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ADELAIDE CHURCH ATTENDANCE IS ON THE INCREASE

A survey of half the churches in Adelaide reveals that 60 per cent are full and nearly half have increasing congregations.

These figures have been released by the British and Foreign Bible Society after contacting 244 churches.

"Many churches are thriving," says the society.

"We found 46 per cent have increasing congregations, another 43 are static and only 10 per cent showed a decrease."

The figures are for morning services only. They excluded Sunday Schools but included children attending with their parents.

The largest percentage of attendances was in the 100 to 200 bracket.

Detailed findings were:

Under 25 people	9.0%
25 to 100 "	33.0%
100 to 200 "	37.9%
200 to 300 "	11.9%
300 to 400 "	2.5%
400 to 700 "	2.9%

The State secretary of the society (the Rev David F. L. Harris) said 27 per cent of the congregations were estimated by ministers to be under 20 years of age.

"Worshippers over 30 years of age accounted for only a little more than half the attendance," he said.

"There is a tendency for young people to worship at the evening services, some of them for the second time in the day."

The survey showed a decline in evening services.

Only 59 per cent of the churches polled hold an evening service, and some of these only fortnightly or even monthly.

Average evening attendance of 59 people represented about one-third of the number present in the morning.

Mr Harris said most churches had one morning service, although Anglicans held two or three.

Figures did not include special occasions such as Christmas and Easter, but all churches were built to cater for larger numbers at such times.

A tendency for some people to attend fortnightly could mean far more people attending than the figures indicated.

"A surprising feature is the large number attending mid-week meetings such as Bible study groups," said Mr Harris.

"It seems in some cases that these figures are higher than those on Sunday.

"Metropolitan churches are 61 per cent full on Sunday, while country figures show 50.3 per cent, with fewer congregations increasing."

The survey covered Anglican, Methodist, Presbyterian, Congregational, Church of Christ, Lutheran, Baptist and United Churches (Methodist and Congregational) and the Salvation Army.

Correspondence convert aims to tell others

A man converted through a correspondence course on the Christian faith has ordered six copies for his friends.

The Anglican Information Centre received his request after the sixth lesson, "What is a Christian?" had been used for his conversion.

"As I wish to help others to find this new life," he wrote, "I would be pleased if you could let me have half-a-dozen or so copies. I would consider it a privilege to pay for them."

Mr Murray Martin of the Information Centre said this week that 1,300 people had applied for the course of 11 lessons.

Another 1,000 were enrolled in study groups at schools and churches.

What goes on in a wat?



—Photo Pilgrim Productions.

What's a wat?

A wat is a place where, sorry, THAT Buddhists use for their devotions, that's what.

And no wat has ever experienced what went on at the wat in Chiang Mai, Thailand, recently.

The service was joined by noted Australian photographer, Ossie Emery, who was filming a documentary for Pilgrim Productions.

With Ossie was another Aussie, Clifford Warne, of the Church of England Television Society.

At the conclusion of the service, Clifford staged an impromptu magic show for the abbot and monks.

"Although they believe it's sinful to laugh," said Clifford, "because Buddhists mustn't show emotion, they laughed their heads off!"

After the sin and the din, the abbot asked whether science was responsible for the magic.

What Clifford told him in the wat we don't know.

One thing is for sure — his audience didn't let their hair down—Buddhists don't have any. So what?

Intensive plan of evangelism

The most intensive home evangelism campaign ever undertaken in the history of Sydney diocese is now under way.

The director of evangelism (the Rev John Chapman) has organised training of nearly 100 counsellors to make face-to-face contact with non-churchgoers in private homes.

"We hope to have 400 homes open to those with little or no church contact," Mr Chapman said.

"They will hear a basic Christian message in informal surroundings and be encouraged to ask questions.

"It will be a case of 'no holds barred'.

"The men who will speak to each group have been thoroughly trained and many are already experienced in the work."

Mr Chapman said similar evenings had already been held in over 200 homes during recent months.

This method of "dialogue evangelism" evolved from a supper meeting in the University of New England.

The first Sydney attempt to communicate the gospel by this method was made at West Pennant Hills in 1969.

He explained that normal procedure is for a speaker to give a 5-point talk:

1. God is really there. This is his world, and Jesus Christ is in charge.
2. Men have rebelled against him.
3. God says men must stop this rebellion and submit to his rule.
4. When a man stops rebelling and turns back to God he is forgiven because Christ has died for him.
5. If a man persists in rebelling against Jesus, he must be overthrown in the end because Jesus Christ is in charge.

Literature available generally consists of a modern gospel translation, plus a folder for the Anglican Information Centre correspondence course.

Dialogue meetings are often held in conjunction with parish missions.

The present campaign, called "Christ Cares," will be held in nearly 50 parishes. It is being co-ordinated with six regional rallies and a Good Friday service in Hyde Park with Archbishop Loane as preacher.

More than 400 hosts and hostesses have attended classes on how to use their homes for evangelism.

NEAC paper on early church

Leading British theologian, Canon Michael Green, has chosen as a topic for his Bible Studies at the National Evangelical Anglican Congress in August "First Century Christianity for Twentieth Century Christians".

The studies will be expositions of portions of the Acts of the Apostles. They will be sub-titled "The Secret of Their Impact," "The Kernel of Their Message," "The Variety of Their Methods," and "The Quality of Their Church Life."

Canon Green, who holds M.A. and B.D. degrees, is Principal of St. John's College, Nottingham, and is Canon Theologian of Coventry Cathedral.

He was formerly Registrar of the London college of Divinity. He is the author of many books, including "Man Alive" and "Called to Serve."

His most recent book, released last October, is "Evangelism in the Early Church," a large work of 350 pages, which surveys the means of evangelism, its obstacles, the message proclaimed and the quality of the lives of ordinary Christian witnesses.

As well as the daily Bible



Canon Michael Green

Studies, Canon Green will deliver a position paper in a morning session on the subject "New Strategy for the Secular City."



Mr David Claydon

SU man is first appointent

Scripture Union has appointed Mr David Claydon its first full-time secretary for Australia.

Mr Claydon has been SU general secretary in NSW for 11 years.

"Rapid development in recent years of the Australian program has made this appointment increasingly essential," said Scripture Union this week.

"Previously the position has been combined with that of secretary to the ANZEA Council (Australia, New Zealand and East Asia) with responsibilities to SU work in 15 countries."

As Australian federal secretary, Mr Claydon will give his full time to the co-ordination and encouragement of SU's varied ministry throughout Australia.

He will work in close consultation with State councils and general secretaries.

During Mr Claydon's office in NSW the number of both ISCF groups in High schools and summer beach missions has doubled.

It is estimated that 9,500 students attend weekly ISCF groups, while approximately 11,000 children and teenagers were contacted daily at last summer's beach missions.

Mr Claydon holds a B.Ec. degree and has recently completed studies for his Melbourne B.D. In 1967 he was awarded a Churchill Fellowship which took him abroad to study youth work in detail.

He is married and has one daughter. Mrs Claydon is a daughter of the Rev Ronald and Mrs Hickin.

Tony Lamb Describes A Miracle In Our Day

Scene I: An American Presbyterian Church, 45 members strong. The year—1961.

Scene II: The same church 10 years later, with congregations of up to 4000 a Sunday.

Fact or fiction? Fact! And Sydney minister the Rev Tony Lamb and his wife Janis here share their impressions of what Decision magazine has described as "one of the great churches of today."

The church is Coral Ridge Presbyterian, of Fort Lauderdale, Florida, the fastest-growing Presbyterian Church in the United States.

"It is a church," say the Lambs, "where there is hard-hitting expository preaching in a warm-hearted fellowship — a church where we felt an almost literal fulfillment of the experience in Acts 2:47 where 'the Lord added to their number daily those who were being saved.'"

Here are the impressions Mr and Mrs Lamb gave the "Record".

In 10 years Fort Lauderdale's membership has exploded from 45 (in 1961) to over 2,200 today — and it is increasing at some 300 a year.

Seventy eight new members were admitted the Sunday prior to our visit. Such a service of admission is held quarterly.

It was refreshing to know that these adults were the fruit of Coral Ridge's evangelistic program in which some 300 trained laymen and women are committed to spend one night per week in evangelistic visitation.

The four Sunday services are the focus of a very active congregational life and members at these services swell to 4,000 a Sunday at certain periods of the year.

The services are warm-hearted, well-conducted and have a happy blend of dignity and informality.

The moving testimony of a converted drug addict was spontaneously applauded. It was the first time in seven years that this happened but it did not disturb the atmosphere of the service which also included catechetical and Scripture recitation by nearly 100 of the congregation preparing for future membership.

Hymn singing was rousing and the 25-minute sermon (one of a series on Joshua) was practical and relevant. We found the service edifying and challenging.

Pastor Jim Kennedy, a one-time dance instructor, is humanly speaking, dynamic and the brains behind this fast-growing congregation.

He heads a team of seven ministers and 40 other full-time and part-time staff, many of



Mr Lamb

whom are specialists in their own fields such as youth work, Christian education and evangelism.

THE SECRET

Pastor Kennedy claims that the real secret behind the phenomenal growth rate of the congregation is a commitment to evangelism by the laity and personal "on the job training" for this task.

"The key to effective training for evangelism is seeing it done by another," he says.

"Just as Jesus chose his apostles to be with him that he might send them out to preach (Mark 3:14), so those who are to become fruitful lay evangelists must have the opportunity to go with another and learn in this first hand way how to communicate the gospel."

After the classroom introduction a learner (disciple) goes with an experienced person (or teacher) perhaps six times before being sent out on his own.

In this way he gains a familiarity and confidence in the real-life situation. He learns how to handle the conversation and difficulties that may arise in the presentation of a five-point, gospel outline.

One man gave testimony to the fact that through the training and experience gained at Coral Ridge he could now speak of the gospel to any person at any time in any place whereas formerly he had been tongue-tied in every situation.

NEW VISION

Another elderly man given a new vision for evangelism at Coral Ridge. A retired governor of the Bank of New York, he now spends his retirement sharing his faith visiting the Negro areas of Fort Lauderdale.

During the 1968 Republican convention at Miami he visited

his old friends from New York including one of the presidential aspirants to share his new found faith in Christ with them.

One of the most exciting happenings at Coral Ridge is among the youth. A wealthy family with a burden for teenagers of Fort Lauderdale decided to hold open house on Tuesday evenings.

They would serve a buffet supper (or dinner) and this would be followed by singing, informal fellowship and some form of Bible study.

The meeting grew from 12 to 200 in less than 18 months and hosts lamented that their lounge-room would only hold that many people!

They didn't know whether to extend or start a second night.

Many young people have found the Lord through that house.

One noisy evening some neighbours alerted the drug squad who duly arrived at the back door only to be invited in to find 200 teenagers sprawled in chairs and on the floor with Bibles open!

PRAYER

Not without significance in this fantastic story is the prayer meeting of Coral Ridge Church. Some 400 people meet every Wednesday evening for prayer and Bible study in the Midweek School of the Bible which offers a choice of five courses.

In addition a week of prayer each January draws 400 every morning for an hour before work.

In answer to the questions of how busy men can commit themselves to such a program Jim Kennedy remarked that it was a matter of holding right priorities.

To support this church, a budget of over \$750,000 is necessary.

A third of this (\$250,000) goes to fully support the 25 missionaries of Coral Ridge and outside Christian work.

A 30-day and night prayer roster was in progress for the new \$6 million building project to house this expanding congregation with its associated all age Christian education.

This set up is literally bursting out of the existing church (which seats 1,000) and complex which as it stands would be the envy of any Sydney church.

Haunted by judgment

An Australian ABM missionary says work in a developing country has been a salutary but saddening experience for him and his family.

Before the Australian Government announced reduced overseas aid, he wrote:

"As we look at incredibly rich countries (like our own Australia), we can't help being amazed at the tremendous wastage, the bitter battles for increases to wages already fantastically high, the unbelievable things upon which so many churches waste money.

"Sometimes it is extremely embarrassing to read church newspapers from overseas — the sheer frivolity of many activities, the condescension with which missionary matters are treated, the very real lack of empathy.

"Praise God, there are exceptional people who give sacrificially or we couldn't be here at all, but such people are few and far between.

"It is difficult not to get bitter, especially when you often deal here with people who are fighting to survive, let alone enjoy a decent standard of living.

"The account of the judgment (Matthew 25:31-46) really haunts me."

EDITORIAL

Theology & Evangelism

Evangelism is the most truly ecumenical activity that a Christian can engage in. When people of different denominations are drawn closer together, the Holy Spirit calls them to evangelise, not primarily to unite to form a larger denomination.

But evangelism without theology is like an effect without a cause. Theology and evangelism complement each other and are inseparable.

There are modern theologians who have no doctrine of evangelism. This is the "dry-as-dust theology" prototype. There have been, also since New Testament times, evangelists with little or no theology.

The greatest danger today is that theologians should regard evangelism as its rather inferior, poor relation. In history, the great theologians have nearly always been thoroughgoing evangelists. Examples can be drawn from the early fathers, the Reformers, the Puritans and the great teachers and preachers of more recent times.

Theology is not an end in itself. It is not one of the Holy Spirit's gifts, though teaching it may well be. Theology, the systematised study of God's Word, is an immeasurably valuable tool to fit men and women for the exercise of the Spirit's gifts.

Evangelism without theology is vain, just as theology which does not issue in evangelism is equally vain. Under pressure from evangelicals and evangelical member churches, the World Council of Churches has of recent years begun a study of the theology of evangelism. This trend should be actively encouraged.

Ministers and congregations are generally confused about evangelism because their theology is confused. This is the area where clarification must begin if evangelism is to be restored to its supreme priority.

There are those who believe that everything the church does is evangelism. Satan chuckles when he gets men to believe this. Invariably, it turns out that in this case no evangelism is done at all. There are those who opt for the "soft sell" in evangelism as more likely to win acceptance in modern times. There are the advocates of the "hard sell" all the time.

There is room for both approaches to our primary task, but whichever method or fusion of methods we use, we are obliged by our Lord's own command to witness to the salvation which is in Him alone.

"Woe unto me if I preach not the gospel," said St Paul. Most of the woes of the churches today spring from the fact that there has been a divorce between theology and evangelism. When any form of theology is taught which does not give men a fervour for the souls of those who are lost and scattered, it has lost all claim to be a Christian theology at all.

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Rev and Mrs Van der Puy will be arriving in Sydney on March 1, 71, and departing March 31. It is proposed some time will be spent interstate.

Both Mr and Mrs Van der Puy will be available for speaking engagements. Mrs Van der Puy is the former Mrs Marj Saint, whose husband was martyred for Christ in Ecuador in 1956. They are both accomplished speakers, with a most interesting history of Missionary work in Ecuador, South America. They will have Audio Visual Aids, which are of a very high standard.

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EVANGELICAL VIEWPOINTS

Christ's Invitation

Which invitation? To what? Is there any one statement by Jesus Christ to which we can refer and say "This is Christ's invitation"? The scriptures abound with invitations made by Jesus himself, by others on his behalf or by his Father.

"Come to me," Jesus says, when you are so weary that you don't know how to carry on. He will not only give you new strength but promises to carry the greater part of the load you now find insupportable. Or perhaps you find life a dreary business with no satisfaction anywhere.

"Come to me," says Jesus, if you are thirsty. He will satisfy you fully and also make you a source of satisfaction to others. Possibly, like Mary, you are heartbroken over the death of someone you love. You thought that God would heal but are faced with the impenetrable wall of death. The message is for you that "the Master has come and is calling for you." He is waiting to transform your grief into lifelong joy.

How will I remember a little grave beside the tea plantation at Namutamba near Kampala. Standing by it were the father and mother of a lovely little two-year-old girl laid to rest that day. Their faces were alight with joy and praise to God for the little one briefly lent to them and now back with the Father.

The Christian who has not shared that joy has something wonderful in store. Don't forget his invitation, "He is asking for you."

Do you want to know more about him? "Come and see" is his reply. He has time for you if you will spend some with him. It may be he has plans for you and invites, "Come ye after me."

Those who respond to that invitation may find themselves in strange places, but always with Him.

NEED HELP

Then there are those who are just incapable of responding to his invitation without help. Their spiritual state may be compared to someone paralysed or blind. "Bring him to me," is his command.

The great invitation that lies behind every other is an unspo-

ken one. The silent beckoning of the Cross is in the words, "If I am lifted up I will draw all men to me."

The Rev Charles Maling is vicar at All Saints', Greensborough, Victoria.

One thing is clear. Christ does not invite to an occasion, a celebration, an experience, a happening. He invites to himself. It is always "Come to me."

The need the invitation sets out to meet is not met merely in the company of those who have heard it, whether they have responded to it or not. It is not met by reading and study even of the Bible. It is not necessarily met by sacraments or worship or prayer. These things at times have kept men away from Him.

It is not met by Christian activity however strenuous or well meant.

He invites to himself. It is he who helps with the burdens and gives peace. It is he who opens the gates of death and points to the glory that lies beyond. It is he, and he alone who can satisfy.

I once heard a clergyman's wife tell how she had sought for satisfaction. She was always looking for some fresh experience.

She told how she studied and found learning barren. She found excitement with men friends, but no satisfaction. She decided to settle down to a respectable life and married a local businessman whose business prospered through her efforts.

When he was converted and later ordained she joined with him but all the time longed for the child she could not have.

RESPONSE

Then for the first time she responded to Christ's invitation and really met him. "Now," she said "Jesus satisfies me: I have far more children through Jesus than I could ever have of my own body."

We all knew it to be true and children for miles around thronged to her as a mother.

Jesus' invitation is always person to person. He may invite in any of a thousand ways but always to himself. He invites every man, woman and child to come to him. It is his invitation, not mine or yours. Let every preacher remember that. The hearer must hear Jesus and respond to Jesus. Somehow it must be that "the words that I speak I speak not of myself."

Only Jesus can break through from the unseen realm of the spirit with the conviction that gives reality to the words in "demonstration of the Spirit and of power." Only the voice of Jesus can penetrate the region where "sin reigns in death" and be heard there when he says "Come forth." The hearer who

Canberra-Goulburn Diocese last year gave 10 per cent of income from the Diocesan Centenary Appeal to missions beyond the diocese. This amounted to nearly \$900.

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On my path

Something which we older folk have to watch is that wistful looking back to what we glibly call "the good old days."

Were they so good? And are these so bad? If we're going to look back, then let's be sure of our facts. It is so easy to linger among past memories and to lose our capacity to appreciate and fully enjoy the present.

Take the depression, for instance; that grim time in the late twenties and early thirties when unemployment was at an all-time high and poverty and hunger were not unknown in our midst. Nowadays, generally speaking, on one need ever go hungry and there is full employment.

Perhaps one of the best results of that depression was that we learned the value of money. Those of us who lived through it, holding on to our jobs for three pounds a week (equals six dollars!) find it completely impossible to "splash." There are not very many hidden persuaders who can get the better of us!

Public health has improved tremendously. Education has made great strides. Factory and other employees have never had it so good.

Of course, no decent Christian citizen feels happy about the permissive society and the relaxing of moral standards. But our moaning and groaning about it will never help. Nor will that miserable "Now, in my young

day," etc. etc. attitude. The way these of us older folk talk (or sermonise) anyone would think we never put a foot wrong. Or perhaps we were never really young.

By Margaret

The fact is, we had a whole heap more safeguards in our young day, than youth has today. Public opinion meant something — and you didn't lightly go against it. So for goodness sake let's stop running down the young people and start showing them a bit of mercy and understanding.

The years we have lived upon earth should serve to make us wiser, sweeter and more mature. We must learn from our past mistakes, but never be bogged down by them. Remember — don't only ask for forgiveness — receive it.

So we can look back, not in anger, or regret, or longing, but in gratitude for what has been good. "Thou shalt remember all the way the Lord thy God has led thee."

And the present? Give it your very best. For "this is the day the Lord has made."

Moore College: MORE STUDENTS, NEW BUILDINGS

Moore Theological College has admitted an increased number of new students and has a greater total enrolment than last year.

The principal (Dr D. B. Knox) said yesterday that over half the 32 new students were married and a large proportion came from outside Sydney diocese.

"They include interstate men from Queensland, Victoria, South Australia, Tasmania and Canberra," he said, "as well as overseas students from Sabah, Singapore, New Zealand and Kenya.

"Our total enrolment will be 96 students."

Dr Knox said academic results last year were again pleasing.

Moore took three of the first four places in Th.L. finals, Mr Allan Chapple topping Australia and taking first place in Greek.

Five men gained honours and another three passes in London B.D. examinations.

"We now look back on 114 years in which 1,300 men have passed through the college," Dr Knox said.

"Our Department of External Studies has grown from a training course for a handful of students in 1941 to this year's enrolment of 1,300.

"While the majority of Moore men serve in Sydney, over 100 are serving in other dioceses."

BP. SHEARMAN TAKES OVER AT ABM

Bishop Donald Shearman has taken up duties at Stanmore as chairman of the Australian Board of Missions.

Formerly Bishop of Rockhampton in the Province of Queensland, Bishop Shearman was elected chairman of ABM following the death of Canon Frank Coaldrake in July last year.

On Monday, April 19, at 8 p.m. service will be held in St Andrew's Cathedral, Sydney, at which Bishop Shearman will be commissioned for his new task.

The address will be given by the Archbishop of Melbourne, the Most Reverend Frank Woods.

The Board will meet at Stanmore from Tuesday, April 20, to Thursday, April 22.

RELIGIOUS TV DISPUTE IN ENGLAND

A dispute over the future of religious television looks likely to break out in the U.K. At present the BBC and independent program companies are obliged by law to provide 70 minutes of religious broadcasting on Sunday evenings.

But attempts are being made by the independent companies to reduce the "closed period," as it is termed, to 45 minutes.

A working party set up by the Central Religious Advisory Committee on Broadcasting (CRAC), the Independent Television Authority (ITA), the program companies and the ITA panel is believed to have recommended a reduction in the period.

They say facilities and producers are overloaded and if there is less time to fill, the result will be better programs.

However, some church people feel the change would only benefit advertisers who want access to more prime-time.

Much depends on the attitude of the BBC. Most observers think the Corporation will say "no."

After all, it has never been the business of the BBC to help independent companies make larger profits.

—Ecumenical Press Service.



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Notes and Comments

Look ahead

Most parishes regard themselves as "plums" and it sometimes comes as a shock to nominators when those invited do not regard their offer as ripe for the picking.

These are changing times. Although "Jesus Christ is the same yesterday, today and forever," methods and media must keep pace with modern trends. Congregations need to awaken to the fact that revised services, modern hymns and a more streamlined approach are here to stay.

The well known apostle of communications, Marshall McLuhan, has said that although we are nearing the end of the twentieth century, most people hanker to be back with the Cartwrights in Bonanza territory.

The only problem with this outlook (as McLuhan puts it) is that the Cartwrights and their contemporaries were "hankering to be back in Jeffersonian democracy."

Churchmen of every hue need to beware of becoming snugly ensconced in the past and to move into the swinging 70s.

A sure guide

When a business firm advertises a key vacancy, qualifications are usually set down explicitly. These guide both employer and applicant.

How many nominators are familiar with the words of the

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LOOK AHEAD — A SURE GUIDE — JARGON — WORSHIP

Anglican ordination service? Very few, judging by some requests made to prospective pastors.

Parishes ask for good organizers, a man who won't rock the boat, one who will accept promotion or condone fetes, and so on. Of course, the wife is expected to conduct meetings and attend everything that's on, so a young family is a decided liability (sic). The vows publicly affirmed by candidates at ordination are, we believe, both scriptural and practical. It is surely these that should be used as a guide in selecting someone to minister the Word of God.

Jargon

A feature of dialogue evangelism is the absence of theological jargon. "Sin," "salvation" and "justification" are out—for the simple reason they're meaningless to most people today.

Points stressed are Christ's right to run man's life and man's rebellion against Him. Only when man turns from rebelling can God treat him properly; persistent rebellion means man will one day be overthrown.

Nearly 200 years ago, a Welshman, Thomas Charles of Bala, recognised the problem of "jargon." "I find," he said, "through the ignorance of the Scriptures, that the terms which we very commonly use in preaching convey no idea to the bulk of our congregations."

He might have written today, "Charles saw teaching as the key to the problem. He regarded scholars as 'candidates for another world.' In these days when memory work is out of fashion, it is intriguing to learn that Charles taught five-year-olds to memorise many chapters of scripture. What was jargon to their elders became the words of life to them.

Bible groups

There is an encouraging interest in Bible study in many parts of the world.

Bishop Stephen Bradley tells of fellowship meetings in Rhodesia, Adelaide churches sometimes have more at mid-week meetings than at Sunday services, and Sydney's Anglican Information Centre has a rapidly expanding correspondence course.

A lunch-hour study conducted by Sydney and Missionary Bible College will soon be 12 years old. It was commenced by the Rev Arthur Deane after the 1959 Graham Crusade, meeting each Monday in St James' Hall, Phillip Street.

A younger addition to the list is a class in Chapter House on Fridays which attracts up to 100 people.

A hunger for the Word of God is often a precursor of revival. We should praise God for this quickening interest and thank Him for the gift of teaching He has given to men.

English Ministers Off To Sth. Africa

The Archbishop of Canterbury learned of latest developments in the Church of England in South Africa during his visit to Cape Town last year.

He and Mrs Ramsey visited Cape Town for the centenary of the Church of the Province of South Africa which withdrew from the Church of England in 1870.

During the visit the archbishop asked Bishop Stephen Bradley of five special developments in the Church of England in South Africa.

Bishop Bradley told him of the number of English clergymen showing a lively interest in going to the Church of England there.

A firstfruit of these is the Rev Norman Dunning, who with his wife and family, landed in Cape Town on December 9, en route to Holy Trinity, Bramley, in the Transvaal where he commences work immediately.

Mr Dunning was able to spend the weekend in Cape Town where he and his family were given a formal welcome.

The following Sunday he preached at morning and evening services and attended a confirmation service at St Thomas, Heideveld, in the afternoon.

Bishop Bradley said the Church of England is greatly encouraged in Mr Dunning's arrival.

Before leaving the British Isles he was secretary of the Fellowship of Evangelical Churchmen, chairman of the Lord's Day Observance Society for the British Isles, and also chairman of the Irish Church Mission.

Mr Dunning is an able administrator and teacher of God's Word.

He was the preacher at the broadcast service on Christmas morning over the national network.

Committees

The church must sometimes give the appearance that Jesus said "Go into all the world and form committees."

The church today has more committees than converts in any given time. Part of the idea seems to be that we must "involve" folk. It is good that everyone does some committee work but so often the committee work becomes almost the reason for the existence of the Christian.

Does every committee we have in a diocese or a parish need to exist? Does it need to meet every month? Would a smaller group meeting quarterly do better? Would my committee work be better if I wasn't on so many?

These are some of the questions that we should face.

Inevitable

It appeared in a life assurance magazine:

"Injury," said the workman.

"Inattention," said the boss.

"Inflammation," said the doctor.

"Incurable," said the hospital.

"Incredible," said the mourners.

"Interred," said the undertaker.

"In peace," said the headstone.

"Insurance?" asked the neighbours.

To which we might add: "In Christ?"

"Behold, now is the acceptable time;

Behold now is the day of salvation" (2 Cor. 6:2).

Worship

In today's ecclesiastical jargon, "sacrifice" is regarded as "giving up" or "going without."

In the Scripture, sacrifice is what honours God, irrespective of whether we find it costly or not. It means to "make holy," that is, it is true worship ("worth-ship").

Whether our worship honours God depends upon a true concept of Him. Only then can we

honour Him. So we must continually seek to increase our knowledge of Him by prayer, reading His word, by fellowship with other Christians and by systematic study.

That the language of sacrifice in the New Testament is metaphorical can be seen in Philippians 2:17 where Paul writes of the "sacrifice which is the offering up of your faith" (NEB); Romans 14:18 says care for others is acceptable worship; Hebrews 13:15 reminds the readers of Hosea's injunction to "continually offer up to God the sacrifice of praise, that is, the tribute of lips which acknowledge his name, and never forget to show kindness and to share what you have with others; for such are the sacrifices which God accepts."

In order

We often hear terms like regeneration, justification and adoption used as if synonymous. Are they?

T. C. Hammond in his "New Creation" (a sadly neglected work) points out that there is an order. He writes: "Romans 8:30 gives the stages in the believer's progress as foreordained, called, justified and glorified."

Although we cannot isolate each stage, we can discern a logical, if not a temporal, order. The reformers referred to this order as the "Ordo salutis" — the process by which salvation, wrought in Christ, is subjectively realised in the hearts and lives of sinners.

Article XVII reminds us that salvation is the sovereign work of Almighty God. His bestowal of grace is not capricious, haphazard, or dependent on an unpredictable development of events.

"We do not grasp God," continues Hammond. "He lays hold of us. It is God who separates us from our mother's womb, who calls us by His grace."

He concludes his case with a typical Irish witicism. To the unthinking objector who says, "But that lands you in Calvinism," T.C. replies: "Wherever it lands us, if it brings us to God, to Him be the glory."

Excuses

Anybody can invent an excuse who cannot offer a reason. When a New England farmer was asked for a loan of five dollars, he replied, "Sorry, but I have to shave tonight!" His neighbour looked at him in amazement. "What does that have to do with lending me five dollars?" The answer came, "When you don't want to do a thing, one excuse is as good as another."—Gospel Light.

Six years ago the Rev A. W. Rainsbury, then rector of Emmanuel Church, Crofton, conducted a series of evangelistic meetings in several of the cities of South Africa.

He has been invited back for a similar series.

Amongst those organising and arranging his meetings are men who were converted during the previous visit.

Dates have still to be finalised, but it is hoped that he may be able to come out during the English summer.

A new edition of the Book of Common Prayer and hymns in the Zulu language is about to be produced. With the changing lithography it is necessary to revise the book from time to time.

Work is also in hand to produce a new edition of the Book of Common Prayer in Sotho together with suitable hymns.

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Archaeology exhibition

The Australian Institute of Archaeology will conduct an exhibition at St Peter's, Burwood East, from March 27 to 30.

Principal speakers will be the director of the institute (the Rev. Gordon Garner) and the organising secretary (Mr George Ashley).

The exhibition will take the place of the usual Holy Week Mission which has been conducted at St. Peter's for the past five years.

Sessions will be held on Saturday, March 27 at 4.30 and 7.30 pm, with a basket tea at 6 pm.

Services will be addressed in several local churches on the Sunday, and there will be evening sessions on Monday and Tuesday, March 29 and 30.

Arrangements have also been made to address Ashfield and Burwood Rotary Clubs and for local schools to send groups to daytime sessions.

Bible rushed to Russian

A young married woman, her little boy and her father were down in at one of the wharves in an Australian port. A seaman came to the woman and said "Bibla" ("it" as in Brit.) — pointed to her, "You," pointed to himself "Me" — swinging his arm in a gesture of repulsion — "No Communist" "Bibla, me?"

Well she got the message, asked an aunt if it was possible to get a Russian Bible here. "Don't be daft," says aunt, "You will have to send away for it!" "No time, I'll ring B. and F.B.S. and ask their advice" was her immediate response. She did so and was offered a choice of four, including a New Testament and Psalms at 75 cents. She nearly fainted, but recovered sufficiently to rush to Bible House, buy a complete Bible and race back to the boat. We are all praying that the Russian is allowed to keep it says our Bible Society Reporter.

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STEPHEN MOOR

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Two famous missionaries in Australia

A representative of the Voice of the Andes radio program from HCJB is spending this month in Australia.

He is Dr Abe C. Van Der Puy, president of the World Radio Missionary Fellowship.

Dr Van Der Puy first operated a sound truck in Ecuador. After travelling through the country on evangelistic work he was brought into radio ministry and administration.

Mrs Van Der Puy is the widow of missionary martyr, Nate Saint.

After the death of her husband, Marj Saint came to Quito, Ecuador to serve with HCJB.

She travelled to New Zealand and Australia in January and February of 1958, along with Nancy Woolnough of the HCJB staff.

Marj Saint and Abe C. Van Der Puy were married in August, 1966.

Woodstock — South Australian Style

"Myponga — 71" — brought nearly 10,000 young people from as far as Queensland for "three days of love, peace and music" at South Australia's first pop music festival.

Adelaide journalist Helen Caterer gives her impressions of Myponga. A writer for Adelaide's "Sunday Mail," Miss Caterer is a parishioner of Holy Trinity, Adelaide.

Nearly 10,000 fans gathered in hoof-dented paddocks on a farm bought by the promoters.

The music was belted out on a steel stage with high towers supporting thousands of dollars of electronic equipment. The dress was hippie style and all the young suburban visitors must have raided the opportunity shops for their gear.

In the main they came searching. They were searching for friendship, searching to discover something meaningful as well as to listen to the music.

Many of them found it. In the communal living they shared their food, they helped each other erect tents, lent their gear, found themselves accepted.

I talked with many of them and found in most a readiness to share their thoughts. I was a long way outside the age group at Myponga and at first this was a barrier, but when they found I wanted to talk with them they were delighted and there was no generation gap in the conversations.

"You can't find this kind of friendship anywhere else," one young man told me.

"You get so lonely in the city. Here you can talk and people are friendly and you have the music. It turns you on."

There were Christian groups at the festival, and they talked with many. Some they found willing to listen and there was all the time they needed.

I would like to have seen more committed young Christians, but they would need to be very sure of their faith because they would have met strong arguments.

I wish many, many parents had found the courage and the interest to brave the amplified music, to sit down and talk with young people, asking them why they had come and what they had found.

They would also have seen the dangers of allowing young teenagers to come away for three days, without any older supervision to drink in the heavy passion of the music, to be offered alcohol and in many cases engulfed into illicit sex in the licence of such a happening.

In San Francisco, communes of young people searching like many of these are finding a new existence following Jesus. Young people hooked on heroin are coming into these first-century style communities and finding strength to get off drugs.

We cannot rely on our church-centred traditional youth fellowships to reach the great mass of today's teenagers.

We can reach them through music — why not Christian pop concerts with the same free and easy approach, the same kind of music but with a message that can change their lives?

A believer of the 19th Century knows much more than a believer of the 10th or 3rd Century could know, but that additional knowledge is ever dug from the self-same gold mine; and that former generations stood behind in wealth of knowledge, can only be explained by the fact that in those times the working of the mine was not so far advanced. — Abraham Kuyper.

LETTERS

Matrimony

Recently the Record published results of examinations conducted by the Australian College of Theology, a body set up by General Synod.

When a marriage certificate is regarded as of more importance than a ThL certificate when it comes to clergy appointments one is left wondering why the college bothers to go to the trouble of having examination papers set and marked and certificates prepared and issued to successful candidates.

Not possessing a marriage certificate (I have a ThL, one) I have no personal knowledge of whether or not some theological knowledge is required of those planning marriage but do not think so.

I realise, of course, that ThL is not everything, but cannot see why a marriage certificate should be required in addition to or in place of a ThL Certificate for a priest to be able to use his particular gifts to the best advantage in God's service.

Perhaps someone could enlighten me? (Rev.) D. H. Hoore, Coolamon, N.S.W.

Realism

Hurrah for "Creaking Church Structures" (ACR, January 14). With its refreshing note of realism!

How beguiling is the temptation to talk in terms of diocesan and even national structures, as the article mentions, as if the unit of fellowship could ever be any other than the local congregation. It is disturbing that those who are helping to promote the

Western deaneries of Canberra-Goulburn Diocese are to experiment with small parish groups.

The idea is that groupings should be small enough to permit regular evening meetings of clergy and laymen.

The object of the meetings is to explore areas of possible co-operation and joint effort.

It is thought that stewardship, youth work, Christian Education and the work of the clergy might all be strengthened by consultation and joint programs.

Existing rural deaneries are too large for such combined study and work — hence the smaller groupings. If, after a year's trial, the plan is felt by the parishes to have some merit, the groupings may be made permanent.

The work in Rhodesia is developing in three centres — Salisbury, Fort Victoria and Umtali.

This news comes from a letter written to the "Record" by the bishop.

"At Fort Victoria the work came into being as a direct result of the working of the Holy Spirit in the minds of several couples (husbands and wives together) who began to be spiritually dissatisfied and concerned," says Bishop Bradley.

"The work began with Bible study fellowship groups and has developed into a full-scale and lively church.

"The work in Salisbury has been brought into being very largely through the energy of the Rev Bernard Wright, who is resident in Salisbury, but is responsible for the ministry in all three centres.

"At present the services are conducted in borrowed buildings; in Fort Victoria in the Dutch Reformed Church; in Umtali in a school chapel; in Salisbury in a rented hall.

"A suitable site has been found and negotiations are going ahead in order to purchase the site for the erection of our church in Salisbury.

"In the meantime, requests are coming to Mr Wright from all over Rhodesia from people who are spiritually hungry for the Word of God and for the saving

message of the Gospel.

"As a result of these, little Bible-reading fellowships are growing up in the smaller towns and settlements.

"Mr Wright needs one or two able assistants at once. While these men are available, the church is not as yet in a position to maintain and support them."

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West Aust Provincial Synod

Western Australia's Provincial Synod will meet on 16th March in Perth to discuss matters affecting the whole province.

The four dioceses of Perth, Bunbury, Kalgoorlie and North West Australia minister to about 320,000 Anglicans. The State of W.A. comprises one third of the area of the continent but only one fourteenth of the population.

Because of its vast size (it is the largest State) it poses special problems for all denominations.

In the past, its Provincial Synod has been mainly a consultative body but since the incorporation of Provincial Trustees, it can now assume weightier responsibilities. The incorporation was made necessary by the development of Perth College as a gift to the whole province by the Sisters of the Church.

Greater co-operation between evangelical and evangelistically minded agencies; encouragement of indigenous evangelistic enterprises in younger churches; keeping the missionary vision alive in Australia.

"Already CMS is supporting work in Nakuru (Kenya) where the gospel has simply not been heard before," he said.

"Social problems at home are increasing and secularism cuts into the life of the churches, and the first thing that tends to be dropped is overseas responsibility."

"We must be prepared to go on doing the same old thing. "There is no avoiding the hard slog in any Christian work."

Small fellowship meetings around the Bible are multiplying in Rhodesia, says Bishop Stephen Bradley of the Church of England in South Africa.

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Freedom of speech claim by O.A.C.

Open Air Campaigners have made a direct approach to members of N.S.W. State Cabinet to preserve the right to preach in public.

The Campaigners have made the approach because of a recent permit stalemate over a Kings Cross application.

They have asked the Premier (Mr Askin) and the Minister for Transport and Highways (Mr Morton) to clarify the position between the police, city council and the Campaigners.

They have requested the establishment of a final point of authority for the granting of permits for open air religious meetings as was determined recently for the control of demonstrations and marches.

The Police Department was then given complete responsibility for the granting of permits without council concurrence, which was previously necessary.

O.A.C. which commenced operation in Martin Place in 1891, has also asked the minister for reinstatement of its programs in Wynyard and Hyde Parks, where their activities were banned after the election of the present city council. Previously, weekly lunch hour programs entitled "30 Minutes with God in a Working Week," were held each Thursday, using prominent churchmen as speakers.

How sweet to feel dead to all below; to live only for eternity; to forget the short interval that lies between us and the spiritual world; and to live always seriously. The seriousness, which this sorrow produces, is indescribably precious; O, that I could always retain it, when these impressions shall be worn away! —A note in Henry Martyn's diary on the death of his sister.

MINISTERS IN TRAVAIL — why do they leave?

Why do men leave the ministry? Here we have the viewpoint of a young minister who examines the unrest amongst some of his contemporaries. The writer, Kevin Giles, is curate at St. Michael's, Wollongong. He was converted through the ministry of Adelaide YMCA and is a graduate of Moore College and London University.

A few weeks ago I received in the post a church paper from an interstate friend which contained five short articles by men who had left the parish ministry for other work.

These men were disillusioned by parish life and thought that it offered few challenges or opportunities in the 20th century.

The editorial in the paper spoke of the "exodus" of men from the ministry as a worldwide phenomenon. This cannot be denied for in the last decade large numbers of men have made this step.

One big American company has on its payroll over 100 men who have resigned from the ordained ministry. In Australia all the major denominations, particularly the Roman Catholics, have lost (in one way or another) many men.

Some have simply resigned from their parishes to take up other forms of christian work, while others have relinquished their ordination vows.

This unrest has particularly affected young men. This can be seen in the ages of those who have resigned and by decreasing numbers offering for theological training in all the denominational colleges.

PAINFUL

We cannot avoid these painful facts, but we must ask why this has happened, and what can be done to remedy the situation.

Broadly speaking it must be seen that it is all part of the pain involved in society's "coming of age"; in its moving from a religious culture into a secular culture. In individuals it has manifested itself in many forms. Some have left because they could not stand the strain of parish life, others, because of family difficulties.

Many have left because, having accepted a secular (liberal) view of Christianity, honesty has forced them to move out as they have seen themselves to be wolves in sheep clothing.

In Roman Catholic circles thousands have resigned because of the breakdown in traditional church solidarity and authoritarianism.

Amongst younger evangelical clergy two factors seem to be at work. One arises out of the fact of a solid theological training, the other from too little training.

The five men I mentioned earlier were Baptists, and I would imagine evangelicals, yet not one of them seemed to understand what was the place, or what were the priorities of the Christian ministry.

OPPORTUNITY

In a similar vein, I spoke to a friend a few months ago who had left the ministry because, as he said — "I have much more opportunity to witness in the business world."

This, to me appears to be zeal without knowledge. St Paul would have told him that his primary task was "To equip the saints" (Ephesians 4:11).

Such a ministry takes hours of work and cannot normally be done as well by men holding down full-time jobs.

These examples highlight the fact that in an age of restlessness, solid theological (I use the word as a synonym for biblical) training is absolutely essential. Short or part-time courses are just not adequate preparation for this type of work.

Men need to know where they are going, what they should be doing and what they and others believe.

PROBLEMS

I also said solid theological training raised problems for many men.

Consistent evangelical teaching which takes as its catch cry "examine everything by the Word of God" soon brings to light numerous inconsistencies and errors in traditional church life.

If this is mentioned outside theological college it usually meets a blank wall of opposition from an older generation which answers with such stock phrases as: "But we have always done it this way," or "if you hold that way you are not a true Anglican."

The two major questions which trouble the well informed young evangelicals (because they feel traditional views and biblical teaching cannot be reconciled) are the nature of the church and the function and place of the christian ministry.

In most men's minds the church is thought of as a thing — an institution, while this is never so in the New Testament. There it is seen exclusively as a fellowship of persons.

Emil Brunner states: "It (the church) is nothing other than men in fellowship, in fellowship with God and in fellowship with each other" (Dogmatics Vol III p 21).

In regard to the ministry we are weighted down by what John Stott calls in his recent book, "One People," the errors of "Clericalism" and "Dualism." These he sees as dividing the one body of Christ.

These two matters (the church and the ministry) weigh so heavily on many that they have either refused ordination or left the ordained ministry because of them.

Next issue I hope to answer the question, "Can this epidemic be halted?"

Spanish Protestants

Representatives of European missionary societies formerly working in Spain have agreed with inter-church aid agencies and the United Presbyterian Church (USA) to co-operate in seeking regular support for Protestant churches in Spain. — *Ecumenical News Service.*

Books

SACULUM: HISTORY AND SOCIETY IN THE THEOLOGY OF ST AUGUSTINE by R. A. Markus, CUP, 1970. Pp. 252. English price 75/.

Dr Markus' learned treatise on Augustine's view of history is for the scholar, historian and theologian. A good knowledge of Latin is a prerequisite to its understanding. The book is not easy to read, and to say the least, is heavy going. On the other hand the author has avoided covering ground which already has been done quite adequately by a number of English writers on the great North African theologian. He considers the fundamentals of the way in which Augustine conceived the social dimension of humans, especially Christian existence. The book is concerned then primarily with themes such as Augustine's vision of history and of God's work in human history.

The treatise is no barren examination of the past. Dr Markus has endeavoured to "carve a channel from Augustine to our own day." Unfortunately of this channel is indicated only in the Epilogue of the book, and it is hoped that he later, in another scholarly tome, may take us carefully and gently down that channel.

Keith Cole.

MORAL EDUCATION IN A CHANGING SOCIETY Ed. W. R. Niblett. Faber, 1970 171 pages. \$1.35.

This collection of nine essays, by as many authors, was first published in 1963. It is useful to have it available in a cheap edition. The contributors are from many different disciplines, they write on a variety of topics, from a number of viewpoints, Christian and non-Christian. Much thinking and research about moral education have been done since 1963, particularly in relation to adolescents and some of the essays, especially the two in this field, need to be rewritten.

Much of the book is still quite valuable introductory material, particularly the opening essay by Professor Niblett, and Dr Marjorie Reeves' chapter on "Moral Education in Early Maturity." Miss Reeves' theme is that "the person is built round commitment rather than self-awareness" (p169)

Hugh Oakes.

There is a movement of the Holy Spirit in Cochabamba, Bolivia. The Andes Evangelical Mission tells of a new lease of life in four older churches and the development of new congregations. "In Cala-Cala, Pastor Jaime Rios has a congregation of up to 80 meeting in his small home," the mission reports.

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CHRISTIAN VIEW OF THE MUSHROOM MYTH by J. C. King (Hodder and Stoughton), 191 pages. \$3.55.

Last year J. M. Allegro gave to the world *The Sacred Mushroom and the Cross*. He tried to foist upon us the fantastic notion that Christianity started with a misunderstanding about a red and white spotted mushroom. The theory was howled out of court by those competent to assess its validity. Henry Chadwick, Dean of Christ Church, Oxford, wrote that Allegro's new book read like a "Semitic philologist's erotic nightmare after consuming a highly indigestible meal of hallucinogenic fungi."

Nevertheless the mushroom myth was the kind of novelty that excites the interest of the sceptical multitudes, and unsettles the faith of some of the faithful. John King has written an amusing, spirited critique which should place Allegro's "Sacred Mushroom" where it belongs—in the garbage bin!

B. E. Hardman.

N.T. Commentary

A NEW TESTAMENT COMMENTARY. General Editor, G. C. D. Howley, Zondervan, Grand Rapids, 1969, pp 666. US \$7.95.

"An Original and Entirely new Commentary by 25 Evangelical Scholars," says the blurb. A very fine and usable commentary it is, too, by Brethren scholars. F. F. Bruce and H. L. Ellison are consulting editors. Being Brethren, they lack parsons among their number, but they do not lack scholars. Some are in academic positions, but a high standard of exegetical skill and scholarship is evident throughout. Most are Englishmen, but David Clines, a young classicist graduate of Sydney (now, after reading Oriental languages at Cambridge, a lecturer in Biblical Studies at Sheffield) writes on the language of the NT and contributes the commentary on II Corinthians, and Mr T. Carson, of the Cumberland High School, Sydney, contributes on James.

Among the 14 introductory essays are the usual sort on

SHORT NOTICES

COLLOQUIUM. The Australian and NZ Theological Review. Vol. 4 No 1 76 pages. \$1.20. This issue has eight papers from a wide range of theological disciplines and theological standpoints. Professors Evans and Leaney, John Kleing, C. A. Pierce and R. S. Foster are among them. Tony Pierce's article on Training for the Ministry is particularly topical since he has resigned from Wollaston, Perth.

INTERCHANGE. Papers on Biblical and Current Questions. Vol. 2 Nos 4. 56 PAGES. 65c. Censorship, Pornography, The Poor Australians, The "Religion in Australia" survey, Some Popular Ideas on Secularisation: A Critique and Protestants and the Pope are the six papers in this issue. Bruce Smith's article "Censorship and Pornography" deserves a wide audience in view of prevailing uncertainty among Christians about the wisdom of and need for any form of censorship.

Key Books

TODAY'S GOSPEL. Authentic or Synthetic? by Walter J. Chantry. Banner of Truth Trust, 1970. 95 pages, UK 4s. Chantry shows from the Bible itself that much of today's preaching differs enormously from that of our Lord. Differences are not just a matter of emphasis but lie in the heart of the message itself. This paperback goes to the core of a modern dilemma and shows most powerfully that even evangelicals, unknown to themselves, may be perverting the very truth of the gospel. Everyone who preaches should read this book.

SO GREAT SALVATION. The meaning and message of the letter to the Hebrews. By Alan M. Sibbs, Paternoster Press, 1970. 118 pages. \$1.45. In another volume in the Christian Students' Library, Alan Sibbs reveals his skill as a biblical expositor. He expounds the message of this great letter in a fresh and down-to-earth manner, which helps us to grasp the message of the book for today.

THE MISSION OF THE CHURCH AND THE PROPAGATION OF THE FAITH. Studies in Church History, Vol. 6. Ed. G. J. Cuming. Cambridge University Press, 1970. 170 pages. UK 55s. Eleven papers on widely varying topics from the missionary endeavours of Cyril and Methodios to Stephen Neill on the history of missions as an academic discipline. A most revealing book for those who would gain an overall view of how Christians through the ages have seen the task of spreading the Christian faith. Also a valuable aid to the study of the history of Christian missions.

CANTERBURY CATHEDRAL PRIORY. By R. A. L. Smith. Cambridge University Press, 1969. 237 pages. 25/ (UK).
THE VICTORIAN CHURCH: PART II by Owen Chadwick, Adam and Charles Black, 1970, pp 510, Aust. price \$10.10.

From the time of the Norman Conquest the priory attached to Christ Church Cathedral, Canterbury, was one of the most powerful and wealthy in England. This it owed to its vast estates in eight counties and Ireland, accumulated largely in Saxon times and consolidated during the twelfth century. Due to the political power of the Archbishop and the possession of such extensive and scattered lands, the priory was bound to reflect the changes brought about by periods of expansion, depression or plague throughout England.

Thus Dr Smith's classic study, though chiefly an account of the priory's administrative history, is also valuable as politico-religious and economic history.
P. H. R. Meyer.
DIARY OF HOPE, by Lucy Gray Baker, 1970. 128 pages. \$2.95.
These reflections by an alcoholic's wife clearly convey the heart-break of her temporal life is counterbalanced by the hope of her spiritual life.

Selected days from her diary give the situation from her point of view. She tells it "as it is." Before each extract she has put a heading and some scripture, after each extract a prayer. These highlight under a theme a scriptural blue print, her own personal situation and her spiritual response, and present the threefold view that informs a Christian inner stability in the face of external calamity. As a comfort to the afflicted and a window for the wise we could do with a lot more like this.

D. W. B. ROBINSON. J. A. Dyer.

"LADDER OF TIME"
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Christian Slavs

THE ENTRY OF THE SLAVS INTO CHRISTENDOM by A. P. Vlast. Cambridge University Press, 1970. 435 pp. UK. \$6.50.
The sub-title of this book is an "introduction to the medieval history of the Slavs." It is more than an introduction. It is a comprehensive and up-to-date survey of a vast literature, mainly not in English, about the way the churches of the East and West undertook missionary work among the Slavs.
The main body of the book deals with the various groupings of the Slavs: those of central Europe including the Moravians; the Western Slavs including the Poles; the Balkan Slavs including the Bulgarians and the Serbians; and finally the Eastern Slavs especially the Russians. Each chapter outlines how the peoples adopted Christianity and what form it took.
Eastern Christianity was the form adopted by most of the Slavs. This happened because they arrived at the edge of Europe and the Byzantine empire in the second half of the ninth century, when the remains of Charlemagne's empire were relatively weaker and when the Byzantine empire was growing stronger. Thus it was only Poland and similar countries which were finally drawn into Europe and came under the dominance of the Papacy. For most of the Slavs

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BIBLE CROSSWORD No. 31

We will give a book for the two nearest entries to Bible Crossword No. 31, which should reach this office not later than March 22. All answers come from the Revised Standard Version of the Bible.

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32

ACROSS

- He is in the — with God; all things were made through him (9) Jn 1:2
- But immediately he spoke to them, saying, "— heart, it is —; have no fear" (4, 1) Mt 14:27
- I died, and behold I am alive for evermore, and I have the keys of Death and — (5) Rev 1:18
- Accept my — of praise, O Lord, and teach me thy ordinances (9) Ps 119:108
- and a leather girdle around his waist; and his food was — and wild honey (7) Mt 3:4
- or that is in the earth beneath, — that is in the water — the earth; you shall not bow down to them (2, 5) Ex 20:4
- every tree that does not bear good fruit is cut down and thrown into the fire. Thus you — — their fruits (4, 4, 4, 2) Mt 7:20.
- For sin will have — — — you, since you are not under law but under grace (2, 8, 4) Rom 6:14
- she took for him a basket of bulrushes, and daubed it with bitumen and pitch; and she put the child in it and placed it among the — — the river's brink (5, 2) Ex 2:3.
- a voice from Heaven, saying, "This is my — Son, with whom I am well pleased" (7) Mt 3:17
- Then Isaac called Jacob and blessed him, and charged him, "You shall not marry one of the — women" (9) Gen 28:1
- First they led him to —; for he was the father-in-law of Caiaphas, who was high priest that year (5) Jn 18:13
- And as he —, some seed fell along the path, and the birds came and devoured it (5) Mk 4:4
- For God is my witness, whom I serve with my spirit in the — of his — (6, 3) Rom 1:9

DOWN

- The son of man has come eating and drinking; and you say, "—, a glutton and a drunkard, a friend of tax collectors and sinners!" (6) Lk 7:34
- The reason why the world does not know us is that it did not know him. Beloved, we are — — (4, 8, 3) 1 Jn 3:2
- Foxes have holes, and birds of the air have —; but the son of man has nowhere to lay his head (5) Mt 8:20
- did not repent of the works of their hands nor give up worshipping demons and — of gold and silver (5) Rev 9:20
- If you knew the — God, and — it is that is saying to you, "Give me a drink," you would have asked him, and he would have given you living water (4, 2, 3) Jn 4:10
- For the Lord will pass — — slay the Egyptians; and when he sees the blood on the lintel and on the — (2, 7) Jn 5:14
- calling on the mountains — — "Fall on us and hide us from the face of him who is seated on the throne" (3, 5) Rev 6:16
- and make a league, but not of my spirit, that they may — — to sin (3,3) Is 30:1
- those who curse you, pray for those who abuse you (5) Lk 6:28
- You — the commandment of God, and hold-fast the tradition of men (5) Mk 7:8

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Mainly About People

The Rev. Owen Dowling, rector of South Wagga Wagga, has been elected to the vacancy on the Bishop-in-Council in Canberra caused by the resignation of the Rev. T. P. Grundy.

Canon H. E. Palmer and the Rev. N. Chynoweth have been re-appointed representatives of Canberra Diocese on the N.S.W. State Committee of the Australian Board of Missions.

Archdeacon A. W. Harris has begun work at the National Library in Canberra, helping to catalogue an extensive library of theological books procured last year. He and Mrs Harris were farewelled in St. John's Parish Centre, Canberra, last month.

Miss Margaret Macdonald, B.Sc., Dip. Ed., has been appointed headmistress of Tara Anglican Girls' School, Parramatta. The appointment was announced by the chairman of the school's council, Bishop H. G. S. Begbie.

The Rev. Ronald Charles Beattie, formerly of the Diocese of Carpentaria, as assistant curate of St. Paul's, Ipswich.

The Rev. Canon John Vernon Kestell Cornish, rector of St. Matthew's, Sherwood since 1966, has been appointed rector of St. Luke's, Toombagoona.

The Rev. Richard Hancock, formerly of New Zealand, as Chaplain of St. Francis' College, Milton.

The Rev. Thomas Charles Milton as priest-in-charge at St. John's, Biggenden.

Archbishop M. L. Loane ordained the following deacons in St. Andrew's Cathedral on February 28:

B. A. Ballantine-Jones (Carlingbah); C. G. F. Berriman (St Thomas', North Sydney); R. A. Farrell, (Annandale); T. J. Halls, (Carlingford); A. E. Hamilton,

(Beecroft); J. M. C. Lowe (St Paul's, Wahroonga); R. G. K. McEwin, (Kangaroo Valley); D. G. Mulready (Camden). The following were ordained to priest's orders:

The Rev. L. J. Ford (Campbelltown); the Rev. M. L. Hamaty (St Saviour's, Punchbowl) and the Rev. R. D. Matley (Cronulla).

The Rev. C. Ray Flatow has been appointed locum tenens at St Clement's, Mosman, after serving seven years with OMF in Malaysia.

The Rev. James Holmes, rector of Botany (Sydney), since 1960, has been appointed rector of St James, Croydon.

The Rev. John Davies, formerly curate at Carlingbah (Sydney) has been appointed curate-in-charge at Jannali.

hot line

Round-up of church press comment

THE CATHOLIC WEEKLY tends to whitewash Ned Kelly whom it describes as being "at peace with God and the world when he died".

The chaplain at his hanging claimed Ned "had kept the faith."

Perhaps this is the first step along the way to having Ned officially canonised as an Australian patron saint.

When we consider some canonised recently, the choice would not be altogether inappropriate.

Sudan Interior Mission's Africa Now has a good 4-page questions and answer section on "The Missionary Call: What To Do If You Don't Have One."

To the query "Do you think God would guide a person into missionary service, and then out of it?", the answer given is: "Yes, I'm sure he does. Response to the lordship of Christ for every aspect of life should be a lifetime commitment, but this doesn't mean there won't be changes of direction throughout life."

Bishop Garnsey in Church News (Gippsland) issues a Lenten message of "contradiction — between the thrusting, unsettled conflicting world and the abiding realities of the Christian Gospel."

The bishop calls the making up of deficiencies in missionary giving by special diocesan grant "second-string" finance.

He calls for deliberate and purposeful giving.

"Bright and breezy" sums up the general impression of Anglican Encounter, journal of Newcastle Diocese.

Bishop Housden is encouraging discussion groups to profit from "digging into the riches of our Lord's parables."

The paper also records a baptismal ceremony in New Guinea when 484 people were baptised by a multi-racial team of priests. Immediately afterward there was

a confirmation service for 700. No problems of dwindling congregations, but polygamy is a curly one for churches to face.

Those advocating no censorship should ponder "Pornography in Denmark" in New Life.

An Australian Presbyterian minister (the Rev Harry Olsen) working in Denmark tells of a great wave of protest through the press and to politicians by Danes.

He denies the lifting of censorship has reduced sex crimes. These were falling for two and a half years before censorship was lifted; and the changed law means some sexual crimes have legally ceased to be so.

Any fall is heavily overbalanced by a considerable increase in crimes of violence, drug trafficking, suicide and juvenile criminality. In addition, reported cases of VD have soared in three years from 7,162 to 31,172.

So much for the "new morality."

"Tension and strife threatened to tear the Episcopal Church apart in 1970," says E. Allen Kelley, editor of The 1971 Episcopal Church Annual. "But the triennial General Convention (in Houston during October) showed unexpected give and accommodation of conflicting viewpoints — the notable failure being an inability to agree on a statement on Vietnam. Even Women's Lib scored some success."

More than \$5,000 has been raised in the last two years to rebuild the organ in St. Saviour's Cathedral, Goulburn.

Restoration is likely to cost as much as \$30,000.

The Diocese feels that it cannot commit any of its restricted funds to the project.

The Bishop-in-Council has asked the Bishop's Church Music Committee to arrange a festival of music or other appropriate function to raise some money and to draw attention to the need.

Conscience may convict men of ordinary sins, but never of the sin of unbelief. Of the enormity of this sin no man was ever convinced but by the Holy Ghost Himself. —George Smeaton.

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Canberra fund for home missions

Canberra - Goulburn Diocese is to seek individuals in every one of its parishes and parochial districts willing to contribute \$10 each to the National Home Mission Fund of the Church of England in Australia.

The action follows a resolution by the General Synod of 1969, and the Diocesan Synod of 1970.

It has been delayed in the first place by the need to establish machinery at national level and to produce publicity material.

Subsequently, problems associated with a "massive appeal" for New Guinea, with which it was linked, delayed the Home Mission Fund Appeal still further.

The Bishop-in-Council, aware now that the New Guinea Appeal is to be mounted independently by the Diocese of Papua-New Guinea, decided last week that the Synod resolution supporting the Home Mission Fund should be implemented as speedily as possible.

The fund is already well and truly in existence.

In 1971, more than \$20,000 will be disbursed in support of the ministry in outback areas of the country.

Conscience may convict men of ordinary sins, but never of the sin of unbelief. Of the enormity of this sin no man was ever convinced but by the Holy Ghost Himself. —George Smeaton.

Beach mission NEW RECORDS ALONG COAST

Fifty beach missions along the NSW coast catered for 11,000 teenagers and children during Christmas-New Year, reports CSSM.

And two teen coffee shops held for the first time drew hundreds of young people.

There were 50 missions from Queensland to Victoria, with a total of 1,700 team members.

Reports show that there was a real increase in the contact with teenagers this year. Some missions reported twice the number in attendance to last year.

This season also saw the opening of two youth missions — operating as Coffee Houses. They were held at The Entrance and at Ballina on the Far North Coast under the names "Kaleb's" and "The Alternative."

Hundreds of Australian young people sat at the tables of these coffee houses and other similar teenage activities at beach missions.

Many spoke in depth to team members about the reality of the Christian life and numbers were helped to take the step of faith in Jesus Christ.

Sale of S.U. Bible reading notes was also encouraging.

One mission reported the need to establish a special "Key Corner" to cope with the young teenagers wanting to be instructed in the habit of a daily quiet time.

The number of married couples on some mission teams increased in order to make a greater impact on the family as a whole.

The missions provided tremendous opportunity for young people to be trained in front line evangelism and for the channeling of this training into their local churches.

GRAHAM MEN FOR SYDNEY, GOOD FRIDAY

Three members of the Billy Graham Musical Team will take part in the Anglican Service in Hyde Park on Good Friday, April 9.

They are Cliff Barrows, George Beverly Shea and Tedd Smith.

Each has become well-known through personal appearances in Australia and through regular ministry on radio and television.

George Beverly Shea is one of the most popular religious recording artists of all time. Tedd Smith is a first-class pianist in his own right, with many records pressed by RCA.

They will join Archbishop M. L. Loane and the Rev John Chapman on the platform for the annual Good Friday service, starting at 3.45 pm.

Other unusual features of this service will be an interview with a prisoner on parole who has made a Christian commitment, and dialogue interviews of three other people.

Thailand Film Made on Leprosy



Two Australian nurses work in a team for treatment of leprosy at McKean Leprosy Rehabilitation Institute in Thailand. A medical missionary, Dr R. G. Reidel, has said that only Christians can really do the work.

The Australian Leprosy Mission has commissioned Mr. Ossie Emery as photographer-producer for a documentary on leprosy treatment.

Mr Emery returned recently from visiting McKean Leprosy Rehabilitation Institute in Thailand.

The institute is conducted by the Church of Christ in Thailand, a united Protestant body, which invited Pilgrim Productions to make the film.

Staff includes a team of Australian nurses, together with other nationalities.

Mr Emery was accompanied by Mr Clifford Warne who prepared the script.

Major theme of the film is that leprosy is now curable and deformity preventable.

A medical missionary, Dr R. G. Reidel, said that only Christians can really do this work.

"If our patients see Christ's spirit in us," he said, "they will one day raise their hands in thanksgiving to the glory of God."

A Buddhist abbot told Mr Warne he had heard a rumour that there was a cure "for this horrible disease."

When told this was fact, he replied: "This will bring great merit to the men who have achieved this."

"The work of Christians in caring for these people will bring great merit to them."

BIBLE COLLEGE PLANS LECTURES FOR DEGREE

Sydney Missionary and Bible College has introduced an evening extensions lecture course to prepare students for a university degree.

The degree is that of Bachelor of Arts in Theology at the University of South Africa.

The university gives tuition by correspondence and the college lectures will be supplementary to the university lessons.

The principal of the college (the Rev Arthur Deane) said this week that external students would be admitted to the lectures.

Introduction of the course marked a time of significant expansion in college development.

"We now have three separate courses of varying levels," said Mr Deane.

"In addition to residential students, we are also accepting students for day courses."

"This gives an opportunity to those who might otherwise not be able to benefit from lectures."

The college has enrolled 81 students this year, 30 men and 51 women.

This figure includes married couples.

There is a wide denominational cover: 33 per cent Methodist; 25 per cent Baptist; 14 per cent Anglican; 9 per cent Brethren; 24 per cent CMA and others.

Mr Deane said of the 43 graduates in 1970, 24 were heading for missionary service. College developments in recent



Mr Deane years include erection of two staff residences, a two-storey dormitory for 40 students, new furniture, a men's common room, a new laundry, dramatic expansion of the library and many other improvements.

Mr Deane has been principal since 1959.

Since then he has been joined by the Rev. Howard Green as vice-principal and by the Rev. Bob Page as registrar.

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