

Mainly About People

Rev. John P. Bedford, formerly rector of Ruyupup (Ballarat), was inducted as rector of St. Stephen's Portland, on March 7.

Rev. Richard H. Pidgeon, formerly rector of Portland (Ballarat), has been inducted to St. John's, Ballarat.

Rev. Gordon D. Steele, vicar of St. Luke's, Ballarat, has been appointed rector of Ruyupup.

Rev. Frederick G. Phipps, curate at Warrnambool (Ballarat), has been appointed vicar of St. Luke's, Ballarat.

Rev. Dr. Jim Packer, Warden of Latimer House, Oxford, has decided not to take up his appointment with the London College of Divinity, now that it is to move to Nottingham.

Rev. P. L. N. Rowlands, registrar of the diocese of Ballarat, was ordained priest by the Bishop of Ballarat on February 24. He has also been appointed domestic chaplain to the Bishop.

Rev. Peter H. Chesterton, curate of St. Silas' North Bawly (Melbourne), since 1966, has been appointed curate of St. John's, Toorak.

Rev. Keith Wilson, Director of Youth Work (Perth), has been appointed to the charge of Balga.

Rev. Charles E. Torlach, rector of Mount Morgan (Rockhampton), retires from the active ministry from the end of April.

Rev. A. John Withers, rector of Narranderra (Riverina), has announced his retirement from April 30.

Rev. Thomas J. Johnstone, Home Missions Chaplain (Newcastle), is to be inducted as rector of Taree after Easter.

Rev. Canon James L. Brown, rector of East Claremont (Perth), has announced his retirement.

Rev. Brian A. Eccleston, Director of the Board of Education (Perth), has been appointed to the staff of the Guildford Grammar School.

Rev. M. P. D. Fowell, rector of North Lake Macquarie (Newcastle), has been appointed Home Missions Chaplain.

Rev. Canon Raymond M. H. Hudson, vicar of St. Martin's, Deerpene (Melbourne) since 1964 and formerly vicar of Ivanhoe, will retire on June 30.

Rev. Alex. Mills was inducted as vicar of St. Chad's, Chelsea (Melbourne), on March 28.

Rev. Donald W. Hardy, vicar of St. Stephen's, Belmont (Melbourne) since 1962, has been appointed vicar of St. George's, East Ivanhoe, from May 22.

Rev. Lindsay V. Pace, vicar of Holy Trinity, Balclutha (Melbourne) since 1963, has been appointed vicar of Holy Trinity, Hampton, from May 13.

Rev. Peter D. Kissick, vicar of Holy Trinity, Hastings (Melbourne) since 1959, has been appointed rector of Tongala (Bendigo) from June 1.

Rev. Tom Rogers, assistant at St. Paul's Cathedral, Rockhampton, has been appointed rector of St. Mary's, Mount Morgan, from early May.

Rev. Clive A. Beatty, rector of Inglewood (St. Arnaud), has been

appointed rector of St. Mark's, Red Cliffs from April 16.

Mr. Ray Kidney, formerly of the Dept. of Social Welfare and present organist of Holy Trinity, Adelaide, has been appointed Managing Secretary of the Prisoners' Aid Association, S.A.

Rev. Allen C. Hampton, of the charge of Delungra (Armidale), since 1963, was inducted to Nundillo on March 28.

Rev. Rodney D. Turner, curate of Inverell (Armidale), since 1968, has been appointed curate of Quirindi.

Rev. Raymond G. Smith, rector of Uralla (Armidale), since 1966, has been appointed Diocesan Director of Christian Education and will take up full-time duties in May.

Rev. Mervyn S. Wearne, vicar of Manilla (Armidale) since 1967, has been asked by the Board of Education to work as a part-time Youth Field Officer.

Rev. Douglas L. Lashbrook, curate of Wee Wee, was ordained priest at Burren by the Bishop of Armidale, on March 17.

Tas. Ceba growth

AN INCREASE in the number of branches and in total membership was reported at the annual meeting of the Tasmanian Church of England Boys' Society.

The Bishop of Tasmania presided at the meeting and among the highlights of the year's activities were leadership training, annual service, a Bible reading and quiz competition, won by St. Paul's, Glenorchy branch and the annual athletic carnival.

Officers elected for 1969-70 were: chairman, Mr. H. W. Morgan; secretary, Mr. Lou Daniels; treasurer, Mr. Gary Norman.

Parramatta Youth Crusade

EIGHTY ministers from the Parramatta district sat down to breakfast recently to discuss the coming Brian Willersdorf youth crusade.

The crusade will be held from April 13 to May 4 at David Jones' carpark in Parramatta.

The breakfast had been called

by the crusade executive, and was held at David Jones' cafeteria. The store manager, Mr. S. J. Welch, welcomed the ministers and said he hoped the crusade would be "very successful."

Crusade vice-chairman, Parramatta businessman Mr. Ray Darnell, told the ministers that



(L. to R.) Mr. Ray Darnell, Mr. S. J. Welch, Crusade Director Brian Willersdorf, Bishop H. G. S. Begbie and Crusade chairman Rev. K. L. Loane.

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Round-up of church press comment

ST. ARNAUD CHURCHMAN shows alarm at the number of ecclesiastical districts designated "The Murray." Both Riverina and St. Arnaud dioceses have an archdeaconry of the Murray. A new diocese in South Australia is to be called "The Murray," so the Churchman says. This might mean a further archdeacon of the Murray, so to relieve the Gilbertian situation Bishop Winter is calling his northern archdeaconry, "the Mallee."

Indonesia is one of the few Islamic countries of the world which is wide open to the gospel. In New Life, Dr. Klaas Runia explains clearly why and tells of the mass movement towards Christianity.

The Church Times reports a Westminster Abbey sermon in which the rector of St. Mary-le-Bow condemned over-zealous churchmen who inflame to racial issue. Australian Baptist reports a missionary from India as saying that within five years we can expect all missionaries to leave the church in Assam and possibly India.

Australian Presbyterian Life says that it is in deep water over subscribers who do not pay for years. Frequent reminders finally bring a cancellation with no offer to pay. Sometimes the family notify the paper months after the subscriber has died, thus getting many months free.

Curt comments are passed on "this failure to observe ordinary standards of ethics." Perhaps people feel that they can be dishonest about church paper subscriptions because the church won't prosecute them? At least one Anglican paper has successfully prosecuted non-payers.

in the future Parramatta would be the centre of Sydney.

"My word, it feels like it now," he said. "I don't know what it's going to be like in 10 years' time—they'll have to keep the cars out."

"This means that almost half the population of Sydney are involved in this crusade," he said. "And within the next decade, more than half this population will be young people."

The crusade's finance chairman, Mr. Leigh Brown, said the crusade would cost \$15,000—and so far \$2,199 had been received.

This did not include a \$500 loan from one church and a \$5,000 bank loan.

The Magnet, Melbourne's League of Youth paper, always impresses with its formidable list of its former members on the world's mission fields, serving C.M.S. For what it's worth, numbers of them came to Christ through Dr. Billy Graham.

Church of England Newspaper gives early figures in the English Methodist vote on proposed Anglican-Methodist unity. Only 83 circuits (about 10 per cent) have voted, but in these a clear majority is against the present unity scheme.

English Churchman reports that a group of evangelical clergy have sent an open letter to the Church of England Evangelical Council, urging it to organise resistance to proposals to change the status of the Thirty-Nine Articles. It also carries reports from numbers of parishes finally rejecting the Series 2 Communion Service as seriously diluting the biblical proclamation of the finished work of Christ.

The Catholic Weekly carries a front page spread "Why our patience is exhausted" on the state aid for R.C. schools issue. Among other items of education costs, it lists \$1.7 million as subsistence allowance for members of teaching orders. Would State aid with this mean State aid for a particular denomination? In Brisbane Church Chronicle, the Primate says that Sir Paul Hasluck's personal qualities fit him admirably for the post of Governor-General. The retort courteous! Like other church papers recently, Bishop Shearman in Rockhampton's Church Gazette expresses some doubts about its future. Who is going to do some research on what Anglicans do read?

"We have \$13,000 to go," said Mr. Brown. "We have to receive over \$1,000 per week between now and the crusade."

Mr. Brian Willersdorf, who will conduct the crusade, attended the breakfast and addressed the ministers.

Mr. Willersdorf, a 32-year-old Baptist pastor, has achieved international fame in Asia and the U.S. as a youth evangelist.

In his address to the ministers, he said there had been several problems with mass evangelism in Australia.

Most evangelism in the past had been carried out by non-church groups, evangelists had been theologically untrained, there had been "grave questions" on financial matters, follow-up had not been undertaken, heavy stress had been laid on emotionalism, and some evangelistic appeals had been unethical.

Mr. Willersdorf said Youth Crusades — the organisation of which he is director — had sought to overcome these problems.

He also announced a new follow-up scheme that had never before been attempted in Australia.

Those who had been counselled would be invited to attend a series of meetings on the Thursday and Friday evenings and all day Saturday immediately following the crusade.

The meetings would be conducted by well-known Sydney Anglican, Rev. G. Fletcher, who is also director of the Lay Institute for Evangelism.

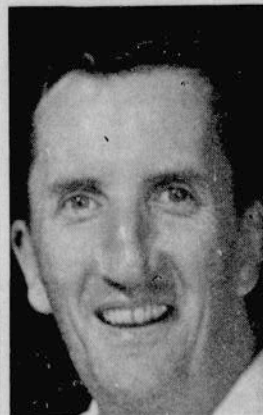
Those counselled will also be encouraged to join their local church.

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NEW B.C.A. SECRETARY



VEN. GERALD B. MUSTON, rector of Christ Church and archdeacon of Darwin (Northern Territory), has been appointed Federal Secretary of the Bush Church Aid Society.

The announcement was made by the Archbishop of Melbourne, President of the B.C.A. after a Council meeting in Sydney last week. He succeeds Canon Bill Rich who has been appointed rector of Holy Trinity, Orange.

Archdeacon Muston graduated from Moore College in 1950 with a second class honours Th.L. He was ordained in Sydney in 1951 and after a curacy at Waterloo, was rector of Wallerawang 1951-1953. He then spent ten years with the Church Missionary Society, first in an editorial capacity and then as Home Secretary. For some years he was vicar of St. Thomas', Essendon (Melbourne) before taking up his parish in Darwin.

Mr. Muston will bring to his new appointment wide experience as a missionary administrator and pastor. Before ordination he was a journalist.

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Sad plight of Church Anglican weakness in West Indies

THE ANGLICAN CHURCH in the West Indies is in a sad state," said Professor J. Alan Friend while paying a brief visit to Australia recently. While on the staff of the University of Tasmania some years ago, Dr. Friend was ordained by the Bishop of Tasmania.

He has been Professor of Chemistry at the University of the West Indies since 1966 and is Vice-Dean of the faculty of arts and science.

N.S.W. Evangelism Congress

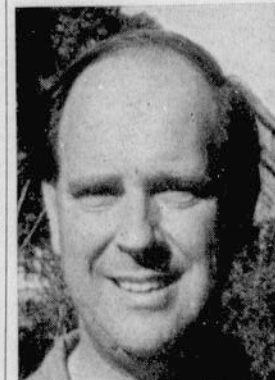
FOLLOW-UP to the Singapore Conference on Evangelism last year is being arranged in N.S.W. by an interdenominational committee. A N.S.W. Congress on Evangelism will be held May 30-31 in St. Andrew's Chapter House, Sydney.

The executive committee consists of Bishop A. J. Dain, Revs. Dudley Foord, Dr. E. H. Watson, Fred J. Nile, Harry Orr, S. Somerville, A. Scott, Messrs. David Claydon, Ian Burnard, Rev. Hodgson, Alex. Gilchrist and Bruce King.

Topics of special concern will be The New Evangelism, The New Theology and The New

In a special interview with the "Australian Church Record," the professor gave his impressions of the current situation of the Church in the West Indies.

The Anglican Church has been in the West Indies since about 1630, when it was established in Jamaica and Barbados and where it has been dominant until recently. Today, the Methodists and Baptists are much stronger because of the dominant part played especially by the Baptists in the liberation of the slaves. The Anglican Church has been very much the Church of the establishment.



Professor Friend

The Church of the people in Trinidad is the Roman Catholic Church. It is a very cosmopolitan island of over a million people and the capital is Port of Spain. The people are Negroes, Indians and many of mixed race. The Indians are largely Presbyterian because of the work of Canadian Presbyterians for the past hundred years.

The diocese of Trinidad and Tobago includes Venezuela and Colombia and a suffragan to live in Venezuela has recently been appointed. The diocese is strongly Anglo-Catholic, but hasn't been so for very long. Jamaica is a much more moderate diocese and the surplice and stole is common there. In the Eastern Caribbean the eucharistic vestments are almost universally used.

NO INITIATIVE

In Trinidad before the West Indies liturgy was introduced in 1959, the English Missal was used and not the Prayer Book.

There are no evangelical churches in Trinidad diocese, but there are some in Jamaica and Barbados. There are at least two in Jamaica with a soul-winning ministry. Professor Friend was impressed by the numbers of

young English clergy with an Anglo-Catholic background who were trying to win a spiritual response from their people.

He went on to say that the Anglican Church is finding it very difficult to arouse a spiritual response in the lay people. They turn out in considerable numbers for Holy Communion services, but it seems to end there. He admitted to being very worried about the whole spiritual situation in Trinidad and the West Indies generally.

The Roman Catholics go ahead in Trinidad and have a progressive Trinidadian archbishop. He has introduced the English Mass and has cut ritual to a minimum. He has introduced steel bands into his churches. The Presbyterians have the greatest potential because theirs is the Church of the people with no history of attachment to the establishment. Most of their clergy are Indians.

In the universities, the Inter-Varsity Christian Fellowship is strong in Jamaica. In Trinidad it is much weaker. It doesn't seem to make much impact on the campus. The Student Christian Movement has only been there for two years and a New Zealander is its first secretary.

COMPARTMENTS

The Anglican seems to keep worship and daily living segregated. This is accentuated by the emphasis given to attending at "the sacrament." This is the first duty of the Christian. To be fair, the professor said, the Church does not say that this is the only duty by any means.

Some of the world movements to involve and train the laity for evangelism have made no impact at all in the West Indies. There has been quite a good Anglican laymen's conference in

South Trinidad in 1968 and there has been a series of marriage guidance conferences with visiting U.S. speakers.

One great difficulty is the setting up of an indigenous ministry. Few Trinidadians are in training. The only theological college — Codrington in Barbados, is itself a problem. The Mirfield community has kept it going but are now pulling out. This leaves only a united college in Jamaica. The Archbishop of the province, who is also Bishop of Guyana, has no love for the united college at all.

LITURGY

The Bishop of Trinidad and Tobago is British with wide experience and most of his clergy are English. The diocese, like most of those in the West Indies, is very poor and church buildings are often very dilapidated.

It is a very sad overall picture indeed. It's a very run-down sort of area. There is no missionary work among the native people and the church has no other form of missionary outreach. S.P.G. is sometimes supported but most parishes find it difficult to meet diocesan quotas. There is no program of evangelism that the professor is aware of.

The West Indies liturgy of 1959 was drawn up by the Mirfield people in Barbados and is based on the 1549 pattern. There is nothing particularly original or modern about it. It was to have a three year trial period but is now in general use.

The diocese of Jamaica is far from satisfied with this liturgy and the Bishop has set up a liturgical commission to look into the composition of a new type of liturgy.

Criticism brings support

STRONG criticism of the Northern Territory Crusade by a member of the Botherhood of the Good Shepherd, Brother Paul, who is stationed at Katherine, 200 miles south of Darwin, brought added support to the Crusade.

His views were published in the Northern Territory News and he is reported to have said: "The methods used are not only false to experience, damaging to the true religion and harmful to the church, but also unscriptural." He exempted his parish of Katherine from official participation in the Graham Crusade, led and conducted by Rev. Ralph Bell.

The Crusade was supported by the Brother's Bishop, Right Rev. K. B. Mason and by his Archdeacon, Ven. Gerald Muston who was chairman of the Darwin Crusade Executive.

Ralph Bell and his colleagues, Steve Musto and Ted Cornell, were welcomed to Darwin by the Buddhist mayor of the city who is also President of the Territory's Legislative Council, and also by the Administrator of the N.T., Mr. R. L. Dean.

STRAIGHTFORWARD

The criticism brought strong support of Mr. Bell's proposed meetings from the Most Rev. P. N. W. Strong, Archbishop of Brisbane and Primate of Australia, who had actively supported the Billy Graham Crusade in Brisbane last year. Also dissociating himself from the criticism was the Bishop of the Northern Territory.



Rev. Ralph Bell, right, preaching in the Nunggubuyu language at Rose River, with Gundu as interpreter, during the Crusade to the Northern Territory. Ralph Bell is a member of the Graham Crusade Team. Over 2,000 people in Arnhem Land heard him preach the Gospel and there were 400 inquiries.

MODERN THEOLOGIANS

8. ERIC MASCALL

ERIC LIONEL MASCALL, the last of our series of modern theologians, graduated B.A. with honours in mathematics at Pembroke College, Cambridge, in 1927. Subsequently, he proceeded to his M.A. in 1931, B.D. in 1943, and D.D. in 1958.

After his ordination in 1932, he served as a curate in the Diocese of Southwark until 1937, when he was appointed subwarden at Lincoln Theological College. In 1947 he took up the position of lecturer in Philosophy of Religion at Oxford University, and in 1958 he became Professor of Historical Theology at the University of London.

Mascall has written quite a number of books and articles, covering many fields of the Church's teaching. He is clearly an orthodox writer, and for that reason would be regarded by many as a conservative theologian. An analysis of his writings reveals the following points of view.

(a) He holds that the human mind can, from the consideration of finite beings, arrive, without appeal to "religious experience" or "revelation," at a sure knowledge of the existence of a God whose primary character is that of a self-existent Being.

(b) He contends that the finite world derives its existence and its continuance from a free act of will on the part of God, to whom it is altogether unnecessary and who would be in every respect complete without it, but whose concern with it is none the less a manifestation of the deepest condescension and love.

(c) He rejects "religious experience" as a criterion of true knowledge and claims that revelation and reason together are the only valid means. Religious experience for Mascall is too subjective and vague.

(d) He is a champion of "theological synthesis," i.e. the holding together of two (or more) notions of doctrine which might well seem to be incompatible (not in fact but in application). He uses four specific examples to illustrate his position.

1. The Creation: the world possesses dependent reality, a middle view between atheistic reality but no dependence and fatalistic dependence but no reality.

2. The Trinity: each person of the Trinity has "derived equality" (the mean between Modalism and Arianism).

3. The Incarnation: Mascall holds that the two natures of Christ (human and divine) are united but are unconfused: this is the essence of the doctrine propounded by the Council of Chalcedon.

4. Grace: man is both a creature and yet deified by the indwelling of the Holy Spirit. This is the middle position between mystical deification leading to turning a blind eye on man's creatureliness, and the contrary view held by the champions of the Reformation.

From this brief summary, we can say that Mascall may be classed as a conservative catholic

BY OWEN THOMAS

theologian of the neo-Thomist school, very much opposed to such modern innovations as Logical Positivism and religious subjectivism. He claims that the radicals are in a position of psychological advantage, since they can point to mistakes that the Church has made in the past (e.g. the Inquisition condemning Galileo and the clash between Bishop Wilberforce and Thomas Huxley), and say that this proves that the radicals are clear-headed and right while the conservatives are stupid and wrong. But, as he points out, these two instances do not prove the point: the verdict of posterity is not always in favour of radicalism, even when useful work and knowledge results. He attacks the dogmatism and categorical assertions of modern radical biblical scholars, since many of these are contradictory and hence confusing to the general reader. He holds that when we are presented with an argument we should examine it carefully for possible defects and not allow ourselves to be dazzled by the rhetoric or prestige of its proponent.

CAUTION ON UNITY

Mascall takes a cautious, doctrinally centred view of the ecumenical movement and the problem of Christian reunion. He sees the following considerations as being involved:-

(1) The problem of Christian unity is fundamentally a theological one.

(2) The theological issues are much more profound than is commonly intended by the pro-

ponents of reunion, and these problems are usually discussed on far too superficial a level. He sees a bad tendency to aim at the "lowest common denominator."

(3) Theological unity is something that ought to be sought for its own sake, and not merely because it is an indispensable instrument for the promotion of Christian reunion.

One final word should be said concerning Mascall's position as a member of the "School of Analogy." In perhaps his most famous work, "Words and Images," he rejects the assumption that perception (e.g. of the existence and nature of God) is essentially identical with sensation (the 5 senses), contending that it is primarily an intellectual act. He sees symbol and image as being very much involved in any aid to knowledge of God and of His purposes; but he goes on to say that theological concepts do not come "in vacuo": they are very much connected with concrete, everyday experience under the guidance of the Holy Spirit. Hence he sees that the ideal of all religious knowledge is commitment, contemplation and penetration beneath the level of sense.

SOME WORKS BY E.L. MASCALL:

- "He Who Is: A Study in Traditional Theism" (1943).
- Existence and Analogy" (1949).
- "Via Media: an Essay on Theological Synthesis" (1956).
- "Words and Images" (1957).
- "The Recovery of Unity" (1958).
- "The Secularisation of Christianity" (1965).

Dr Garnsey on State schools

Dr David Garnsey, Bishop of Gippsland, believes that State schools need better provision than they now receive and that the church should help them get it.

He believes at the same time that church schools have a vital contribution to make and that they should be as good as possible.

Bishop Garnsey was commenting on newspaper reports of his address to the Australian Council of Churches. During that address he had said:

"In education we must campaign ceaselessly for equality of opportunity in primary, secondary and tertiary education, until the best facilities are available for the residents of low income areas and for children who are handicapped physically, mentally and culturally. At present our 'Free education' is not free (see 'The Cost of Free Education' by O'Neill and Paterson, Cheshire 1968 for proof of this). Our national attitude to education is defensive, negative and cheapskating. The attention of Christians and of the churches generally is too much given to denominational schools, and not nearly enough to the schools which the vast majority of our fellow-Australians attend."

EDITORIAL

Let's get out now

FEDERAL and State aid to non-State educational systems has had nearly six years' trial. It has failed dismally. The measure of its failure can be gauged by the bitter campaign which the Roman Catholic education system is mounting for far greater aid and by the sit-down demonstrations which are beginning in State schools with students displaying placards demanding "State aid for State schools."

Both Federal and State Governments are trapped in a situation of their own making. Late in 1963, the Prime Minister, Sir Robert Menzies, decided that a gesture toward the provision of money to help the tottering Roman Catholic education system would win votes for his party.

Sir Robert knew full well that although the clamour for State aid came only from one Church, aid would have to be given to all independent schools to make the move look impartial and non-sectarian. The facts are that 2,188 non-State schools in Australia in 1967, 1,819 of these (86 per cent) were Roman Catholic (Commonwealth Year Book, 1968).

State aid was devised to assist the Roman Catholic education system because of the R.C. vote.

Sir Robert, astute politician that he was, sought the help of the late L. C. Robson, former head of Shore School and a leader in science education, in devising a method of giving the aid which would encourage all independent schools to fall into line. Mr Gorton, Minister Assisting the Prime Minister, was also consulted.

Mr Gorton consulted the Commonwealth Office of Education (now the Department of Education and Science) for which he was ministerially responsible. The office was told how delicate the matter was. The Government was pledged to help the R.C. system, but wanted to do so in a way which would give the greatest possible proportion of the aid to non-Roman Catholic schools. The Government wanted to have its cake and eat it, too.

Eventually, Robson's dominant interest in science education led Sir Robert to accept his advice. Since then, over \$39 million has been given toward the provision of science laboratories alone, a large part of which has naturally gone to Roman Catholic secondary schools.

Mr Robson was awarded a knighthood for his help with this plan and for other services to Menzies. He did not live to receive the accolade.

Other forms of aid have since been devised by various Governments with the expected result that vital funds have been drained from the public education systems. N.S.W. hasn't the money to train sufficient teachers, despite the fact that good calibre recruits are offering. Thousands of Australian teachers are being attracted into systems abroad, particularly Canada.

Teacher discontent is at an all-time high because of the rapid deterioration of their teaching conditions. This is not to say that our public education system is not one of which we can be justifiably proud, but a crisis does exist which is being exacerbated by draining off public funds to shore up the wilting Roman Catholic education system.

"The Catholic Weekly" is quite honest about the situation. It says: "There has been too much talk and too little action on a political level on the question of Governments giving financial relief to the hard-pressed (Roman) Catholic schools." "Immediate help is the only solution," it says.

We believe the only solution, if Governments and the Roman Catholic Church seek a solution for a situation brought about by an astute and unprincipled change in policy, is that Governments should begin now to rapidly taper off State aid and that Roman Catholic primary schools should close down in larger numbers than at present. Then this Church should phase out many of its less satisfactory secondary schools.

Contrary to a naive but often expressed view, a properly planned phasing out of a large number of unnecessary Church schools will not present an insoluble problem to State Education Departments. In 1967 (Commonwealth Year Book, 1968) there were 2,588,339 children at schools in Australia. Only 594,787 of these were at non-Government schools.

Perhaps 300,000 of these are at schools whose continued existence is scarcely justified. Their absorption into the public systems does not present a serious problem.

State aid has proved itself bankrupt. Our Governments should get out of it now before the damage is irreparable.

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Theological training in Australia and New Zealand

By the editor

LATEST figures giving the number of men and women in training for the ministry in Australia and New Zealand must cause considerable disquiet in the Church of England in both countries.

There has been a fall in numbers for some years but 1969 shows an increase of 12 men and 2 women over 1968 in Australia, but a serious fall of 11 men in N.Z.

Taking into account the number of Anglicans in each province, the position is quite critical in Western Australia

where one student is being trained for every 40,000 Anglicans and in N.Z. where it is one for each 30,000. The position is considerably better in N.S.W. where over 40 per cent of Australia's Anglicans live and in Queensland and Victoria. South Australia and Tasmania are in a very weak position but may be better off than the figures show. A few students may come for Tasmania from Christ College, a university col-

lete which sometimes has theological students. Crafrers has 24 unattached students and many of these will probably serve within the State. The number of unattached students is high at 56, a fifth of the total in training. Some of these will offer for missionary service at home and overseas. Most will eventually serve the Church in Australia. St. Michael's, Crafrers, S.A., is run by the Society of the Sacred Mission, a monastic order with post-war English origins. It has clearly established itself as the training college par excellence

for strong Anglo-Catholic dioceses in Australia and similar missionary dioceses beyond our shores.

Moore College (88) and Crafrers (50) train slightly more than half the men offering in Australia. The remainder are thinly spread over eight other colleges, two of which, Ridley and Trinity in Melbourne, are also university colleges. In New Zealand, Auckland, the most populous diocese, has 13 students and must regard their position as most difficult. The Primate's diocese of Waiapu has none. The struggle to maintain the ranks of the clergy in N.Z. used to be assisted by significant numbers of incoming English clergy. It is no longer the case.

Western Australia is able to attract numbers from England but this offers only a short-term solution to their problem.

Australia's two evangelical foundations, Moore and Ridley, once had a small stream of students from New Zealand, particularly from Nelson. That they no longer have so, probably reflects changing theological patterns in the Church of the province of New Zealand.

Perry Hall, Melbourne, was established in 1962 as an experimental theological training centre for married men and does not provide the same kind of facilities or training as the theological colleges.

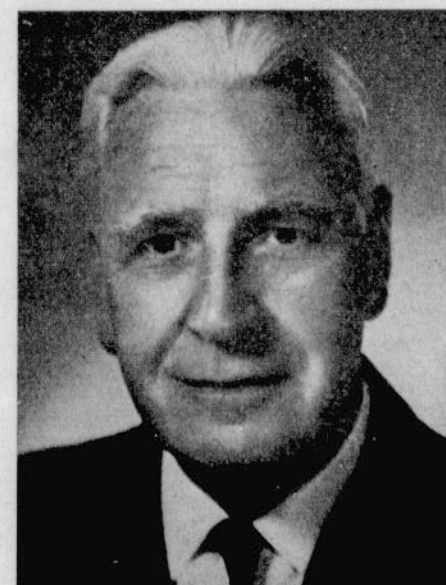
The position of Deaconess House in Melbourne is causing concern there and it is proving difficult to maintain. Graduating students usually go out to serve in parishes. Deaconess House in Sydney trains women for parish work but many of them now go out to serve in special avenues of Christian service requiring a particular training or academic background before they enter Deaconess House. Others decide while training, to offer for service on the mission field. Two of the students this year are C.M.S. candidates.

● The Bible Society's contract with the Hong Kong Press which has printed Scriptures for three generations, has been terminated. The Press's entire capacity is now geared for the production of the "little red book" of the Thoughts of Chairman Mao! Scripture production is now being spread over several printing firms.

		STUDENTS TRAINING FOR:																REFERENCE
		ENROLLED '68	ENROLLED '69	INCREASE	DECREASE	INTAKE '69	SYDNEY	NEWCASTLE	BATHURST	CANE-GOULR.	ARMIDALE	GRAFTON	RIVERINA	MELBOURNE	BALLARAT	GIPPSLAND	WANGARATTA	
MEN																		
ST. BARNABAS, ADELAIDE		18	16	2	6													5 1
ST. FRANCIS, BRISBANE		35	30	5	8													24 2
ST. MICHAEL'S, CRAFRERS		42	50	8	17													5 3
RIDLEY, MELBOURNE		28	32	4	12													29
MOORE, SYDNEY		81	88	7	33	64												1 1
ST. JOHN'S, MORPETH		33	30	3	14													
PERRY HALL, MELBOURNE		5	8	3	3													
ST. COLUMB'S, WANGARATTA		7	6	1	3													
TRINITY COLLEGE, MELBOURNE		12	11	1	2													
WOLLASTON, PERTH		5	7	2														4
		266	278	24	12	98	64	12	6	6	3	1	5	42	2	5	2	3
ST. JOHN'S, AUCKLAND		39	28	11	13													
WOMEN																		
DEACONESS HOUSE, MELB.		4	3	1	2													
DEACONESS HOUSE, SYDNEY		57	59	2	30													

Auckland 13, Christchurch 2, Dunedin 3, Nelson 2, Polynesia 1, Waikato 3, Wellington 5, Waiapu 0, Melanesia 0.
References: 1. St. Francis has one for A.B.M.
2. Crafrers has 3 for New Guinea, 1 for Melanesia, 1 for Kuching, 1 for Hong Kong, 1 for Brotherhood of Good Shepherd, 8 for S.S.M.
3. Ridley has 1 for Mauritius, 1 for Singapore, 1 for Presbyterian.
4. Wollaston did not submit details.
Christ College, Hobart—no reply.

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DR J. SIDLOW BAXTER

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MONDAYS No Meeting

TUES. TO SAT. 7.45 p.m.

TOPIC: "DEEPER TREASURES OF THE BIBLE"

SUNDAY APRIL 20th

10.30 a.m. St. Paul's Church of England, Chatswood.

7.15 p.m. Fivedock Methodist Church.

SUNDAY APRIL 27th

11 a.m. Central Baptist Church

7.15 p.m. St. Andrew's Cathedral

For further details of Dr Baxter's itinerary, please contact Mr John Dykes

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Notes and Comments

EVANGELISM

A church which is confused about what is its primary task is bound to have lots of confused followers. Falling budgets in the U.K., Canada, the U.S.A. and also in Australia may be some indication of this uncertainty.

Bishop Ralph Dean, former Executive Officer of the Anglican Communion pointed out recently that money once given to churches is channelled off to feed the hungry because this doesn't commit the giver. Giving to the church's missionary task means accepting this task as an individual burden. It also implies that the giver should be personally committed to spreading the gospel among those around him. Many feel too uncomfortable about this and so avoid such a commitment.

PRACTICAL DIFFICULTIES

Practical difficulties are obvious. We are not geared for evangelism and an intensive program of training for all Christian people is a top priority. People offer in considerable numbers when training is offered. But we have to be convinced that this is a primary need in all our churches.

Then we have to be aware of the resources that are available to give the training. As yet they are thinly spread in the State capitals and in some large provincial centres. Somehow, help has to be offered right down to the parish level. Some parishes will not want it because they have no thoroughly converted Christians to train. This stark and unpleasant fact needs to be faced.

The Lay Institute for Evangelism (L.I.F.E.) movement initiated in Australia by Rev. Geoff. Fletcher may have certain weaknesses which a correspondent in a recent issue of the A.C.R. pointed out. Probably any method man devise to evangelise will have weaknesses. But all movements which seek to bring individuals into a living relationship with Christ, to give them a sense of commission, to train them and send them out to witness to the Holy Spirit's power, should cause evangelicals to rejoice and thank God.

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by

Kenneth L. McKay, B.A. (Syd.), M.A. (Cantab.),
Reader in Classics, Australian National University,
to be delivered in St. Andrew's Cathedral, Sydney,
on Sunday, 20th April, 1969, at 8.30 p.m.
(following Evening Prayer)

By courtesy of the Dean and Chapter, St. Andrew's Cathedral, an
Expository Address will be held each term to provide informed state-
ments on Scriptural Principles and topical issues by evangelical
theologians and academics.

The difficulties, the criticisms, the opposition, should not deter us. Let us agree on one thing—when men try to get on with the task of spreading the gospel of salvation through the atoning death of Christ, we must stand with them.

It is a good sign that in the series of Crusades recently held in Australia, many who had natural misgivings about any form of direct evangelism, felt challenged to give their support. Official Anglican support was markedly absent in New Zealand. The opposite was true here. It was a good sign—a sign we hope of a serious attempt to evangelise Australia from within.

There are other signs which gladden our hearts. One of them is the appointment of a lecturer in evangelism at Ridley College, Melbourne. Others are the follow-up of activities in Queensland, N.S.W. and South Australia to the Singapore Congress on Evangelism.

PERTH CHANGE

The new Dean of Perth, Very Rev. John Hazelwood, formerly Dean of Rockhampton, has a reputation for being quite a swinging fellow. He has quickly got into his stride at St. George's Cathedral but judging from the service broadcast on national radio on the Sunday next before Easter, the swing is somewhat backwards.

It was a communion service, recognisably Anglican but certainly experimental. It was quite out of keeping with Anglican worship to introduce into the service a prayer to the Virgin Mary. There is not a single liturgy accepted by Anglicans anywhere which includes such a prayer. Its intrusion into the service can only provoke and irritate unnecessarily.

We do not believe that Perth churchmen will relish a return to medieval corruptions which we have given up officially long since.

Prayers to the Virgin Mary or to any human being, living or dead, not only insult the intelligence and refuse the Scriptures, but also deny the effectiveness of the atonement of Christ which we celebrate in the communion service.

We sincerely hope that the occurrence is not a straw in the wind.

A. C. R. PRODUCTION

Australia's largest business undertaking, the Post Office, last year imposed savage increases on the mailing charges for newspapers and with it there has been a rapid deterioration in the service provided. We have had many complaints from our readers, from parishes in Western Australia but also from Sydney. We mail copies on Wednesday but these often fail to arrive by

the week-end. Our most recent complaints have simply been ignored.

Our first task is to keep our readers and our parishes happy. Accordingly, we have put our printing schedules back some days so that the A.C.R. is now mailed on Monday. This means that deadlines for all forms of advertising, for news, articles and letters have all been set earlier. Your co-operation and understanding in a difficult situation created for us by the Post Office, will be appreciated.

APRIL FOLLY

An Anglican pharmaceutical chemist-turned newspaper editor of Kempsey, N.S.W., pulled the April Fools' stunt of the century when he brought out the Macleay Argus on the morning of April 1 with a front page story telling of the surrender of a Russian fleet at Trial Bay. Mr Barry Chataway persuaded radio station 2KM to join in. The "scoop" story was accompanied by a large illustration showing the "Russian fleet" in Trial Bay. It included submarines, trawlers, a sailing ship with full square rig and the Titanic sinking on a reef.

The photo was an obvious "scoop" but Australians give a lot of credit to anything in the newspaper. As a result lots of people went on the long drive out to Trial Bay and some hundreds rang up offering food and clothing for Russian sailors alleged to have defected! We must be careful what we publish after this.

The many who knew Herbert Henry Davison will thank God for his life and witness.

Tribute to the late Herbert Henry Davison

IT has been my privilege to have known the Rev. Herbert Henry Davison for almost 30 years during which time I have found him to be a convinced evangelical, a lover of the Gospel, and a faithful minister.

Mr Davison was called to work at St. David's, Surry Hills, in a day when many men would have found such a task demanding and almost impossible. By faith and perseverance he built up a strong work for God in this inner city area and many were brought to Christ through his ministry.

It was particularly in connection with the Sydney Clerical Prayer Union that I came to know him, and many were the hours which we spent around the Throne of Grace praying for the work of God both in the diocese and beyond. Mr Davison was indeed a prayer warrior.

For some years past he had known the burden of failing health but at no time did he lose heart in the work of the ministry to which God had called him. In keeping with his life of activity for Christ His Home call came while he was chairing a meeting of his Parish Council.

The many who knew Herbert Henry Davison will thank God for his life and witness.

—Rev. Canon Allan H. Funnell.

The Adams family presenting C. B. Howard's Bible and Prayer Book to Holy Trinity, Adelaide.



Historic Bible & Prayer Book

A HISTORIC moment in the life of Holy Trinity, North Terrace, Adelaide, occurred recently when descendants of John William Adams handed over a Bible presented to their ancestor by the first Colonial Chaplain, the Rev. Charles Beaumont Howard.

Mr Adams assisted the Chaplain on the voyage out to Australia in "The Buffalo" and when a Bible and Prayer Book for the new church was sent out from England, Mr Howard presented the one he had used on the voyage to Mr Adams.

It has been handed down in the family to the eldest daughter ever since. Now the family has decided that the right place for the historic Bible is in Holy Trinity Church.

The picture shows Mr Taylor, representing members of the Adams family, who were present at the service, handing over the Bible to the Rector, the Rev. Lance Shilton.

The Bible and Prayer Book were used in the service, which was the 131st Anniversary of the Laying of the Foundation Stone of Holy Trinity Church and the 132nd Anniversary of the First Christian Service in South Australia.

Letters

Clergy stress

Both the Rev. Fred Hanson and Mrs Margaret Douglass have discussed through your columns "the remedies available today under the merciful hand of God" for coping with the particular stresses of a clergyman's household.

Mrs Douglass asked if some counsellor could readily be made available for those who sought advice. This counsellor, she suggests, might refer those needing further help to a Christian psychiatrist or child specialist.

The work of a pastoral counsellor is in a very comprehensive and specialised field. Experience and training are essential ingredients. The counselling of any one case may take many visits and many hours of therapeutic follow-up. Parish clergy who work in this field as their limited time allows would agree with this. "Contact with an experienced senior clergyman or his wife," as Mrs Douglass suggests, could perhaps merely scratch an already irritated surface. Very few of the families seeking help and advice would need to be referred to a psychiatrist. However, most families would benefit very greatly by therapy, either on a group or on an individual basis.

If anything at all is to be done in this matter, it is sufficiently serious for the best to be done, not merely for a prop to support without remedying the root causes. Specialists in the field are absolutely necessary, or more harm than good could come of the venture.

Through the A.C.R. it was earlier suggested that a survey should be made of the structure and workings of the average clergyman's duties and household set-up. This would give terms of reference for simple adjustments to relieve stress generally, and for therapy.

The Presbyterian Church in Victoria has had for eight years the Cairnmillar Institute in Prahran, run by the Rev. Dr Francis McNab and a staff of 14 qualified people. It has available counselling and group therapy, courses in human relations and the understanding of family life, and research on community needs. A group of nuns in a Roman Catholic convent were among those seeking Dr McNab's aid.

If this type of institute has proved so valuable in Melbourne, its activities or those of similar

bodies here and overseas could perhaps give the answer that we are seeking in Sydney.

(Mrs) Sadie Simmons,
Croydon, N.S.W.

All confined?

Your remarks in "Hot Line" (A.C.R., March 20) with reference to the minority role of evangelical bishops in Australia, highlights the regrettable fact that evangelicals with their tradition of the "Word," are, it seems, all confined to the diocese of Sydney. Throughout the world, Christians are coming closer together and sharing their heritages with one another. What a pity we can not, therefore, envisage a diaspora of the churchpeople of Sydney throughout the Commonwealth.

Lyall Cowell,
St. Francis' College,
Milton, Q.

Calamity God's will

A few comments of Mr L. R. Shilton's article "Calamity and the Will of God."

To say that God no longer intervenes in the affairs of this world nor "saves the good man" leads us to believe that God is no longer concerned, that He no longer sits on the throne of the universe and that He is no longer directing all things "after the counsel of His own will." (Eph. 1:11b).

Scripture, history and our own observations compel us to recognise that God suspends laws and acts independently from them whenever it pleases Him to do so. "I have withholden the rain from you, when there were yet three months to the harvest." (Amos. 4:7a).

The illustration of Amy Carmichael portrays the shallow thinking of many people today who think that God's great plan and design can be thrown out "by human frailty or sin." Is God continually changing His purposes and making new ones each day, or are His purposes fixed eternally before the foundations of the world? What does the Word of God say "For I, Jehovah, change not . . . (Mal. 3:6). "But He is one mind, and who can turn Him?" (Job 23:13).

It is only when we stop and think worthily of our Creator and stand in awe of His adorable perfections that we see Him sitting upon His throne, being of one mind and fixed purpose, "working all things together for good to them that love God . . ."

Peter McCoy,
Burwood East, N.S.W.

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Bible's call to holiness

Lev. 11.45 says "For I am the Lord your God . . . be holy, for I am holy."

In these days when we see Christianity watered down to suit the majority and God made to shrink to fit into man's image of Him it will do us good to look again at what God says.

I AM HOLY — The Old Testament picture of a holy God is awe-inspiring indeed. We see a God so pure that sin is abhorrent to Him. We see how impossible it is to approach this God who is like a consuming fire. The Holy of Holies gives us a picture of the unapproachableness of God. We see sinful

by Sheila Hayles

man endeavouring to keep God's laws but failing utterly. We see the burdensome sacrifices being made to atone for sin in an attempt to be accepted as righteous by a holy God.

God tells his people that they shall not do as they do in the land of Canaan, but that they shall keep His laws and by doing so they shall live. We see the Israelites set apart from the nations which surrounded them because they looked to God for direction and when they were obedient to God's commands we see their high health standards, moral laws and God's protection which in war made them to be feared by their foes.

BE YE HOLY — God commanded man to be holy but man cannot. He falls far short of the standards set by a holy God and he disobeys God and chooses his own way. Paul cried out in anguish "Who shall deliver me from this body of death?" We are all under God's judgment because we fail to keep his pure laws.

In the Old Testament blood sacrifices were made for sin continually and the sinner would bring his offering of a lamb, ox or dove and lay his hand upon its head at the door of the tent of meeting and the priest would then take the offering and shed its blood. The sinner would then go to his home assured that he was made free from sin because the animal's blood had been shed.

We have a far better offering. An offering made once for all and whose blood was shed. A spotless lamb has been offered to God. He is the Lord Jesus Christ and his blood is acceptable to God to atone for our sins. Our response is to appropriate the gift by faith in Christ and go away believing.

The blood of Jesus Christ cleanses from all sin. We can stand before God made righteous by Jesus Christ. It is only in this way that we can obey God's command to be holy! If we accept God's gift we will be able to cry with all our hearts in joy and great thankfulness. "I thank God — The Lord Jesus Christ — can deliver."

• Sir Cyril Black, Conservative M.P. for Wimbledon, has decided not to stand at the next General Election. He will be 67 next month. Sir Cyril has been prominent for his stand on Christian principles in debates on contemporary social issues.

LIGHT FINGERS

Two church bells weighing more than 2 cwt. have been stolen from Cold Norton, Essex.

To Rome and back

A young Anglican student of history at Oxford who became a Roman Catholic at 21, a Jesuit at 23 and an Anglican clergyman at 38, is now serving a curacy in the evangelical parish of St. Mary's, Walthamstow, England.

He is Rev. Richard Acworth, who as a Jesuit studied in Germany and at the Sorbonne. He left the Church of England because of the prevalence of modernist theology but was dismayed to find that Bishop Robinson's "Honest To God" had won as much acceptance by Continental Roman Catholics as it had among Protestants in Britain.

The break with Rome was brought about by his study of Teilhard de Chardin whose theology won a much wider acceptance than it did in England. He felt that Teilhard's reinterpretation of Christianity in terms of evolutionary progress was anti-biblical and ignored the doctrine of the fall of man.

Teilhard's views were not allowed publication until after his death but then Mr Acworth found that the Jesuits would not allow the publication of a critical appraisal of his views, so greatly had they been affected by liberalism.

By Christmas 1967, Mr Acworth's study of the Bible led him to reject the doctrine of merit and to firmly accept the

Reformation doctrine of justification by the merits of Christ alone.

He came to see that the Bible alone was man's sole authority in matters of faith and that God gave the believer the Holy Spirit to guide him into all truth.

The Vatican Council he regards as a step forward and he sees encouraging signs in the translation of the liturgy, the encouragement of Bible reading, the new supremacy given to conscience and the abandonment by many of a belief in transubstantiation.

On ecumenism, he does not believe that denominational boundaries are the real divisions that separate Christians. He does not think that one's faith should be given to an organised church but only to Christ Himself and the Bible.

• Almost 100 per cent of the people of Afghanistan follow Islam, the official religion. Eighty per cent of these affiliates with the Sunni sect. There are minor colonies of Jews, Zoroastrians and Hindus. There are no Christians, according to the Afghan Government.

He came

He came . . .
to save us He came.
he suffered . . .
because we are sinful He suffered.
He died . . .
that we might have Life He died.
He rose . . .
that we might share His victory He rose.
He will come . . .
a final victory at His coming.
Jesus Christ, He will come.

—JOHN RAMSLAND

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Tasmanian R.I. conference

"THE GRANGE," old and picturesque residential centre at Campbell Town in the Midlands was the venue for the Adult Education Board's conference on religious education, 24-25 March.

In Tasmania, the training of teachers for religious instruction in the schools is run on inter-denominational lines through the State's Adult Education Board. With the pressure on the churches to provide more and more R.I. teachers, an inter-denominational Association of Religious Education Teachers has been formed.

The tutors at the conference were Mr Elvin H. Fist, Vice-Principal of the Launceston Teachers' College and Mr Tasman F. Knight, Headmaster of Claremont High School. The Department of Education is co-operating with the churches in training more teachers and hopes that the churches will produce an agreed syllabus.

The Tasmanian Diocesan Board of Education co-operated fully in the conference and its chairman, Rev. F. S. Ingoldby and director, Rev. D. W. Warburton, attended.

Th. C. exam. results Brisbane's Lay Institute

THE MOORE COLLEGE Committee for External Studies announces the following results of third-term examinations, 1968. They also include those enrolled for the S.P.T.C. course.

MODERN CHURCH HISTORY
High Distinction: Stubbs, T. J., Wembey, W.A.; Robinson, G., Chatswood; Payne, M. G., Mosman; Zomancheff, Balmoral Beach; Louisa, J. M., West Malaysia; Tay, M., Johore, Malaysia.

Distinction: Fiedler, M. R., Wahroonga; Prosser, J. H., Willoughby; Johnston, R. D., Eureka; Cheln, R., Malacca, Malaysia; Coxhead, R., Punchbowl; Walker, E., Balmoral Beach; Clarke, J. S., Wentworthville.

Credit: Thorp, B., Yebli, N.G.; Emery, S., Marrickville; Walker, J., Nunawading; Ramsell, M., Berowra; Breinl, W., Hurstville; Gilbert, M., Beverly Hills; Covey, A. M., East St. Kilda; Ho, C. S., Lucia, Qld.; Moore, M. G., Gympie, Bay; Christie, J. R., Beecroft; Small, L. J., Belmont; Vici, B., Broughton; Davis, R., University of Qld.; Warwick, N. K., Castle Hill; Bowra, K., Hurstville; Davis, W. J., Wandaan; Vines, G. V., Zillmere; Qld.; Sexton, S. J., Padsow; Acland, C. B., Beverly Hills; Peake, J. P., Wandaan; Qld.; Nowra; Thompson, J., Nightingale; J., Kensington; Nicholson, E. M., Moorooka; Qld.; Shaw, H. M., Middle Cove; Kilpatrick, R., Merriwa; Meers, R. V., Tamworth; Simpson, G. M., Earlwood; Chiswell, B. M., Gunnedah; Ryan, J., Bondi Beach; Chamberlain, G., Nowra; Thompson, W., Baulkham Hills; Pine, A. F., Willoughby; Chapman, I. A., Narrabeen; Brennan, H., Penhurst; Jones, E., Enfield.

NEW TESTAMENT IV:
Credit: Lloyd, D. F., Auckland, N.Z.; Davis, W. M., Eastwood; Campbell, Miss.

Pass: Cocks, H. A. S., Strathfield; Olsen, D., North Manly; Mountain, S., Hampton; Vici, P., B. C. Castle; Craig, Bridge, D. T., Floreat Park; W. A.; Gardiner, D., Hornsby; King, P., Cremona; Simons, J., Sans Souci; Walters, A., Bankstown; Sayers, G. G., Mt. Kuring-Gai; Koo, S. T., Sandy Bay; Tas; Louttit, P., Sabah, Malaysia; Wallace, J. W., Parkes; Blackall, R. C., Beverly Hills; Humphrey, R., Adelaide, S.A.; Raymond, K. A., Wahroonga; Tobin, K., Springs; Livingston, D. A., Artarmon; Raymond, B., Beverly Hills; Thorp, D., Yebli, N.G.; Darnley, W. R., Lidcombe; Goodbury, S., Carlingbah; Green, R. D., Artarmon; Boyd, R., Artarmon; Hurse, A. R., W. Lime, Qld.; Fraser, J., McDi., Baulkham Hills; Frost, J., Ryde; Moxley, F. W., Unanderra; Chapman, E. M., Chatswood; Wilbourne, S., Mosman; Howes, R., Willoughby; Bever, C. C., Riverwood; H., The Grange; Mosman; Colley, K., Normanhurst; Woods, R. H., Cabramatta; James, B., Mt. Druitt; Parsh, C. G., Daresbury, N.T.; Barnes, B. M., Roseville; Nethercott, B. F., Kyabram; Vici; Aldersley, B., North Altona; Vici; Raymond, B., Beverly Hills; Palmer, M., Revesby; McPherson, L., Sydney; Bray, J. C., Roseville; Hindle, D., Wangaratta; Clark, C., Revesby; Dingwall, J., Mt. Druitt; Ely, J. H., Revesby; Patterson, A. P., Badgery's Creek; Foley, T. L., Cremorne; Grace, L., Mt. Ousley; Sterry, J., Huntingdale; Vici; Treseder, T. H., Hunter's Hill; Wyatt, J. R., Roseville; Badgery, H. M., Strathfield; Cockburn, L. E., New Lambton.

DOCTRINE II
Distinction: Heath, L., Ermington; Francis, J. M., Abbotsford; Pearson, M. H., Nedlands, W.A.; Potter, L., Bankstown; Shaw, J. D., Potts Point; Chiswell, B. M., Gunnedah; Taylor, B., Penrith.

Credit: Small, L., Belmont; Breinl, W., Hurstville; Burn, J. L., Berowra; Lock, D., Fivedock; Harris, R. W., Ramsgate; Telfer, J., Woolgoole; Daniel, J. R., Carlingbah; Reece, L. E., Hurstville; Griffin, J. F., Kandos; Griffith, J. K., Kandos; Morley, J. A., Fivedock; Enever, F., Miranda; Gordes, M., Eastlakes; Aldersley, R., Nth. Altona, Vic.; Joy, D., Coramba; Roberts, E. D., Uralla; Woods, R. H., Canley Vale; Reason, A. J., Regents Park.

Pass: Breinl, W., Hurstville; Buchanan, F., Croydon, Vic.; Bunter, J., Mittagong; Lasseter, H., North Seven Hills; Wheeler, C. H., Sylvania Heights; Denning, D., Coorparoo, Qld.; Hemming, M., Birra Birra, Qld.; Mackay, E., Guildford, W.A.; Humphrey, R., Adelaide, S.A.; Aldersley, R., Nth. Altona, Vic.; Farg, J., Ballan, Vic.; Moulds, N., Coramba; Scott Young, H., Croydon, Vic.; Hindle, D., Wangaratta, Vic.; Mollier, E. S., Kingston, Qld.; Brownrigg, J. R., Uralla; Ely, J. H., Revesby; Reece, M., Hurstville; Voerman, G., Bathurst; Bever, G. C., Riverwood; Drake, A. St. Peters, S.A.; Nadas, P. M., Millicent, S.A.; Olsen, R., Granville; Bliss, E., Melbourne, Vic.; Elliott, S., Nundie; Pell, W., Sylvania; Stanley, W., Abbotsford; Stewart, A., Greenacre; Woodward, J. S., Ermington; Wedd, D., Parkes; Tarr, G., O., W. Thurak; R. J., Lindfield; Joy, J., Coramba; Ford M., Thornleigh; Nelson, C. G., Nana Glen.

INTERMEDIATE COURSE
DOCTRINE III
High Distinction: Treloar, D., Wahroonga.

Distinction: James, R., Bronte; Peterking, J., Midland, W.A.

Credit: Shepherd, P., Moorabbin, Vic.; Sanson, G., Auburn; Pardon, V. R., Wahroonga; Keane, J., Glebe; Wilhoft, D., Bexley; Woodward, C. N., Dundas; Adams, J., Revesby; Busch, J. K., Port Moresby, N. Guinea.

Pass: Wood, A., Pennant Hills; Withy, L., New Zealand; Wilkins, N., East Hills; Evans, D. M., Woodford.

PROSPECT, S.A.: Frost, W., Ryde; Gledding, G., North Terrace, S.A.; Frost, F., Ryde; Allan, R. M., Auckland, New Zealand; Curry, B. R., Coogee; Foster, J. M., Bexley; Moon, B., Eastwood; Miller, N., Brighton-Le-Sands; Lay, P., Wahroonga; Conyns, E., Adamstown; Court, J. H., Largs North, S.A.; Crawford, A., Belmont North.

PASS: Crawford, J. C., Belmont; Butler, S. B., Brighton-Le-Sands; Page, J., Ryde; Keane, J. R., Glebe; Thomas, R. J., West Lindfield; Watson, M., East Hills; Metcalfe, F. C., Brighton-Le-Sands; Borrell, V. A., Heathcote; Curd, J. A., Ferrienden Park, S.A.; McEvoy, J. A., Kogarah; Darnley, W. R., Lidcombe; Butler, S. J., Brighton-Le-Sands; Fensham, A., Annerley, Qld.; Church, D. T., Claredale, Qld.

HISTORICAL THEOLOGY:
High Distinction: Tay, Sin Hock, J., Johore, Malaysia; Barker, A. C., H. Hamilton, N.Z.; Tay, M., Johore, Malaysia.

Distinction: James, R. K., Bronte; Langford-Smith, K., Castle Hill.

Credit: Allan, J. R., W. Auckland, N.Z.; Summer, M., Cabramatta; Horton, D. A., Chalmers; Stening, R., University of Qld.; Warwick, N. K., Castle Hill; Bowra, K., Hurstville; Davis, W. J., Wandaan; Vines, G. V., Zillmere; Qld.; Sexton, S. J., Padsow; Acland, C. B., Beverly Hills; Peake, J. P., Wandaan; Qld.; Nowra; Thompson, J., Nightingale; J., Kensington; Nicholson, E. M., Moorooka; Qld.; Shaw, H. M., Middle Cove; Kilpatrick, R., Merriwa; Meers, R. V., Tamworth; Simpson, G. M., Earlwood; Chiswell, B. M., Gunnedah; Ryan, J., Bondi Beach; Chamberlain, G., Nowra; Thompson, W., Baulkham Hills; Pine, A. F., Willoughby; Chapman, I. A., Narrabeen; Brennan, H., Penhurst; Jones, E., Enfield.

Pass: Cocks, H. A. S., Strathfield; Olsen, D., North Manly; Mountain, S., Hampton; Vici, P., B. C. Castle; Craig, Bridge, D. T., Floreat Park; W. A.; Gardiner, D., Hornsby; King, P., Cremona; Simons, J., Sans Souci; Walters, A., Bankstown; Sayers, G. G., Mt. Kuring-Gai; Koo, S. T., Sandy Bay; Tas; Louttit, P., Sabah, Malaysia; Wallace, J. W., Parkes; Blackall, R. C., Beverly Hills; Humphrey, R., Adelaide, S.A.; Raymond, K. A., Wahroonga; Tobin, K., Springs; Livingston, D. A., Artarmon; Raymond, B., Beverly Hills; Thorp, D., Yebli, N.G.; Darnley, W. R., Lidcombe; Goodbury, S., Carlingbah; Green, R. D., Artarmon; Boyd, R., Artarmon; Hurse, A. R., W. Lime, Qld.; Fraser, J., McDi., Baulkham Hills; Frost, J., Ryde; Moxley, F. W., Unanderra; Chapman, E. M., Chatswood; Wilbourne, S., Mosman; Howes, R., Willoughby; Bever, C. C., Riverwood; H., The Grange; Mosman; Colley, K., Normanhurst; Woods, R. H., Cabramatta; James, B., Mt. Druitt; Parsh, C. G., Daresbury, N.T.; Barnes, B. M., Roseville; Nethercott, B. F., Kyabram; Vici; Aldersley, B., North Altona; Vici; Raymond, B., Beverly Hills; Palmer, M., Revesby; McPherson, L., Sydney; Bray, J. C., Roseville; Hindle, D., Wangaratta; Clark, C., Revesby; Dingwall, J., Mt. Druitt; Ely, J. H., Revesby; Patterson, A. P., Badgery's Creek; Foley, T. L., Cremorne; Grace, L., Mt. Ousley; Sterry, J., Huntingdale; Vici; Treseder, T. H., Hunter's Hill; Wyatt, J. R., Roseville; Badgery, H. M., Strathfield; Cockburn, L. E., New Lambton.

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Credit: Small, L., Belmont; Breinl, W., Hurstville; Burn, J. L., Berowra; Lock, D., Fivedock; Harris, R. W., Ramsgate; Telfer, J., Woolgoole; Daniel, J. R., Carlingbah; Reece, L. E., Hurstville; Griffin, J. F., Kandos; Griffith, J. K., Kandos; Morley, J. A., Fivedock; Enever, F., Miranda; Gordes, M., Eastlakes; Aldersley, R., Nth. Altona, Vic.; Joy, D., Coramba; Roberts, E. D., Uralla; Woods, R. H., Canley Vale; Reason, A. J., Regents Park.

Pass: Breinl, W., Hurstville; Buchanan, F., Croydon, Vic.; Bunter, J., Mittagong; Lasseter, H., North Seven Hills; Wheeler, C. H., Sylvania Heights; Denning, D., Coorparoo, Qld.; Hemming, M., Birra Birra, Qld.; Mackay, E., Guildford, W.A.; Humphrey, R., Adelaide, S.A.; Aldersley, R., Nth. Altona, Vic.; Farg, J., Ballan, Vic.; Moulds, N., Coramba; Scott Young, H., Croydon, Vic.; Hindle, D., Wangaratta, Vic.; Mollier, E. S., Kingston, Qld.; Brownrigg, J. R., Uralla; Ely, J. H., Revesby; Reece, M., Hurstville; Voerman, G., Bathurst; Bever, G. C., Riverwood; Drake, A. St. Peters, S.A.; Nadas, P. M., Millicent, S.A.; Olsen, R., Granville; Bliss, E., Melbourne, Vic.; Elliott, S., Nundie; Pell, W., Sylvania; Stanley, W., Abbotsford; Stewart, A., Greenacre; Woodward, J. S., Ermington; Wedd, D., Parkes; Tarr, G., O., W. Thurak; R. J., Lindfield; Joy, J., Coramba; Ford M., Thornleigh; Nelson, C. G., Nana Glen.

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Pass: Wood, A., Pennant Hills; Withy, L., New Zealand; Wilkins, N., East Hills; Evans, D. M., Woodford.

Brisbane's Lay Institute

Members of all Brisbane churches attended the Lay Institute for Evangelism held at St. Stephen's, Coorparoo from 17 to 19 April.

The Director of L.I.F.E., Rev. Geoff. Fletcher broke his return journey from running an institute at Mt. Isa to lead this institute. It is a Queensland follow-up of the Asia-South Pacific Conference on Evangelism held in Singapore in November last.

At the Congress, each delegation pledged itself to initiate some form of united evangelistic effort to preach the gospel to the whole nation. Rev. John Greenwood, rector of Coorparoo, was an Australian delegate.

A columnist in the "Courier-Mail," Mr Douglas Rose, reported: "It's taken quite a long time but the bulk of the Christian Church is now starting to show some interest in lay evangelism, even if the denominations aren't exactly rabid about it yet . . . It appears that not a few clergy could benefit by being exposed to such a course."

Commenting on the Institute, Mr Greenwood said that it would help churchpeople, irrespective of denomination, to present Christ to adults and students in an organised, effective manner; avoid the religious jargon which is meaningless to so many people; answer questions and objections and to avoid argument; overcome fears and anxieties about sharing the faith; speak with confidence and authority; follow-up those who are led to Christ; and use a strategy for winning men to Christ.

● America's best-known Roman Catholic nun, Sister Mary Corita, has joined the rising exodus from the sisterhood.



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Books

UPPSALA SPEAKS. Section Reports of the Fourth Assembly of the World Council of Churches. Ed. Norman Goodall. 1968. pp. 97. \$1.10.

Official reports of world conferences are often rather stark documents. The introduction to each section by its chairman, some account of the plenary discussion, and a personal comment by a section member, make the actual reports come alive. It is fashionable to ask of such conferences, "Was it worth it?" The answer, of course, lies in the use we at home make of the thinking of so many of the world's ablest Christian leaders. This book might enable us to find out what they actually said and thought, and we might be encouraged to think about it also, and perhaps do something about it. Each of the six sections is important; perhaps the section on Worship is one of the most relevant.

C. E. W. Bellingham.
AN EXPOSITION OF THE EPISTLE TO THE ROMANS, prepared in the Prison Cell by Ian R. K. Paisley, Marshall, Morgan & Scot. pp. 191. 25/- (U.K.) 1968.

A useful exposition written during 83 days of imprisonment in 1966 by this militant, Irish Protestant leader. Each day's writing is indicated in small print inserted in the text which the reviewer found a little tiresome. The style is rather cumbersome, and the language and explanation of some difficult places could be simpler. On the other hand, it is a faithful and largely successful attempt to explain the message of the Epistle. The writer's love of Christ and unwillingness to compromise vital issues is abundantly clear. Occasionally, he is given to extravagant statement which has no relevance to the text.

Walter Spencer
OUT TO WIN, ed. Gary Warner. Moody paperback. 1968. pp. 128. no price.

THE WILL TO WIN, by James C. Hefley. Zonderman. 1968. pp. 106. \$2.95 (U.S.).

Eight sports are represented in the first book of 56 devotional messages (each about two pages) written by 31 outstanding athletes. Although the names and context are American, the book still has a good Christian message for a keen sportsman in Australia, and worthwhile sports illustrations for speakers.

Sixteen American athletes have their history, achievements and Christian testimonies recorded here in a crisp and relevant fashion. Unfamiliar American sports and names unfortunately lessen the book's impact, but a keen sportsman could be impressed.

Brian King.
THE KING OF THE EARTH by Eric Sauer. Palomester Press. 1967. pp. 256. 7/6 (U.K.).

A paperback reprint of an attempted harmonisation of the Bible and modern science, especially geology and palaeontology first published in 1962.

This book certainly contains much food for thought, though it is not very well documented and rather fanciful in parts (e.g., the symbolic significance of the number four in the discussion of the four rivers of Genesis 2.10-14). However, it will be found well worth reading by all Christians who are interested in the relation of science to the Bible.

G. S. Clarke.

SHORT NOTICES

THE CHURCH QUARTERLY. Vol. 1, No. 3, January 1969, pp. 80, 8/6 (UK) SP.C.K. and Epworth Press have combined their quarterly reviews into this publication, beginning last year. An editorial, five thoughtful and provocative articles and an excellent book review section. This and the Churchman will keep those who are not afraid to think hard in touch.

COLLOQUIUM. The Australian and New Zealand Theological Review, Vol. 3, No. 1, Ed. Raymond Foster. pp. 100 \$1.20.

Formerly The New Zealand Theological Review, this is the first issue sent to us. This issue at least is heavily weighted in the direction of philosophical theology and may prove ponderous to some. The publishers should take a leaf from the Church Quarterly's book and use a clearer type-face and a more helpful layout. Good material needs good presentation if it is to be read.

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

OUR GUILTY SILENCE. The Church, the Gospel and the World. John R. W. Stott. Hodder Stoughton. Christian Foundations No. 22. London, 1967. pp. 125. 80c. The "customary slumber" of the Church of England over evangelism deeply troubles John Stott. The 1945 report—"Towards the Conversion of England" was widely acclaimed but proved a pipe dream. Here he diagnoses the four causes of our guilty silence and gives four remedies.

COMMUNICATION FOR THE CHURCH. by Raymond W. McLaughlin. Sondervan, U.S.A. 1968. pp. 228. \$3.95 (U.S.). The first book we have seen that brings together modern communication theory and general semantics and makes it a unity to serve the spread of the gospel and the work of the Church. A vital tool for all who would improve their communication skills but not written for popular consumption. Those who need it will never part with it.

A GENERAL INTRODUCTION TO THE BIBLE, by Norman L. Geisler and William E. Nix. Moody Press, U.S.A., 1968. pp. 480. \$6.95 (U.S.). An outstanding introduction to the whole Bible in its class. Highly recommended for Bible colleges and institutes. The beautifully clear types used, the layout, illustrations and fine binding make it a sheer pleasure to use. Better still it draws upon the findings of modern archeologists and biblical scholars as fully substantiating conservative scholarship.

clear types used, the layout, illustrations and fine binding make it a sheer pleasure to use. Better still it draws upon the findings of modern archeologists and biblical scholars as fully substantiating conservative scholarship.

A PLACE TO CALL ONE'S OWN . . .



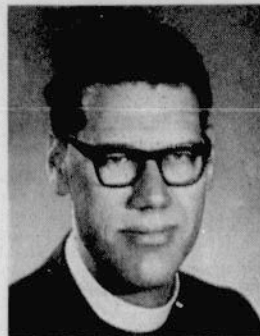
These villages were planned with a great deal of imagination and humanity. It was not the needs of a group of people of pensionable age that was the prime consideration . . . it was the dignity and comfort of each individual within the group that was considered. This necessitated two quite distinct types of accommodation . . . the Unit and Hostel. Units all differ in style and size (some are for married couples) and here residents live their own lives completely. They furnish their units and are responsible for their own shopping, cleaning, laundry, etc., even electricity is separately metered. Hostel residents have furnished private bed-sitting rooms with sheets and towels provided and laundered. Meals are taken in the Village Dining room. While Hostel life is communal the well-appointed bed-sitting rooms allow for complete privacy . . . here residents often entertain friends and relatives. Most, if not all residents, are enthusiastic gardeners and not only tend their own gardens but see to the public areas as well. Driving thru the villages one has the feeling of being in a quiet and rather exclusive garden suburb. The keynote of the Church of England Retirement Villages is one of concern for the spiritual, mental and physical welfare of the individual . . . the result is a community spirit that makes residents proud to call themselves "Villagers".

CHURCH OF ENGLAND RETIREMENT VILLAGES

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1959 1969 10th ANNIVERSARY YEAR	
MOWLL MEMORIAL VILLAGE	Castle Hill
NUFFIELD GARDEN VILLAGE	Castle Hill
HOPETOUN VILLAGE	Castle Hill
WARRINA VILLAGE	Castle Hill
ST. JOHN'S VILLAGE	Glebe
ST. ANNE'S COURT	Ryde

Mainly About People



Rev. Norman Allchin, recently appointed lecturer in evangelism at Ridley College, Melbourne.

Miss Diana Reader Harris, who was Chairman of the Church Missionary Society in England, 1960-63, has been elected president and will succeed Sir Kenneth Grubb who retires in May. She was formerly headmistress of Sherborne School and is the first woman President of C.M.S.

Rev. Keith A. Brasington has been appointed curate of Warrnambool (Ballarat).

Dr. W. Stanley Mooneyham has been appointed president of World Vision International, the relief and missionary service agency, from July 1.

Rev. A. Gibbons, curate of Medina (Perth), has been appointed curate of Northam.

Rev. Donald B. Cornelius, who has been assisting at Christ Church St. Lawrence (Sydney) since 1965, has been appointed rector of Narranderra.

Rev. Herbert H. S. Booth has been appointed rural dean of the West (Brisbane).

Evangelical foundation in N.Z.

Canon Basil Williams, rector of St. Michael's, Wollongong, N.S.W., flew to Christchurch, New Zealand on April 9 to attend the opening and dedication of Latimer House and to deliver the first W.A. Orange Memorial Lecture.

The late Canon Orange was one of New Zealand's outstanding evangelical churchmen and over many years he exercised a powerful Bible-teaching ministry throughout the land, among both university students and clergy.

Now, the Evangelical Foundation in Christchurch has been able to open Latimer House within the campus of Canterbury University and adjacent to Christchurch College in his memory. Latimer House has a resident warden, Rev. Maurice J. Goodall, and it houses the very extensive library of the late Canon Orange. It will be open for reading and research to university students and others.

Canon Williams was a close friend of Canon Orange and is himself a graduate of Canterbury University. In his memorial lecture, he spoke of the life and work of Canon Orange and also dealt with certain aspects of biblical interpretation.

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Round-up of church press comment

NEW LIFE carries some interesting comments on evangelism by Rev. Gordon Powell. Not once in the first 24 years of his preaching ministry did he call for decisions for Christ. He felt led by God to call for decisions after the 1959 Crusade in Sydney. Since then, he says that he has entered into a new spiritual experience.

Challenge (N.Z.) carries the heartening news that many Maoris were involved in and responded to the Graham Crusades in N.Z. Canon Huata, superintendent of the Anglican Maori missions in the Waikato, was on the N.Z. Crusade Executive. Canon S. Rangihu translated Dr Graham's messages at the Crusades. Canon Huata said that Dr Graham won his way completely into the heart of the Maori.

The Church Times carries a picture of Deaconess Phyllis Edwards officiating at a wedding at St. Aidan's Church, San Francisco. She is first Episcopalian woman ordained as a deacon. Melbourne's See carries the news that All Australian Mothers' Union members will be asked to vote on the question of Australian M.U. becoming autonomous. See is now the official paper for Bendigo as well as Melbourne.

The Willochra is full of items about the impending visit of Bishop Quartermann of North West Texas. He will open the new chapel at the Diocesan Centre, Melrose, on May 11, among other things. Church of England Newspaper received 688 books for review in the five months to February 1969. Fortunately, it did not review them all. Their comment is that more and more books are being read

by less and less people. Books for review present a real problem to all the church Press, as included.

Church and People (N.Z.) carried a centre spread by Rev. Kenneth Saunders entitled: "Dangerous Error: A Critique of Church Union." Bishop Peter Sutton of Nelson says that he "welcomes this essay because it is frank enough to say unpopular things, wise enough to admit where answers must still be found."

The Christian is certainly the most outstanding weekly Christian newspaper that reaches us. Reading its columns gave us a better coverage of the Graham Crusades in New Zealand and Australia than we could get from local Crusade offices. Every obstacle seemed to be put in the way of getting news from the Church of England. But it has two full pages on its own moves towards union with the United Church of Canada. Some Anglicans there are busy establishing a fund to help stabilise a "continuing Anglican Church" when union comes.

Canadian Churchman announces new appointments to the sees of Caledonia, Keewatin, British Columbia and Brandon.

Mr Gordon Landreth, secretary of the I.V.F. Graduates' Fellowship, has been appointed general secretary of the Evangelical Alliance (U.K.). He is a lay reader at St. Peter's, Harold Wood.

Mr David Chan, who was born in Taiwan, has been appointed general secretary of the Scripture Union in East Asia.

Rev. Gordon W. Thomas, rector of St. Aidan's, Blackheath (Sydney), since 1965, has been appointed rector of St. Barnabas, Roseville, East.

Rev. Milton M. Myers, curate of St. Thomas', Kingsgrove (Sydney), since 1967, has been appointed rector of the Soldiers' Memorial Church, Cabramatta, from 15th May.

Rev. William J. Lawton, formerly of the B.C.A., has been appointed to the charge of St. Timothy's, Narrabeen (Sydney), from late July.

Rev. Philip C. Blake, vicar of Bransford (Leichfield), has been appointed to St. George's, Marsfield (Sydney).

Rev. Gregory M. A. Baxland, rector of St. John's, Kaitiaki (Sydney), since 1966, resigns at the end of April to undertake further service with the South American Missionary Society.

Rev. Edward G. Watkins, rector of Wingecarribee, resigns on 12th May to return to parish work in South Australia.

Rev. Arthur Savage, of the diocese of Willochra, has accepted an appointment in the diocese of Ballarat.

Rev. Ian George, of the diocese of Willochra, has accepted an appointment in the diocese of Perth.

Perth women's convention

MRS D. HULME-MOIR of Sydney was the guest speaker at Araluen in W.A. this year for the Australian Christian Women's Convention 1969.

Including day visitors, over 450 women attended the convention which proved a great blessing. The women were asked to come expectantly asking "Can God furnish a table in the wilderness?"

Mrs Hulme-Moir based her talks on Abraham's life and from her knowledge of Holy Scripture and many years experience in walking with God was able to speak very usefully to the women and with many a light-hearted touch too.

Provision was made in the full program for a "Woman to Woman" panel which answered questions, a missionary session led by Mrs Carl Davis, of the Evangelical Alliance Mission and on the final day for testimony time. This was a moving experience when 60 women gave brief testimonies and more would have done so had time allowed.

Perhaps the best part of all was the opportunity to have "fellowship" with other women who had been called "Out of Darkness into His marvellous Light."

THE AUSTRALIAN CHURCH RECORD

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

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We were struck by the number of deaths from heart attacks recently among Canadian bishops. Occupational hazard? It carries news of Australian Methodists, Presbyterians and Congregationalists rejecting episcopacy and so the possibility of union with the Church of England. But it has two full pages on its own moves towards union with the United Church of Canada. Some Anglicans there are busy establishing a fund to help stabilise a "continuing Anglican Church" when union comes.

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Face to face with Asia

New strategy needed

ONE OF THE sharpest of Christ's satires was directed against those of his contemporaries who were not able to discern the "signs of the times." They could forecast the weather, but they seemed wholly unable to "interpret the present time." (Luke 12:56). Addressing a gathering on February 6, 1969 to mark the 150th anniversary

of the founding of Singapore, Prime Minister Lee Kuan Yew said: "How much more different the world will be 20 years from now, after Vietnam, after Britain's military withdrawal east of Suez, after Japan's self-defence forces have started to pay more courtesy visits, after China's recovery from the excesses of her cultural revolutions and her inexorable climb up the technological and military ladder." He went on to say that Europe can no longer decide the fate of Asia—it will decide its own.

Any new trends and developments in Asia are of the utmost significance if the Australian Christian Church is to fulfil its role responsibly. What trends can we discern in Asia today?

FIRST, from Pakistan to Japan, Asia is a kaleidoscope of change, revolution and crises.

A.N.U. academic on key to faith

READER in classics at the Australian National University, Mr Kenneth L. McKay gave the first expository address of the I.V.F. Graduates' Fellowship at St. Andrew's Cathedral, Sydney, on April 20.

Mr McKay's subject was "The Significance of the Resurrection in the Early Christian Era and its Relevance Today."

He said that the resurrection was a key point in early Christian teaching. This was borne out by choosing one to replace Judas in the apostolic band, one was chosen who would be a witness to the resurrection. In the Graeco-Roman world, the possibility of resurrection was generally denied, although some accepted the idea of the soul entering another body. Among the Jews there was an expectation of bodily resurrection at the last day, but some denied this.

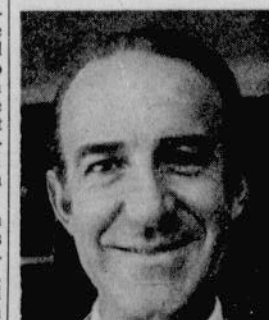
The Christians proclaimed that Jesus had risen bodily, but with some apparent differences, and accepted His resurrection as a guarantee that they too would rise with a transformed body.

Even more important, the resurrection vindicated the claims of Jesus concerning His death, and this was seen to have relevance to the Christian's life here and now. As Jesus had insisted on the need for a new birth, so Paul had taught that belief in Him as the Christ involved the individual in death with respect to his former life and resurrection to a new life in which God provides power to serve Him adequately.

Yet within this life a tension remains and the Christian needs to recognise what God is offering and to co-operate with him. Today, as in Paul's day, we need to face the implications of such passages as Romans 6:1-14, 8:1-17 and Ephesians 2:1-10.

Dudley Foord, the writer of this article, is Dean of Moore Theological College and has just returned from Indonesia where he led in a number of missions to university students. Five times in the past six years he has visited Asian lands on speaking and preaching tours of some length.

An Asian university professor recently said in Kuala Lumpur "In four centuries between 1517 and 1917 'the west' experienced six different types of revolution—spiritual, industrial, political, human rights, racial and social. It is not over-exaggeration to say that these six revolutions are coming today all at the same time in East Asia." Asian man is caught in an agonising struggle between the ancient society and the new, and here he must live in fear and trembling, where new responses are demanded, new responsibilities required and with no evasion permitted in the



Dudley Foord

shifting process of modernisation.

Two-thirds of the world's population is located in Asia and it is exploding four times faster than the West. Fifty per cent of this vast multitude are under the age of 16 whereas the median age in Europe and the United States is 29. Furthermore, no Christian can escape being profoundly moved by the dire physical needs of so many human beings and at the same time sense the deeper tragedy of spiritual deprivation and the immensity of the Christian opportunity in Asia today.

SECOND, Asia in the next decade will be a very different Asia from today. Great Britain's withdrawal from east of Suez, America's retreat from Vietnam will leave an ominous vacuum. This coupled with the increase of Japan's self-defence forces and the growth of China's technological and military colossus all signify new developments in the turbulent Asian scene. General de Gaulle may be right when he says that there is no political reality in Asia that is not of interest and concern to China! What will be the shape of things in China under the new leadership of Marshal Lin Biao?

Unfortunately, too few Australians have been willing to concede that we no longer live in a tranquil corner of the globe. Lord Boyd Orr some years ago summed up our positions as

follows: "Your destiny is linked for good or ill with Asia." Furthermore, many world observers assert that the focal point of world events has moved to the Pacific and that the nations of Asia hold the key to the world of tomorrow.

Australia's future is inextricably bound up with the most turbulent part of the world—Asia. This new role in Asia cannot be escaped and it will demand many changes in attitudes and practices in the Christian Church.

THE KEY
The impression that stands out above all others is the miracle of the existence of the "younger" churches in Asia. They represent only a tiny minority in most Asian countries yet the national Church is the key to Christianity in Asia. This may seem obvious but in the past, mission phraseology was almost entirely concerned with "mission station" organisation. Among the station's many activities the Church was only one — and sometimes the least

Continued page two



The laying-on of hands by 15 archbishops and bishops at the consecration of Bishop Graham Delbridge in St. Andrew's Cathedral, Sydney, on Easter Tuesday, 8 April. The new bishop will be known as the Bishop of Wollongong. Archbishop M. L. Loane officiated at the consecration service.

Adelaide's new Chancellor

Mr Justice Gordon E. H. Bleby, President of the South Australian Industrial Court, has accepted appointment as Chancellor of the diocese of Adelaide. He succeeds Sir Bruce Ross who has resigned the position which he has held since 1943.

Judge Bleby was synod solicitor from 1946 and Advocate from 1957. He is a son of the late Canon E. H. Bleby, a brother of Archdeacon John Bleby, rector of St. David's, Burnside. He was born in Adelaide in 1910 and educated at Putney Grammar School, St. Peter's College, and Adelaide University. During World War II he commanded the 2/3rd Australian Field Regiment and rose to hold the rank of brigadier. He was mentioned in dispatches in 1941 and was later awarded the O.B.E. for distinguished services.

In Australia, chancellors generally hold office for life unless they resign and they are honorary legal advisers to the diocesan bishop. They may preside if asked to do so, over diocesan tribunals. Canon 127 of 1604 requires that a chancellor be at least 26 years of age and learned in the civil and ecclesiastical laws.