RECORD

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PERTH RECTOR'S GOOD FRIDAY MESSAGE

"I live by faith in the Son of God, who loved me, and gave himself for me."

"His Is THE personal testimony of the one-time "arch-persecutor" of that same "Son of God," for so wrote St. Paul to the Galatian Christians. Whenever possible, Paul took the opportunity to illustrate what had to say about the faith from his own personal experience of Jesus Christ. Christ also died for you. Are you living by faith in Him, and for Him?

He died. Very few today would doubt the historical fact that Jesus Christ, the Carpenter of Nazareth, lived and died, Josephus, the Jewish historian, who was certainly no friend of the washed the disciples' feet; and then stripped of all He possessed, the subject of utter pover-

Rev. Bryan Hall

was one of

Sealed my pardon with His blood—
Hallelujah! What a Saviour! He bore the death and the punishment your sin deserved in order to prepare you for heaven.
Shortly before His death you will recall how, taking a towel, the symbol of humble service which so characterised His life, He washed the disciples' feet; and then stripped of all He possessed, the subject of utter poverty, He was lifted in naked maiesty on the cross — a criminal's

on the cross — a criminal's

Written for the "Church
Record" by Rev. Bryan
Hall, rector of St. Alban's,
Beaufort Street, Perth,
W.A.

gibbett. So low did he stoop in order to reach down to us poor and helpless sinners. In all the lowliness of Isaiah's Sulfering Servant can be seen the great majesty of the King of Kings.

The debt of man's sin — of your sin — was met at Calvary. The full punishment was taken by the Lord Jesus Himself. Why else should He cry "My God, my God, why hast Thou forsaken Me?" At that moment Jesus suffered His greatest agony — that of being cut off from God — for you.

Have you ever stopped to think

Christ by His precious death calls you not only to trust Him as your sinbearer, but also to yield to Him as your Lord, that He by His Holy Spirit may so fill you that you may live your life at the fullest and best for Him and by His grace.

at the fullest and best for Him and by His grace.

If He died for you, then surely you have a duty to live for Him. Christ's death for us must ever come as a challenge of service to us. Christ's death upon the cross is in fact the dynamic for all Christian service.

Now the Christ who died to save you also desires to keep you. You, therefore, must live in daily contact with Him and this He has also made possible through the strength of His risen power and presence. In Philippians, chapter three, Paul recorded his own aspiration in the words "That I may know Him, and the power of His resurrection," and in the following chap-

ter he confidently declared "I can do all things through Christ who strengtheneth me."

You also can live each day, and all day, in the same experience of His ever present power, and know victory over temptation as you read His Word, speak to Him in prayer, and as you regularly worship Him in fellowship with other Christians. Christians.

Christians.

We have now seen that God loved us so much that He gave His Son to die for us, that Jesus took the punishment our sins deserved when He died on the cross; and that we must either accept Jesus Christ as our personal Saviour, or reject Him. It is as simple as that, and the decision is yours.

It was St. Paul again who said:

It was St. Paul again who said: The love of Christ constraineth "The love of Christ constraineth as; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5:14)

Christ died for you. From the verse just quoted will you take up for yourself these four words, possibly as your motto for the seventies:

seventies: "Henceforth live . . . unto Him.'



This is a picture of the advertisement in Australia's largest Sunday newspaper which launched the Anglican correspondence course on the Christian faith on Sun-day, March 1.

It was planned and launched by Sydney's Anglican Informa-tion Centre under the chairman-ship of Rev. Tom Wallace, adult education officer of the Board of Education. The day after 'ne ap-pearance of the first a/vertise-ments, replies began coming in for the course.

ments, replies began coming in for the course.

Mr Wallace was interviewed by Bruce Webster on "Sydney Today" in an 8.45 a.m. live television show and soon after he received a phone call from a viewer who had long felt the need of a purpose in life and who thanked him for what he said and asked for the course.

The course "The facts about the Christian Faith" is free and comprises 11 lessons which will be posted at regular intervals in plain, sealed envelopes. The studies are written in clear, straightfor w a r d language, and are planned for those who seek an outline from the very beginning of what Christianity means. Questions may be sent in about the lessons or about any difficulties or problems encountered in the studies.

Brisbane vicar dismissed

According to press reports, has been spent in Brisbane "Father" Harold Evers, vicar of Pialba, diocese of Brisbane, has been dismissed from the parochial district by the Primate, the Archbishop of Brisbane of Brisbane and attended a public meeting of of Brisbane.

of Brisbane.

On March 2, he was given one week to vacate the rectory. The report says that the Archbishop gave as his reasons to Mr Evers, "the divisiveness of the parochial district of Pialba." Mr Evers is reported to have said to the Press that he was dismissed "mainly on churchmanship matters."

Rev. Harold E. Evers is an honours graduate of Queensland University and after training at St. Francis' College, Brisbane, was ordained in 1944. He was rector of Alice Springs 1946-50, during which time he became known as a most ardent Anglo-Catholic. The rest of his ministry

has been spent in Brisbane diocese but he has never been a rector.

The dismissal followed Arch-bishop Strong's three-day visit to the district, during which time he had several private interviews and attended a public meeting of some 200 parishioners on February 20. The Press reports said that Mr Evers refused the Arch-bishop's request that he resign his appointment because he wanted the Archbishop to have full responsibility for his dismissal.

Statements against him were made by churchwardens and parishioners. Mr Evers is reported to have said, but they have not been made public.

Archbishop Strong said that the action was taken out of consideration for the pastoral needs of Pialba. "It would not be right for me to say any more," he said.

early Christians, was one of a number of the historians of that time who recorded the fact that Jesus truly lived.

The fulfilment of Old Testament type and prophecy Christ came, and Christ died. His suffering and cruel death by crueifixion was not just an unexpected tragedy or a fatal miscarriage of justice. It was, in fact, God in Christ bringing the world of sinful men back to Himself. God came and suffered with and in His beloved and only Son "for us men and for our salvation." The biblical scholar, Matthew Henry, wrote: "The great proof of God's love for us, and of Christ's loving us, is his giving Himself for us." and it was Dorothy Sayers who added "At Calvary God at least took his own medicine."

We must ever remind ourselves that God's character is something akin to a two-sided coin, with justice on the one side and love on the other. His justice rightly condemns every one of us, for our sinful disobedience must be punished. His love makes Him long for man to become truly His friend. This is now possible for when Christ died on the cross, God's justice

NEW ENGLISH BIBLE

The complete New English Bible was released throughout the world on Sunday, March 15. It has been published by the Oxford and Cambridge University Presses and the standard edition with Apocrypha costs \$5.40. A good quality thin white paper has been used, keeping the volume to a reasonable size, despite its 1815 pages.

It has been planned and directed by all the major denominations of Great Britain, except the Roman Catholics. The decision to produce a new English translation, using everyday language, was taken in 1946. The

THE N.E.B. TRANSLATORS



Last meeting of the joint committee of sponsoring Churches before publication of the complete New English Bible. In the Jerusalem Chamber, Westminster Abbey, from left: Ven. C. J. Stranks, Rev. Principal C. L. Mitton, Rev. Professor W. D. McHardy, Prof. Sir Godfrey Driver, Rev. Dr C. H. Dodd, the Archbishop of York, Rev. Professor J. K. S. Reid, Miss Phoebe Allen, Mr R, W. David, Mr C. F. Eccleshare, Mr John Brown, Mr C. H. Roberts, Rev. J. V. O'Neill, Rev. Thomas Hanlon, the Bishop of Winchester, Rev. H. K. Moulton, Dr E. A. Payne, Rev. Professor Kenneth Grayston, Dr George Boobyer, Rev. Prof. J. L. M. Haire, Rev. R. L. Child, Rev. D. E. Nineham, Rev. Prof. N. W. Porteous.

Christ's commission for Australian farmers

Not since 1898 have farmers marched the city streets, but twenty thousand are to demonstrate in Melbourne on March 23. This will be Australia's biggest-ever political demonstration.

It is anticipated that interstate demonstrations will follow. British farmers marched to the House of Commons in February. In our agonizing spiritual crisis (Jeresniah 2:11, 13, 19) we find famine in a world glutted with unsold wheat. Also wool prices are down



key factor in Australia's of-living is the handling by food-processing industries, small farmer is frustratingly The small farmer is frustratingly shackled to these merging firms. Significantly, an increasing part of food-processing has passed to overseas ownership. At the same time the family farmer is under pressure to move to the cities by the actional paller. the national policy — permitting takeovers of land and water re-sources by foreign corporations

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Page 2

REV. BRIAN J, SEERS LIVES AT WHITE HILLS, VICTORIA.

clergy urge them. The church that overlooks Bible-training cannot stand.

It is anticipated that interstate demonstrations will follow. British farmers marched to the House of Commons in February. In our agonizing spiritual crisis (Jeremiah 2:11, 13, 19) we find famine in a world glutted with unsold wheat. Also wool prices are down to 1948 levels while production costs have spiralled.

The action is to "tell city people that farmers are in trouble."

The argument is that farmers are in trouble."

The argument is that farmers are being beaten by rising costs, seasonal conditions and falling prices. The plight of many is desperate. The demonstration's purpose is that political parties should be "forced to budget a greater share of the nation's prosperity to ensure that primary producers will survive."

Farmers are not the only ones to get subsidies. City industry has protective tariffs and receive Government research grants. The Country Party claims that actually the farmer receives the least protection and support of any section of the community.

Farmers are not the community.

Farmers will survive."

Farmers are not the only ones to get subsidies. City industry has protective tariffs and receive to get subsidies. City industry has protective tariffs and receives the least protection and support of any section of the community.

Farmers will grow to the primary section of the community.

Farmers will active the production to the "Quota's" depressed standard of living or sell out.

Despite Australian farmers' overseas reputation for efficiency, Government policy is to amalgament farmer with managers and the production of the community.

Despite Australian farmers' to the farmer receives the least protection and support of any section of the community.

Farmers are not the only ones to get subsidies, City industry has protective tariffs and receive Government present grants. The Country Party colains that actually the farmer receives the least protection and support of any section of the community.

Farmers are not the only ones to get subsidition. Many Country Party coalition, Many Co

Formers leave

Mr A, J. Grassby, a Labor M.H.R. has said "With the accelerated growth of corporation and co-operative farming in Australia, within five years I can see 20,000 family farmers leaving country areas. This would mean 250,000 people leaving farms and a great loss to national development." Mr Grassby claims that the Government is blinded by the mineral boom which is even more foreign-dominated than food-processing factories, with the real wealth leaving Australia. A future generation can anticipate inflated prices for food as well as for petrol.

Country church life is noticably blighted. Within Mr Grassby's own electorate of the Riverina for instance, individual C.E.M.S. parish branches are becoming difficult to maintain; one branch per rural deanery is suggested.

Since World War II it is increasingly difficult to maintain; one branch per rural deanery is suggested.

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Bishop Garnsey of Gippsland referred to the local congregation's responsibility for R.L., Sunday School, Bible and fellowship groups.

Every disciple, rural and urbas and some continuing standing werey.

ers to increase leadership tesponsibility for R.L., Sunday School, Bible and fellowship groups.

Every disciple, rural and urban has some responsibility to Christ's Commission (Matt. 28: 19.20). The fifth columnist who whispers "leave it the parson," is unworthy of the cup of Christ. Unfortunately many clergy just don't know how to equip their people to spread the gospel.

One sadly doubts whether the existing potential of lay and clergy Bible evangelism training such as the Lay Institute For Evangelism is exploited. Honouring Jesus, L.F.F.E. trains house callers more effectively than any heresy can. But Anglicans won't enrol for training unless their

EDITORIAL

THE CROSS TODAY

At the centre of the Christian faith lies the incredible fact that God is not dead, but that he died on a cross. The cross is not one of many things which constitute the Christian faith, but that which gives meaning to the whole.

There is nothing pretty about the Cross. It was ugly, cruel and terrible. It had to be. Why? Because God is not only perfectly loving but inflexibly just. He cannot readily punish man without frustrating his love. He cannot readily forgive man without violating his justice.

The cross is the only answer to this problem. In his infinite justice he exacted the full penalty for sin, but in his immeasurable love he paid the penalty himself. In the person of Jesus Christ he entered the world which he had made. In the womb of Mary he took our nature. On the cross he took our sins. In his own Person He endured the consequences which our sins should have brought upon consequences which our sins should have brought upon

Only Jesus Christ could have thus died. Why? Be-cause he was both sinless man and Almighty God. Be-cause he was sinless he had no sins of his own for which atonement was needed. Because he was man he could stand in man's place and bear his sins. Because he was God his life was of infinite value. The cross shows both God's implacable antagonism

towards sin and his inextinguishable love for the sinner. This is the authentic message of the cross, By this marvellous act God has provided forgiveness for all who be-

The modern man finds this message completely repulsive. He does not see himself as a sinner and sees no necessity for being saved from his sins. He admires martyrdom in a good cause, but finds absolutely incredible

tyrdom in a good cause, but finds absolutely incredible the claim that anything done on a cross outside Jerusalem 2,000 years ago could have any effect on him today.

This attitude must not cause us to deviate but to resolutely and stubbornly show men Calvary "Towering o'er the wrecks of time," and it will prove in the twentieth century as in the first, the power of God unto salvation.

The 'modern' theologians are not interested in the message of the cross, either. They lay all their emphasis on the incarnation as God's great act of revelations show.

message of the cross, either. They lay all their emphasis on the incarnation as God's great act of revelation, showing what love is like and what God is like. This is a vital truth, but if it overshadows Calvary the cross is robbed of its sacrificial, saving significance. Such men strongly resist any idea of devine retribution, depriving the New Testament expression, 'Christ died for our sins' of all its meaning But we must not swerve from a message which meaning. But we must not swerve from a message which exalts the inflexible justice and awful wrath of a holy

The modern Church needs to take stock. Baffled by a lack of results we need to ask why, when the early apostles preached, they succeeded, whilst we fail. What was their secret? It is found in the message they preached, and their determination not to be deflected from it. They knew that God's redemptive deed in Christ touched life at

every point.

The theme of Paul's whole ministry was 'we preach Christ crucified.' Grammatically, the word 'crucified' here is a perfect participle indicating not only that Christ was once crucified, but that he continues in the character of

once crucified, but that he continues in the character of the Crucified One. Thus the crucifixion is always central in its character and permanent in its effect.

Even heaven itself is a divine reaction to Calvary. Its central feature is the enthroned "Lamb as it had been slain." It expresses what God thinks of the cross. Someone put it well when he said, "Heaven is balanced upon a moment of time when 'through the eternal Spirit, Christ offered Himself without spot to God.'"

Paul and the other apostles proclaimed this message as heralds from God with authority, gravity and solemnity. We must do the same. We must regain the Biblical emphasis of the pre-eminence of Calvary. We must cease trying to "jollify" its message. We must never lessen its demands by looking for an easy decisionalism, rather than an unconditional surrender, for the cross rather than an unconditional surrender, for the cross declares that Jesus Christ is Lord.

Evangelism in Asia

Bishop Chandu Ray, Co-ordinating Officer for Asian Evangelism, has sent encouraging reports on recent work in Asia. He mentions particularly the Congresses on Evangelism in India and Thailand.

At both Congresses the national initiative for evangelism in India and Thailand.

At both Congresses the national initiative for evangelism in every city and vilage of Thailand. The co-operative for evangelism was most heartening. One felt as if the churches in these countries have come of age. The Indian Congress limited itself to Indian participants and have issued their manifesto to go forward for united evangelistic efforts on a regional basis in India, with maximum use of mass media, cell groups and training institutes to have a total impact of the congress in formation is the one in Taiwan for the Chinese-speaking in the congress in formation is the one in Taiwan for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the Lord has done for the Chinese-speaking institutes to have a total impact of the maximum use of mass media. The co-operation of the congress in formation conversed to the congress in formation in the one in Taiwan for the Chinese-speaking of Trailand. The co-operation of the chinese the main line deals with the chinese the chinese the proposition of the preservation of the chinese the chinese that the proposition of the

In Singapore new openings are being offered among University students and to buy up this opportunity the I.F.E.S. (International Fellowship of Evangelical Students), the G.C.F: (Graduate Christian Fellowship), the F.E.S. and the Campus Crusade are all carrying out faithful ministries of training students to witness to their non-christian friends.

The Anglican Bishop has been

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The point is, of course, that the resurrection is not only the grounds of personal piety: Christ's living today gives a fore-taste of that new order which is the goal of the plan of God. Clark Pinnock summarises: "The glorified body of Christ speaks of the new creation. The New Testament view of redemption includes the transformation of the natural order (Rom. 8:21).

Salvation as it affects man

natural order (Rom, 8:21),
Salvation as it affects man
does not limit itself to ethical
change, but aims at the redemption of the body, too . . . Salvation honours man in his wholeness. The resurrection of Jesus is
an anticipation a wholly new
mode of existence in the age to
come. This is the cosmic This is the cosmic



Wollongong trust fund

A TRUST appeal fund, based on ten-year life insurance pol-icies, has been launched with the object of providing a minimum of \$50,000 for the financial se-

Fresh from their encounters with the rises Jesus on the water of the property of the property



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Australian Church Record, March 19, 1970

AUSTRALIA '69

We appreciate the difficulty that the Bishop Grafton as chairman of the Liturgical Commission finds himself in over the experimental communion service, "Australia '69" (see his letter page 5 of our last issue).

We believe he acted in the matter of the optional prayer for the dead in good fairli. We accept his statement that all schools of thought were consulted about them words that have given offence. The fact that they were consulted about them shows that doubts existed about the interpretation that would be put on them.

Not one of those consulted has come forward to support his saide ment of the optional prayer for the forward to support his such come forward to such come forward to such come forward to such come forward to such

about them shows that doubts existed about the interpretation that would be put on them.

Not one of those consulted has come forward to support his opinion that these words what is in their hearts. But think-nopinion that these words were acceptable to him, although six months have passed. But evangelical clergy and laity from dioceses such as Perth, Brisbane, Adelaide, Canberra-Goulburn, Tasmania and Sydney have come out strongly against the words as being contrary to Scripture and to our existing formularies whose doctrinal standards are main
Hear Dr. Di Gangi

Prayer Book.

Some may think them true and some may express in these words what is in their hearts. But thinking and feeling are scarcely reliable guides when truth is concerned. The Bible is.

IDENTIFY:

Not so long ago worker-priests in France were held up as examples of Christians serving them.

But some "identified" so completely that they lost faith, joined them.

But some "identified" so completely that they lost faith, joined the present challenges are more blantant, more but half the world has never heard its chal-

ST. BARNABAS' CHURCH, BROADWAY Evening Service.

SUNDAY 5TH APRIL, 1970 at 7.00 p.m.

The Organist and choir of St. Peter's, Hornsby,

Olivet to Calvary

on Wednesday, 25th March, at 8 p.m.



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WEDNESDAY, 4th MARCH — 7.30 p.m. Protestant Hall, 160a Beaufort Street FRIDAY, 6th MARCH — 7.30 p.m. A.M.P. Auditorium, Sydney Cove

FRIDAY, 20th MARCH — 7.30 p.m. Methodist Church Centre Auditorium, (ground floor), 130 Little Collins Street

THE GOSPEL FILM MINISTRY LTD.

men's hearts, more than half the world has never heard its chal-lenge.
Others would have us believe

Others would have us believe that man is so devilishly destructive that he will wipe himself out. Some, that he is so sublimely skilful that the whole univers will be his playground.

Bible imagery shows us both the terror and the triumph of God's love as the world moves inexorably to its climax. Science will not usher in a new age, but the coming of Christ in the blinding power of his love will. Man will be humbled and man's Redeemer will reign.

A LUNCH HOUR service for business women and girl students was held in Rosaliand Park sound shell near the business centre of Bendigo on Friday, March 6.

St. Andrew's, Bendigo of St. Andrew's, Bendigo schools.

Gest speakers were university students Doug. Turnbull and John Lamont.

The modern music was led by Miss Joan Shepherd, of the Melbourne Conservatorium.

four sections, has been in operation since 1956.

Successful candidates were:

Section One (Preliminary)

B. P. Barbour, East Lindfield: P. E. Preliffet, Newport: V. E. Bunter. Mitagong: B. R. Randall. Harbord: J. K. Edwards, Mittagong: J. J. Hughes, Turramurra: D. T. Thomas. Cabramatta: I. E. Gover, Allambie Heights: I. M. Redwin, Canjey Vale: M. Roche, Abbedsford: E. M. C. Chamberlain, K. Washer, C. B. G. Lokins, Emu Plains: J. B. Horner, Wallacia: V. J. Quetcher. Woonona: N. F. Medlin, Oyster Bay: R. A. Chapple, Miranda: W. T. Spargo, Emu Plains: S. M. Cremer, Blacktown: J. Dawn, S. W. Rush, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Owen, W. H. McKay, Emu Plains: S. M. Cremer, Blacktown: J. Chamber, J. M. Coombs. Penrith: B. L. Johnston. South Wentworthyllie: D. M. Turner. Lindfield: N. V. Grundy, Baulkham Hills: C. L. Crichton. West Pymble: J. M. Combs. Penrith: B. L. McGlebrook, St. Marys: J. D. Lack. Turramurra: E. W. Jeffries, Mulgoa: E. Johnston. South Wentworthyllie: J. M. A. Edwards, Blacktown: J. A. Wilkins, Barrack Point: J. York, Pymble: G. A. Kennedy, Blaxland; J. E. Talbot, Rosewille: J. A. Lowe, West Pymble: P. G. Lindon, E. Fremen, Wentworthyllie South: F. F. Frong, Ryde: J. Garrett, Punchbows: C. V. Lanner, E. Fremen, Wentworthyllie South: F. F. Frong, Ryde: J. Garrett, Punchbows: C. V. Lanner, Wille: J. J. Manley, Mount Drutt; M. Wille: J. J. Manley, Mount Drutt; M. Willie: J. J. Manley, Mount Drutt; M. Willie; J. A. J. Manley, Mount Drutt; M. Willi

279 R.I. TEACHERS TRAINED

DURING 1969, 279 lay teach-rs involved in Special Religious nstruction in the State Schools, ttended Sydney diocesan Board of Education training courses, for Education training courses, R. Troner, Whalani B. Moon, Ryde.

Women's World A LUNCH HOUR service for

The lovely old stone church of St. Mark, Warwick, Queens-land. Werwick is on the southern edge of the Darling Downs, one of Australia's most fertile tracts of land.

Bendigo

Day of Prayer

DARLING DOWNS CHURCH

REV DR MARIANO DI GANGI, North American Director of the Bible and Medical Missionary Fellowship, visits Australia March 21 to April 6. He will speak in Perth, Adelaide, Melbourne (including the Belgrave Heights Easter Convention), Sydney and will then fly to New Zealand.

fly to New Zealand.

He has ministered in Canada, the U.S.A., India, Italy and Mexico. He has been on the executive of the Canadian Council of Churches and has been active as a civil rights' worker in Philadelphia. He is a member of the General Council of the Evangelical Fellowship of Canada.

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Instruction in the State Schools, attended Sydney diocesan Board of Education training courses. One hundred and fourteen candidates successfully undertook assignments and examinations. They received certificates at presentation functions held on February 16th at Wollongong and Parramatta, and on February 23rd at the Chapter House. These functions followed Scripture teacher dedication services beld at St. Mark's Wollongong — (Preacher: Rt. Rev. G. R. Delbridge), Parramatta (Rt. Rev. H. G. S. Begbie) and St. Andrew's Cathedral, Sydney (Rt. Rev. A. J. Dain). The Te a cher Training Certificate Course, which is in four sections, has been in operation since 1956. Successful candidates were: Sydney Missionary & Bible College MISSIONARY DAY

Saturday - March 21st. 3 p.m.
Miss Audrey Neal, Overseas Missionary Fellowship
Rev, R, Douthwaite—African Evangelical Fellowship.
5 p.m. BASKET TEA . . .

6.15 p.m. FILM SCREENING 7 p.m. Mr Wal Job — Missionary Aviation Fellowship. Mr Ray Cunningham—Borneo Evangelical Fellowship. A WELCOME TO ALL TO JOIN US

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Letters to the Editor

Our report came from the Information Officer, diocese of New Guinea.

LE COLLEGE

a Course.

Newcastle, N.S.W.

If one believes in the resurrection and that death is not the end, it is the most natural thing in the world to commend the souls of those whom we "have loved and lost awhile" to the compassionate carrier of the carrier of the compassionate carrier of the carrier of toved and lost awhile" to the compassionate care and love of their Savour and ours. Indeed, it may be said to be one of those "natural instincts implanted by God" in our human nature.

"natural instincts implanted by God" in our human nature.

I recall standing in Hyde Park, London, and hearing a speaker ve he me nt 1y declaim against "prayers for the dead." He had nothing more to say when a young lady in the crowd told of the tragic death of her parents in an accident, and said, "The one thing that kept me sane and free from bitterness was the knowledge that I could still commend them and myself to God's care until the day of reunion in the life of the world to come." When one considers what a solace this has been to countless numbers of bereaved people, it is difficult indeed to understand how any Christian can deny them this "sure and certain hope" which we share with our dear departed in Christ.

(Rev.) A. T. B. Haines,

Dal I are a size on eyong not provided that part was a sugmented that



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Book prizes for Bible Cross-word No. 12 have been posted to Mrs D. L. Delaney of Woonona, N.S.W. and Miss D. M. Evans, Woodford, N.S.W.

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Wanted

WANTED: Works of John Robinson: Francis Johnson: John Wise (Americ. Congst): Nathaniel Emmert; Chapilain Burrage: Morbeim and Neander; Isaac Taylor: Also the Church Historier and the Ancient Christianity. I am willing to pay a good price. Colin Jones. Nicholson, 31 Gordon Street, Burwood. 2134.

Holiday
Accommodation

HACKINIAN, P.O. and shops. Apply: F. R. ELIJOTT, Box 29, For Which Calvin's team down of warning to men the sprain was content of the country of the

vangelised.

It was in the North American
Colonies, where Christian Europeans decided to settle, that a
new dimension of evangelism
began to appear amongst Protestants; and preaching the Gospel
to Red Indians seems to have
been quite a revolutionary step
to them.

been quite a revolutionary step to them.

To say that Calvin was in the business of sending out missionaries is a bit hard to accept, because of the well-known view of the Reformers that the missionary Commission of Christ was given only to the Apostles, and that they had (in principle) fulfilled it. Calvin's own view was that the Apostles were not confined to a parish as successive Christian ministers were e.g. "The Pastor has not a commission to preach the Gospel over the whole world, but to take care of the Church that has been committed to his charge." (Comment on 1 Cor. 12:28 etc.)

It is probably no good castigating the Reformers now for this cosy European parochialism; for they were caught in a web of historical circumstances which would no doubt have made it hard for them to be otherwise. It had to wait for the later evangelicals with their more mobile attitude to traditional ecclesiastical structures, and their great passion for the evangel, for the emergence of what we now call the missionary movement.

There was obviously a latent

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Books shop, 38 abturst Street. Sydney. missionary impulse in Calvinism

IMAGES OF EASTER

by Peter F. Newall

A morning wind blows cool and the branches of the big gumtree are stirred. The sun catches the waving leaves, and telegraphs the reflected light. A single white cloud, larger than life, passes in the blue. All three, the light, the wind, the cloud, speak with a silent, borrowed eloquence. Jesus said, "I am the light of the world." The spirit of God, like the wind, breathes in the lives of those who love the Light. A cloud led the people of God to the promised land, and received the risen Christ from the gaze of his watching triends. friends.

friends.

A brilliant German writer, Erich Heller, has said.

"Be careful how you interpret the world; it IS like that!"

Don't we prove this again and again? To some of us, the world is a glittering toyshop where all boys with a mechanical mind enjoy themselves. To others it is a nursery garden where the dearest things flourish and sicken and wither. To some, it is a busy stream on which the young sail very bravely, but where old are tied up on lonely backwaters.

sail very bravely, but where old are tied up on lonely backwaters.

Christians interpret the world by God. He is its Maker. The end and purpose of the world is to become the kingdom of Christ. All light is a symbol of Jesus Christ, all love the gift of God, all insight and understanding the activity of the Holy Spirit. When Good Friday and Easter Day come, we sense with joy that love pulses from Calvary, hope rises from the empty tomb, and life lives in the personalities of those who know the Lord.

BIBLE CROSSWORD No. 14

ACROSS

has been entrusted to you (5, 4), 1 Ti. 6:20.

6. When a strong man, fully ____, guards his faily ____, guards his people (5, 10) 1 Pe. 2:9.

has been entrusted to you (5, 4), 1 Ti. 6:20.

When a strong man, fully —, guards his own palace, his goods are in peace (5) Lk.

It is a mona vale and my Father is the vinedresser (1, 4), Jn. 15:1.

BER THE L.

VILL

to phone is trong man, fully —, guards his own palace, his goods are in peace (5) Lk.

11:21.

10. But God said, "You shall — eat of the fruit of the tree which is in the midst of the —, neither shall you touch it, lest you die (3, 6) Gen. 3:3.

11. And let out the vine-yard to other tenants who will give him the fruits in their — (7) Mt. 19:12.

12. Remember the word that I said to you, "A proposed of the work water with the fruits in their — (7) Mt. 19:12.

13. Hand there are — who have made themselves enunchs for the sake of the kingdom of heaven (7) Mt. 19:12.

24. And wou shall hang it upon four pillars of acacia overlaid with gold, with of upon four bases of silver (5, 4) Ex. 26:32.

15. For where the word that I said to you, "A proposed to the sake of the kingdom of heaven (7) Mt. 19:12.

25. The same of the work water who have made themselves enunchs for the sake of the kingdom of heaven (7) Mt. 19:12.

26. The same of the work water who have made themselves enunch for the sake of the kingdom of heaven (7) Mt. 19:12.

26. The same of the work water who have made themselves enunch for the sake of the kingdom of heaven (7) Mt. 19:12.

27. The same of the work water who have made themselves enunch for the sake of the kingdom of heaven (7) Mt. 19:12.

28. The same of the work water who have made themselves enunch for the sake of the kingdom of heaven (7) Mt. 19:12.

29. The same of the work water who have made themselves enunch for the sake of the kingdom of heaven (7) Mt. 19:12.

20. It sparkles in the cup and goes down smoothly. The last in the proposed of the sake of the kingdom of heaven (7) Mt. 19:12.

21. Shill Land the proposed of the sake of the work water who have made themselves enunch for the sake of the work water who have made themselves enunch for the sake of the work water who h

given in marriage, but are like angels in heaven (5) Mk. 12:25.

The master of that servant will come on a does not expect him at an hour he does not know, and will punish him (3, 4, 2) Lk. 12:46.

DOWN

DOWN

1. For what does it profit a man if he — the whole world and loses or forfeits himself? (5) Lk. 9:25.

2. Now when Jesus came, he found that Lazarus had — in the tomb — days (7, 4,

he found that Luzarus had — in the tomb — days (7, 4, 4) Jn. 11:17.

And the fish in the Nile shall become —, and the Egyptians will loathe to drink water from the Nile (3, 4) Ex. 7:18.

For it is written, "Cursed be every one who — on a —"

that in Christ Jesus the blessing of Abraham might come (5, 4) Gal. 3:13.

But even —, who was

3:13.

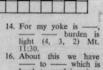
5. But even —, who was with me, was not compelled to be circumcised, though he was a Greek (5) Gal. 2:3.

6. Michael took an image and laid it on the bed and put — pillow of goats' — its

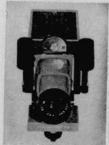
7. For there is one God, and there is one — God and men, the man Jesus Christ (8, 7) 1 Ti. 2:5.

8. David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord lives, the man who has — this deserves — (4, 2, 3) 2 Sa. 12:5

Do not fear those who kill the body but cannot kill the soul;
fear — who can de-



to which is hard to explain, since you have become dull of hearing (4, 3) Heb.



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eligious Psychology, by Giorio unini. Geoffrey Chapman, 1969.

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

An intensity additionally of the Control Hardward of t LAST THINGS. A symposium of prophetic messages ed. H. Leo Eddleman. Zondervan, 1969, pp 160, \$3.95 (U.S.). One of the most helpful books on the last things that we have seen of recent years. Despite differing detnominational backgrounds, all 12 writers are faithful to the Bible. The book's three sections are: History and Eschatology; The Natural Order and Eschatology and The Spiritual Order and Eschatology. General Harrison writes on The Blessed Hope and Billy Graham on The Climax of History. Dr Peter Stoner writes on Eschatology and Astro-physics. The message of this book is a complete answer to despair.

our day.

Dr A. M. Bryson. service life. writes most helpfully for Australian servicemen as they enter service life.

Anglicans at P.T.C.

SUITABLE Anglican students who have graduated from St. John the Baptist Theological College, Suva, are now doing graduate studies at the interpolation of the students who have graduated from St. John the Baptist Theological College, Suva.

dehommational Pacine Theological College, Suva.

Two Tongans, Viliame Tohi and Winston Halapua the son of the Assistant Bishop in Polynesia, Bishop Fine Halapua, entered P.T.C. in 1969. A New Guinean, Kingsley Gegeyo, prepared for advanced studies at St. John's and has also entered P.T.C. for the three-year course.

Canon E. Harvey, warden of St. John's, has joined the full-time staff of P.T.C. as from January I and Rev. Elijah White is now the warden of St. John's.

The diocese of Polynesia celebrates its centenary this year.

brates its centenary this year.
Local men make up 65 per cent
of the active clergy and the majority of the parishes now have
indigenous leaders.

indigenous leaders.

Diocesan clergy now include
Fijians, Tongans, Fiji-born Indians, Fiji-born Solomonis, a Samoan, a Samoan-Tongan, a Fijian-Chinese, and a Fiji-born European. Expatriate clergy come
from England, New Zealand,
Australia and the U.S.A.

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Page 7

Australian Church Record, March 19, 1970

Australian Church Record, March 19, 1970

Solution to No. 13

Mainly About People

Rev. Ronald H. Langshaw, rector of Medina (Perth) since 1964, has been ap-

I April is in charge of St. Mary's, North Melbourne.

Rev. Peter Chiswell, vicar of Gunnedah (Armidale), has been elected to a
canony of St. Mary's Company of St. Mary's Company of St. Mary's Company of St. Mary's Mary's

New chaplains for Orange and Goulburn

THREE NEW full-time chaplains are to be appointed to N.S.W. psychiatric hospitals, the State Government announced recently. The new appointments will be the first to country hospitals and will include an Anglican and a Roman Catholic chaplain to Bloomfield Hospital at Orange and an Anglican chaplain to Kenmore Hospital at Goulburn. The Goulburn chaplain will be asked to prepare the way for a chaplaincy also at Goulburn Gaol and then will follow a further appointment of a Roman Catholic chaplain for Goulburn. The Bishops of Bathurst and Canberra-Goulburn have been advised and appointments will soon be announced.

Primate appoint

WILLOCHRA'S special synod in February to make a further attempt to elect a bishop for the diocese failed to reach a deci-

sion. Many lay representatives could stay no longer in view of the urgency of the wheat harvest. It was decided to use a proviso in their diocesan bishopric election ordinance which permits them to ask the Primate of Australia to make a nomination.

k the Primate of aske a nomination.

This has been done and as we ent to press the Primate inference the "Church Record" at he was not yet able to make a announcement.



hot line

Round-up of church press comment

CHURCH TIMES and the Church of England Newspaper repeat the mislcading Press release put out by Ecumenical Press Service (Geneva) of the World Council of Churches that the Archbishop of Brisbane has re-licensed two clergy who were "suspended for not cutting their hair." Which shows that people read into the news what they would like to find. Jesuit Paul Duffy writes in the Catholic Weekly that "no social legislator ever has the right to take away from man the dignity God gave him." He sees in demands for abortion and euthans'a legislation an invasion of basic human rights, and warns that freedom may go by default. A timely warning.

PAUL SCHERER: To take

PAUL SCHERER: To take all that we are and have and hand it over to God may not be easy; but it can be done, and when it is done, the world has in it one less candidate for misery.

Adelaide to Kenya

Seek (South Africa) reports that Archbishop Robert Selby Taylor of Capetown had an operation in January and is undertaking no engagements up to the end of March. The English Churchman has an article by a church warden and lay reader at Fort Hall in Rhodesia in which he claims that the Church of the Province of Central Africa "brands itself as as strongly Anglo-Catholic as at Strongly Anglo-Catholic as any overseas province." He says it has one lone parish (Avondale in Salisbury) which is professedly evangelical. People travel 15 miles across Salisbury, capital of Rhodesia, to "satisfy their hunger for true and faithful preaching of God's Word."

God's Word."

World Vision features an article by and Indian, Rev. John Methuselah who says that "outdated (missionary) methods must go. Updated methods must be brought in. However, they must fit the culture they work in. The issue is given over to a critical examination of missionary strateey.

New Life mentions that a Melbourne publisher may be buying the subscription list of the defunct journal "The Anglican" with a view to rallying national support for another Church of England paper. The Australian Baptist gives details of the report of a Victorian committee which has found widely differing practices among Baptists there. It is puzzled why some people apply for baptism but not church membership and why some are baptised but denied church membership.

The Methodist editorial asks

ship.

The Methodist editorial asks Sydney's Ted Noffs why he intends to invite the U.S. Black Panthers to come to Australia and speak at the King's Cross Wayside Chapel. It sees no place for the "agent provocateur" here. New Zealand's Church and People asks "How does the plan for church union stand up to the historic creeds?" It is not encouraged by the fact that Professor Geering says he accepts them but still denies the resurrection.

Mr and Mrs Don Dalby and son Paul before leaving for Kenya. MR and MRS DON DALBY, of St. Matthew's, Marryatville, S.A., have left for service with the Church Missionary Society in Kenya, East Africa. Mr Dalby will work at the Christian Industrial Training administration. He also completed a year at Moore College in structor, training African teachers, who in turn will teach

C.M.S. budgets

VICTORIAN C.M.S. was more than half way to its budget of \$168,000 at the end of the first six months of the financial year. Al January 31, it needed another \$80,429 to achieve the State budget.

NSW hydrer is \$215,300 and

shother Sol, 29 to achieve the State budget.

N.S.W. budget is \$215,300 and at January 31 \$137,435 was still needed to make up the considerable leeway.

The annual conference of the Victorian Medical Missionary Auxiliary is being held on March 19, at \$t\$. Matthew's, Prahran. Queensland C.M.S. is having a house party at the Mt. Tambourine Easter Convention March 27-30, Rev. David Hewetson, C.M.S. Education Secretary is one of the speakers. The branch is aiming to have 1,000 members by September 30. There are 700 at present.

THE AUSTRALIAN CHURCH RECORD

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

Apostolic, Protestant and Reformed.
Subscription 53 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61-2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

NEAC 1971

REPORTS ARE coming in of the early stages of national response to preliminary planning for the National Evangelical Anglican Congress to be held in Melbourne in 1971.

Some hundreds of dollars have already been sent in to State representatives in Sydney and Melbourne and numbers have expressed their intention of attending.

ing.

In the Northern Territory, some parishioners of Nightcliff and Darwin are meeting weekly for study and discussion and are eagerly awaiting publication of NEAC materials for study groups. At least two from Darwin hope to attend the Congress.

win hope to attend the Congress.

State organisations have also got under way in Perth, Launceston, Brisbane and Adelaide. Perth and the west are likely to have representatives at the Congress and will undertake the studies this year and next.

NEAC 1971 is to be held at the Monash University, Melbourne, from 23 to 28 August. Delegates will be fully residential in first-class accommodation and the total charge is expected to be about \$40.

The 1970 Study Course in

The 1970 Study Course in preparation for NEAC is being drawn up in Adelaide and papers and study question will be distributed in April. Applicants for this course should send in enrolments to their State Representative by 31 March. It is expected that some thousands of people, individually or in parish groups throughout Australia will be doing the 1970 Study Course.

EDWARD B, PUSEY: What have we to expect? Anything. What have we to hope for? Everything. What have we to fear? Nothing.



ADELAIDE: Bible Institute principal, Rev. Geoff. Bingham, reports a record enrolment of 118 students from all parts of Australia and overseas. There are 66 men and 52 women. As an extension of the institute's ministry, A.B.I. has had for some time a Monday night Bible class in the city and a correspondence course. This year Monday evening lectures were bay. MERGER PLANNED FOR NINE U.S. CHURCHES

Adelaide B.I. record

The Scripture Union of Oueensland

Two vacancies from early 1971

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Further details from The General Secretary, Scripture Union, 363 George St, Brisbane, 4000.