by an individual to exercise their
right to return to the mission
area.Communications are difficult
with these folk on the old mis-
sion.Rev David McDougall, rector of Wyndham, with one of the
Aboriginals who have moved into the town.

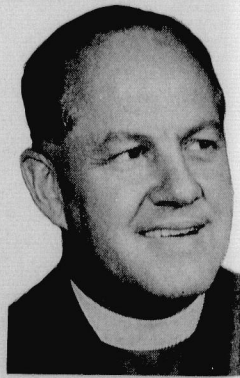
NEXT ISSUE

Homosexuality
in
Biblical
Perspective

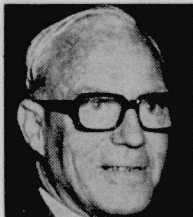
Moore College

Hewetson takes
cheque to TanzaniaRev. David Hewetson
(pictured) presented \$500 to
Bishop Yohana Madinda in
Tanzania on June 3 on be-
half of the Archbishop of
Sydney. Mr. Hewetson took
this gift from the Arch-
bishop's Overseas Relief
Fund when he left Sydney
on Sunday, May 27, for a
five weeks visit to East
Africa.As well as being the General
Secretary of the NSW Branch of
the Church Missionary Society,
Mr Hewetson is Secretary for
Africa. He was the missionary
Principal of St. Philip's Theo-
logical College in Tanzania from
1963 to 1965.The Australian CMS has 75
missionaries in East Africa, most
of whom are laymen and women
in professional posts.Final effort needed
from CMS supportersThe total Australian bud-
get for the year ending June
30, 1973, is \$583,410. This
includes both the federal
budget and the branch ex-
penditures for all States, in-
cluding the A.M.C., alloca-
tion in Western Australia.get while Victoria with only 16.6
per cent of its budget to come
was ahead of last year.Mr Betteridge said, "Our
budget has not in fact risen in
the past few years as rapidly as
the cost of living. This fact and
the large sum of money still to
be raised in the next few weeks,
is a serious challenge to the
faith, the prayers and the giving
of the society's supporters. We
must meet this budget if we are
to maintain our support for our
personnel and work overseas."The detailed picture is as
follows:

	Budget	Still required
NSW	298,000	75,695
Vic	184,000	30,671
Qld	40,000	15,468
SA	32,660	8,842
Tas	18,250	5,619
(incl O'sea Dept)		
WA	10,500	2,264
(AMC)		

The federal secretary com-
mented that the position was not
significantly different at this time
of the year from other years.
However, the largest State,
NSW, was behind its budget tar-DR SAMBELL
IN DUBLIN
AND ASIAArchbishop Geoffrey Sam-
bell (pictured) of Perth is
overseas from June 7 to
August 8 and will repre-
sent Australia at conferences
in Dublin and East Asia.He will be a delegate at the
East Asian Christian Conference
in Singapore and then goes to
London where he will spend a
week looking at church in-
volvement in health and welfare
services.Then follows three weeks in
Dublin working on the prepara-
tory committees and participat-
ing in the Anglican Consultative
Council there. The Anglican
Consultative Council consists of
representatives of every pro-
vince of the Anglican Commu-
nion and it last met at Limuru
in Kenya in February-March, 1971.
Other Australians who will be
present are Mr Roland St John,
of Brisbane, Miss Irene Jeffreys,
of Adelaide, and Archdeacon
Donald Cameron, of Sydney,
who is the honorary secretary of
the Council.On the return journey to
Australia, Dr Sambell will visit
South India and will conduct a
clergy retreat in the diocese of
Madhya Kerala.During his absence overseas,
Bishop Brian Macdonald is the
administrator of the diocese of
Perth.

Mainly About People

Mr Colin Rains has been appointed
Registrar of the diocese of North Queens-
land. In that diocese the appointment is
an honorary one.Mrs Katherine E. Hardy, wife of the
Bishop of Ballarat, died on May 19 after
a period of ill health. She leaves also two
sons and a daughter.Right Rev Edward L. Barham, Bishop
of Kwanda and Burundi, 1964-66, died in
London on June 5, aged 72. He was an
assistant bishop of Southwark, 1967-71.Rev James C. Hope, rector of Wyn-
yard (Tasmania), has been appointed
rector of Lang Lang (Gippsland) from
June 29.Rev Peter G. Hutton, chaplain to the
Royal New Zealand Air Force since 1969,
has begun duties as chaplain at Warragul
High School (Gippsland).Rev Wesley D. Gilman, rector of Christ
Church, Kiama (Sydney), since 1967, has
been elected a canon of the provisional
cathedral of St Michael's, Wollongong.Rev Barry J. Bevis, in charge of St
Paul's, Canley Vale (Sydney), since 1970,
has been appointed rector of All Saints',
Oakley West, from July 26.Rev James W. Smith, in charge of St
David's, Greenacre (Sydney), since 1971,
has been appointed rector of Emu Plains
from August 3.Rev Philip S. Hutchinson, rector of
Alexandra (Wangaratta) since 1970, has
been appointed vicar of St Mark's, Leop-
old (Melbourne), from August 3.Rev Dr E. Keith Cole, vice-principal of
Ridley College and curate of St Hilary's,
Kew (Melbourne), will take up his
appointment as principal of the new
Training Centre in Darwin, Northern
Territory, from August next.SUDDEN DEATH OF
BISHOP BEGBIEBishop Gordon Begbie
(pictured), formerly Bishop
in Parramatta, died suddenly
on Thursday 7 June while
travelling to work in Sydney.
He was 67.He retired from Parramatta
just six months ago and had
recently been appointed acting
Dean of St Andrew's Cathedral
until Rev. Lance Shilton takes up
his appointment towards the end
of this year.He was the eldest of four sons
of the late Archdeacon HerbertBegbie, all of whom have been
ministers in the Sydney diocese.
He was ordained in 1928 and it
was many years before he received
preference of any kind. But
by the time he was made an
archdeacon in 1949, he had had
a long and varied parish ex-
perience which was to stand him
in good stead.He was a practical, kindly
man who very soon won wide
respect in the diocese, a respect
and affection which were to
increase as his responsibilities in-
creased.He left the strategic parish of
Wollongong after 11 years to be-
come registrar of St Mark's, Leop-
old in 1967. He became an assistant
bishop and in 1969 he moved to
take over the Parramatta area in
the west of the diocese.As secretary of General Synod
he made an even wider circle offriends. Standing Committee
extended the period of his work
in Parramatta well beyond the
retiring age but he reluctantly
had to retire six months ago. He
loved his garden and up at
Springwood, he worked on it
with all his usual freshness and
vigour right to the end.Gordon Begbie was a
Christian gentleman whose di-
rectness, earnestness and quiet
but deep conviction marked him
out among his contemporaries.
His love of the Saviour gave him
a quiet radiance. His spiritual
convictions were ever biblical
and Protestant. Nothing moved
him from this.The love and sympathy of
large numbers go out to Mrs
Gwen Begbie, her son, Roger,
who is a teacher in Germany,
and her daughter, Dr Cynthia
Begbie.Bathurst faces problems
of growth and declineBishop Kenneth Leslie, of
Bathurst, called on his
people to be ready to adapt
themselves to new situations
facing the Church if the
Bathurst-Orange growth
centre does eventuate.He was giving his charge to
the synod of the diocese which
met in Bathurst in the first week
of May.In the area concerned we
now have seven parishes, and the
nature of the development will
determine whether we should
build up the staff in these parish-
es or create new parishes to meet
the needs of the growing popu-
lation," said Bishop Leslie."Whichever way it is done, we
must be sure the Church is there
to care for the new arrivals.At the same time we have a
natural growth area in Dubbo,
which seems destined to growwithout any special effort on the
part of Governments," said the
Bishop.Already we are feeling the
pressure there for, in spite of the
rapid increase in population, we
have not been able to increase
the staff of the parish.Along with the increase in
urban population there has been
a steady decline in rural popu-
lation. Our big towns are getting
bigger and our small towns are
getting smaller.Already we have taken the
logical and necessary step of
amalgamating some of our
smaller parishes. It may well be
that the 'growth centres' will
effect a further decline in the
smaller parishes and otherBishop Lewis on
Christian
agnosticismRecently, on a visit to Mel-
bourne, he had been struck by a
contrast between two groups of
people he met on a Sunday after-
noon.One was a little group of Jesus
folk in the Melbourne Gardens
who greeted him with a phrase,
"Jesus Loves You."The other was a church youth
group he encountered the same
evening who, in the course of
their service, read a series of
poems about their words blowing
in the wind, the dead and dying
in modern wars and the chariots
of God, "but not a syllable about
their faith in Christ.""Many in the church youth
group were agnostic by profes-
sion, and one was an atheist."
(Charge to North Queensland
synod in May.)adjustments will be needed.
"We must therefore keep a
careful watch upon developments
and be prepared to cope with
whatever situation arises. One
thing is certain — that whatever
has to be done cannot be done
on the cheap."The work of God always has
demanded and always will de-
mand sacrifice on the part of
those who care," added Bishop
Leslie.Canberra
Christian
Convent'nThe seventh annual Can-
berra Christian Convention
was held over the Queen's
Birthday week-end in the
Telopea Park Assembly
Hall. Attendances were ex-
cellent.Bible studies this year were
taken by Bishop Clive Kerle of
Arimdale, Mr Bruce Townsend,
Director of Campaigners for
Christ, South Australia, and SA
secretary of the Evangelical Al-
liance was the guest speaker.Mr K. L. McKay, chairman of
the Convention Council, chaired
the meetings. Children's sessions
were also held and a creche was
conducted by local volunteers.
Accommodation was provided at
Brassey House and at Canberra
Educational Tours Hostel. This
provided for country and inter-
state visitors to the Convention.

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