Bishop's Lodge subdivision

The decision of the diocese of North Queensland to subdivide and sell some of the land surrounding Bishop's Lodge in Towns-ville was carried out on Saturday, July 12.

The subdivision resulted in thirteen choice home building sites being put up for auction. Like Bishop's Lodge, they are in a commanding situation in Beling Gardens. a commanding situation in Bel-gian Gardens.

The auction of the sites caused

The only major accident of the day was when Paul

Eland of Green Valley branch of the Church of

England Boys' Society mana

strayed on the track during the annual C.E.B.S. Mac-

arthur Federation Billy Cart

ged to hit a dog



Rev. David Cohen

Fine bequest to Brisbane the early church life on the Darling Downs. The Archbishop-in-Council will give every consideration to the wish expressed by Miss Lethbridge in her will. Because of the difficulty of deciding upon an appropriate use for such a historic building, no early decision is likely to be reached as to its future use. It is, however, not likely that it will be pracicable to use the property as a bishop's residence.

Limited and Mr E. P. S. Roberts of "Minnel," Toobeah, as executors of the late Miss Henrietta Lethbridge, of "Clifford House," Toowoomba, have informed the diocese of the bequest of the property known as "Clifford House" and some of its contents to 'The Corporation of the Synod of the Diocese of Brisbane absolutely."

In her will, she also expressed the wish "that the said corporation of the Synod of the Diocese of Brisbane shall retain the property for some useful purpose connected with the Church possibly as a Bishop's residence."

bly as a Bishop's residence."

The diocesan authorities are gratified that the late Miss Lethbridge has made this munificent gift, especially as the property has such strong sentimental ties with the Church of England through the Taylor, Boulton and Lethbridge families who have been so closely identified with

Festo Kivengere for Uganda diocese

Rev Festo Kivengere, 53, founder of African Evan-glistic Enterprise, has been appointed Bishop of Kigezi in the Church of Uganda, Rwanda and Burundi.

He succeeds Bishop Richard Lyth who resigns the See later this year. Mr Kivengere taught in Kigezi 1940-45 and was super-visor of Church of Uganda

Both Paul and the dog emerged uninjured. By the end of the day, most boys who finished their races in the wrong position were most successful in playing dead.

St. Clement's Busby branch conducted the day and some 69 entries were received. The track was at Snelly Park, Busby and a large and appreciative audience of Cebs and parents and friends

track accident

schools there 1960-62. He taught at the Alliance School, Dodoma for 13 years.

In 1959 he visited Australia and New Zealand on an extensive preaching tour for C.M.S. He was ordained deacon in 1967 and priest in 1968.

Late last year he visited South America and took evangelistic meetings for the South American Missionary Society in a number of countries.

Rev D. J. Dunstan Mc-Kee, 38, a South Australian who is Provincial of the So-ciety of the Sacred Mission Boy hits dog in CEBS race in Australia, was elected Director of the Society at Kelham, Nottinghamshire, est,
Ist Place went to St. Mark's
Green Valley, 2nd to Sefton
branch, with St. Clement's 3rd.
Degree winners were: Lads (5
to 7 yrs) 1st Rodney Smith (Sefton) 2nd Michael Stone (Birorng). Pages (8-11) Tony Webster (Sefton) 2nd Michael Honey
(Green Valley). Esquires (12-14)
Ist Peter Fox (Busby) and 2nd
John Muzlin (Busby).
The troophy for the best con-

Perth

refresher

course

Many Perth diocesan clergy attended a refresher

course in theology at the Wollaston College, Perth, 25

Canon David Jenkins, director of humanulm studies for the World Council of Churches, Geneva, gave a series of addresses — "Faith in a troubled world — the importance of being disturbed."

turbed."
Rev Roy Bradley Mel-bourne's director of clinical pas-toral studies from the Austin Hospital, also took part.

Australian

Director

for SSM

Kelham, Nottinghamshire, on August 2.

Members of the Society from a number of nations assembled for the election. The Director's term is usually 10 years and he normally lives in England.

Mr McKee graduated with first-class honours in philosophy from the University of Western Australia and trained at St Michael's, Crafers.

The SSM works in England, South Africa, Lesotho, Japan and Australia. The Director is the head of the whole Society.

THE AUSTRALIAN CHURCH RECORD THE AUSTRALIAN

Moore Theological College, Sydney, Canon D. Knox, spoke of the serious financial difficulties

acing the College in meeting its ordinary running

xpenses. This has been brought about by rising costs

years.

I understand that Standing to

I understand that Standing Committee is recommending to Synod a generous increase of \$15,000 in the annual Synod grant to the College. But even so, with this grant and an increase in fees, together with the enrolment of more boarders, the deficit will still be \$15,000 in 1072

1973.

How can this problem be solved and what effects will it

have?
I do not think we can continue
Afficit any longer.

I do not think we can continue running at a deficit any longer. The time has come to balance our budget. The only way we can do this, if no more income is forthcoming, is by charging commercial rents for our properties.

At present we have about thirty homes let to students at low rentals, in fact the college subsidises married students to enable them to live around the college.

college.

If we were to let these at com-

mercial rates to students who could afford it or to the general public (if the students had to move out) we would receive the extra \$15,000.

How would this change college 185.2

Subsidise

he to inflation. Here in part is what he said:

What is the importance of the nistry in today's situation?

istry in today's situation? othing other than the stian gospel in its full and teaching is going to save our ty as well as individuals. In sea only happen if stians permeate society with

they won't be able to do

unless Christian ministers alive to the whole counsel of and teach it faithfully, his is where theological train-

What do you see is the place Moore College in this?

Largest

Our Diocese has a wonderful ource in this college.

Moore College is the largest lege of any denomination in isstralia, with a fine reputation biblical teaching.

We could capitalise on this d make our college a wonder-influence throughout Austra-and South East Asia.

What do you see as the great-inhibiting factor to this? It's hard to say which is the atest but one of the most obusis finance.

Maintenance costs have gone with inflation but income has kept pace.

kept pace.
ncome is from three sources:
Diocesan grants and en-

Largest

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

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castle-reagh Street, Sydney. 2000, Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

Glenys Loan to speak in Adelaide

Miss Glenys Loan, who has recently announced her engagement and her resignation from the Church Missionary Society, is to speak at a home gathering at the residence of Dr Ken and Mrs Cabrera, of Kensington Gardens, Adelaide, on Septem ber 15.



Miss Glenys Loan

Miss Loan has a long record of missionary service for CMS in Pakistan behind her. She wen out to serve from Adelaide.

At the September gathering she will speak about her call to full-time service and will tell something of her many experiences as a missionary in Pakistan. Miss Loan has a long

ments, student fees have risen more in the cost of living and in my nion can't rise any more, by are already a good deal her than University fees. The endowments are fixed and we not risen at all really, and a Diocesan grant to the cost four wars. to not risen at all really, and a Diocesan grant to the heral Fund was cut four years to to provide for bursaries for they candidates.

As a consequence of all this

Dr. Potter to head WCC

or Philip Potter, 51, a West ian, has been elected General retary of the World Council Churches, succeeding Dreene Carson Blake. It is a Methodist minister at present in the WCC he ds the positions of associate retary and director of the Dion of World Mission and ingelism.

vangelism.

Dr Potter, who is popular with be large WCC staff, has accured a reputation as an out-anding advocate for the Third forld and the liberal causes espaced by the World Council.

Dr long he has been regarded many as the heir-apparent to r Blake.

Coorparoo celebrates jubilee St Stephen's, Coorparoo (Diocese of Brisbane) celebrates its Jubilee this month. It is just 50 years since the first Rector, Rev A. E. Smith, began his pioneering work there. Half a century of growth and expansion will be celebrated in a month-long program which began with a Confirmation Service on September 3. Bishop J. Hudson officiated.

A grand Parish Banquet will be held at Brisbane Church of England Grammar School on September 8 at which Professor Rendle Short, Professor of Child Health at the University of Queensland, will be Guest Speaker.

Visiting preachers for the jubilee services will include the Very Rev Peter Newall, Dean of Armidale, a former Rector the Rev M. Pay, and Archdeacon A. Lupton, who was a curate in the Parish.

Young people will gather for a Teen-Plus Banquet on September 15 while a Youth Banquet will be held on September 23.

St Stephen's has had seven rectors in its 50-year history. The present rector, The Rev Harry Goodhew, took up his ministry there in November, 1971, after service as the Rector of Carlingford, N.S.W.

Ecumenical Synod meets

Reformed

Price 15 cents

Missions, eschatology, the significance of Israel, the Lord's Day, race relations, office and ministry in the New Testament (including the ministry of women) were among the topics discussed on the basis of careful reports by the Reformed Ecumenical Synod which met in Sydney from August 13 to 25.

A week of conference on

A week of conference on missions preceded the Synod.

The R.E.S. is a council of 37 churches from six continents and 20 nations, and represents a constituency of about five million people. All churches have a strong adherchurches have a strong adherence to the Reformed faith.

39 Articles

Since the Synod met this year in Australia, and had year in Australia, and had arranged accommodation at Moore College and Deaconess House during the August va-cation, the Archbishop of Sydney was invited to send two observers to the Synod.

The 39 Articles is one of the Reformation confessions the Reformation confessions which form the doctrinal basis of the Synod.

basis of the Synod.

The Synod's determinations are not binding on its churches unless they accept them, yet much concern was shown for the effect which various decisions might have in the differing situations of its various churches.

Of special interest.

of special interest was the presence of a large number of delegates from South Africa, five different churches being represented, not only the Africaander Dutch Reformed Church, but the Bantu, Coloured, and Indian churches as well.

This participation by South African Christians in a world forum is of great significance and importance at the present time, especially since the withdrawal of the Dutch Reformed Church from the W.W.C.

Deep trust

For here is an opportunity for intense and sorious exchange of views, on a biblical basis, between those actually engaged in the South African way of life, and Christians from other nations. African and Asian, as well as European and Australasian.

pean and Australasian.

There were some strong differences of opinion within the Synod, but also deep mutual trust and concern.

It is a pity that the significance of this inter-action did not engage the interest of the news media in the same way as it did the attempts of some outsiders to protest against apartheid directed especially at one of the delegates, Dr Jacobus Vorster,

Protesters had conversa-

Protesters had conversa-ions with a number of dele-tates from South Africa (of arious churches), and these were orderly and useful.

But there were also phone threats of bombs having been planted in the dining hall, and in the early hours of

tree.

The noise of flames woke the vice-principal, who was able to extinguish the flames before the petrol tin could explode.

From North Q'land to Perth Record donations flow in

The Board of the Australian Church Record has been greatly encouraged by the continued flow of dona tions to the recent ACR appeal. The second list, which is published below, shows gifts coming from almost every diocese in Australia from North Queensland to Perth.

The trophy for the best constructed billy cart went to John Mizlin of St. Clement's Busby.

In past years, an annual sale of work in Sydney used to pro-vide a substantial addition to the income of the paper which often meant the difference between making ends meet or failure to

Of more recent years, the paper has been able to pay its way without such annual help. When faced with a deficit last in 1968, an appeal to "ACR." readers met with a ready response and put the paper in credit.

Now, after four years which have been made difficult by increased printing and postage costs, the Board has made an appeal once more. The response has been warm and generous and the very many letters of encour-

gement that accompanied gifts adicate how the ministry of this ewspaper is appreciated.

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newspaper is appreciated.

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West Ryde \$2; R.M. Herbert, Nundah \$5; Rev R. W. Dowthwaite,

Bundanoon \$10: Mrs T. R. Med way, Gunning \$10; Sister H. Villied Warracknabeal \$2; M. Parker, Revesby \$2; Miss E. Taylor, Mt Cola \$2; Deaconess D. Bransgrove, Wil Oughby \$2; Mrs O. D. Wyat Strathfield \$10; U. C. Swift, L. Lemba \$2; Rev R. H. Goodhev Cooparoo \$5; S. Mack, Colleg Park \$5; Very Rev John, Haelwood, Perth \$10; Rev T. C. Mit on, Liverpool \$15; Bishop of Adlaide \$10; H. G. Smith, Ariah Pac \$2; Canon D. W. B. Robinson Moore College \$10; Mrs G. N. Robinson \$20; J. B. Swanson, \$20; J. B. Swanson, \$20; J. B. Swanson, \$3; George \$5; L. Bear, Rokeby \$11 Miss N. E. Paul, Eastwood \$5; Miss W. Terry, Hawthorn \$5; Thollar, Vermont \$10; Miss M. I. Sutton, Emmore 2:00; Mrs F. 6 Alexander, Grafton \$4; Mr and M. Aspinall, Marrickville \$6 R. F. Hann, Denistone \$2; M. Dyson, In naloo \$10; R. Bevan, Cooma \$Mrs D. Esdaile, Blackburst \$5; Mr. J. Filby, Wentworthville \$2; Mrs. J. Aspinall, Marrickville \$6 R. F. Hann, Esdaile, Blackburst \$5; M. J. Filby, Wentworthville \$2; Mrs. J. Arry, Kenthurst \$10; P. McCo Carlingford \$3; Miss G. Clen Ryde \$2; Miss R. Reid, Lane Cove \$1. O. and Y. L. Williams, Sydne \$4; R. S. Moyes, Liverpool \$2; M. Milkinson, Gordon \$1; M. Jones, Castle Hill \$2; Rev J. Mill Campsie \$2; Mrs E. Arnott, Winum \$5; J. M. Johnston, Mertlands \$3; Mrs E. M. Davey, Migoa \$10; Anon \$5; Rev S. Gaden, Maclean \$6; S. M. Goal Chatswood \$1,

cord, just fill in the form below and mail it in with \$4 or simply ask us to charge it. I enclose \$4 for annual subscription/Please charge it (cross out one)

Left to right: Paul Briton, Branch Governor of St Mark's Green Valley, receives the winner's shield from Alan Daffurn. of St Clement's, Busby, while Larie Ellis, Macarthur District Commissioner look on.

WELCOME TO THE FAMILY

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NAME POSTCODE

Australian Church Record, August 24, 1972

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Moore College

Library

The Principal of Moore College, Canon D. B. Knox, with the Archbishop of Sydney, Dr M. L. Loane. Heated debate on land rights policy on land rights for Aborigines. Canon Barry Butler, secretary of the three-man committee which drew up the policy, presented the statement. It was eventually adopted as Synod policy by a narrow majority.

Raising the question of what is meant by "land rights," the statement asks for a clear definition of terms. "The waving of a banner inscribed "Land Rights" is not good enough."

The policy goes on: "We believe the Government is moving too slowly and ponderously in meeting the just plea of the Aboriginal people for secure rights over land on which they have lived for so long. apparently with the principle that Aborigines should secure land ownership under the system which applies to the Australian

How would this change con-life?

The residential community of the college will be a thing of the past. College activities will be confined to the mornings only. Heated debate followed the presentation to the Synod of the Northern Territory last month of a policy statement

There will be a profound change in the neighbourhood environment in that with the students living away, the houses will be tenanted by the general public.

The hardest hit students will

be the married men with chil-dren and it may well be that some of them will have to sus-pend their studies, perhaps per-

solite of their studies, perhaps permanently.

What could be done if, say, another \$10,000 was forthcoming?

We could continue to subsidise the rents of married men with families and thereby remain a residential college with all the benefits that brings.

How were the recently built staff houses financed?

These bear no relationship to the General Fund.

The staff houses have been financed by a bank loan paid for by gifts to the Building Fund.

These gifts are tax deductible and therefore cannot be used for the general expenses of the College.

The student houses are similarly financed, but are paid for by the renting of the houses themselves.

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-THIRD YEAR OF PUBLICATION

MOORE COLLEGE

FACING CRISIS

September 7, 1972

Misguided

Frustration

Trustration

The report continues: "We ought to recognise Aboriginal land problems are posed by the presence and intrusion of Europeans on the continent Aborigines have occupied since time immemorial.

"The general life situation of Aborigines in many places in the Territory is, in our view, deteriorating.

ted as they try to maintain their equilibrium in the dominant white society.

"The inhabitants of Arnhem Land belived in the past the reserve belonged to them in a way that other areas did not. Mining operations in the reserve have appeared to cancel this view, and communities have become unhappy and dissatisfied.

"Progress in this direction has not necessarily brought direct."

(Continued page eight)

Many people in the 30-and-over age bracket today lament the erosion of many old and familiar values and life-patterns. They like the old ways because they left asant memories and because they give what is to them a comfortable way to live.

But we must ask "What is the basis for these values? On what foundation do we build our opinions of what is right and what is wrong, of what is worth striving for and what is worth fighting against?" However disturbing and threatening the thought may be, the answers that many Australians would give to such questions would be entirely unconvincing.

The problem was highlighted not long ago in America when John Gardner, head of the Urban Coalition, spoke to a group of student leaders in Washington. He spoke about restoring values to their culture. When he finished a man from Harvard asked, "Sir, upon what base do you build your values?" Gardner simply looked down and said, "I do not know." Here was a man crying for a return to values, but he offered nothing to build on.

Is it not true that people in Australia hang on to their values by memory, but they have no foundation for them at all? Such people might name as then standards of worth such things as the acquisition of wealth, the principles of democracy, or British traditions of justice. But these are plastic, not absolute, and are therefore totally inadequate. Can we get behind these suggested standards to some Absolute that led men to value such things?

The democratic view of the independence and rights of every individual person and the concepts of British justice both arose from the teaching of Christianity that every man's life is valuable because he is the object of the love of God. The goal of the acquisition of wealth is based, ideally at any rate, not on greed but on the Christian teaching rather quaintly expressed in the Catechism: "to learn and labour truly to get mine own living and to do my duty in that state of life unto which it shall please God to call me."

Let us understand clearly that the Absolute who stands behind the values we remember is the living God. He has given men an absolute law. He has revealed Himself to us in the Ideal Man, Jesus Christ. Through the powerful gospel of Christ, God draws men and women to Himself to be His children, servants and friends. He gives them the splendid dynamic of the Holy Spirit. He moves and motivates and empowers them to obey His will.

It is no wonder, then, that we should now find our old values questioned and undermined, because the faith that gave them birth is questioned and undermined. Modern views exclude the reality of a personal God, leaving only a vacuum in which there is no truth, no meaning and no absolutes.

These are the views expressed in many popular songs and several films currently screened in city theatres. These are the views fed to the youthful generation and largely accepted by them. Little wonder that parents experience some uncertainty. They can remember other values, but their children do not know or understand them. At the same time, parents cannot explain their values to their children because they never understood the foundation on which they were based.

What can be done about it? Not merely for the

sake of our culture, not chiefly for the sake of our children, but for our own sake we must examine this issue. We need to look for ourselves at the claims of Christianity to be a consistent and satisfying philosophy. We need to turn to the unique statement of truth that God has given in the Bible, and to read in the Gospels the life of the Man to whom all authority in heaven and on earth is given. His love for us is pledged in promise and action. His knowledge is infinite and His udgment impartial.

Only by accepting God's views and values of what is right and good and beautiful will we restore meaning to our lives and aspirations. And only thus will we arrest the weakening of a disintegrating culture,

Dr Beverly Raphael, author of this special article, is a lecturer in the Dept. of Psychiatry at the University of Sydney.

The process of grieving is something which every bereaved person passes through during the crisis of bereavement. The phases are not clear-cut but in normal grief four stages are ex-perienced.

perienced.

First comes the initial shock and numbness when it is impossible fully to grasp what has happened. Despite an outburst of emotion the death is not accepted and the bereaved person will act as though it had not happened. This stage may last for minutes or days or a couple of weeks.

weeks.

The second phase is one of protest and anger. There is intense pining although the loss is not yet fully realised. The bereaved wife may think that she sees her husband or hears his voice or thinks that he is in bed beside her. This illusion is a normal response. There is an intense yearning to find the lost person again and therefore the bereaved may visit places which recall happy memories.

happy memories.

This phase sometimes includes physical disturbances of weakness, difficulty in breathing, localised pains, etc. There is real anger too since the person was loved and depended upon. The bereaved may feel angry towards God. There may be an irrational feeling of anger that the person who died did not take better care of himself.

Stage three is one of despair and disorganisation. The loss is accepted as final and irretrievable: there can be no relationship with the dead person again in this life. Much ordinary behaviour which depended on the person now gone is disorganised.

Sadness mounts and the ber-

organised.

Sadness mounts and the bereaved person needs much help. She goes over again and again in her mind all the details of the dead person and in so doing comes to terms with the death. The person lost takes a place in memory as a real person with whom a real relationship was enjoyed. Nevertheless it is to be hoped that there will not be any idolising or idealising of the person now dead.

Goilsing or idealising of the person now dead.

Guilt may be experienced at this point too. Guilt is felt because the bereaved person could have done more to help, or could have patched up quarrels or differences of opinion. The circumstances of death can exaggerate guilt, eg. if a father drowns in an attempt to rescue his child who is rescued by somebody else. People feel they should have been more diligent in encouraging diet or exercise or visits to the doctor, etc.

The fourth stage sees the bereaved person accepting the world again The acute stages may have taken about three months to pass. Of course definite sadness and loneliness remain, and these will be worse at the time of anniversaries, etc.

PATHOLOGICAL

PATHOLOGICAL
Grieving can become pathological, in which case the mental and physical health and the social adjustment of the bereaved are seriously affected.
One indicator of this condition is that the person is blocked on the first phase and although a brave "front" is put on, the realities of the loss are denied. It is not usual for such people to say that they think the dead are still alive — they have not lost touch with reality to that extent

— but they are unwilling to face the facts of the funeral and are reluctant to speak about the lost

person.

Another indicator is the inhibition or distortion of the mourning process. One mark of this could be no feeling of resentment, no yearning. Family members too often encourage grieving people to "forget all the past — think only of the future." Nobody should inhibit weeping, or speaking about the dead person.

person.

A second mark can be exaggerated anger (which may be justified) which is really anger with oneself or with the person now gone, but this anger is redirected, possibly towards the doctor. An extreme example of the inhibition of the grieving process could be for a widow to continue to set a place at the continue to set a place at the table for her husband years after

Absolute despair can come to the bereaved if those about them will not let them talk about their memories of the one who has passed away. A feeling of utter worthlessness and despair, together with guilt and sleep-lessness, may follow. If the sadness is not accepted and open it will lead to trouble. You see this in the case of a widowed mother of young children. She feels that her grief will upset the children. In fact it is worse for the children if she suppresses her grief as they may doubt whether their mother loved their father and if she really cared when he died. They may even suspect that she killed him. Absolute despair can come to

CHILD GRIEF

Another form of pathological grief is known as the "proxy re-sonse." Here the expression of grief is displaced and instead of

soilse. Here the expression of facing one's own grief, great care is taken of some other bereaved person. A mother may even do this with her children who have lost their father.

Doctors can contribute to the inhibition of the grieving process. They feel that they should relieve all pain immediately and therefore prescribe tablets to induce sleep and dull the agony. It is better to try to endure the pain of grief and stay with it since only in this way can people come to terms with their loss.

Phone 28 0709

A child's personality is wealer than that of an adult. It can be a big problem when small children show little response and adults may feel they are unaffected by their loss. Actually children up to the age of 5 years have little idea of death except as a separa-tion.

At a later time a child may feel guilt with fantasy, thinking that the person died because of the child's naughtiness. Children in grief may be angry, naghty, or resort to baby-line ghty, or resort to baby-like behaviour. This can be very diffe

HELPING

HELPING

We can aid bereaved people by encouraging the expression of feelings of grief. This is hard for those who are trying to help, it is very hard to be with people who are sobbing and in pain. Our natural inclination is to try to deal with the situation quickly and to reassure. But in the long run getting better after grief is assisted by the bereaved talking through their angry feelings (even though they seem irrational), sadness, loss, guilt, and the reasons for feeling guilty.

We need to remind the ber-

reasons for feeling guilty.

We need to remind the bereaved that no human relationship is positive all the time. Any pretence about the perfection of the dead person is not helpful. It sets a good example for family members to talk about the past and not to say "let us think only of the future."

the future."

Do not say "I know how yo feel" (because you don't!) but 'can understand how you mig feel in this situation." Opportuity to see the dead body shoul not be denied, even if it is badl injured. Great problems offe come to those who have lo layed once at sea or in war he oved ones at sea or in war leause they have not seen the

The "ritualised" mourn periods in some denomination rine "ritualised" mourni-periods in some denominatio seems to be helpful, e.g., Russi Orthodox. A strong belief in li-after death is also helpful but does not take away the pain of how to cope without the dea-person for the rest of this earth-life.

Recommended reading: "Death and Dying," by Elizabe Kubler-Ross, and "Care of Dying," by Dr Cicely Saunders

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3. Claims, both large and small, are dealt with promptly.

FINNEY:

by Donald Howard, Minister of St. Peter's, Burwood East, NSW

REVIVAL

herever "revival" is men-ed, the name of "Finney" be heard. His works, such as we to Promote a Revival," in constant demand; the st biography of his life has significant title, "Finney as On." (1)

ho was this man Finney and is the almost magic attrac-of his name? What can we from a man so clearly rated by a burning passion nour God?

honour God?

Finney was converted through
ival, he ministered in the
lest of revival, and most of
at has been written on revival
ing the last 100 years reflects
influence of his thought and
n is merely a repetition of
views. (2)

ten is merely a repetition of sviews. (2)

First, we may define "revival" something that begins in the urch, reviving God's work of ace in the believer. "Revival," sys the Welshman Eifion Evans, God manifesting himself in a vereign, spontaneous, powerful d general manner, bringing out the quickening of spiritual in His people and the neversion of the ungodly." (3), affects not only the church, the community, as God ars from heaven, forgives the sof his people and heals their did (cf 2 Chr. 7:14).

Conversion

Charles Grandison Finney was in Connecticut in 1792 and spiritual experience appears date from hearing the gospel a Presbyterian church founded efferson County as the result revival in 1815.

a revival in 1815.

In his own words he "critidid the sermons unmercifully,"
despite finding plenty of
the with minister and congregahe records that "A little
siddration convinced me that was by no means in a state of nd to go to Heaven should I

and to go to Heaven should a lie." (4).

A few years later, in 1821, he ppears to have been soundly onverted through another reival of religion. At any rate, his ubsequent life is evidence of a rate work of grace in a man who excived a powerful outpouring the Spirit.

the Spirit.

Soon after his conversion he fit the legal profession which do so appealed to his precise dogical mind, and entered the substyterian ministry. He commenced preaching in the western as of New York State (hence term "Western" Revivals), are a genuine revival was alady in progress when he ared. There was a great deal of digious excitement and activity ociated with his work from

1825-32, and these missions provided Finney with the material and principles upon which his "Lectures on Revivals of Religion" are almost exclusively

ion" are almost exclusively based.
Unfortunately, the work did not bear the lasting fruit one might expect. One of his fellowworkers, James Boyle, in a letter to Finney dated Christmas, 1834, wrote:

wrote:

"Let us look over the fields where you and others and myself have laboured as revival ministers, and what is now (ie, two ters, and what is now (ie, two years later) their moral state? What was their state within three months after we left them? I have visited and revisited many of these fields, and groaned in spirit to see the sad, frigid, car-nal, contentious state into which the churches had fallen — and fallen very soon after our first departure amongst them." (5)

Decline

As early as 1835, Dr A. B.
Dod was able to say of Finney's
sermons and lectures, without
fear of contradiction: "It is now
generally understood that the
numerous converts of the new
measures have been, in most
cases, like the morning cloud and
the early dew. In some places,
not a fifth, or even a tenth part
of them remain." (6)

In the same year, Finney wrote
in a preface to his lectures: "...
on my return from the Mediterranean, I learned with pain that
the spirit of revival had greatly
declined in the United States,
and that a spirit of jangling and
controversy alarmingly prevailed."

Asa Mahan, President of
Oberlin College, where Finney

controversy alarmingly prevailed."

Asa Mahan, President of Oberlin College, where Finney later served as a professor for many years, corroborated this by stating in his autobiography that almost everyone involved in these revivals lapsed back into a state of "great spiritual deadness." (7)

Is this what we are to expect in revival? Does God cease the good work that he has begun in the hearts of his people? Is this our hope when we pray that God will revive his work in our time?

Many critics of revival say this is what we can expect. They point to those who have made some response only to lapse into their previous state or worse, forgetting the parable of the sower, or underestimating the diabolical cunning of the deceiver who is a great counterfeiter.

Whenever the bever Secte will

great counterfeiter.
Whenever there is a true work
of God, we can be sure Satan will
be busy. Professor Samuel Miller
of Princeton, writing on revival
(March 1832) said "The very

existence of counterfeits shows that there is true coin." (8) In the same year, the rector of St Anne's Brooklyn (NY) said he had found that "...in proportion as a revival-spirit shall spread in the churches will the danger of these mischiefs increase." (9). Nevertheless, where revival is by the Spirit of God, lasting fruit is to be found.

Reformation

The Reformation, described by John Stott as the "greatest revival of all time," changed the

by John Stott as the "greatest revival of all time," changed the history of the church and the world. The Great Awakening in Wales during the eighteenth century saw the whole community transformed, the Bible Society I brought into being and a great impetus given to missionary work. (10).

Over half a century later, Dr Alexander Moody Stuart wrote of the "simple and abiding faith" which came from the Great Revival in Ireland. (11).

Sprague's "Lectures on Revivals of Religion" (sadly neglected by many interested in the subject) are published with an appendix of letters from men serving in 20 churches and colleges which experienced lasting effects from revival in the eighteenth and early nineteenth centuries.

novelty and excitement (" . . . it is in vain to promote religion. except by counteracting ex-citements . . .") in his first lecture, there is quite a contrast in the revivals described in this

in the revivals described in this correspondence.

The Rev Noah Porter, in Connecticut, 1832 wrote:

"The work was noiseless, and, in the common intercourse of life, an ordinary observer would scarcely perceive it; but for a whole year it was apparent in the prayerfulness, union and fidelity of the church, in the solemnity of religious assemblies, and in the conversion of sinners...

The state of feeling which, at this time, pervaded the town, was interesting beyond description. There was no commotion; but a stillness, in our very streets..." (12).

but a stillness, in our very streets..." (12).

This letter referred to a work 37 years before, yet when Porter wrote, only two out of 55 converts had given "any reason to distrust their sincerity." Such testimonies were frequent at the

Doctrine

Doctrine

Dr Ashbel Green, of Princeton, writing on "the best method of conducting revivals," stressed the need for doctrinal preaching, fervent, effectual, persevering prayer, much private and individual conversation with those affected, then added: "... during the whole of a revival, the solemn truth, that true conversion is a work of God, and not of men, ought to be made prominent, in all discourses, both public and private." (13).

"It is an interesting phenomenon," says Dr James Atkinson, "that all religious revivals have been Augustinian, deriving from a Pauline theology. The Reformation was no exception." (14).

a Pauline theology. The Reformation was no exception."

(14). This was so of the ministry of Jonathan Edwards and Whitefield. The Great Awakening in Wales under Howell Harris and Rowlands was based on the truth of (Harris's words) "the good old orthodox Reformers and Puritans." (15). How does this teaching compare with that of Finney? It is hard to find a comparison at all. The above men saw revival as the work of God; Finney saw its origin in man. Man could produce revivals, as "A revival is nothing else than a new beginning of obedience to God... a purely philosophical result of the right use of the constituted means." (16) This must account for Dr Mahan's observation: "... revival measures, protracted

meetings . . . in a few years lost all their power." (17).

all their power." (17).

Intellectually, the over-ruling criterion of all Finney's theological thinking was the rational principle. Cook describes his first lecture in Systematic Theology as "a hotch-potch of Kantian philosophy" (18). On the third page of this work he ascribed infallibility to the intuitions of human reason.

infallibility to the intuitions of human reason.

Theologically, Packer describes Finney as a "clear-headed and self-confessed Pelagian in his doctrine of man." (19). Cook endorses this view and adds that "his view of salvation was semi-Pelagian." (20).

So it was that his object in preaching was to present truth in a way most likely to persuade man to accept it. Man's mind was a neutral agent, his choices (but not his nature) in need of regeneration.

(but not his nature) in need of regeneration.

Far from holding scriptural views of grace, Finney claimed God's sovereignty in the moral realm was limited by man's free will: the sinner converted himself, the Holy Spirit's role being to persuade him to do so. Fallen man had the ability to turn to God at any time, and "Sinners can go to Hell in spite of God." (21).

Perfectionism

He had such a legalistic view of homess that attendance at tea parties could "defeat your pray-ers," (22) and at one stage went so far as to say that the man who continued drinking tea could not be a Christian.

could not be a Christian.

As entire sanctification consisted in perfect obedience to the law of God, and as Finney claimed the law required nothing more than the right use of whatever strength man had, he preached that ". . it is, of course, forever settled, that a state of entire sanctification is attainable in this life, on the ground of natural ability." (23).

Professor G. Walters com-

Professor G. Walters comments: "This is based on a lamentable understanding of Deut. 6:5. (24).

Deut. 6:5. (24),

As singing was encouraged in the type of meeting fostered by Finney and his followers, it is pertinent to quote A. A. Hodge:
"All the prayers and hymns and devotional literature of the Wesleyan, and other evangelical

... a man of the revival era

Charles G. Finney

Churches which profess a sort of perfectionism, acknowledge sin in the believer." (25)

Temptation

Current attention to Finney's work is encouraging in that it is symptomatic of a renewed interest in revival and a hunger for God. We should all rejoice at this and long to see God's church revived and pray for revival within our own hearts.

But we must resist the tempta-tion to try shortcuts and recog-nise that no one can revive God's work but God Himself.

"A got-up revival," said C. H. Spurgeon, "is a sort of spiritual intoxication, producing a kind of arousing of men and women, and yet really leaving them flatter and duller than they were before." (26)

fore." (26).
That God's work needs reviving most of us would agr Then let us pray with Habba-

"O Lord, revive thy work."

P. FOOTNOTES
P. E. G. COOK. Puritan Papers
P. E. G. COOK. Puritan Papers
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New Bible Dictionary, p. 1141
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New Bible Dictionary, p. 1141
CBanner of Truth Trust), p. 199, A. A. Hodge. Contession of Faith, CBanner of Truth Trust), p. 199, A. Hodge. Contession of Faith, CBanner of Truth Trust), p. 199, as sermon preached by C. H. Spurgeon at Halifax, 1858. 24.

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encourages Mafia

Government

Recent allegations that the Mafia have infiltrated the club movement have caused widespread concern, especially in Government circles. The Government should be concerned, should they be surprised?

should they be surprised?

After all when a government decides to exploit the natural weakness of people in order to raise revenue they should look hard and long, not just at the possibility of criminal influence but at the basic morality of State-sponsored gambling.

When one considers the human misery caused through gambling, and the economic waste to the community caused by this parasitic industry and now the possibility of the Mafia, and other criminal involvement the words of St Paul become strikingly relevant, "Do not be deceived; God is not mocked,

this is practical

christianity

The trouble is it costs a lot

of money to keep the Anglican

Then add the cost of chaplaincies in hospitals, gaols,

the cost of work on the south coast and in parishes

future planning for Chesalon homes and the girls'

hostel. Add \$44,000 for administration.

I would like to know more about the Anglican Home Mission Society.

where special difficulties are known. Add the cost of

psychiatric centres and child welfare institutions. Add

Home Mission Society going

to maintain Charlton Homes for boys from the courts.

It costs \$500,000 to maintain the Chesalon Homes for aged sick people.

It costs \$24,000 to maintain Carramar Maternity Hostel for unmarried girls.

It costs a million dollars each year to keep the Anglican Home Mission Society just breaking even.

whatsoever a man sows, that will he also reap, for he who sows to his own flesh will from the flesh reap corruption.

reap corruption."

The Government should not be surprised that a State that has embraced such a disreputable means of raising money should appear as a haven to foreign racketeers. One way to discourage the Mafia is to take away the attraction.

Charity and Eucharistic Congress

In letters to this paper, Rev Douglas Dargaville, Secretary of the Victorian Council of Churches and Bishop David Garnsey, chairman of the Australian Council of Churches have taken the trouble to point out why the recent program, "Action for World Develop-ment," jointly sponsored by the A.C.C. and the Roman Catholic bishops, gave some publicity to the Roman Catholic "Eucharistic Con-

ACC & the

Eucharistic

-Your article "Vic-

ans won't be taken in" (7/72) refers to the as-

iation of the Australian uncil of Churches and the

nan Catholic Church in

program of Action for orld Development and also the association of the Vic-

Council of Churches

the Roman Catholic

ch in "a Year of Chris-

Renewal". The article

ears to describe these

ogram of preparation for the margess.

The member churches of the C decided to co-operate with the Roman Catholic Church in a sar of Christian Renewal (a) rily because they recognised all churches and all Christian Continually need renewal and partly because they welcomed opportunity of open dialogue a study, related to the Eurist as well as to AWD, with man Catholics. I do not think the Victorian churches need uncharitable or fearful warns in your article, to seek and ak the truth.

In your article, on 27/7/72,

has would article, to seek and the truth. In your article, on 27/7/72, uprinted a piece on page 8 lived from the Ecumenical ess Service. Your heading, ikodim Resigns for 'Health' lows the regrettable practice slanting the piece, so that it is ledy to be read with prejudice. You also printed a letter on same subject from the Rev G. Judd, in which a one-sided count of the whole matter is en in very positive terms. I

in very positive terms. I

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

ROBES

CLERGY

CHOIR

Congress

gress" to be held in Melbourne, February, 1973.

We firmly believe that jo action with Roman Catholics possible and desirable, as long as we stick to ground that we hold in common. In this unfortunate instance, joint action has led the V.C.C. and through them the A.C.C. to compromise with the truth.

A.C.C. to compromise with the truth.

Eucharistic congresses being what they are — the encounagement of the idolatrous cult of wafer worship — the most chartable attitude that Anglicans can have is to ignore the who superstitious precedure. Nothin further needs to be said about this medieval practice than said in our own. Thirty Nin Articles. "The Sacrament of Lord's Supper was not Christ's ordinance reserved, caried about, lifted up, or we shipped." (Article 28).

Anglican ministers are bout the control of the

Anglican ministers are bound by this Article and the coun tenancing of a eucharistic con-gress in any form is a falling away from the faith of the Bible and from explicit Anglican doc-trine.

trine.

While it would be charitable to ignore the February Congress and this we would certainly have done, the joint sponsorship of the recent program brought the matter to the notice of many thou sands of Protestants and some A.C. C. leaders have publicly giver support to the Congress.

So we were not to be allowed.

So we were not to be allowed to ignore it. It was brought into the public arena and into the realm of public controversy by others. All we could do was to the public arena and into the realm of public controversy by others.

others. All we could do was tastate plainly our complete dis approval of what had alread been done.

Truth is unchanging. If ou perception of it becomes so distorted that we admit falsehood to be truth or to be of equal importance to truth, it is we whave changed. Protestan Christians will not be gulled into believing that biblical truth casuddenly embrace medieva superstition.

The first eucharistic congress

supersition.

The first eucharistic congres was held at Lille, France, it 1881. Their purpose is "for promoting devotion to the Blesse Sacrament." Our hope and prayer must be that with the increasing study of the Bible in the Roman Catholic Church Melbourne 1973 might be the last.

What the union vote shows

"Australian Presbyterian in its August 12 issu publishes complete details of Presbyterian voting for the plan of union with Congregational and Methodis denominations and als throws some light on the voting in both the other de nominations.

An overwhelming number of congregations in NSW, Queen-land and South Australia voted for a continuing Presbyterian Church, An overwhelming number of Methodists in all States voted for union.

A breakdown of the Congregational voting is not given but 250 of their congregations voted for union and 63 failed to secure a majority for union or voted against union.

What are the implications of

What are the implications Methodist solidarity for union the face of Presbyterian an Congregational uncertainty?

WOOD COFFILL FUNERALS -PHONES-

(Bishop) D. A. Garnsey, President, Australian Council of Churches.

Protest at carpenter poster

pears to describe these ociations as "results of lesiastical horse-trading a high level".

It also asserts "Protestant suprofies being drummed up for Eucharistic Congress."

Both these charges are complety false. The formation of Joint Secretariat for Action World Development in 1971 sprior to and completely unnected with the Eucharistic agress. The A.W.D. studies included, by their own inve, in the Roman Catholics orgam of preparation for the agrees. SIR, It was refreshing to ad Donald Howard's criticism of the poster "Jesus the carpenter can remake YOU" with an accompanying picture of Jesus which is the product of man's imagination

nation.

I also protest at both a long-haired Jesus and a doubtful carpenter in place of the strong Son of God. According to Paul, it was a shame for a man to wear long hair. Therefore, it was most unlikely Jesus made himself conspicuous in appearance.

unlikely Jesus made himself con-spicuous in appearance.
As for "the carpenter," it is extremely doubtful that He ever practised Joseph's trade. In his homely figures of speech, never once does He use carpentry for illustration. Again, the whole im-pression of the gospel story is, that though His family was well-known, Jesus was an unfamiliar figure.

that though His family was well-known, Jesus was an unfamiliar figure.

It is apparent He was absent during those silent years. It would have been impossible to hide Himself in a village where everyone knew everyone else. At twelve years old, He had confounded the elders of Jerusalem with His scriptural knowledge and understanding. How much more a little local synagogue! Even before His baptism, He would have towered above His contemporaries.

The humanity of Jesus cannot be divorced from the whole scriptural content, and to try and interpret Israel's Messias by the gospels alone is to neglect the Christ of the Bible — the pre-existent one who reveals Himself just as fully in the Old Testament as the New. The New Testament is the key to the Old as Jesus makes plain. If we believed Moses and the prophets we would believe Him. Liberal thinking has so pruned the old Testament of its inspiration that it is no wonder that Jesus the Christ has become Jesus the carpenter.

The world today is not looking

penter.

The world today is not looking for a "carpenter"; they are looking for a word of authority to still the waves of human chaos; the waves of human chaos; the carpenter with can rule and bring. someone who can rule and bring order out of all the opposing

order out of all the opposing forces.

Although we must press forward with presenting a personal saviour, this must be balanced with the global aspects of His work at the right hand of the majesty on high, who is working out His purposes not only in the church but in the whole history of mankind. Anything less than this, has few attractions and even less power with the thinking youth of today.

(Mrs) P. Creasey,

Efforts to prolong life

SIR, — I am sure there are many involved in the care of the sick who share the quiet expresed by Dr Mar-jorie Davey that "medical efforts to prolong life have got out of hand."

I question "

I question the statement of Dean T. W. Thomas that the whole doctor-patient relationship depends on "the confidence... of the doctor's utmost efforts to save his life." I believe fear of

death is much less than the fear of prolonged suffering, and of being a burden on those who care for him.

So a patient expects to be restored to normal life if possible, but if not, to be helped and supported emotionally, to be kept comfortable and free from pain and not robbed in dying of the dignity he possessed in life.

So many people being resuscitated and kept alive by advances in technology, have long since lost the joy of life, are exhausted by the trauma they have already experienced and are tired and want to die.

Of course, the emotional and physical drain on relatives can only be judged (and then in infinitely small measure) by those who watch them visiting day after day. They see the one they loved unresponsive to contact, force-breathed by a machine, force-fed by tubes, dependent on tubes for all bodily functions, only to hear death pronounced days or even weeks later.

I am not advocating euthanasia but rather a sane approach, differentiating between a sudden condition which is possibly reversible, and one which is the result of chronic bodily degeneration which is irreversible and that we allow people to die with dignity.

I suggest we play God when

that we allow people dignity.

I suggest we play God when we attempt heroics which often cause more harm than good, in efforts to resuscitate, (Miss) E. J. Pratt, Drummoyne, NSW.

Building at beach resort

SIR,-The new Church of All Saints', Yamba, is near-

All Saints', Yamba, is nearing completion.

Members of the ladies' guild
have worked well during the past
year to provide the furnishings.
Should any friend of All Saints',
Yamba, care to make a gift, donations should be sent to Mrs F.
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2464

2464.

This is the third church building erected in the parish during my incumbency whilst three old churches have been demolished.

(Rev) S, V, Gaden,

A.W.D. defended

SIR, - An article on Action for World Development in your issue of August

wide credibility gap" but from the article itself I find it difficult to understand who is the victim and whose credibility is at stake.

credibility is at stake.

The AWD program in July had an estimated 150,000 participants from at least 1,750 parishes and if the responses now coming to our State and national offices have any meaning at all it is clear that the campaign was not a "non-event" (as you describe it) for the participants.

The entire program assumed that, on completion of the four studies, groups would set about doing those things they considered appropriate and effective.

Approximately two-thirds of groups are actively involved in follow-up programs of their own devising and, to take but one example, within Sydney in the first fortnight in August there were 36 regional planning meet-

ings at which groups pooled ideas and planned together the broader initiatives decided upon. It is true that in some dioceses Andienes Played only a minor

article.

It needs to be recognised that AWD set out to achieve attitu-

AWD set out to achieve attitudinal change in the Australian community which has shown considerable insensitivity to its own poor as well as to the poor of other nations.

It may be that, when the final evaluation is made AWD will be shown to have had little impact on both those who took part and on the community at large, but I doubt that one fortnight is an adequate period in which to judge that.

As regards AWD and the Eu-

As regards AWD and the Eucharistic Congress, you quote one sentence from four paragraphs at the back of the AWD

one sentence from four paragraphs at the back of the AWD study book.

The sentence quoted by you reads "This study is part of the preparation for the 40th International Eucharistic Congress and has been prepared in collaboration with the Victorian Council of Churches."

The study referred to takes place in October and has nothing to do with AWD, as the full context of the sentence quoted makes quite clear.

Vaughan Hinton,
Executive Secretary.

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Healing seminar

A Professor of medicine at the University of NSW wil lead a seminar on "The Healing Ministry" for Sydney clergy on Tuesday, 19th September.

September.

The seminar is being organised by the in-service training committee of the diocese and will be from 9.30 am to 12.30 pm in St Bede's, Drummoyne, parish hall.

Leader will be Professor Alfred Steinbeck, professor of medicing and head of the division of endicronology and metabolism. He is active in Christian work and is a parishioner of St Peter's, East Lindfield.

Questions and discussions will follow the professor's papers.

to rise 10% The new recommended minimum wage for parish rectors—to be confirmed by synod in October—will be \$3,960, plus free house and travelling allow ance. Newly ordained curate will receive \$2,990 and deace sesses \$2,950. More than 50 ministers and lay workers will affected by the increases. of the diocese of Sydney has recommended a 10% rise in ministers' salaries to meet inflation and improve living This follows a 10 per cent rise

salaries in November last Bishop A. J. Dain, proposing the increase, stated that cost-of-living increases necessitated the rise, despite the fact that ministers were not affected by rises in

You've heard of walkathons,

Chaplain General Ven. A. E. S. Begbie assisted by two other chaplains dedicates an old field piece at Victoria Barracko, Sydney, in memory of former members of "A" Field Battery Royal Australian Artillery. The 95-year-old 16-pounder, used last century by the battery, was recently found in Hornsby and restored. The battery is the oldest regular army unit in Australia.

Ministers' pay

Historic field piece

affected by the increases.

A special committee, chair by Mr Justice A. R. Richardso which has been investigating thousing question, wedding fe superannuation and travelli allowances, has not completed work and will report as soon it can.

O.T. WORK IN GERMAN

MARKUS-STOFF BEI LUKAS, Schramm (Society for New ment Studies, Monograph 14), Cambridge University 14), Cambri 1971, £stg4.

his work (in German) is an input by the author to demonthe the presence of materials other sources interwoven of Marcan material adopted to the critical position and as a reaction against recent retheology and intent by notthe critical position and as the condition of the critical position and as a reaction against recent retheology and intent by notthe critical materials. The critical materials are the condition of the critical materials are the critical materials.

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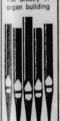
to betray additions,
amm's position is by no

so a return to Streeter's
roto-Luke.'' Usually
amm's identifications hinge amm's identifications fininge the presence or absence of raisms." But in view of its generally admitted con-is LXX style such a criterion not always carry weight, other stylistic minutiae ad-d by the author are not

pelling, hough it can also be said Schramm's Schramm's conclusions (cr Luke 21.5-36) are not new, work is a careful analysis of Marcan material as edited in

W. J. Dumbrell.

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very honest book. A MAN OF THE WORLD. Life of G. Campbell Morgau. Baker reprint, 1972. 404 pages. US\$3.95. The life of this great Bible expositor and teacher covered 81 tremendous years—1863 to 1945. His ministry covered two continents and his influence the whole world. In this biography we meet the spiritual giants of the UK, Canada and the USA and from many other places. It is almost on evangelical and evangelistic history of a very distinguished period in recent times. It is both a refreshment and an inspiration to read.

Hodge on Romans

A COMMENTARY ON ROMANS by Charles Hodge. Banner of Truth 1 rust edition, London, 1972. 458 text with frequent discussion of the Greek, and often weighing a pages, UK £1.50.

pages, UK £1.50.

Hodge on Romans needs no introduction. It is one of the great commentaries in the Reformed tradition, and it is not surprising that the Banner of Truth Trust has selected it for their Geneva Series. Charles Hodge taught at the old Princeton Seminary for fifty-six years. He first published a commentary on Romans in 1835, and a second, re-written, edition in 1864. This is the edition here republished by offset lithography. (It includes the original "Publisher' Advertisement," but neglects to say who the publishers were.)

Hodge is very thorough and

Hodge is very thorough and penetrating. His method is to give a brief analysis of a pas-

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Marriage & Divorce

MARRIAGE, DIVORCE AND THE CHURCH. The Report of a Commission appointed by the Archbishop of Canterbury to prepare a statement on the Christian Doctrine of Marriage. London S.P.C.K. 1971, xiii and 166 pages, paperback, \$2.50

166 pages, paperback, \$2.50

The best part of this report (which is not a bad one) is an appendix with the forbidding title "The Correlation of Theological and Empirical Meaning which is high-brow for 'How the teaching of the New Testament is to be applied today.' The implications of this essay on the principles of interpretation (by J. W. Bowker of Cambridge) go beyond the subject in hand. It is a better essay than Hugh Montefiore's appendix "Jesus on Divorce and Remarriage," which adopts the impossible position that "while St. Paul makes clear (to the Corinthians) what was

the Corinthians) what was teaching of the Lord (on

Bishop Montefiore takes the Bishop Montefiore takes the view that because biblical scholars cannot agree on what Jesus actually taught, the solution to the problems of marriage and divorce today must be found by an evaluation of factors other than purely biblical considerations. The element of truth in this proposition is, fortunately, well handled by Bowker.

The four parts of the Report

well handled by Bowker.

The four parts of the Report itself are "Why a Report was Needed," "Marriage as Relationship," "The Institution of Marriage," and "The Strengthening of Marriage," Its notable recommendation is that divorce recommendation is that divorce and remarriage in certain circum-stances be given official church recognition, with a church ser-vice following an appropriate declaration by the minister. The Report is especially related

include far-reaching proposals for change.

THE CHURCH BEFORE THE WATCHING WORLD by Francis A. Schaeffer, I.V. Press.

THE CHURCH BEFORE THE WAICHING WORLD by Francis A. Schaefter, I.Y. Fress, 1972. 94 pages. 90c. Another Schaffer paperback that will be a best seller and should have a featured place on church bookstalls. It is addressed specificially to Christians as they face an incred-flous world. He begins by looking at theological liberalism and its encouragement of doctrinal impurity. He then looks at the brideship of the church and its spiritual adultery, leading on to the need for practising purity in the visible church. Finally he shows the biblical principles which must govern the attitudes and actions of true Christians. A

to the situation in England, where the Divorce Reform Act has (under pressure from the Church of England) abandoned matrimonial offences, and grants divorce on one ground only—the breakdown of marriage.

The Report lamentably fails, in its assessment of marriage, to take account of the biblical teaching about a wife's subordination to her husband. There is nothing beyond the remark that the reason some women "still wish to promise to 'obey' their husbands' is perhaps because they are "acknowledging a need for security which arises from their nature." No amount of sympathetic awareness of its of the control of the modern needs an excuse a ran-ure to come to grips with what the Bible may mean by its teach-ing on a husband's 'headship,' at all levels of that teaching. The Report here lapses from a high level of seriousness. D. W. B. Robinson.

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Deeply concerned for the goals of young people, Charles Lake directs the Varied youth ministries of the O.M.S., including camps, retreats, rallies and international crusades. One of the popular programmes he directs is the summer missionary programme for students, known as N.O.W. Corps (Novice Overseas Witness).

(Novice Overseas Witness).

The Rev. C. Lake came to the O.M.S. from the World Gospel Church in Terre Haute, Indiana, where the congregation of approximately 275 had a missionary budget of \$87,500 and supported 72 missionaries on fields in 20 countries. The Church, now in its thirteenth year, continues to grow attracting attention from other congregations.

Mr Lake began pastoring while still a senior high school student and continued his pastoral assignments during college and seminary training. Upon graduation from Theological College in 1965 he became Pastor of the World Gospel Church. As part of his ministry there, Mr Lake travelled to Halit (O.M.S. mission field in the West Indies) observing first hand the work of missionaries supported by the World Gospel Church.

The Oriental Missionary Society (O.M.S.) is an inter-denominational faith mission that specialises in evangelism, the training of national pastors and teachers, and Church growth in the nations it serves. The O.M.S. now has work in Japan, Korea, India, Taiwan, Hong Kong, Ecuador, Colombia Brazil, Haiti and is planning to open work in Indonesia soon.

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In Church life we are faced with the crying need of those who live miserably in other countries. Then there is the request to raise funds properly to establish the Church in Papua/New Guinea In the face of these extras in 1972 there would be a strong temptation to avoid this Motorthon. But, very literally, the bread and butter of our Australian clergy AND THEIR FAMILIES relies on your help right now.

Anglican response to Anglican responsibility demands that we do more personally. Not only has the General Synod of the Church in Australia declared that the National Home Mission Fund should support missionary dioceses, but surely this is the Christian duty. We who live in a large diocese hardly know what it is to struggle in sparse rural areas, or to raise funds for a new "instant town" or finance Aboriginal work. So, the Motorthon WITH ENTHUSIASM.

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Contentious proposals for Qld. schools



ROLLING PINS AND HISTORY convicts from locally made bricks and the abundant cedar. The first service was held in December, 1833. The rectory was likewise built of brick and cedar, and the cellars beneath it are still accessible. Rev William Macquarie Cowper was its first occupant in 1836.

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Christian Faith, commended by Bishop A. J. Dain.

The little town of Stroud, NSW, today suggests annual rolling-pin throwing contests ing contests for men. But its origins are tied up with the history of agricultural devel-opment in Australia and the s among the most interesting istorically in our land.

Stroud was once on the Pacific Stroud was once on the Pacific Highway but now it is completely by-passed by the Highway and travellers between Newcastle and Taree might well be unaware of its existence. But once it was the headquarters for the famous Australian Agricultural Company which was founded in 1826 and which opened up for settlement and agriculture, half a million acres around Port Stephens.

Stephens.
St John's Church was built by

If the proposals are put into effect it will mean the introduction of a new compulsory subject in all State primary and secondary schools. The subject would be "Religion Stud-

State schoolteachers would teach the subject as part of their curriculum, rather than have religion taught by visiting teachers who represent various denominations. Religions other than Christianity will be included in the

Queensland's Director-General of Education (Mr A. E.

Queenstand's Director-General of Education (Mr A. E. Guymer) set up a committee of inquiry in Nov, 1971.

This committee to examine religious education received many suggestions for changes in the present system.

Among the most radical were proposals from the Queensland Institute of Christian Education.

Its members describe it as "a private association of essional Christian educators!"

Institute Secretary, Rev C. J. Gardiner (a Fransiscan Friar), describes the present arrangements as

shambles."

He went on: "In the first place you have amateurs attempting to do the job of a qualified teacher. And the children cannot relate what is being said to their immediate experience of other subjects."

The Institute believes that the practice of dividing classes

into denominational groups is disruptive to pupils and schools

alike.
"It would not matter whether the teacher is an atheist or
has a strong belief in any one denomination," he said.
"To suggest that a teacher cannot cope with a subject
such as this is a reflection on his capability as a professional

"All that we can expect is that the teacher present the

occupant in 1836.

The Parish House was probably erected in 1831 as the original school and it was so used right up to 1900.

The accompanying picture shows (R to L) St John's Church, part of the Rectory and the parish hall.

An architect has recently reported to the parish council that 345,000 must be spent on repairs, \$15,000 on the church: \$24,000 on the parish hall. So this small old parish has launched an appeal for \$40,000. Gifts may be sent to the Stroud Parish Council, C/- The Rectory, Cowper St, Stroud, NSW, 2425. "All that we can expect is that the teacher present the subject honestly and with integrity."

Chaplain of Brisbane Boys' College, Rev G. T. Read (a Methodist minister) does not consider it relevant that the teacher of Religion Studies be committed to a religion.

"The proposed course would train students to pass value judgments based on rationality, not on emotion," he said.

Objections to the proposed scheme are likely not only from atheists and agnostics but also from some practising churchgoers.

DEBATE ON RIGHTS POLICY DEPUTY MATRON over land which has been tradi-tionally theirs. This ought to be rectified."

benefits, but rather heartache."
Uranium mining at Oenpelli, the policy statement says, showed that the wishes of the people there have been "for all practical purposes ignored."

It is clear that the community does not want mining development, but has apparently accepted the best of a bad job.

"The failure or delays of the

"The failure, or delay, of the Government in getting historical or sacred sites clearly marked is another cause of concern at Oenpelli, and helps to produce further unrest."

Inconsistent

While supporting the entry system for reserves, the policy claims that the Government is inconsistent in upholding the system while allowing mining enterprises not wanted by the Aborigines.

Aborigines.

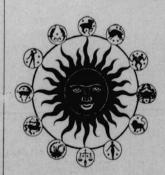
"Current Government policy does not pay sufficient attention to the emotional and psychological crisis which Aborigines face generally, a condition aggravated as life on their areas is disrupted and fractured by the invasion of European society.

"We earnestly hope people of goodwill towards Aborigines and with concern of land rights will stop sniping at one another. "They should instead pool their resources and harmonise their efforts towards a solution."

Rev Graeme L. Goldsworthy has turned to Sydney after pursuing course of post-graduate study under guidance of Prof John Bright, at R mond, Virginia, in the USA.

Mr Rick Ford, of the staff of Sydne Board of Education for the past months, leaves with his wife this most for missionary service with the Att Evangelical Fellowship in Malawi.

A memorial in the Churc England at Stockton-on-A memorial in the Church England at Stockton-on-Teb bears the following inscription in honoured memory Thomas Sheraton (c. 1751-1808) Born of humble circumstances this town, he became through in nate genius and zeal one of the finest furniture designers are craftsmen in the history of the country. Withal he was an earlest student of the Word of God.



A wave of fascination with the Occult is noticeable throughout the world. A leading Sydney bookshop has a large section devoted entirely to the subject. A recent issue of Time magazine carried a cover story called: The Occult—A Substitute Faith. The media have not been slow to climb on the band waggon and capitalise on the Astrology boom. In the next issue of Church Record the Rev Philip Oliver writes on:

THE OCCULT

Printed by John Fairfax and Sons Ltd., Broadvay, Sydney, for the pub.

THE AUSTRALIAN **CHURCH** RECORD

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ACR Appeal Donations

The ACR board grateful acknowledges receipt of the following donations to the receipt of the rec

It is four years since the uch appeal.

cause of increased costs of pri ing and postage. The board deeply appreciative of the ger ous support given by subscribe

Gifts from August 12

the five denominations in the n are Anglican, Presbyterian, thodist, Churches of Christ Congregational. It is antited that as in Australia, thodists will vote very strongfor union. But it is believed that an in the strong of the NZ population of the population in NZ. Church and People," the offinancian newspaper for the vince, says that the result of the the number of the population in NZ. The same of the population in NZ. The population is the population of the population of the seven diccesses were a small majority for the population in Gills Irom August 12

August 25.

Dr J. Knox. Roseville, \$10: Mr. Thomas, Paddington \$3. L. C. Rog Bairnasale \$10: Miss G. Kingston, Co. Bairnasale \$10: Miss G. R. Wright, Mrs. Bairnasale \$10: Miss G. Bairnasale \$10: Miss G.

Mainly About People

Matthew's, D nedin, strong angelical centre in southern-most diocese.

NZ Anglicans

vote on

unity plan

Two to one rejection of 1971

Plan for Church Union expected

THE AUSTRALIAN

Bishop Peter Sutton of Nelson has been the sole bishop to oppose the plan and an advertisement opposing the plan appeared in the NZ daily press on August 26 signed by the bishop and 28 clergy and laity setting out the grounds of their opposition. Apart from the bishop, most of the signatories would be broadly Anglo-Catholic.

Evangelicals in NZ are closely knit in the Anglican Evangelical Fellowship of which Rev Philip Thomas of Latimer House, Christchurch, is secretary. But the evangelicals take no particular stand on the 1971 Plan, Rev Walter Marriott, vicar of St Matthew's, Dunedin, opposes it to doctrinal grounds. Canon Bernard Machell of Nelson diocese opposes it because of its unscriptural doctrine of the Holy Communion.

Lester Pfankuch, vicar of St

tural doctrine of the Holy Communion.

Lester Pfankuch, vicar of St John's, Woolston, in Christ-church, opposes it as lacking in the Reformed emphasis on the authority of the Scripture, Philip Thomas feels its doctrine of the Scripture is sound.

Non-evangelical objections spring from questions of episcopal ordination, infant baptism, the possibility of radical interpretations of the historic creeds and their opposition to the possibility of altering fundamental beliefs by changing the constitution which has no unalterable safeguards.

Perth couple to South Africa for Wycliffe B.T.

Paraplegic Tony Williams with his wife Mary and two little daughters left Mel-A. en route to South

Tony in New Zealand and ary in Western Australia were the converted in 1957 at CMS ague of Youth house parties, tit was not until they attenda SU Conference five years of that they are the they are they are the they are the are they are the they are they ar

r, that they met.
year after his conversion
y was climbing with a friend,
side Christchurch, New Zeah, when he fell over a cliff
sustained serious injury to
back, leaving him a paratic. A leading Perth specialist
pinal injuries suggested that
should have treatment at the
al Perth Rehabilitation
pital, so he went to Perth—
treatment was very helpful,
the graduated BA from the

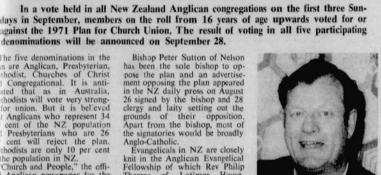
in WA.

In February, 1968, he married Mary Stanham at the South Perth Church of England — Mary had come from Pietermaritzberg, South Africa, with her parents and sister. Mary is a double certificated nurse who topped the State in midwifery exams. She attended Perth Bible Institute in 1962-63 and subsequently completed the LTh.

God called them into the work of Wycliffe Bible Translators — Summer Institute of Linguistics in 1968. For 3½ years Tony has been working with young Wycliffe, and Mary has been responsible for preparing the Wycliffe monthly Prayer Notes.

Their responsibility on arrival

Their responsibility on arrival in South Africa will be to open a WBT/SIL home office in the Johannesburg area. The talks, initiated by the Archbishop of Canterbury, Dr



October, 1972, and July, 1973 diocesan synods would make

Smile-God loves you

With the slogan "Smile — God Loves You" members of the Mothers' Union, will serve free morning teas to children and parents waiting in the open courtyard of the Children's Court, Albion Street, Sydney.

Street, Sydney.

The arrangement, with the approval of the Justice Department, started on Monday, August 14.

Fifty women have volunteered to spend two hours at the court every Monday, Wednesday and Friday talking with people waiting to appear before the children's and maintenance courts and offering them morning tea and magazines to read.

They will not engage in counselling but refer any needy families or cases to the Anglican social worker attached to the court, Mrs Stephanie Bissett.

Mothers' Union social problems convenor, Mrs Joyce Hayman, who initiated the idea, asid "we are (doing this as christian"

Bishop Graham Delbridge.

Bishop in Wollongong, left Sydney on September 5 for Geneva as Australia's repre-sentative at the first official talks between the Anglican

Orthodox Churches

Bp Delbridge attends

Orthodox talks

EVANGELICAL ALLIANCE RELIEF FUND **EXPANDS OPERATIONS**

RECOR

Since The Evangelical (TEAR) was opened in Australia two years ago, \$11,000 has been sent to the Evangelical Fellowship of India Relief (EFICOR).

(EFICOR).

Tais has been used for the relief of Pakistani refugees in India and more recently for their rehabilitation in Bangladesh.

With the formation of the Australian Evangelical Alliance TEAR Fund has now extended its operations. The need for rehabilitation of the people of Bangladesh is still a major project, Rev George Hoffman, Director of TEAR Fund in London, has recently visited Bangladesh together with Dr Ray Windsor, of the Bible and Medical Missionary Fellowship.

A scheme to assist Churches in rebuilding and re-establishing their ministry has been launched

constructing two demonstration (model) villages. Dr Windsor will be visiting Australia next month and will explain a project to send teams for medical help and re-construction. TEAR Fund would

spiritual ministry of encouragement to the suffering people.

A committee for the Rehabilitation of the Southern Sudan (CROSS) has been set up to accept the invitation of the Sudanese Government for Christian agencies to re-enter the country for relief and rehabilitation. Dr Ken Tracey, of the Sudan Interior Mission has been appointed director of CROSS. On his recent visit to Australia he asked that TEAR Fund represent CROSS in Australia. TEAR Fund will accept gifts for transmission to Dr Tracey in Nairobi.

Another need to which TEAR Fund is called upon to minister is to people devastated by the floods in the Philippines. Donations are beginning to come in for this purpose, and these are being sent to Manila for distribution through Christian Relief Agencies.

As calamities usually come

tribution through Christian Re-lief Agencies.

As calamities usually come without warning and relief is needed at once, it has been de-cided to establish an emergency fund which will be available to meet any need that might arise, in Australia or elsewhere.

Contributions may be sent to The Evangelical Alliance Relief Fund, 4 Wellesley Street, Mount Albert, Victoria, 3127.

Top tribunal meets in Melbourne

The Appellate Tribunal of the Church of England in Australia met in Melbourne on Monday, September 18, to consider constitutional questions. This body is the senior court provided for in the structure of the Church.

The members are: His Honour Sir Edmund Herring, Mr Justice N. A. Jenkyn, Mr Justice A. R. Richardson, Judge G. E. H. Bleby, Archbishop M. L. Loane, Bishop T. T. Reed and Bishop D. A. Garnsey.

The questions before the Tri-bunal refer to Section 4 of the Constitution which governs order, public worship and devia-tions therefrom, and are as

follows:

1. Whether a canon dealing with matters such as (i) lay assistance in the Holy Communion; (ii) vesture of clergy would bring to an end permission to make deviations under Section 4 of the Constitution on the grounds that this would be "other order taken by Canon"?

2. Whether a canon authoristical particular service for this church, eg the Communion Service.

A. M. Ramsey, will centre on problems and points of agree-ment between the two Churches with a view to eventual full

CP-AS head

3. Whether a bishop of this

4. Who makes the request in ases of certain institutional

in Sydney Rev Canon Talbot G. Church Pastoral-Aid Society and the Archbishop of Sydney's Commissary in the United Kingdom arrives in Sydney on October 1 for his third visit to this country.

He was appointed Commissary by Archbishop Mowll and was made a canon of St Andrew's Cathedral in 1956. He last vis-tited the diocese in 1966 and he spoke in every rural deanery and on many other occasions.

on many other occasions.

Canon Mohan has devoted many years of his life to the work of the CP-AS, England's largest and most active evangelical society. He was assistant secretary 1932-42, secretary 1942-1965 and last year he succeeded General Sir Arthur Smith as President.

as President.

He will fulfil many speaking and preaching engagements in Sydney diocese and will leave early in November. One of his final visits will be to St Peter's, East Sydney on Sunday, November 5, at 11 am to preach at the 105th anniversary service.

intercommunion.

The talks will include the ordination of women, the Anglican/Roman Catholic agreed statement on the Eucharist, and other doctrinal issues.

Bishop Delbridge will return to Sydney on September 23.

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