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WHY CAPTAIN COOK FIRST?

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

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

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

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

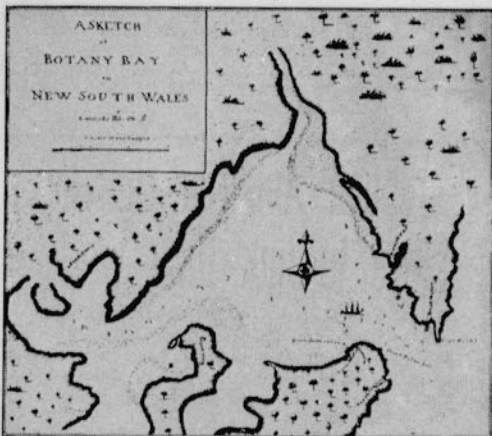
Cook sailed towards Tasmania

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

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

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

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



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

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

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

SIGNIFICANCE

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

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

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

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

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

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

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

Distinguished overseas visitor for Cook Bi-Centenary celebrations

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

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

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

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

Conferences

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

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

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

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

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

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

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

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

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

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

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

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

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

Darwin Bible Society move

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

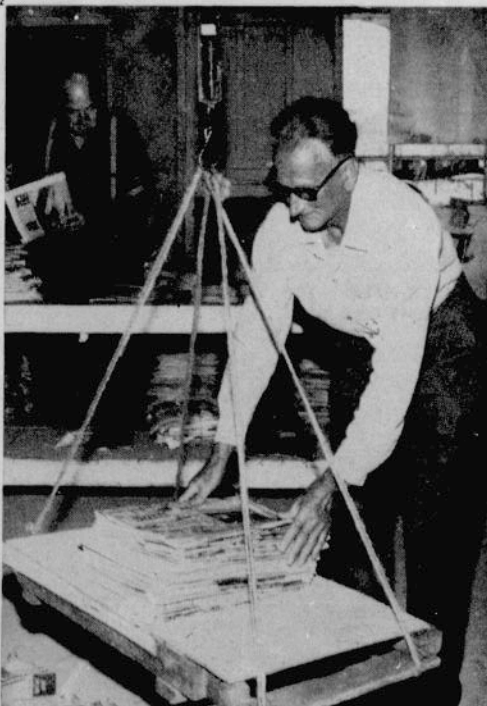
In 1967 a Methodist minister, the Rev. Leslie Wearing, was appointed full time representative for the society in the Northern Territory. The appointment was for three years. At the beginning of this year Mr Wearing accepted a call to the Methodist Church at Ardlathian in New South Wales.

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

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

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

COLLECTING PAPERS IN BENDIGO



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

THE SIGN OF THE ASCENSION

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

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

Parables and Signs

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

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

The Sign of the Ascension

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

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

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

Up There

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

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

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

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

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

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

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

What does the Ascension mean to us today?

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

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

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

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

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

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

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

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

Adelaide institute develops

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

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

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

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

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

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

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

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

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

EDITORIAL

The question of the moment

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

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

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

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

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

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

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

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

European Anglican churches move to link their work

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

covering running expenses above student fees.

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

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

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

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

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

mon episcopal administration. 2. That this Diocese should have at least two Bishops, of whom the senior would alternately be British or American. 3. That there should be a Synod, representing Bishops, other clergy and the laity. 4. That there should be one administrative headquarters with a lay secretary, and that the residence of the two Bishops be established in a suitably central part of the Diocese, such as Brussels, Geneva or Paris.

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

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EVANGELICAL VIEWPOINTS

Evangelism

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

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

1. THE CONTENT THAT OUR GOSPEL HAS.

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

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

When I really know Him, so will others.

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

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

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

In the atonement on the cross these three relationships are restored. We have reconciliation with God (Rom. 5.10); we are set free from the clutches of our lower nature (Rom. 7. 24, 5) and we become the temple of the Holy Spirit (1 Cor. 6. 19, 20); in Christ who made both one and broke down the wall which parted us from others (Eph. 2. 13, 14) we are at peace.

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

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

What we say and what we are constitute the message that goes out from us to others. As Christians, our witness should be clearly heard, should stand up under careful scrutiny, in fact should allow the closest possible "handling" and investigation (1 Jn. 1. 1-3). We may therefore ask: To what extent are we "witnesses of these things" (Acts 2.32; 3.15 etc.)? To what extent do we say what we mean because our hearers marvel and "take knowledge of us that we have been with Jesus" (Acts 4.13)? To what extent are we building up a fellowship in our local churches (and it may well find its focus in small informal groups meeting in homes for sharing, prayer and Bible study) which will personify the gospel we proclaim? To what extent are we making our churches' services warm and friendly meetings?

2. THE CONTENT THAT OUR GOSPEL MAKES.

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

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

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

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

It is significant that in the first example of Christian witness on the day of Pentecost, Peter's formal witness was preceded and to quite an extent authenticated by the informal witness of the whole group of disciples. Peter had his point of contact in the

Continued page 7.

Through the rectory door

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

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

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

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

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

by Ann Devereux

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

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

Stand on Articles

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

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

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

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

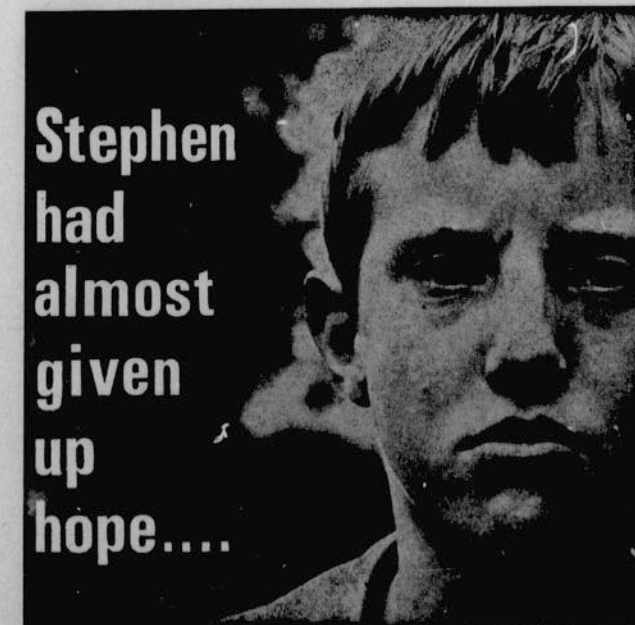
The committee, chaired by the Rev. V. R. Cole, Rector of St. Mary's, spent many hours debating the constitution. It finished its work last month.

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

GENERATION GAP?



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



Stephen had almost given up hope....

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

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

HOME MISSION SOCIETY
Diocese of Sydney

RECLAIMING HUMAN LIFE

N.S.W. PROVINCIAL SYNOD

The New South Wales Provincial Synod met in Sydney earlier this month. The gathering began with a service at which an address was given by the Most Rev. M. L. Loane, Archbishop of Sydney and Metropolitan of N.S.W.

In his address Archbishop Loane spoke of the contrast between the early part of the decade just concluded when "the graph of Christian interest and activity was near its peak" and the end of the decade when the graph took a downward course.

The sixties, said the Archbishop, "have been years of astonishing progress in science and technology, opening up areas of experiment and discovery beyond the dreams of an earlier generation. They have been years of devastating conflict between Biafra and Nigeria, between Israel and the Arab countries, between North and South Vietnam."

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28th May, 1970

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"The situation is very fluid, and it is not always easy for the church to know when it has come to the point at which conscience must stick. The cohesion of Christians is too often no more robust than that of a rope made of sand."

"Yet the cause of Christ is ONE all the world over; if one member fails or suffers, the whole body shares its weakness. It is in this context that the Provincial Synod of New South Wales must now address itself to its business."

WOMEN

Among matters discussed at Synod was an amendment which will allow women to become members of the Synod. The amendment was carried, as also was one to lower the age of those eligible for election to synod to 18 from the present 21.

One of the most controversial subjects to be discussed, and one which gained the most attention from the Press, was a call for synod to study pre-marital sex relations and homosexuality.

The motion put before Synod by Professor R. G. Tanner of Newcastle and Rev. A. W. Prescott of Avalon, called on synod to give particular attention to "the theological propriety, wisdom and desirability" of possibilities including:

- Church recognition of pre-marital sex in certain cases.
- Church blessing for unions between pairs of male or female homosexuals.
- Church re-marriage of divorced people.

The Anglican Bishop in Wollongong (Bishop Graham Delbridge) moved an amendment calling for the deletion from the motion of all specific requests about matters the committee might consider.

PRE-MARITAL

Bishop Delbridge said it would be unthinkable for the Church to "bless" unions between pairs of homosexuals.

Professor Tanner, in his address, said pre-marital sex relationships were growing at an "alarming rate" and many young marriages which took place because of pregnancy ended in early divorces.

The Church might think it better "to make the best of this bad job."

Synod, after the division, adopted Bishop Delbridge's amendment as its motion and passed it on the voices.

Canberra Conference

Rev. Christopher Evans, Professor of N.T. Studies in King's College, University of London, will be the guest speaker at the second Ecumenical Refresher Conference organised by St. Mark's Library, Canberra, for June 8-12.

The conference will seek to examine the broad picture of the Christian faith and ministry in the world today.

Other speakers include Bishop D. A. Garnsey of Gippsland (Vic.), Rev. Elzo Vandermark, Methodist, and Rev. Father Julian Miller, of St. Patrick's College, Manly (N.S.W.).

Further details are available from St. Mark's Library, Box 67, Canberra, A.C.T. 2600.

Rowland Hill: I like ejaculatory prayer; it reaches heaven before the devil can get a shot at it.

T. R. Glover: Whenever the church returns to Jesus and begins to take him seriously, there is always a resurrection.

Jack MacArthur: The choices of time are binding in eternity.

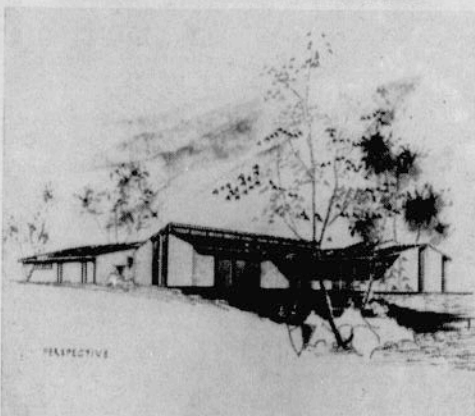
John Wesley White: To be rightly related to Jesus Christ is to be ready for his coming again.

Resolve

I will act when the deed is kindest,
And speak when the word is true;
I will laugh when the skies are greyest,
And laugh when the skies are blue;
I will love when the passion's strongest,
And hark when the sound is fair;
I will gaze when the scene is splendour,
And give when the gift is rare;
I'll endeavour to share a sorrow,
And strive to relieve a care;
I will seek for the road to Heaven,
And, finding it, journey there.

— Merrick Webb.

GIRLS' HOSTEL PLANNED



The Home Mission Society of Sydney diocese hopes to establish a hostel for young girls at Taronga Parade, Carlingbah, on property previously owned by the parish of St. Philip's, Carlingbah. Preliminary investigations are at present being conducted by Sutherland Shire Council.

The necessity for small hostels where girls can be cared for under ideal conditions is very real in New South Wales.

The girls' hostel is intended for twenty girls from fifteen to eighteen years of age, who will go to work from the home and lead as far as possible a normal life, which will help them to forget the bad start they have suffered.

Two competent and experienced women who understand the situation will be supervising the home and assisting in the social and spiritual rehabilitation of the girls.

The girls will also have contact with the local church in the parish and with Church of England social workers.

Rev. Neville Keen, Secretary of the Home Mission Society, said that the Society would be selective in the type of girl chosen to be given a chance in the home. "Unfortunately the need for accommodation is so great that it is quite possible to choose twenty girls who would not normally need any correction, but for the break-up of homes and the subsequent effect on their young lives."

"The Home Mission Society hopes that in time small hostels such as the one proposed may be established in many suburbs, preventing young people from being placed in the jeopardy of contact with more seriously disturbed adolescents, or with real criminals."

"Though of course the Church of England would not be able to support them all. As it is now, society is inclined to turn its back on these young girls and boys, a situation which only increases the problem."

"Since the establishment of the Charlton Homes for Boys in 1942 more than 1,200 lads have been helped back into society. The Child Welfare Department attributes a success rate of 90 per cent to the homes."

FROST TALKS TO PRIMATE



While in New York recently to lead a seminar for American Episcopal Bishops at Trinity Institute, the Archbishop of Canterbury was interviewed by David Frost for a television show which was broadcast March 24.

WHAT!

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

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Healing

In answer to Dr. Carruthers (C.R. 5/3/70) it would take me too long to detail my resources of Hansard, medical books and sundry government papers for my critique of the Tuberculosis Act. I would ask him two questions:

1. Did not Dr. Earle Page make a deal with the A.M.A. by taking over the tuberculosis notification so that the doctors who would not be "civilly conscripted" and even fought not to be "government clerks" in the High Court would not need to be caught in public resentment at the operation of the controversial "compulsory" recommendation of Dr. Wunderley's report?

2. What age group suffers from tuberculosis? Is it not males in the 35-60 age group, the most vital economic group of workers in the country and the ones who suffer most the alcoholic and the heavy drinkers? Is it not true that no State government in its literature admits that the sin of men who know they ought to leave alcoholic drink alone forces innocent victims and their families to suffer by the disruption of families, the loss of monetary help at a most crucial time?

Dr. Carruthers has not answered my letter. I asked whether this Act did not conflict with Christian teaching on the will of God, the providence of God, and the churches' teaching on suffering — not suffering when it is discovered voluntarily but forced upon men.

(Miss) W. Terry,
Hawthorne, Qld.

Prayers for the dead—1

Rev. A. T. B. Haines ("Record," March 19) would be aware that creeds are systematic statements to be interpreted by the Bible. For him to declare that the creedal "communion of saints" commands prayer for the dead is to embrace sub-canonical and sub-apostolic authority.

The Apostles commended their epistles to the communion or fellowship of people called (to be) saints in this world. (See, for example, Romans 12:13, 15; 25:26; 16:15; 1 Corinthians 12:6; 16:12; II Corinthians 1:1; 8:4; 13:12-13; Ephesians 1:1; 4:11-12; 5:3, to name just a few.)

The whole New Testament apostolic emphasis is that our attention and concern is to be directed to the Risen Jesus, not to the departed saints. Likewise these sleeping saints are with Jesus rather than us (Revelation 6:10). At present our only contact beyond the grave is Jesus.

We err if we venture beyond the Apostles' unanimous silence in this matter. The 1928 Prayer Book was rightfully rejected in preference for the 1662.

Furthermore, would-be necromancers, mediums, and spiritualists despite the Devil's promises, have no communion with the saints living or dead. (Deut. 18:10-12).

(Rev.) B. J. SEERS,
Melbourne, Vic.

Prayers for the dead—2

Reading the pros and cons of "Prayers for the Dead," for some considerable time, I am a little bewildered and confused at the difference in the interpretation by the clergy generally. Surely they should all be unanimous on this point of Doctrine of the Church, if they are to teach others.

It appears that if Christians cannot agree, how much more confused must those outside the Church be, and this could be one real reason why church attendances are declining.

From a layman's point of view once we die our earthly life is finished and in due course come before the judgment throne where Christ will intercede on our behalf. (John 14:6).

I feel that prayers offered by someone else (whether sincere or sentimental) will do little to sway God's judgment upon us at this particular time, because we have already had the opportunity to have someone to aid us.

I further feel that we should not be praying so much for the dead, but for those living, who do not yet know the risen Christ as their personal Saviour. Once they accept Him, as such, He will be able to help them on the judg-

Letters to the Editor

ment day more so than the prayers of someone else, whether a believer or not. (1 John 2, 1 and 2).

B. Winter,
Sefton, N.S.W.

Prayers for the dead—3

In your columns recently, there has been much discussion about praying for the dead, and there is obviously a genuine disagreement between your correspondents.

There are those, like Blanch et al (A.C.R. 2/4/70) who "regret the inclusion of this petition in the service of Holy Communion." There are others, who would agree with the Liturgical Commission, that prayer for the dead is salutary and Christian.

The argument between the groups cannot be settled by "simple majority," as the example of "Athanasius contra mundum" indicates. So there is

Group objections to Australia '69

I once heard of a group who objected to the singing of the Nunc Dimittis at the end of the Communion service in their church on the grounds that it might teach transubstantiation — "mine eyes have seen thy salvation." Which means that if you want to find a sinister meaning in the liturgy you sure can find it!

The eleven clergymen who have voiced their objection to the Service of Holy Communion for Australia, 1969 ("A.C.R." April 2) seem to me very much like the group I refer to. The words of offence are contained in the Intercession: "In faith and trust we leave in your keeping N."

I have no doubt that to the ordinary worshipper they are in accord with sentiments expressed in the faithful departed in the PB, and indeed with St. Paul's commendation of his departed friend as expressed in 2 Tim. 1:18.

C. M. Gilhepy,
Canterbury, N.S.W.

no use in counting heads, or dioceses, to see which will prevail.

Nor does there seem to be any conclusive Biblical evidence to support either view. The evidence from "lawful authority" seems to permit it, or at least, not to condemn it outright. Our own Church, in the longer edition of its "A Book of Occasional Services," published by S.P.C.K. in 1963, under the authority of General Synod, makes provision for prayer for the dead, both implicit and explicit (pp. 141-144). This adds to the list of "authorities" favouring, or permitting it; however, none of these "authorities" bear any weight in a final settlement if they are contrary to the truth.

The argument by Blanch et al concerning the use of this prayer, when extended to its further limits, ultimately cuts away the roots of all intercessory prayer, for as we know, prayer by us can never force a change in God's will, and to think that it does verges on idolatrous magic. But intercession is nevertheless commended and commanded by the Lord and His church.

So, in the end, we have the position that there are those who uphold, and those who condemn, prayer for the dead; each sincerely believes that he is right, each has numerous good arguments to support his case and tear down that of the other group; but neither group has any final and complete answer for the other which is completely convincing.

It seems, then, that we must allow optional prayer for the dead, until a solution is finally arrived at. Neither group is in a position to say "this is it!" at this time, even though they think they are. Demanding either complete abolition or compulsory use of the prayer at this stage smacks of the arrogant tyranny of Satan, and a complete lack of willingness to extend the charity and freedom of belief which each party demands of the other.

(Rev.) D. C. Kenney,
Atherton, Qld.

Education appointment

On the front page of your newspaper of March 5, 1970, you rightly reported that this Council would be appointing a curriculum research officer.

I have pleasure in informing you that we have now appointed the Rev. J. C. Howells, B.A., B.Sc., B.Ed., Th.L., as the Council's first full-time curriculum officer. Mr. Howells, at present vicar of St. George's, West Footscray, in the diocese of Melbourne, will take up his new appointment in July.

He will be involved for the first few months in a strenuous study program in the theory of curriculum construction at Monash University and elsewhere, and will be investigating new religious education syllabuses coming into use in many places.

Mr. Howells is 38 years of age, is married with four children. He was a teacher for over five years

Wollongong

I feel that your recent article regarding the Rural Deanery of Wollongong is surrounded by emotional undertones which do not exist in reality.

I include the relative section from the minutes of our Rural Deanery Meeting.

SECTION (6) THE WOLLONGONG DIOCESE.

The Rev. R. Barker moved that a special meeting of clergy and laity of the Rural Deanery be called by the Rural Dean for the purpose of discussing the formation of the proposed Diocese of Wollongong as to what has been done, what is being done and what shall be done towards this end.

Mr Barker said he believed this meeting was necessary to clarify any confusion which may exist in people's minds regarding this matter.

There was general discussion and this motion was carried

(a) The Zone Committee will also be invited.

(b) Public Relations Committee to send out helpful information regarding the New Diocese.

(Rev.) D. Duchesne,
Chapter Clerk.

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University ecumenical service

An ecumenical service, the first of its kind, will be held for students of the University of N.S.W., Kensington, on Sunday, May 3, at 7.30 p.m.

Details of the service have been arranged by the Master of New College at the University, the Rev. Noel Pollard, and by three chaplains at the University, the Rev. Bruce Wilson (Anglican), the Rev. Tony Balleine (Methodist) and Mr Ray Ewers (Churches of Christ).

The service will be held in the Science Hall and an address on "The Jesus of Legend" will be given by Professor Edwin Judge, of the Chair of Ancient History at Macquarie University.

It is hoped similar services will be held twice a term. The intention is to identify the services, which have the support of the student religious societies, with the campus.

Oldest resident

Mrs Clara Augusta Byrne, the oldest resident in Australia, died peacefully at the age of 109 years and 41 days at the Church of England Chesham Nursing Home at Summer Hill (N.S.W.) on April 11.

With her Irish husband, Mrs Byrne migrated to Australia in 1885 and settled at Leichhardt where they lived for most of their lives. She was buried from All Souls, Leichhardt.

Increasing sales of Scriptures to Roman Catholics in Chile are reported; in the third quarter of the year they amounted to some 23,000 including 4,504 New Testaments.

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BERLIN SPLIT

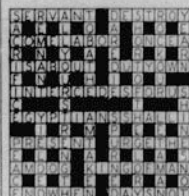
Berlin (EPS). — The Eastern Synod of Germany's Evangelical Church of Berlin-Brandenburg has adopted a resolution proclaiming its independence of its West Berlin counterpart. The resolution, passed March 10 by a "great majority" of the synod's 165 members, stipulates that the eastern and western synods shall in the future be "free and independent to change the church's basic order (constitution), without the hitherto obligatory consent of the other."

BIBLE CROSSWORD No. 16

We will give a book for the two nearest entries to Bible Crossword No. 16, which should reach this office not later than May 10. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to — his (3, 4) Lk 9:58.
2. The first angel blew his — and there followed hail and fire, mixed with blood, which fell on the earth (7) Rev 8:7.
3. Jesus said to him, "I am the way, and the —, no one comes to the Father, but by me (5, 3, 4) Jn 14:6.
4. For if the mighty works done in you had been done in Tyre and Sidon, they would have repented — in sackcloth and ashes (4, 3) Mt 11:21.
5. Now there — a new king over Egypt, who did not know Joseph (5) Ex 1:8.
6. Men of — what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis (7) Ac 19:35.
7. And — wept much that no one was found worthy to — the scroll — to look into it (1, 4, 2) Rev 5:4.
8. And — them once more, desiring to release Jesus; but they shouted out, "Crucify him!" (9) Lk 23:20.
9. And when he comes, he will convince the world of sin and — and of judgment (2, 13) Jn 16:8.



Solution to No 15

THE ORDAINED MINISTRY In the Church of England

Parishioners still today complain of domineering still parishes who treat their ministers as no more than hired expectations of parishioners would require of a human strength, divine insight and impossible working hours.

The professional ministry is not the total ministry of the parish. It is a ministry of leadership and training and must be seen as part of the ministry of the whole membership of the local church.

There are special circumstances where a minister temporarily works on his own to evangelise and build a congregation. Then his role reverts to that of leader-pastor-teacher.

Paul recognised that leadership was necessary and as he returned through the newly formed churches of Galatia he appointed elders in each church. (Acts 14:23.)

In the New Testament we find various words from ministers and their functions. Paul mentions bishops, elders (presbyters), and deacons in 1 Timothy. He lists Apostles, Prophets, Evangelists, and Pastors and Teachers in his letter to the Ephesians.

In 1 Timothy 3 he describes the qualifications of bishops and deacons with no mention of elders. Later in chapter 5 he tells how to treat elders (presbyters) whose functions appear identical to those of bishops. (See also Titus 1:5.)

It seems that bishops and elders were identical and that each church had a number of them. The functions of the bishop-elder include "rule" and "teaching" and so overlap with those of the pastor-teacher role. These names are evidently not intended to confer power or to pander to ambition, but to describe the work of the minister.

What a minister is called is of less importance than the way in which he performs his ministry.

LEADERSHIP

The New Testament lays down no clear system for the leadership of the church. Our system of bishops, priests and deacons (and deaconesses) is workable providing that we add to it the non-professional ministries of lay-readers, Sunday school and church scripture teachers, and group leaders and also leave much of the administration to elected church officers.

We differentiate between bishops who administer and oversee groups of parishes or dioceses, and priests (presbyters) who administer, oversee and teach as rectors or ministers in charge of parish units or their assistant curates. Our modern order of deacons is normally only a probationary step to the priesthood.

Rectors while there are their servants. The ordained minister, super-

Our word priest is derived from the New Testament presbyter or elder not from the sacrificing priest of the Old Testament. In fact the nearest New Testament equivalents to our modern parish minister are the bishop-elder and pastor-teacher concepts.

In our service for the ordaining of priests the main emphasis is clearly on the ministry of the Word of God. As messengers, watchmen and stewards the ordained is to teach, premonish, feed and provide for Christ's sheep and to seek after those who have drifted away. He is to pray for the help of the Holy Spirit, to study the scriptures, to exhort and to teach sound doctrine from the scriptures.

By Rev. Victor R. Cole,
rector of St. Mary Magdalene, St. Mary's (Sydney).

This same strong emphasis on studying and teaching the Word of God is found in Paul's pastoral letters to Timothy and Titus and it underlies the pastor-teacher concept.

In Titus 1:5 the bishop-elder is to have a firm hold on the sure word, to instruct in sound doctrine and to correct error. Peter as a fellow elder exhorts the elders to tend the flock of God not in a domineering way but evidently by instruction and example. 1 Pet. 5.

TENDENCY

There is a sorry tendency today to look on the ordained ministry as an endless series of problems and frustrations. Indeed a superficial glance at a typical list of clergyman's duties would confirm this. But I think it is more honest to see it as a series of opportunities to minister the word of God.

Because the list is almost endless the minister must be selective and give priority to the most important tasks that best fit his ability and training. Here is such a list seen from a teaching point of view.

1. Preaching and teaching at services and meetings.
2. Preparing people for marriage, baptism and confirmation.
3. Training and encouraging teachers and leaders.
4. Advising parish council and committees on principles and policy.
5. Bible study groups and advanced courses such as P.T.C. classes.

6. Teaching and encouraging through visiting and counselling.

7. Sharing God's Word with families in their homes or at rectory.

8. Visiting and speaking with clubs and fellowships in parish.

9. Demonstrating the faith by enthusiastic leading of worship and administering of the Lord's Supper.

10. Administration as a demonstration of how the principles of the scriptures work.

LAY PARTICIPATION

We already delegate much of the formal teaching ministry to Sunday school and religious instruction teachers, catechists and deaconesses and some of the leading of worship and preaching to lay-readers.

The great need today is to share out some of the administrative burden to trained people, and to develop teams to meet the ever growing need for visiting. Many parishes now have visiting teams for evangelistic and pastoral purposes.

There are today two very difficult areas of decision for the ordained minister. He should not have to face them alone. The first concerns the proportion of his time spent in ministering (a) to the congregation or core of worshipping families; and (b) to those who are parishioners in name only. Bible and ordinal both see the core group as his first priority.

The second concerns the provision of occasional services (weddings, funerals), sick visiting, and the membership services of baptism and confirmation to nominal members or their children. The conscience of the church is stirring.

The issues must be faced honestly by the whole membership and ministry of the church. Our present system of ministry in the Church of England has evolved over many years and is evidently still undergoing gradual change.

New supporting ministries are opening up for lay members. Opportunities are increasing for women.

A more permanent form of diaconate may emerge in the future. It is hoped that new developments will strengthen the scriptural concept of the ministry of the whole people of Christ and weaken the divisive sense that an ordained man has special grace and special rights.

Continued, page 7

Books

THE AUSTRALIAN JOURNAL OF BIBLICAL ARCHEOLOGY, Vol. 1, No. 1, 1968. Ed. E. Stockton.

Members of the Department of Semitic Studies at the University of Sydney have founded The Australian Society for Biblical Archeology. The purpose of the society, which is open to members of the general public, is "to encourage knowledge of the ancient Near East on a broader basis than is possible in a University department."

This first issue contains an article "And Dan, why did he remain in ships?" by the distinguished Jewish archeologist, Yigael Yadin. He suggests that there is at least a link between the Danites of the Old Testament and the Danaoi of Greek history.

A. D. Tushingham asks where in a Biblical archeologist differs from a Palestinian one; the editor writes briefly on Joshua's covenant renewal at Shechem; A. Storme (in French) discusses The Church of the Circumcision; G. R. N. Wright's interesting articles on Simeon Stylites (religious) ancestors seems to have little relation to the Bible; while W. Culican's long (53pp.) paper on Phoenician seal iconography surely falls within the category of Palestinian rather than Biblical archeology. Two book reviews are included.

This generally rather technical and specialised first issue suggests that the journal will be of real value to the biblical specialist.

J. McINTOSH.
A NEW PILGRIM'S PROGRESS, by Geoffrey T. Bull, 190 pp. Hodder & Stoughton, 1969. Price \$3.55.

When I read of a "limpid posture" an "acoustic concern" and the "unfettered countryside" I was forced to admit that the ear of John Bunyan was a more sensitive instrument than G. T. B's.

In many ways "A New Pilgrim's Progress" is an admirable attempt, but I could only conclude that the first named created a masterpiece, the other a tract, which quality is evident in the new book at every level: in character creation, in theology and that art, the want of it, by which a man passes, by the written word, from this world into another.

It is, nevertheless, a very powerful tract in which the grey, the tawdry and the doomed grimace at every turn of the pilgrimage, through hazards that only a 20th century man could conceive or understand. I find the despair more memorable than the glory, but that is probably as much as an estimate of our times as of this work.

Peter Newell
THE CONCISE CAMBRIDGE HISTORY OF ENGLISH LITERATURE, by George Sampson, Third Edition, Revised by R. C. Churchill, 1970. Pp. 976. 65/ (U.K.).

This admirable survey, guide, and reference book to the world-wide literature in the English language, which was first published in 1941 and reprinted ten times before the second edition in 1961, has now been again brought up to date.

The chapters on the literature of Australia and New Zealand and of the United States are masterpieces of compression, and the final chapter which treats

ORDAINED MINISTRY from page 6

The ministry is basically the ministry of Christ and therefore the task of his whole people and not of some separate privileged priesthood. As Dr Leon Morris in "Ministers of God" I.V.F. concludes:

"Christ is the only minister, all believers are brothers, the human minister is no more than a servant of Christ."

"The minister ought to regard himself as no more than a servant to his people. But his people should regard him as a shepherd over the flock. Great harm is done when the minister thinks of himself as supreme over the flock, or when the people regard him as no more than their servant."

with the mid-twentieth-century literature of the English-speaking world is a remarkable achievement.

Those who, in these days of specialisation, are devoted to a small company of authors will necessarily be disappointed at the space given to their favourites; but those who want the whole field of our literature considered in a volume of reasonable size will find this undoubtedly the best book available and find in it the guidance they need to the further study of particular writers or periods.

POCKETS OF PEBBLES by Charles R. Hambree, Baker, 1969. Pp. 128. \$2.95 (U.S.).

This volume, the author's first, is a commentary on the nine fruits of the Spirit, written crisply, with excellent use of illustrations. One may ask whether the author has made a thorough word-study of each of the "fruit," but the material he reaches to the exposition of each justifies the book, if not the title.

G. C. Bingham

Short Notices

BESIDE STILL WATERS, by Phyllis C. Michael, Zondervan, 1969. Pp. 62. 95¢ (U.S.). 26 poems to comfort and encourage with accompanying pen sketches. Well above average. SPECIAL PROGRAMS FOR SPECIAL DAYS, by Jeanette Lockerie, Zondervan, 1969. Pp. 57. \$1 (U.S.). One program each month for women's meetings. Fresh and suggestive. PROGRAMS THAT PLEASE, by Phyllis Mitchell, Zondervan, 1969. Pp. 63. \$1 (U.S.). Good ideas on devotional meditations or talks for adult groups. SCRIPTURE QUIZ PROGRAMS, by Emily Filipi, Zondervan, 1969. Pp. 62. \$1 (U.S.). Quizzes of all kinds for groups of various ages. MORE WOMAN TALK, by Lucille Turner, Zondervan, 1969. Pp. 60. \$1 (U.S.). 20 meditations for women's groups that bring home Bible truths through the everyday.

MOTHER DAUGHTER BANQUET IDEAS, by Edna M. Schultze, Zondervan, 1969. Pp. 63. \$1 (U.S.). Includes 12 completely planned programs. BEYOND THE SHADOWS, by Eileen Mitten, Zondervan, 1969. Pp. 128. \$1.50 (U.S.). Why does God permit tragedy in the lives of his children? The poignant story of Frankie told by his Christian mother helps with the answer.

THE DOCTOR AND THE SOUL, by Viktor E. Frankl, Souvenir Press, 1969. Pp. 291. \$4.90. A new approach to the neurotic personality emphasising spiritual values by a Vienna psychiatrist of renown. His logotherapy is aimed at counteracting the sense of inner void and emptiness which is a mark of our times. The pastoral counsellor will find much that is helpful in this book as long as he reads with discrimination. WHAT IS THE CHURCH, by D. Martyn Lloyd-Jones, Evangelical Press, 1969. Pp. 24. 1/6 (U.K.). A vivid picture of the local church, vibrant with life and helping define our attitudes to revival, evangelism and the ecumenical movement. WHAT IS A CHRISTIAN, by H. M. Carson, Evangelical Press, 1969. Pp. 19. 1/6 (U.K.). Mr Carson gives the Biblical answer, relating it to the contemporary situation.

WILL HOSPITAL REPLACE THE CHURCH? by D. Martyn Lloyd-Jones, Christian Medical Fellowship, London, 1969. Pp. 20. 2/6 (U.K.). As a medical practitioner, Dr Lloyd-Jones thinks not. Those who think medicine will take over all therapy of body and mind have lost sight of the function of the Church. ALONG LIFE'S HIGHWAY, by Clarence E. Macartney, Baker, 1969. Pp. 103. \$2.95 (U.S.). The great Bible expositor's hitherto unpublished sermons. For those unfamiliar with him and his preaching method, a great treat is in store. If you ignore others' sermons, try this slim volume of Macartney.

THE GOD-PLAYERS, by Earl Jabay Zondervan, 1969. Pp. 156. \$4.40. Jabay has had long experience with alcoholics and neurotics and knows how to counsel the defeated and helpless. His case histories show how God has been dethroned in the lives of so

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



THE STRATEGIC GRASP OF THE BIBLE, by J. Sidlow Baxter, Zondervan, 1970. Pp. 405. \$6.95. One of the great modern Bible teachers unfolds with uncanny skill the structure of the whole Bible to the ordinary reader. His use of tables, outlines, summaries and charts is most helpful. The type and layouts used are part of its value as a teaching tool and it makes learning interesting. If you seek a book to give to a young man or woman entering any kind of theological or missionary training, we could not think of a book which would give more lasting satisfaction.

MAN IN TRIUMPH, by Harold W. Darling, Zondervan, 1969. Pp. 158. \$3.95 (U.S.). Professor Darling's thesis is that the demands of Christ and the demands of the science of psychology are not at cross-purposes, or need not be. When we do the will of Christ, we do our own deepest will. This valuable book by a professor of psychology will help many pastors resolve some of the conflicts they see between religion and psychiatry or psychology. He analyses each of the various major schools of psychology from the viewpoint of a committed Christian and in doing so, helps to give the Christian reader a Christian perspective on psychology.

THE UPPER ROOM, by Bishop J. C. Ryle, Banner of Truth Trust, 1970. Pp. 467. 25s (U.K.). Collectors of this principle of evangelical expositors and writers will snap this big volume up at this price. Those who are not familiar with the writings of the first Bishop of Liverpool (1880-1900) will enjoy this introduction to him by means of a reprint of some of his sermons and lectures. Ryle was a spiritual giant and his works all bear the stamp of complete honesty, vigour and simplicity. These are truly, as the dust jacket says, "truths for the times."

Evangelism

Continued from page 4.

impact made by the power of Christ's resurrection evident in the whole fellowship.

The Holy Spirit, working through the fellowship and out to the world, employs a rich divergence of methods and the Christian must beware of the tendency to prescription and limitation which would hinder him from being fully himself expressing his gifts and personality in the fullness of the Holy Spirit and the fellowship.

It is difficult to deduce a system of personal evangelistic techniques from the N.T. Jesus used different approaches. Two factors seem to be common. The most important was his own presence. This, the "content" of his message; "You have both seen him and it is he — i.e. Son of God — who is speaking with you", is promised to all who witness for Christ in the Spirit's power.

The other common factor seems to relate to his method; he always began where the other person was. To the thirsty adulteress he spoke of the living water (incidentally, by asking her to do him a favour he put himself in her debt); to the sick man at the pool he asked "Do you want to be made whole?" in the hearing of the man born blind he said "I am the light of the world"; he called the despised and rejected Zaccacheus by name and invited himself to his house.

He often asked questions or made statements which forced the person concerned to re-examine radically all that he took for granted. Thus "You must be born again." "Why do you call me good, none is good except one, God. Go and call your husband..."

But the conflict leaves its mark, at least in scars and some-

3. THE COST THAT OUR GOSPEL EXACTS

It should not be surprising that the proclamation of the Good News is a costly process for its messenger. Not that the cost is begrudged, Jesus "for the joy that was set before him endured the cross, despising the shame..." (Heb 12. 2) God "so loved the world that He gave His only Son..." His followers could rejoice "that they were counted worthy to suffer dishonour for the Name" (Acts 5.41) as Jesus had often predicted that they would (Matt. 5.10-12, 10. 16-23 etc.). In fact, suffering was to be one of the criteria of the true disciple.

But it is not only the world that exacts its toll on the messenger of good news. There are three aspects of the cost involved in witness. There is firstly: The Cost of Sanctification. Jesus informed his disciples "I am the true vine and my Father is the vine dresser. Every barren branch of mine he cuts away; and every fruiting branch he cleans to make it more fruitful still." (Jn 15. 1-2) The Father's aim is fruitfulness. But this is achieved only through thorough "cleansing" as the pruning process is called. This cleansing is effected through the "word" spoken by Jesus but it can continue only as the branch remains in fellowship with him.

Secondly there is The Cost of Intimidation. Much of the Father's work in his children, though by no means all of it, is achieved against the background of opposition from the enemies of the Gospel. Though it is expressed through the malice of men ("as sheep in the midst of wolves" Matt. 10. 16) it originates in the hostility of the Evil One himself who has great rage because he knows that his time is short. (Rev. 12.12)

But the conflict leaves its mark, at least in scars and some-

times in death. One may almost assert that without the blood there will be no church. This is the fellowship of his sufferings.

Finally there is The Cost of Identification. The communicator of the Gospel needs to look at the incarnation as well as at the cross. God's last Word was spoken, and comprehended; when the Word became flesh and dwelt among us. (Jn. 1.14)

Paul illustrates something of the costliness of this identification when he says, "Have this mind in you which was also in Christ Jesus, for He, who has always been God by nature did not cling to his prerogatives as God's equal, but emptied himself, taking the form of a slave, becoming in the likeness of men..." He humbled himself and became obedient unto death, even the death of the cross...

In the same spirit Paul himself could become all things to all sorts of men that by every possible means he might save some. It is at this point that I experience a conformity to his death as we are concerned more about his glory and others' need than we are about our own inclinations or reputations. It involves effort both of mind and body. It risks misunderstanding from those who ought to know better ("He eats with sinners"). It accepts the threat of loneliness and insecurity and rejection as we plunge into an alien culture either in our own street or overseas.

But there is no other way. "Except a gain of what falls into the ground and dies it remains alone, but if it dies it brings forth much fruit." Is your life a silo or a seedbed.



The picturesque St. Luke's, Scone, in the Hunter River Valley of N.S.W. The present church, in its lovely garden setting, was opened in 1884 but is erected over the foundations of the original St. Luke's, built in 1841.

Mainly About People

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

US Church slashes staff

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

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

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

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

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

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

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

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

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

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

hot line

Round-up of church press comment

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

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

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

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

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

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

Union plan rejected

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

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

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

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

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

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

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

Perth plans for N.E.A.C.

The Perth Anglican Evangelical Fellowship recently altered its constitution in order to admit lay persons to its membership. The Fellowship has also been admitted as a group member of the Evangelical Fellowship of the Anglican Communion (E.F.A.C.). Some members are hoping to go to the congress to be held in Melbourne next year. Several parishes have ordered materials for the study groups to meet in the spring time of this year.

The need for prayer support was emphasised at the last meeting held at Cottesloe. At this meeting the Archbishop of Perth gave a Bible Reading on the Beatitudes.

Charles R. Hembre: Our lives will be complete only when we express the full intent of the Master.

Clate A. Risley: God is not dead, but neither is Satan.

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Dutch church 400 ministers short

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

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

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

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NEXT MEETING

Sydney Revival Prayer Fellowship
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6 p.m. to 10 p.m.
City Mission Auditorium,
103 Bathurst Street, Sydney.
Inquiries: Rev. B. Thitchener, secretary, 80 1634; Mr. Alex. Gilchrist, Chairman, 61 6064.