

Leaders for Evangelism

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public protests against this massive sive killing? "Church and People" (N.Z.) reports that Bishop Eric Gowing of Auckland has been

REV. F. J. NILE has an nounced the names of leaders and speakers for the Seminars at the N.S.W. Congress on Evangelism which will be held at Chapter House, Sydney, on 30th and 31st May, 1969. The Seminar leader-speakers are widely experienced in their various fields and will provide challenging leadership in the 12 elective seminars. GROUP A (Simultaneous): May Theology, "Rev.

GROUP A (Simultaneous): 1. "The New Theology," Rev. Bruce Smith, Lecturer, Moore College. 2. "The New Evan-gelism," Rev. Geoffrey Fletcher, Director of Evangelism, Sydney diocese, Director of L.I.F.E. 3. "The New Morality," Dr J. Klei-nig, Lecturer in Philosophy, Mac-quarie University. 4. "The New Evangelism," Rev. Neville Ander-son, Principal, N.S.W. Baptist Theological College. GROUP B (Simultaneous): 1. "Evangelism and the Inner "Evangelism and the Inner

• The closing reports will be presented by Rev. Neville Ander-son, Mr David Claydon and Rev. John Mallison.

• The Right Rev. A. J. Dain, Coadjutor Bishop of._Sydney, will give the closing address. The Congress is open to in-terested ministers and laymen from all denomiations in N.S.W. Registrations close 19th May, 1969

Port Moresby, Papua-New Guinea (EPS) — Twelve theo-logical schools in the Solomon Islands and the Territory of Papua and New Guinea last Lord Fisher at

1. "Evangelism and the Inner City," Rev. Bernard Gook, St.

New Guinea

theological

schools

associate

Islands and the Territory of Papua and New Guinea last week formed an interdenominational organisation known as the Melanesian Association of Theological Schools (MATS). The inaugural meeting was held at the Roman Catholic Holy Spirit Regional Seminary at Bomana, a suburb of Port Moresby, with Rev. Dr Patrick. Murphy, S.V.D. as host. Thus provided by the Theological Education Fund of the World Council of Churches made possible attendance by church leaders from throughout this widespread island territory. The decision to form the association followed the Theological Consultation at Lae, New Guinea, in April, 1968, attended by representatives of Anglican, Catholic, Lutheran and United Church theological schools. Observers came from the Salvation Army. The new association aims to improve the standards in mem-

Army. The new association aims to improve the standards in mem-ber institutions, facilitate the ex-change of ideas and theological information, foster research and act as liaison with other groups.

Page 8

Australian Church Record, May 15, 1969

Gowing of Auckland has been disappointed by the Maoris. The N.Z. Maori Council has decided to support the 1970 Rugby tour of South Africa. In a sermon to Marris he told them that their decision was in support of South Africa's racist policy and he urged them to reconsider it. So far, they have not done so. Per-haps coloured peoples see whites as bending over backwards in

Atlanta, Georgia, (EPS)-The proposed merger of the Reform-

THE AUSTRALIAN

CHURCH

RECORD

BLOWN-UP CHURCH



Outreach to Industry in the U.K. takes the gospel into the workaday world. Illustra-shows how they minister to construction workers on a motorway. Fifteen minutes and two men and this revolutionary plastic church is up and open—no poles or ropes re-ed, just God's free air. (Photo by courtesy Outreach to Industry.)

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publishers, The Church Record Ltd., Sydney.

THE AUSTRALIAN

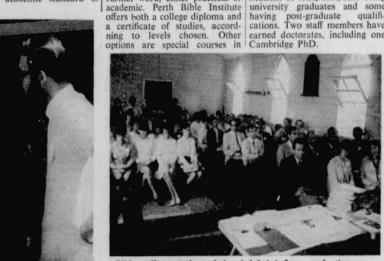
No. 1439 May 29, 1969

BIBLE COLLEGES and institutes in all States of Australia are playing an increasingly important part in training men and women of all churches for full-



Bible college students interviewing a householder.

Anglican-Methodist unity plan supported



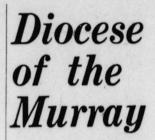


Registered at the G.P.O., Sydney, for transmission by post

Bible colleges serve all the churches

Bible college students being briefed before conducting a

NEW BISHOPS AT B.C.A. RALLY



A special meeting of Adelaide synod was set down for Tuesday, May 20, at 3 p.m. to consider three notices of motion. The most urgent was to secure synod assent for the setting up

The third motion was to assent to the passing of the Church of England Trust Property Act, no. 19. This proposed act will permit any Church or institution work-ing under a private trust to decide by resolution to bring itself under the terms of the Church Property Trust. There are still four or five parishes in Adelaide which work under their own trust deeds. Holy Trinity, North Terrace, and St. Luke's, Whitmore Square, well-known evangelical churches, are among them.

New Spanish edition of The Institutes

(Grand Rapids, Michigan). The last Spanish edition of The Institutes of the Christian Reli-gion by John Calvin was pub-lished in 1859, Since that edition was sold out many decades ago, the great work has not been <section-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>



HIGHLY EXALTED

A study on the Ascension

by G. C. Bingham.

Something must account for the high excitement and spontaneous joy of the disciples as they return from Bethany to Jerusalem, Their being "continu-ally in the temple, blessing God" is pre-Pentecostal in time but vivid in experience. It has none of the previous post-crucifixion overtones. Nothing less than the Ascension can account for the Ascension can account for the udden change of spiritual cli-

Its Doctrinal Significance

The act of the ascension can-

the Exaltation

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Devotional Significance of

Finally, the practical outcome of ascension and reigning is the return of the Lord, the signifi-cance of which is that he will change "the body of our humilia-tion" so that it may be made like unto his own body of glory. This hope, constantly communi-This hope, constantly communi-cated by the present indwelling Spirit, is fixed upon the objec-tive reality of His present reign-

The Dynamic of the

Ascension This event is related to a dazzling array of doctrines — glorification of the flesh, victory, the outpouring of the Spirit, the giving of gifts, the subjugation of Satanic powers, final libera-tion of the creation, and the ultimate renewal of all things as Messiah reigns over his purged and eternal kingdom. For the believer it is essential he should enter into liberated joy like that of the first disciples as they sped back from Bethany to the Temple (Luke 24-52), or into the thoughtful wonder of Saul of Tarsus as he beheld the reign-ing One. For the believer it is the present dynamic which will defeat darkness, make him to be an overcomer, and finally to seat him with Christ on his throne. (Rev. 3:21).

EDITORIAL

Bible Institutes' Role

THE MID-NINETEENTH century, which saw revival commence and spread through the British Isles and North America, also marked the commencement of a transdenomina-tional movement. With the ministries of men like Finney and Moody, and the later "deeper life" conventions and teachings, a great impetus was given to the missionary movement, the reverberations of which have not ceased. Suddenly there was a instatement converted by the converted by the second se nineteenth-century phenomenon-the converted, dedicated lay-man in search of Bible-training to fit him as missionary, evangelist, or teacher. Out of this need the Bible college movement was started.

At first quite simple in its structure, this kind of training school developed until we have colleges today which handle degree courses and have departments of science, of music, as

school developed until we have colleges today which handle degree courses and have departments of science, of music, as well as schools of mission. Whilst North America with its many and fragmented denominational groups found outlet in these colleges, the more conservative British and Common-wealth countries have approached the idea of transdenomina-tional Bible training with caution. For this reason Australasia saw its first college begin about the turn of the century—as Lockhart Morton started Angas College at Belair, South Australia, in 1893, Gradually the movement has developed, and now in the 1960s a further strong growth is being recorded. This is partly due to the impetus of the Graham (and other) Crusades, to the increased promotion of missions by societies and churches, and to the excellent ecumenical climate amongst evangelicals. The sus-picion that the Bible institutes are "way out," or represent a short cut for those not academically apt, is gradually being dispelled. The upgrading of staff academically has brought a rise in applications from tertiary students. The plan to assist in-stitute students to gain theological diplomas and degrees has undoubtedly enhanced the movement in the eyes of potential missionaries and lay-workers.

undoubtedly enhanced the movement in the eyes of potential missionaries and lay-workers. This academic progress has also raised questions. The institutes were regarded as training centres where the Bible was taught in an atmosphere of a high devotional life. Does not increased academic emphasis to a great degree destroy this? The answer is that the Bible institutes, whilst to some degree autonomous, are nevertheless linked to the new surge of conservative evangelical theology such as represented by "Christianity Today," Dr Clark Henry (its former editor), and a host of British, Continental and North American theologians of high scholastic standing. A firmer emphasis on the objectivi-tive elements. It is true, then, to say that graduates of these tive elements. It is true, then, to say that graduates of these colleges are no less effective as missionaries and Christian workers.

In many ways the institutes of this decade are even more fitted to carry out a prophetic role. It is a statistical fact that many seminaries that are liberal in theological emphasis are experiencing a decline in enrolments. There at east the hopes of the present theological ferment are scarcely being recognised. Something in man—for all his current rebellion against

being recognised. Something in man—for all his current rebellion against authority—demands an authoritative word, though not an authoritarian stance. The Bible College movement does not stand for shell-backed obscurantism, but for a dynamic ex-perience of the Word of God, knowing it to be by its nature relevant to this, as to all ages, for the conscience being the most universal thing (to quote P. T. Forsyth, the Gospel can never lose its relevance to all men everywhere). Many times in the history of Israel God raised up a "school of the prophets" to renew His people from deadly formalism and a perverted attitude to His law. So the Holy Spirit tirelessly rescues the Church from the inanity of purposeless action, and the deadness of statis institutionalism. He attacks the errors of narrow denominationalism and in-coherent ecumenism. By the Holy Spirit, Jew and Gentile, coloured and white, have access **together** to the Father, and into the warm household of God. For decades the Bible institutes have been "schools of the prophets" insisting that the Word and the Spirit are speaking to this generation as to any other. Whether it is to liberalism on the one hand or social activism on the other, they are able to demonstrate in a practical way their total commitment in the Kingdom of God. Their thousands of graduates, their weekly missionary forums keep them in con-tact with, as involved, the current missionary movement and program.

program

On another level they are involved continually in deno-

Drogram.
On another level they are involved continually in denominational programs of evangelism and teaching, as well as feeding students in to theological seminaries.
As a sheer matter of church history, the revival of the mid-nineteenth century has not been lost. Its fruits remain. Dr Billy Graham at the termination of the Berlin Congress on Evangelism said, "Gentlemen, we are here today because, of Dwight L. Moody." The fruits of revival belong to the church because of constant renewal, which is the nature of the Gospel and the ministry of the Holy Spirit. In this the Bible institutes have had no little part. They have beckoned men of God beyond that form of denominationalism which confuses a denomination with the Church of God, and identifies a polity with the mode of the Spirit's working.
The time has come for us to determine our attitude to these institutes. If they were undenominational, or simply interdenominational function — then we might have cause for misgiving. The fact that staff and students are all from various churches, means that we must give them practical recognition and welcome the contribution of renewal they bring to us. We do not know what the Holy Spirit has around the corner, nor what will emerge from the present theological and the conservent.

the corner, nor what will emerge from the present theological and ecclesiastical foments. Perhaps they may have a larger purpose even than "the school of the prophets" being set as they are "for the defence and confirmation of the Gospel."

Adelaide Bible Institute

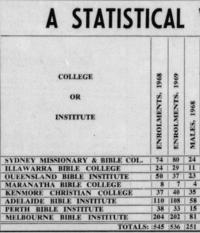
The Adelaide Bible Institute was first launched with Monday Night Bible Classes in 1924 was first launched with Monday Night Bible Classes in 1924 – a course which came to be co-vered in three years for a di-ploma. That course, still operat-ing now, draws some 230 each Monday night. The residential course began in 1949, when the initial enrolment was five. It is now 108, with an academic staff of five lecturers and an office and domestic staff of five. From its inception, chis con-servative evangelical College has been progressive, being the first to undertake the Melbourne Col-lege of Divinity examinations and to establish a three-year Diploma course. In this course is incorporated a missionary train-ing program.
The Institute has a high re-cord of missionary graduates, as well as those proceeding to the
the Baptist, was begun in 1841 and completed in 1845.
Robert Campbell of Durntoon contributed the glebe of 20 acres on which the church stands and half the cost of the building.
St. John's contains many memorials to the pioneers and prominent citizens of early Can-berra, notably the pulpit window which is a memorial to John George Nathanial Gibbes, father of the owner of Yarralumla. Its churchyard was the main burial-ground for the district for more than 50 years.
Over the grave of Sarah Webb is erected the so-called "prophe-tic tombstone" which reads "For here we have no continuing city," but seek one to come."

The Institute has a high re-cord of missionary graduates, as well as those proceeding to the ordained ministry in Australia. With a rapid growth in enrol-ment, the College moved in 1962 from Adelaide to an ideal site at Victor Harbour, overlooking Encounter Bay, 52 miles south of the City. Its seclusion is an idid to study, and it is within reasonable travelling distance of Adelaide, where students do practical work at the weekends. The 24 acres of campus lend themselves to future develop-ment under the eye of an enthu-siastic Council which continually seeks to upgrade the facilities of seeks to upgrade the facilities of

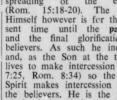
the Institute the Institute. The Staff is led by the Rev. G. C. Bingham, a former C. S. missionary in West Pakistan, thus maintaining the strong mis-thus first thus maintaining the strong mis-sionary emphasis of the first Principal, the Rev. Allan Burro of the Andes Evangelical Mis-sion. The Vice-Principal, the Rev. Bryan Hardman, also a gra-duate of Moore College, was vicar of St Andrew the Less, Cambridge, after securing his Ph.D. in History at that Univer-sity. The Rev. Howard Kitchen, a former missionary of the sity. The Rev. Howard Kitchen, a former missionary of the C.I.M.O.M.F., brings experience also in the realm of books and writing. Mr Don. Warren is a former student who graduated from London Bible College with a B.D.; and Dr. Graeme Swincer and his wife are clear sericities in

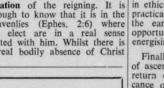
OLDEST BUILDING

The oldest building in the Australian Capital Territory, the parish church of St. John the Baptist, was begun in 1841 and completed in 1845.



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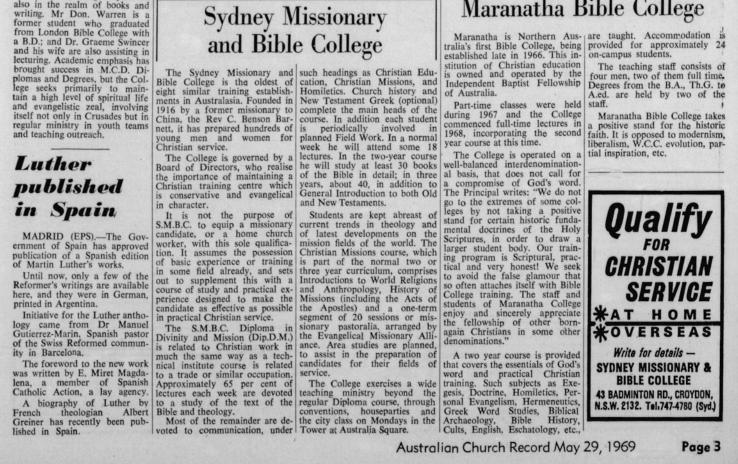
Ascension

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Maranatha Bible College

the second

Australian Church Record May 29, 1969



Page 3



tioned the fact that the Roman Catholic militants have chosen the time when the Rev. Ian Pais-ley is in prison to begin their riots. The timing is significant.

* SPECIAL OFFER

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<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> tants." The message is that mili-tants are deplorable. And, of who are involved in the theatre

ments on the World Council of Churches and Communism. We are happy to hear from him. Before Uppsala last year, this office was deluged with all kinds of Press releases about the com-ing Assembly, some of which we used. But news is rarely what is going to happen. Unfortunately, although the Australian Council of Churches and communism. We subscription of the second Secon

NEW ENGLAND GIRLS' SCHOOL:

ARMIDALE, N.S.W.

DEPUTY HEADMISTRESS

The Council of the New England Girls' School has decided to create the position of Deputy Headmistress as from the beginning of 1970.

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Page 4

Mr C. S. Roots, B.A. . . . Wentworth Falls 112

DAY AND BOARDING SCHOOL

course, Protestants who stand up for anything are always extrem-ists. and the state-

going to happen. Unfortunately,
although the Australian Council
of Churches appointed some to
attend Uppsala for Press and
public relations purposes, not a
single line came to us while the
Assembly was on.The note of joy should never
be missing from the life of a
Christian, no matter what the
torcumstances of his life are. Our
Lord, "for the joy that was set
before Him, endured the cross
and despised the shame." St.
Paul urged his Christian breth-
ren to make his joy full.GIRLS' SCHOOL;
E, N.S.W.We rejoice that Christ died
and rose again for us. We re-
joice in our salvation, that the
Holy Spirit indwells us, that we
are called to be holy and to
be servants.

be servants. It is a most wonderful thing to belong to Christ. It is the greatest joy known to man. We need to spread it around. The world hasn't got much.

Negro dean

NEW YORK, N.Y. (D.P.S.).— The Episcopal Church has its first Negro Cathedral dean in the person of Dillard Robinson III, who was elected on April 17 to succeed the Very Rev. Leslev Irwin Laughlin, Jr., at Trinity Cathedral, Newark, N.J. Canon Robinson has been on Cathedral, Newark, NJ. Canon Robinson has been on the staff at Trinity Cathedral since 1967, coming to the Dio-cese of Newark from San An-tonio, Tex., where he was born in 1934 and where he spent the early years of his ministry. The new dear was educated The new dean was educated at Drew University and Berkley Divinity School and has degrees from both institutions. He was

ordained to the priestbood in 1959. His election came at a special dinner meeting of the Cathedral chapter held at the Hotel Suburban in East Orange,

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BRANCHES: CARINGBAH—Kingsway, Willarong Road EASTWOOD—8 East Parade ROZELLE—93 Victoria Road 524-7328 85-1955 82-1141 Letters to the Editor

Dispersed evangelicals

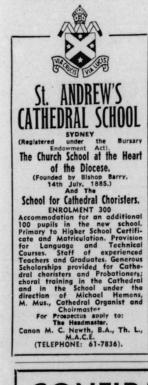
St. Francis' College really does believe that evangelicals are con-fined to Sydney, he might ex-plain why there are such a large number of parishes throughout Australia who strong ly support C.M.S. Unfortunately available evit

Unfortunately available evi-dence gives little support to the theory that Sydney could be dragging behind other Austra-lian dioceses in matters of inter-church co-operation Moreover, and the state theory that Sydney could be dragging behind other Austra-lian dioceses in matters of inter-tourch co-operation Moreover, and the state sponse was better than most

must raise doubts, the more so as initiative is coming from other than appointed church leaders. But as Dr Packer has pointed out, "If people want to get things done in the Church of England they establish private societies and make the arrangements deemed necessary to express their point of view." And in spite of poor episcopal representation (now acknowleedged by the "Church Times") acute obser-vers admit that evangelicals are the W.CC. Assemblies, evange-licals from many Australian as initiative is coming from other than appointed church leaders. But as Dr Packer has pointed fast becoming the largest single group within the church in Eng-land.

But how does Sydney's record f co-operating with other de-ominations compare with say delaide, Brisbane or Mel-ourne? Mention could be made of the ardinal's historic invitation of co-operating with other de-nominations compare with say Adelaide, Brisbane or Mel-

Cardinal's historic invitation to



lian dioceses in matters of inter-church co-operation. Moreover, until a far larger number of bishops throughout the Anglican communion are elected by a full synod no one can be sure just how much their opinions mirror those of the laity. Recent voting in the U.K. on the Service of Reconciliation as initiative is coming from other

ers admit that evangelicals are ist becoming the largest single foup within the church in Eng-nd. But how does Sydney's record

with world-wide membership, and likened to the 600 Roman Catholic societies operating free of Vatican or episcopal control.

Congress chairman was Billy



Clergy should put it in their diary now and do some forward planning. Churchegole might well alcohol addiction, sexual deviations and some finally in suicide.
 W.C.C. & COMMUNISM
 In our last issue, we carried a letter by Vaughan Hinton, public relations officer for the Australian Council of Churches. In it he commented on our comments on the World Council of Churches. In it he commented on our comments and Communism. We are happy to hear from him.
 Clergy should put it in their diary now and do some forward planning. Churchegole might well churchs the day.
 As usual, we will be producing a special Reformation issue. But is addition, brief articles, prayers for use on Reformation leaders, prayers for use on Reformation structurations officer for the Australian Council of Churches. In it he commented on our comments on the World Council of Churches and Communism. We are happy to hear from him.
 Clergy should put it in their diary now and do some forward planning. Churchegole might well churches throughout Averticity level and matriculation of a local to inversity level and matriculation of a local to beserving the day.
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 As usual, we will be producing the addition, brief articles, provers for use on Reformation structure structure at the source of the context of the source of the transmented on our commented on our commented on the toreat the source structure structure structure the the toreat the source structure structure the toreat the source structure structure the toreat the source structure structure the source structure structure the source structure structure the source structure structure structure the source structure structure the source structure structure the source structure structure the source structure structure structure structure the source structure structure structure structure the source structure structure structure st



As an evangelical of the "dia: that he has not met some of our

His letter raises a point on evangelical strategy which should be placed before younger evantime serious consideration was given by those who share this

of criticism were made of certain | Breakdowns of our own policies in Britain."

ed: "Whether Britain was moral enough, efficient enough, or even a Christian can carry out the

Laity and mental trouble

In your "Notes and Com-ments" of May 1 you chide the gelicals. If we feel that evangeli-cals have something to offer the Australian church — and I an sure we have — then it is high of the clergy and families.

given by those who share this conviction, to the possibility of some years of ministry in an-other diocese. Evangelicals who have made

known possibilities. The current generation of evangelicals throughout Australia must make full use of these. In so doing, they will find that they have as much to learn as to contribute, and separated from the evangelical luxury of Sydney. they will discover a set of muscles they may never have used before. (Rev.) T. C. Milton, King Isiand, Tas.

I have read the article on Towards the end of his state-clergy stress in your recent

Dispersed evangelicals If Mr Lyall Cowell of St. Francis' College really does pelieve that evangelicals are com-ined to Sydney, he might ex-plain why there are such as arge number of parishesp hroughout tagether unprecedent.

around lecturing other people." The foregoing apply to at least some and apparently quite a big percentage of Christians in your country towards South Africa and Rhodesia—to them we say: "Think again." D. Corden atter 16: 33 — "These things have I spoken unto you, that you might have peace." Is this not inward peace? Therefore, if a believer fully trusts the requirements of the Saviour, as revealed by the Holy Spirit, and is faithful Rondebosch, South Africa. Spirit, and is faithful to the teachings of His Word, and from the human side, exercises sanctified commonsense, he should be preserved from nervous breakdowns.

H. G. Smith, Eden, N.S.W.

Melbourne

that the problems have the same roots as it has for any ordinary person. All my life I have been under in other places, despite differ-ences in theology and church-manship. The current shortag of men, together with this wider acceptance of evangelicals in other places, have combined in recent times to open hitherto un-known possibilities. The current generation of evangelicals throughout Australia must make full use of these.

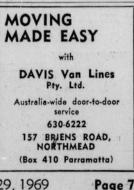
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Australian Church Record May 29, 1969





This book of sermons main-tains an interesting theme in dealing with the "drop outs" of scripture. It could be a useful reference book for sermon illus-trations, but its style is rather beavy and at times too obvious. Waiter Spencer.
80 and 90. If is one time for a scholar to make an educated pursue plisted by Palestine Research Center, so populariser like Barclay to purvey this as a fact.
Peter Wagner/Joseph S. McCullough Oliphants Lakeland. Pp. 158. 8/6. (U.K.) 1968.
An outstanding Missionary biography of Australian, Wally Herron, in Bolivia, of his call and enabling of God in the face of difficulty and personal tragedy, as he pursued his vision of using aircraft to open up almost in cases as of the Andes to the Gospel. A challenge to men to step out in faith in Christ's name.
Walter Spencer
80 and 90. If is one time for a scholar to make an educated populariser like Barclay to prove this as a fact.
The most interesting section is an appendix "On Translating the New Testament," which sets out the principles Barclay has dopted, and examples of his procedure. But his examples of the soluce a version which does "not need a commentary to explain it." The translator's task and that of the commentator are distinct. For example, Barclay renders "adulterous" (Mat. 16: 4) as "apostate," thereby obscuring both the allusion by Jesus
80 and 90. If is one time for a scholar to make an educated populariser like Barclay to poly the principles and that of the commentator to the Gospel. A challenge to men to step out in faith in Christ's name.
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80 and 90. If is one time for a populariser like Barclay to poly the advector of the scholar to populariser like barclay to poly the scholar to open up almost in a state to the commentator the scholar both the allusion by Jesus
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Australian Church Record May 29, 1969



s been appointed rector of Rev. Lancelot F. Benjafield, rector of John the Baptist. Hobart, and rural and Hobart, retired from the active

ohn of Hobart, aistry on 30 April. Rev. Ian G. George, of Wasser Willochra), has been appointed Sy Willochra

Rev. Claude D. H. Longfield, vica St. Margaret's, Eltham (Melbourne

Australian link with Philippines

As of this month, members of the Philippines Independent Church will be able to take Communion in Australia's Angli can Church and vice versa as the result of a concordat approved by the Anglican General Synod of 1966.

Synod of 1966. As evidence of the increasing fellowship between these two communions, the Anglican Pri-mate of Australia, the Most Rev. Philip N. W. Strong, has been in Philip N. W. Strong, has been in Manila to attend the consecra-tion of the Cathedral of the Holy Child and to serve as a co-consecrator at the service raising new bishops to the episcopat Church (U.S.A.) consecrated three bishops for the Philippines Independent Church. From Manila Archbishop Strong went to Saigon to visit Australian Army, Navy and Air Force units from May 10 to 15.

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COURSES AVAILABLE

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nation. Scope for the advancement of the theological education and reverent evan-gelical scholarship. Partnership in a life-long fellowship of prayer and encouragement. * An apprenticeship in the school of obedience as the preparation for a life of responsible service.

Further details of these courses are available upon request to

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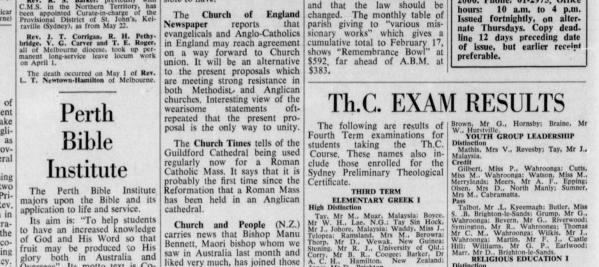
ey. Ernest W. Carnaby, rector of since 1964, has been appointed vicar of Luke's. Leigh Creek (Willochra), St. Mary", Chadstone East from 8 May, been appointed rector of Woomera. Rev. W. John D. Stockdale, Victorian Secretary of the Bush Church Aid Society since 1961, has been appointed vicar of Holy Trinity, Thornbury (Mel-bourne)

MIA-MIA reports the show-ing of a film on abortion to the Commonwealth Conference of the Mothers' Union. It show-et that the wealthy are now able Northern Churchman, north of the Mothers' Union. It showed that the wealthy are now able to have it with little difficulty, but that a poor woman with 10 Queensland, believes that existing Victorian legislation which children found it almost impossible to have. The Church of England charged The monthly table of the monthly table of the sector of t Rev. Geoffrey Taylor, director of the Youth Department (Sydney) since 1965, has been appointed rector of St. Paul's, Lithgow from 12 June.

Rev. R. S. Barker, previously with C.M.S. in the Northern Territory, has been appointed Curate-in-charge of the Provisional District of St. John's, Kei-raville (Sydney), as from May 22.

Rev. J. T. Corrigan, R. H. Pethy-bridge, V. G. Carver and T. E. Roger, all of Melbourne diocese, took up per-manent long-service leave locum work on April 1. The death occurred on May 1 of Rev. L. T. Newtown-Hamilton of Melbourne.





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Round-up of church press comment

Church and People (N.Z.) carries news that Bishop Manu Bennett, Maori bishop whom we saw in Australia last month and liked very much, has joined those who approve the N.Z. Rugby Our of South Africa. U.S. Rugby Our of South Africa. U.S. Rugby Distinction Bennett, Mauri Smart and saw in Australia last month and liked very much, has joined those who approve the N.Z. Rugby tour of South Africa. He is against "organising belligerent camps." Seems to be common-sense, even though opposed to sense, even though convergence of the sense of the sens sense, even though opposed to his bishop, Bishop Gowing, of Auckland.

in the knowledge of God." In accordance with this aim it provides instruction and training for men and women desiring to fit themselves for Christian Ser-vice. Therefore it offers training to:-1. Those who have a sense of call to missionary service. 2. Those needing a basic Bible Training with view to the Christian Ministry.

Call to missionary service.
 2. Those needing a basic Bible Training with view to the Aring second thoughts about the christian Ministry.
 3. Those desiring Bible Training to fit them for Christian efficiency in their daily occupations and for general Christian service.
 Throughout the world graduates are now engaged in missionary work. Some have played a vital part in pioneering previously unreached areas with the Gospel.
 The the English Churchman reports that the Pope spoke in a "hoarse, strained voice" when he made his speech in Holy Week about the crisis in the made his speech in Holy wet a bishop in Peru has done the same — the first bishop of notern times to do this. The single theological college formed by the Bible Broadcast, and Education Secretary of the Chur, is to be known as Trinity College, Bristol. Its basis of faith
 Thus, in many ways, according to the abilities and gifts given in their own Churchs in the own Churchs is to be known as Trinity College, Bristol. Its basis of faith
 Histoth Berger Clifton and and preach the Gospel to every creature.

faculty

A FACULTY has been grant-de to re-orientate a medieval church, St. Peter's, Roydon, in the diocese of Chelmsford. The congregation was pre-viously separated from the chan-cel by a fourteenth century screen. The whole area behind the screen will now become a chapel for occasional services chapel for occasional services and the holy table, choir and minister will come down to the

minister will come down to the nave and be among the people. Rev. Christopher Wansey be-lieves that the re-orientation will greatly assist modern reformed worship. He was supported in his application by his parish council but there were 50 object-ors, including the Diocesan Ad-visory Committee. After a hearing over six days, the Chancellor, Mr Hugh Forbes, Q.C., granted the appli-cation. M.B.I. Diploma of Theology — A Two-Year Course.
M.B.I. Diploma of Theology — A Two-Year Course.
Certificate in Christian Missions—A One-Year Course.
Other Courses — Courses leading to the Diplomas in Theology (L.Th., Dip.Th.) and Religious Education (Dip. R.E.) and the Bachelor of Divinity degree of the Melbourne College of Divinity.

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

THE AUSTRALIAN

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Williams, Mr G. P., Earlw, Mr D., Brighton-le-Sands, RELIGIOUS EDUCATION I

Mrs M. A., Marrickville

Credit Horton, Mr D. A., Cremorne: Cheri-yan, Mr A. C., Nigeria: Watson, Miss M., Merrylands; Thorp, Mrs B., New Guinea: Austin, Mrs M. J., Baulkham Hills; Penaluna, Mr L. J., Prospect, S.A. Pass Withy, Mr A. L., Rotorua; Bevern, Mr C., Riverwood; Darnley, Mr W. R., Lidcomber, Reece, Miss M., Hurstville; Watson, Miss M., East Hills; McLean, Mr B. A., Wewak, T.P.N.G.

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ST. PAUL'S, CHATSWOOD, 63rd ANNUAL CONVENTION.

The Rev. Neville Horne, Director in Australia of the Back to the Bible Broadcast, and the Rev. David Hewetson, Education Secretary of the Church Missionary Society, will share in the ministry at this Convention to be held on the Queen's Birthday Holiday, Monday, 16th June, 1969. There will be three sessions as follows:

11 a.m.—The Rev. David Hewetson. 1.45 p.m.—The Rev. Neville Horne and The Rev. David Hewetson. 4.15 p.m.—The Rev. Neville Horne.

The theme of the Convention will be "Our Unchanging Commission." Bring a basket lunch. Cups of tea will be provided and activities will be arranged for school-age child-ren in the Church Hall. There will also be creche facilities for infants.

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THE AUSTRALIAN

No. 1440 June 12, 1969

Churches meet N.S. Premier

THE PREMIER of New Government did not have an electoral mandate for such a change in the law which had been rejected by 67 per cent of the most for New South Wales Council of Churches expressing opposition to the proposal to allow hotels to trade on Sundays. Official representatives of all the Council's member churches were present. The Secretary of the Council, Rev. B. G. Judd, said that the Council's statement to the

at Ballarat

to open hotels in the country would only increase the large proportion of road deaths in the country which the Minister for Council's statement to the Premier maintained that the

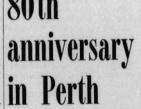
Sharp exchanges at Ballarat

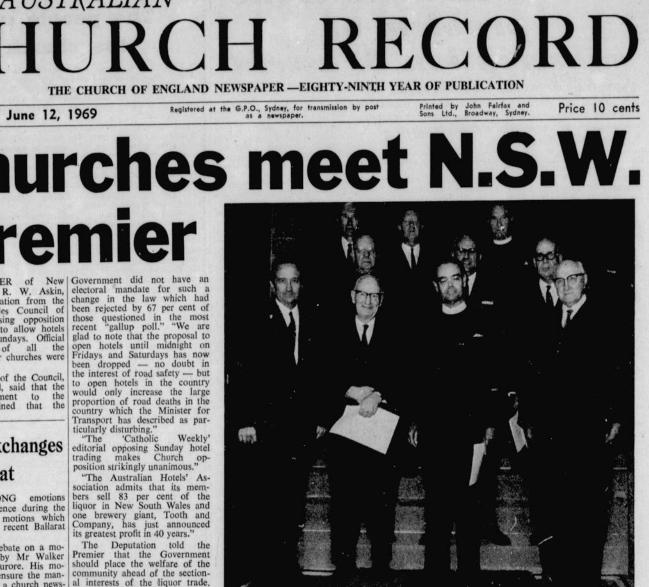
at Ballarat VERY STRONG emotions Were in evidence during the debate on two motions which came before the recent Ballarat synod.

tion introduced by Mr Walker caused quite a furore. His mo-tion sought to censure the man-aging director of a church news-paper. Most speakers in the debate supported the motion but when it was put to the voices. a result could not be determined. A division had to be called for but no count was taken. The motion was declared lost. A motion declaring that way

A motion declared lost. A motion declaring that war was incompatible with the ex-ample and teaching of Jesus Christ was carried by the house of clergy but rejected by the laity.

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Members of the deputation from the N.S.W. Council of Churches leave St. Stephen's Presbyterian Church, Macquarie Street after prayer to meet the Premier at Parliament House opposite. Front Row (left to right): Rev. A. North, Mr W. J. Court, Rev. B. G. Judd, Mr P. H. Morton. Second Row: Commissioner H. R. Scotney, Dr E. H. Watson, Mr F. J. Church. Back Row: Mr A. J. Dalziel, Rev. A. Walker, Bishop F. O. Hulme-Moir.

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