

THE AUSTRALIAN CHURCH RECORD

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130 students take parish missions

90 men from Moore College and 40 women from Deaconess House, Sydney, spent part of their August vacation conducting evangelistic missions in six country parishes of Sydney diocese under the leadership of college staff.

"I was immensely happy with it," said Rev. Alan Whitham, resident minister at the new housing area of Whalan, whose district was covered by the Whalan-Tregear team.

When the Record rang him for comment he said that that afternoon he had had seven housewives at a Bible study, studying the nature of the church. They had been converted to Christ at the mission.

He said that he was particularly thrilled about the evangelistic

rallies which were attended by 6,000 children and included some Roman Catholic sisters and their schoolchildren. 200 C.E.B.S. turned up for an evening meeting, together with 40 of their fathers.

Mr Whitham felt that the best thing that came out of the mission was the strengthening of Christian families.

Rev. Ron Clout, rector of Nowra, at the far-southern end of the Sydney diocese, said that it had been a very good time and that the people were greatly influenced by the real sense of dedication in the team of 50 students, led by Dr Alan Cole, who took his mission.

Everywhere, people responded well and 60 attended at one tiny out-centre. At Nowra, there were good attendances and the messages given by the students on the theme — "Jesus is King," were first-rate.

Mr Clout felt that the main benefit to his parish was that his people learnt that the old-style evangelistic mission is still very effective in proclaiming the gospel with power. The Christians of his parish were also encouraged and strengthened in their own personal commitment and witness.

Other mission teams went to Camden, Blacktown and Penrith. The staffs of Moore and Deaconess House were assisted by

Rev. John Chapman, Diocesan Missioner.

Each mission was for eight days from Sunday to Sunday and the approach in each area varied considerably. All included house-to-house visitation, school visits, public meetings, youth meetings and services.

Practical experience in evangelism in both city and country areas is part of the training offered at Deaconess House and Moore College and in other years, large teams have taken missions beyond Sydney diocese during their vacations.

Woman vicar in Sweden

Dr Margit Sahlin, one of the first three women to be ordained in Sweden in 1960, has been made the country's first woman incumbent. Dr Sahlin has been appointed Vicar of Engelbrekt in the diocese of Stockholm.

Dr Sahlin was ordained in 1960 by the Archbishop of Uppsala. She is a noted theologian and a delegate to the World Council of Churches.

Tasmania move to joint R.I.

Plans have reached an advanced stage in Tasmania whereby all denominations, including the Roman Catholic, will agree to a common syllabus for religious instruction in the State schools.

Young called them together. They have since promulgated a Declaration of Intention, declaring their willingness to work toward an agreed syllabus which all churches would teach on a class basis.

The Declaration affirms that

The whole question of R.I. was brought into focus by a report, "The School in Society," which contained the recommendations of a committee set up to investigate the role of the school in society and published by the Education Department in 1968. The major denominations and the independent schools had representatives on this committee and Rev. W. L. B. Verrall represented the diocese.

Since then, the Department has set up the Overton Committee which has hitherto encountered great difficulties in arriving at acceptable proposals for implementing the recommendations concerning R.I. in the 1968 report.

Dean Webber and Rev Bill Warburton, Director of Religious Education, represented the diocese.

Until recently, it was felt that the Overton Committee should disband. Under pressure from a militant humanistic faction, the Tasmanian Parents' and Friends' Associations had moved to have R.I. dropped altogether from the curriculum.

However, the position was made clear to the heads of churches and R. C. Archbishop



The 1968 report "The School in Society."

only accredited teachers who have undergone an adequate program of teacher training shall be used in the schools.

In a statement to clergy, Dean Webber has made it clear that anyone who teaches the subject, clergyman or layman, will have to be instructed and examined, first as to his reliability in teaching the syllabus which has been agreed upon; and second as to his ability and competence as a teacher.

Bishop Holland consecrated

Ven. Alfred Charles Holland, B.A., Dip. Th., was consecrated bishop in St. George's Cathedral, Perth, on August 6, the Feast of the Transfiguration.

Bishop Holland has served the diocese of Perth as rector of Scarborough for the past 14 years. He was collated archdeacon in 1966. His appointment as assistant bishop comes at a time when the Archbishop, the Most Reverend Geoffrey Sam-



Bishop Holland

bell, has launched the biggest church expansion program in the history of the diocese.

His experience in the Parish of Scarborough, a coastal suburb of Perth which itself has grown from 10 to 50,000 population since 1945, has faced him with every problem which can arise in a newly established community.

His parish has been a training ground for a succession of newly ordained men, and he has played an important part in liturgical experiment and reform in Australia.

In his new role his insights into parish work in the metropolitan situation will be of particular value to the diocese. At the same time he, Bishop MacDonald and the Archbishop, will share in the whole episcopal work of the diocese in both country and urban areas.

Rev. Norman Apthorp, rector of Northam, gave the consecration address.

Assisting the Archbishop of Perth at the consecration were the bishops of Bunbury, Kalgoorlie, North West Australia and Bishops C. L. Riley and W. Bastian. Bishop MacDonald was overseas on long service leave.

LIFE CHANGED IN MELBOURNE

Although the Melbourne Crusade was over eighteen months ago, spiritual fruits are still being seen in changed lives. Three people wrote to "Decision," the Crusade magazine, recently and told what God is doing in their lives. This is one letter:

I let Christ take my life at the Melbourne Crusade on March 15, 1969. Since then things have begun to change. One of the greatest gifts was the gift of prayer, and a most desperate prayer was to find the Lord's plan for my life.

This continued prayer was most dramatically answered on the first of January, this year, and has been confirmed a number of times since. I have been called to enter the ministry. This has anchored me in my faith and given me a goal to work for.

I am in my third year of an honours course in economics and law at Monash University and it is evidently God's will that I complete these studies before turning to theology full time.

Since my conversion the Holy Spirit has especially strengthened me through your post-Crusade exercises and decision.

Thank you and God bless you.

—P. C.
Melbourne, Australia.

New Bathurst cathedral

The Blakett-designed All Saints' Cathedral, Bathurst, has now been pulled down and work has begun on the foundations of a new cathedral which will harmonise with the 1927 additions to All Saints' and with the lovely old buildings in the city square around it.

The new cathedral will be hexagonal in shape and will be faced with dark red brick to harmonise with the 1927 sanctuary, Chancel and Warriors' Chapel. The old section will be used as a sacristy, chapter house and to take overflow congregations.

In line with current trends, accommodation for over 400 people will fan out from the Communion table. The hexagon-

shaped area will be 74 feet internal diameter and 40 feet high. A slender spire will rise from the centre of the low-pitched aluminium roof.

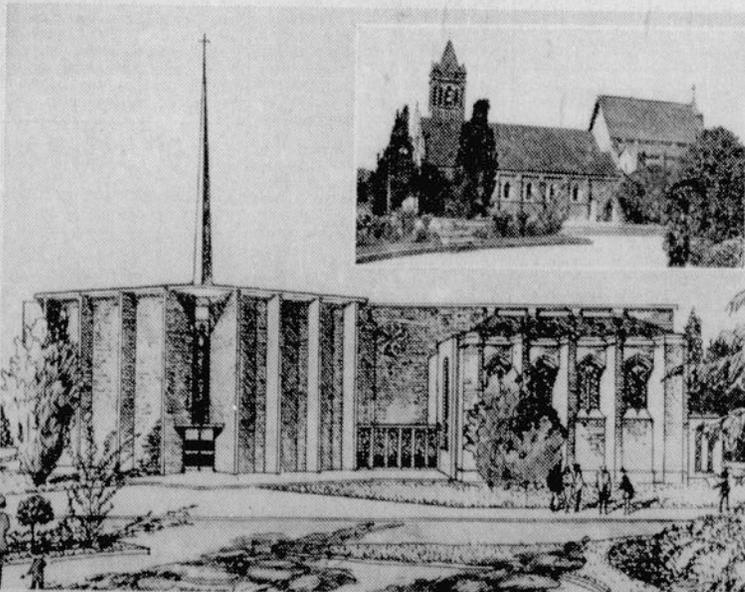
A feature will be 20 prominent brick blades which form strong vertical lines deeply recessed in each corner.

These will preserve the stained glass windows taken from the old building. Seating will be movable. The existing pipe organ will

be rebuilt and housed in a new gallery 15 feet above the floor.

Much of the \$300,000 cost has already been raised in the diocese, largely through the efforts of the Centenary Commissioner, Archdeacon Charles Arnold.

It is expected to be completed in September, 1971. Architects are N. W. McPherson, D. A. Harrison and K. A. Hassall, and Kell & Rigby are the builders.



Architect's drawing of the new All Saints' Cathedral. The old cathedral (inset) has been demolished with the exception of the chancel and chapel added in 1927 which stands at the right.

A ROPE OF SAND

The parish system critically examined

"A rope of sand." With these words John Wesley, in his fervent preaching of the word, dismissed and crossed the established boundaries of the English parochial system. This was in the 18th century. We can gather from research something of the heart-burning caused by his high-handed actions.

Australia of the 20th century is a far cry from the England of the 18th. None the less the traditional parochial system has taken all too firm a hold on Australian Church thinking and life. This seems more predominant

We even hear of assisted "parishes," a curious contradiction in terms, when we stop to think that a parish per se, is an ecclesiastical district or pastoral charge of self-supporting status. In both city and country the

All we need is the earnest application of it, especially in the more stringent and courageous facing of facts in the reduction of the weaker "parishes" to mission, provisional, or parochial districts.



Rev. Bertram Wrightson

Rev. Bertram P. Wrightson, M.A., B.D., is rector of Kellerberrin in the diocese of Perth. He has served in the dioceses of Melbourne, Bunbury, Carpentaria and Perth.

parochial system often proves inoperative in practice, although in some circumstances it still holds good. The tragedy seems to me to be that generally both clergy and administration persist in their refusal to differentiate between parishes (fully operative and self-supporting) and other types of pastoral charges which are variously called mission, provisional, or parochial districts.

REDUCED STATUS

Why cannot these non-self-supporting units be ministered to as of reduced status and given the incentive to rise? Is it that lower status would reduce assessment value to the diocese? Even so, would not this be more realistic and better than the make-believe that all districts are "parishes"?

In my experience the machinery already exists to deal with the various situations, but the use of the machinery is another question.

In the country the Bush Brotherhoods and the Bush Church Aid Society have approaches which provide ministries where it is seen that the parochial system, at least for the time being, is "no go."

In Melbourne in 1947 the Rev. G. T. Sambell (now Archbishop) was appointed Director of the Melbourne Diocesan Centre, an imaginative venture inspired by Archbishop Booth to minister to the inner industrial areas where the parochial system was breaking down and proving too great a strain on vicars going it alone.

Sambell became vicar of a group of former parishes of independent charge; members of his team, functioning more or less as vicars, were none the less assistants or curates, spending themselves without kudos or security of tenure. The writer was one of these for two years at St Barnabas, Montague.

MOBILE CLERGY

When the frequency of movement of clergy under the present system is considered, we find that, in the majority of cases, especially in the small country dioceses, "rectors" are so mobile that the stability of the parochial system is virtually non-existent. (In this context this is stated as a fact without reference to the desirability or otherwise of the circumstances.)

The round-about approach to "loss of status" and building up of team and specialist ministries may be attractive and get through, whereas the simpler, blunter approach of this article may lack appeal.

None the less I feel that, with Bush Brotherhood and Bush Church Aid Society approaches and team ministry as illustrated by the Melbourne Diocesan Centre which pioneered, inter-alia, hospital chaplaincy work, we already have all that is needed to attempt the amelioration of the present plight.

SELF-EFFACING

God may be calling us to be self-effacing missionaries without kudos or tenure so that a ministry of the gospel, unimpeded by an out-dated and ineffective parochial system, may be provided among his people. "Loss of status" means abandoning in theory the parochial system which we have already abandoned in fact. "Team ministry" virtually means the same.

As defined by the Pastoral Measure the words "Team Ministry" will take on the distinctive meaning of the sharing of the care of souls in a particular area by a team of ministers under the following provisions:

The leader of the team will have the title of rector, and may have the freehold. The others shall be called vicars, and shall be appointed only for a term of years. The rector shall have general responsibility for the pastoral work of the area, though vicars may also have special responsibilities (either for an area, or for a particular pastoral function) which may be independent of the rector's general oversight. Quoted from Keele 67, The National Evangelical Anglican Congress Statement, from the Glossary — "Team Ministry," p. 44.

"A rope of sand," severed by Wesley's preaching, is in fact severed in many ways today, whereas, by courtesy of the clergy to each other, it remains concerned.

In effect the rope of sand is crossed with impunity by many deputations and appeals — church school dinners, Bible Society and missionary deputations—all good causes which we would like to support — but none the less the approach often is to notify the clergy that they are coming, whereupon the clergy, tactfully, courteously, in goodwill, or otherwise, make the best of it, knowing quite well that "Yes, come," is the only possible answer.

The point is, not the worthiness of the cause, but that the approach is along the line that the parochial boundary is a "rope of sand." Often the existence of such a rope is not in the thinking of the enthusiast for his cause, who somehow fails to see that the minister has a cause (all too often a very weak one).

The visitor thinks ministers and "parishes" need a crack of the whip to urge them on; perhaps they do, but first a careful look at the old-fashioned, inapplicable parochial system might bring new hope to the faithful core of the laity and their bewildered ministers.

EDITORIAL

Setting the Record straight

There has been so much confusion in the church newspaper publishing field in the past year or two that many of our readers would like some clarification.

The August 17 issue of "Time" runs an article on the world decline of the religious press. It draws attention to the decline in U.S.A. and in England but notes that the only sector where there are significant gains is in evangelical publications.

The "Sydney Morning Herald" of August 8 ran a feature article on the state of religious journals in Australia. The article was built around the current attempt to revive "The Anglican." The article reported that the new paper is aiming at a circulation of 25,000 and 40,000 within three months. The Herald writer does not take an optimistic view of their chances.

Frankly, neither do we. When this paper closed six months ago under the weight of debts which accrued over a number of years (disclosed as \$5,000 for 1967 and \$300 weekly in the "The Anglican" of November 14, 1968), its paid circulation was about 1,500. Neither a weekly nor a fortnightly can carry on like this.

Despite what some have gone on record as saying, "The Anglican" did not close because Francis James was detained last November in Red China. The paper began to wilt long before that. Mr James told the Record in early 1968 when we made an approach to buy out the circulation of the "Anglican," that he was tired of the struggle and felt that others should take some of the burden of keeping it going.

Mr James was certainly very dynamic but the disappearance of one man does not mean the closure of a church newspaper.

As we mentioned some time ago, Stockland Holdings of Melbourne, found that it was not worth their while making an offer for the defunct "Anglican" and so studied very carefully, at the request of the Archbishop of Melbourne, the question of launching a new national paper. They intended it to be a fortnightly and to charge more than 10 cents for it. They found that a weekly would not be an economic possibility.

Stockland Holdings made it clear that if the "Anglican" were revived, they would not publish "Anglican Scene." Now that the revival has come, "Anglican Scene" will not come out.

The "Herald" article referred to The Australian Church Record as having a circulation of 10,000 and being the organ of evangelical opinion. While we do attempt to give within the limits of our size, a wide coverage of Australian and overseas news, we are openly and proudly evangelical and we know that this alone is the secret of our ninety years' successful publishing ministry.

Thousands of Anglican's all over Australia share in our ministry, pray and work for us. We thank God for them. Without them, we would have failed like all the others that have come and gone.

For many years, lots of Anglican ostriches have tried hard to pretend we didn't even exist. Numbers of bishops have gone on record as saying with the demise of the "Anglican," there was now no Australian Anglican newspaper. One went as far as admitting that we existed. The others couldn't bring themselves to admit it.

And all the while the Record was circulating all over their dioceses! And all the while the Record was paying its way, increasing in subscribers, enlarging its size and selling many times more copies than its only competitor.

So to set the Record straight, we have been the largest Anglican newspaper for years, the most widely-read and the only independent Anglican paper with the inherent strength of support to ensure the maintenance of its Christian ministry.

We are not happy about the size of our circulation. We can't see our selves reaching 25,000 in the short term, but we know it is impossible for anyone else also.

But we are well and truly right in the middle of the field and trying hard. From July 27 to August 15, for example, 65 additional Australian parishes began to take fortnightly bulk supplies of the paper. That's more than taken support for a paper that some believe doesn't exist.

Our readers know we exist. They write to us, often from the heart of the "biretta belt," and thank us for our ministry. Some bishops, like David Hand of New Guinea, tell us how they appreciate the Record.

Fundamentally, we are the leading Australian church newspaper because we seek to honour God's word and to complement in every parish, the faithful preaching of the gospel.

We thank God for the confidence which thousands repose in us and we will always strive to be faithful in discharging that trust.

DR BARRY MARSHALL KILLED

While painting a ceiling in his new home at Pusey House, Oxford, Rev. Dr. Barry Marshall was electrocuted and killed on August 12. He had just taken up the post of Warden.

Barry Russell Marshall was 47 and a bachelor and had had a brilliant academic career since he graduated Master of Arts from

Melbourne University in 1948 with first class honours. From St. John's, Morpeth, he took a first class in Th.L. and was ordained for Bathurst in 1949.

From 1949 to 1961 he ministered in the Far West of N.S.W. under the Brotherhood of the Good Shepherd but took leave in the middle of this period to read at Pusey House for a D. Phil. of Oxford which he gained in 1956. He was chaplain of Trinity College, Melbourne, from 1961 until his recent appointment to Pusey House.

His field was systematic theology but his special interests were liturgies, especially the initiation rites. He was for years, a most valued member of the Liturgical Commission of General Synod and his views were always listened to with great respect.

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EVANGELICAL VIEWPOINTS

Grace

A pensioned-off tin miner sits amidst the ruins that he calls "home." The winter wind chances to blow pages from a recent newspaper to where he is sitting. He browses through an article in which a man of wealth describes the hard and harrowing experiences of big business. He is pictured sunning himself on the deck of his yacht.

The old miner contentedly surveys his kingdom of wood, wire, tin and dogs and thinks to himself, "There, but for the grace of God, go I."

He probably means, "I can thank God that I have friends and contentment even though I have nothing much else."

Grace
We use the English word "grace" in a variety of ways. We use it as a girl's name. We use it for the "thank you" prayer before meals. We use it to speak of the gifts and the help from God.

We use it to describe the way that God deals with sinful men. This is what this article will be concerned with.

The undeserved goodness of God

Two brief quotations referring to grace.
"The favour or goodwill of God... unearned favour — with

this letter demands that "grace" means just this.

There is good news. God does not deal with men according to what they deserve. Rather God offers to men acceptance, salvation and life in spite of what they deserve—in the here and now, in the assurance of sins forgiven through the death of Christ and the experience of the goodness of God through the work of the indwelling Holy Spirit.

saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast." (Ephesians 2:8-9.)

So the gospel is preached, and the good news of the grace of God is proclaimed. The Father's arms are wide open to receive home His lost Son. The King has prepared a wedding feast and the invitation has been issued.

And the Gospel demands faith.

Faith
The proper response to the grace of God is faith. We would have preferred a somewhat different response. We would have preferred to have some method which gave place for merit, for pride of achievement, for grounds for boasting, for a measure of independence, for establishing a bargaining position before God.

But faith is not this at all. Faith is trust. Faith is a rejection of all grounds of boasting. Faith is a life offered up to God to be taken and used, a mind open to be directed and willing to be told.

Faith means relying on the mercy and the goodness of God.

Church Life and the Bicycle Pedal
It is a sad fact of Church life that among earnest and sincere searchers after God there is often no understanding of the grace of God and so no understanding of how to approach Him.

I am reminded of my efforts to remove and replace a pedal from a second-hand bicycle. No amount of effort (mingled with blood, sweat, tears, and muffled maledictions) could move the pedal.

Then the truth dawned. It had a left hand thread and I was turning the wrong way. I tried again, but this time moving in the right direction. It worked.

It is a happy day for a man or woman to grasp that God's gifts cannot be earned, but are received through faith.

The Offer of God

God will render to every man according to his works all right, but His gracious offer is salvation and life to all who believe.

"Since all have sinned and fall short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by His blood, to be received through faith." (Romans 3:23-23 R.S.V.)

"For by grace you have been

stress on the fact that it is unearned, and therefore as bestowed not upon the righteous but upon sinners." (Sanday and Headlam on Romans 1:5.)

"Favour towards men contrary to their deserts." (Burton on Galatians.)

... through Jesus Christ.

Two more quotations.
Commenting on Galatians 1:3, G. S. Duncan states, "Behind the term 'grace' as applied to God or Christ there is always the thought that in Christ, God has, on His own initiative, given expression to the goodness and mercy which are of the very essence of His nature, and which those who experience this know they have done nothing to deserve."

Speaking on Romans 3:24, C. K. Barrett says, "grace is undoubtedly the free, gracious favour of God, the love He bestows on men while they are still sinners, but characteristically in Paul conveys the sense of action... It operates through the redemption wrought in Christ-Jesus."

The Epistle to the Romans

The line of thought of Paul in a teenager," she said, staring

wistfully into the fire, "and mother was completely overcome with grief. Looking back now, I

feel I was starved of the love I needed."

I felt a new understanding and a deepened compassion.
"Janet, do you find it hard to believe in the love of God?"
"Yes, I think I do."

It was no time to preach: I knew what was needed. Love, to feel loved, to see love in action; to be given love freely, whether it was returned or not. Now, when I pray for Janet, I will send out the love of Christ to her.

The scars of the past how costly they are — and how unnecessary in most cases. Mothers who work too hard and have nothing left at the end of the day for their eager children. Parents whose quarrels are more important than peace in the home. And, in my friend's case, the selfishness of prolonged grieving.

Beware, beware! Time goes so quickly; things can get out of proportion. Daily we need to submit our whole program to the Lord of life for His direction, so that we do not fail those with whom we have to do — and especially our nearest and dearest.



Rev. Richard Kernebone

Rev. Richard A. Kernebone is a graduate of the University of London and is the vicar of Tingha in the diocese of Armidale.

On my path

Janet and I sat in front of the fire talking. The physical warmth was comforting that cold morning, but there was also a spiritual warmth, slowly but surely thawing the coldness which had existed between us.

We are distantly related, and I had often been perplexed at making no real headway in our friendship, or in speaking to her of Christ. But now the curtain was lifting, and I had a brief glimpse into her past.

By Margaret

We had leisure to relax and share, and somehow the conversation came round to the early influences of childhood.

"My brother died when I was

feel I was starved of the love I needed."

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TRAINING FOR 600 YOUNG PEOPLE



Some of the 600 young people at Thornleigh, N.S.W.

The first weekend of August saw a crowd of 600, mostly young people, pack a training conference at Thornleigh, N.S.W. They were some of the 1600 volunteer workers who will staff 50 beach mission teams on the N.S.W. coast this summer.

The beach missions, run by the scripture Union movement reach thousands of children and their families in camping areas each year with the Christian gospel.

The workers came together to receive practical training in children's and teenage work. Methods of presenting the gospel via drama, talks, sketching, teaching personal evangelism, and Bible reading were shown and taught.

Action was evident on Saturday afternoon when everyone took advantage of the warm day to meet outside with their individual mission teams to plan the summer's program's.

Highlight of the conference was the impact upon "first-time" workers. Many sensed enthusiasm. Also they realised the opportunities available in this work for spiritual growth and to be used by God in the lives of children and teenagers.

STAINED GLASS WINDOWS

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Notes and Comments

S.A. new State aid policy

The Menzies Government introduced State aid for non-governmental schools in 1964 and with it ushered in an era in which we have seen the rapid decline of what had been a very fine public system of education.

Federal funds amounting to over \$94,000,000 have gone to science laboratories, libraries and since last year, to per capita grants. Add to this the many millions siphoned off into the private systems by State Governments and you will appreciate that huge sums drained away thus have debilitated the public

school system to the stage where in N.S.W., more teachers are resigning each year than are being trained.

The present disastrous situation is largely the result of this siphoning off of the taxpayer's money to bolster up that part of the private school system which was tottering. But it seems that State aid policy is to undergo a radical change, introduced this time by the S.A. Labour Government.

The new grants are to go to "needy" primary schools, which will mean for all practical purposes, the Roman Catholic schools. There are only 173 private schools in S.A. and of these, 130 are Roman Catholic. Anglican schools number but 12 and would have some difficulty showing that they are "needy." These 173 schools have 37,259 pupils, of whom 23,533 are primary pupils. The Commonwealth Year book does not show how the primary pupils are divided between Roman Catholic and Protestant schools but it will be at least five sixths attending R.C. schools.

The change of policy from per capita grants to grants to "needy" schools will drain further funds from the public school system but it will drain them in the direction of one denomination only, something we were told would never happen when it began in 1964.

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THE MARCIA ABEL ENTRANCE SCHOLARSHIPS AT MOORE COLLEGE

In her will, Mrs Marcia Abel made provision for scholarships for students entering on theological training at Moore College.

Each scholarship is worth \$1,000. Three will be awarded in 1970 as the result of an examination on the afternoon of the 21st February, 1970, held at the College. One paper will be on a general Bible knowledge and the other on a general knowledge of the Book of Common Prayer and the 39 Articles.

The examination for these scholarships is open to men who fulfil the following conditions: 1. Born in Australia or in the United Kingdom. 2. Under the age of 25 years on 2nd March, 1970. 3. Qualified to matriculate at the University of Sydney. 4. In residence in the College or intending to become so. 5. Competent in theology.

Applicants for the scholarship should write to the Principal, Moore Theological College, Carillon Avenue, Newtown, N.S.W., 2042.

NUFFIELD VILLAGE

David Road, Castle Hill

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A BUS will leave Bathurst Street, alongside St. Andrew's Cathedral at 9.30 a.m. for the Fete Grounds, via Drummyne, Ryde, Gladesville. Fare: Return \$1.00.

For particulars contact Mrs HASTIE — Phone 81 1091. Bus No. 184 from Pennant Hills Station to Nuffield Village, 10 minutes past each hour.

Bus No. 200 from Parramatta Station to Rogan's Hill connects with Bus No. 184 at Castle Hill Township for the Fete at Nuffield.

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RACIST BRITAIN—TOLERATING BLASPHEMY

This paper has consistently opposed public money being given to private schools over which we have no control. We opposed it when it began and for years before it began. We strongly object to this further radical change which will have even narrower benefits and which like all other State aid, will further cripple the public system of education.

Our State Governments reject many thousands of applicants for admission to teachers' colleges each year because they haven't the money to train them. They now find money to recruit teachers from overseas and to assist private education to an increasing degree. It is a reckless and suicidal policy.

Where are the members of parliament with the courage to say to their parties — stop this folly before it is too late?

Blasphemy

A recent editorial of ours referred to the blasphemous use of the name of God and of our Lord in films.

We have become accustomed to its use in films and on television and radio because we are used to it in society generally. It is hard to judge whether blasphemy is more common now than in another generation or not, but wherever or whenever it occurs, it is judged by our Lord in Matthew 5 and also by the Third Commandment.

We tolerate the sin of blasphemy for the same reasons as we tolerate any sin. It is no good us rationalising and saying people mean no harm by it. It dishonours God and it offends the instructed Christian conscience.

When we seem to accept the blasphemies of people in our company by saying nothing, our silence dishonours His name, too.

A heart that has been cleansed will be a pure fountain and not one that overflows in oaths. If man continues to misuse God's name, his "O God" indicates that his heart has not been cleansed from sin and that the Holy Spirit has not released him from the bondage of an evil habit.

Evangelism in Fiji

Fiji's first ecumenical conference on evangelism marked another step ahead in inter-operation for the diocese of Polynesia in June.

Sixty Roman Catholic, Methodist, and Anglican clergy and laity met for three days at the diocesan theological college to share information, suggestions and ideas on Christian outreach among Indians in Fiji. Non-Christians, mainly Indians, make up 49 per cent of Fiji's population.

SHARING SECRETS

"Evangelism must be our primary concern here," said the Rev Philip Thirlwell, chairman of the diocesan Evangelism Commission that organised the conference. "This first sharing of 'trade secrets' shows a new openness of mutual trust and mutual concern."

Delegates agreed to co-operate more closely in many areas, called for more Christian time in Hindustani radio programming, and requested common agreed Hindustani translations of basic liturgical texts.

BRASS TACKS

"I've attended so many theological conferences on evangelism in general" commented one delegate, "it's exciting to get down to brass tacks about how to get on with the job." The majority of the conferees were Indian Christians.

The diocese plans a similar ecumenical conference on Fijian-language evangelism in November.

Love is not only something you feel. It's something you do. (David Wilkerson).

The master's voice

parrotting the charges that Britain is aligning herself with "racist and oppressive regimes," and oppressive regimes."

As mentioned in our last issue, Dr Eugene Carson Blake, general secretary of the World Council of Churches made these charges in Geneva. Nobody was really surprised that he made these angry charges over Britain's decision to sell arms to South Africa to help defend South Africa's sea lanes, for there must have been considerable pressures from the Orthodox churches in Communist countries who have proved willing to echo their masters' voice too.

Neither Dr Blake nor the A.C.C. have said a word about France being racist or oppressive. Since 1961 France has sold arms to South Africa including helicopters and fighter aircraft. Conceivably, these could be used to quell internal disturbances and against land neighbours. But Dr Blake and the A.C.C. blandly ignore this.

Many utterances of the W.C.C. have been so remarkably inept that the Council is under fire in the religious Press all over the world. But we do not see why the Australian Council has to expose itself to similar opprobrium.

If it persists in expressing its own death-wish in this convincing way, denominations cannot be blamed if they have begun to ask why they are wasting money and people's time in remaining affiliated at all.

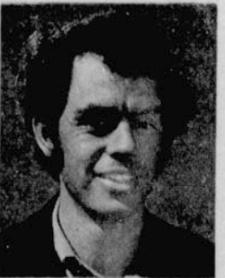
We believe there are some very good reasons for belonging to the A.C.C. But irresponsible utterances like these weaken our position.

FOLK SINGER'S MINISTRY TO ESTRANGED GENERATION

Richard Begbie, member of the internationally acclaimed gospel singing group, The Kinsfolk, has been appointed to a free-wheeling ministry with the young people of Sydney's inner city area.

At present he is curate of Christ Church, St. Ives, but he will begin his new work in February, 1971, based upon St. Matthias, Paddington.

Long-haired and lively, and frequently to be found tuned in to the mood of the younger generation, Richard Begbie is a curate with a difference.



Rev. Richard Begbie

The Kinsfolk were caught up in the excitement of the Graham Crusade in Australia and the evangelist was so delighted with the Kinsfolk sound that he invited the group to the United States and Great Britain. While there The Kinsfolk had the opportunity to sing in various experimental centres of Christian effort and to assess the work going on about them. They were particularly involved with coffee shop style projects.

"My work in the inner city will be of an experimental nature — so much so that I expect the work will direct me rather than that I will make any hard and fast plans and try to carry them out," Richard Begbie said.

In making the announcement, Archbishop Loane said: "It is hoped that a new and special ministry will be established, particularly with young people who live in the crowded inner city. Preliminary surveys have already taken place to ascertain the existing situation and to assess the spiritual need."

"A special anonymous gift to the Archbishop's Winter Appeal this year was earmarked by the donor for an attempt at social rehabilitation of this estranged and alienated generation living often in a state of great poverty, in danger of drug addiction and the debasement of moral values, and far away from home and church influence."

Clergy Finance

(priv.) Trust (1954)

Still moderates clergy's financial crises on term repayment. Accepts deposits at 6 to 7% p.a. (According to short term.) [see 'Cleripus'] Ph. Sydney 95 4231.

Ms. M. Goard 95 4231; Vera Goard 92 5139 (fr-7 a.m. or 5-9 p.m.) or C/o "A.C.R." (sans recourse).

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LETTERS

Budget reached

I thought you may care to let the readers of the Church Record know that the C.M.S. in N.S.W. met its budget once again. We had before us the largest budget ever for the Branch — \$267,500.

The whole of this amount was received including the profits from the Bookshop which go towards the Home Administration part of that figure, and we finished the year with a surplus of \$327. We do indeed thank God and all those who have so faithfully supported the work for this.

You might also be interested to know that during the year which closed the Society found itself involved in Indonesia for the first time and a further married couple will be proceeding there in the next few months — the Rev. John and Mrs Brook. From N.S.W. thirteen new missionaries also went during the year.

(Rev.) Ken Short, N.S.W. Secretary, Church Missionary Society.

School liturgy

It was kind of you to feature in your August 6 issue, an analysis of Shore boys' attitudes to the experimental services in "Gathered together in His Name."

You state, correctly, that I drew up the services mentioned. However, readers will gain a better idea of what has been done if the following details are added:—

a) The services are renderings of 1662 M.P., E.P., and Holy Communion in more up-to-date language. They are not new compositions.

b) The texts are the product of co-operation by many masters and boys in the school, not one individual's work.

c) Experts in the liturgical field

A.B.C.'s "By the Way"

The unanimous support of the ABC's Federal Religious Advisory Committee, the members of which include a bishop, two rectors and a layman of the Church of England.

Your columnist states that "Daily Devotional" often gave many listeners great pleasure. We believe that "By the Way" will afford these no less pleasure, and will moreover attract new listeners.

James Peter, Federal Supervisor of Religion Broadcasts, A.B.C., Sydney.

As a minimum contribution. More are needed — but this is a start. We can frame and assemble these simple units on the spot for only \$200 each. We call it, "The House that Need Built."

We believe many Australians are willing to help.

Can you help us tell the story? Graeme Irvine, Director, World Vision of Australia, Melbourne.

Truth in advertising

Sad thoughts filled my mind as, in the silent mourning coach, we followed the hearse through the streets of the city and suburbs to the cemetery.

It was not the first time, alas, that I was to officiate at the graveside, or in the crematorium, of a person killed on the road because the driver of a motor vehicle had been indulging in strong drink.

Yes, there was the lying sign in big bold letters: "So-and-so's beer is good for you."

For whom was it good? Not for the widow in the back seat of the mourning coach! Not for her fatherless child! Not for scores of people, old and young, lying on hospital beds, likewise victims of the drink habit! Nor was it good for the intemperate drivers whose minds for all time will be troubled as they remembered the sorrows they had inflicted upon others! The sign, despite its blatant prominence, was despicably untrue.

As we went on our sad journey, I thought of the testimony of three reclaimed alcoholics — a young woman, a middle-aged man, and an older woman. They were allergic to alcohol, they said, and their only hope of retaining their position

in life — and their respectability — lay, not in the moderate use of alcohol, but in abstaining from its use altogether.

Clearly the sign was a falsehood as far as they were concerned! It was not good, but harmful, to them!

Then I remembered a published statement of a superintendent of a mental institution. Upwards of 40 per cent of the male admissions are due to alcoholic drinking! After a period of treatment, many are discharged, apparently cured. But many of these are brought back, sooner or later, in piteous incapacity, for further treatment, discharge, and return!

Clearly, the prominent slogan that confronts them on their release is tragically untrue for them!

In the mourning coach that day and on many other occasions, I have had hostile thoughts at the licence which permits the advertising of affirmations based on falsehood. In almost every newspaper magazine, over the air, and on television, the people of our land are being urged to indulge in a habit which becomes responsible for so much suffering and sorrow.

It does not make sense! Advertising should be based on truth. (Rev.) A. J. Bamford, Beaumaris, Vic.

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Your columnist states that "Daily Devotional" often gave many listeners great pleasure. We believe that "By the Way" will afford these no less pleasure, and will moreover attract new listeners.

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Can you help us tell the story? Graeme Irvine, Director, World Vision of Australia, Melbourne.

Statement repudiated

We, the undersigned, were amazed to read in your "Notes and Comments" of August 6 that one of us has stated that "he has been told that he will not be reappointed rural dean if his opposition (to the proposed new diocese) continues. He says that he was told that rural deans must be in favour of the separation."

We write to repudiate this editorial assertion and to state categorically that not one of us has been told that our reappointment depends on our being in favour of the creation of a new diocese.

We are glad to say that all of us are either on the Wollongong Zone Council or St. Michael's Pro-Cathedral Chapter, and that the Bishop in Wollongong consults us frequently on the work of the proposed new diocesan area. In this way we believe that we can best implement the decisions of synod in respect to the formation of a new diocese. (Revs.) J. B. Burgess, R.D. of

Wollongong Zone Council and the Public Relations Committee of that Council, I am surprised to read in "Notes and Comments" in your edition of August 6, allegations concerning freedom of expression in the area of the proposed new diocese of Wollongong.

The basic premise of your article, which I expect is of editorial opinion, is in my opinion, wrong.

I have seen no evidence that opposition to the proposed new diocese has been strongly discouraged. On the contrary full and free comment has been made by those for and those against the concept of a new diocese and the views of each have been carefully considered and respected by all concerned particularly the Bishop in Wollongong.

Frankly, I doubt the authenticity of the alleged statement by a rural dean of the area.

It is true that the Wollongong Zone Council has been charged by Standing Committee with a measure of the responsibility of putting into effect Synod's decision concerning the proposed new diocese and consequently conscientious effort is being made towards this end by men of the area who are of the opinion that the creation of a new diocese will be beneficial to the life of the church in the area.

However this has not prevented unfettered and frank discussion both at Council and committee meetings and elsewhere, of all aspects of the proposed creation of a new diocese, nor has it prevented close consideration of the latest developments in Melbourne diocese where a situation similar in some respects and quite different in others, to Sydney's present position has

Campbelltown; Canon F. J. Camroux, R.D. of Sutherland; W. D. Girvan, R.D. of The Shoalhaven; Canon G. A. Hook, R.D. of Berrima; Canon B. H. Williams, R.D. of Wollongong. (Our readers will be greatly reassured to hear that no rural dean was spoken in the terms reported in our Notes and Comments of 6 August. But the words in which exception is taken were said in the presence of three people by the rural dean concerned. E.D.)

Board of Jubilee Education

The Board of Education of the diocese of Sydney is celebrating its Jubilee this year and the occasion will be marked by a special service in St. Andrew's Cathedral on September 28, followed by a rally in the Trocadero. His Excellency the Governor and Lady Cutler have graciously accepted invitations to attend these functions.

We have already contacted many people who have been engaged in Christian education over the past 50 years or more. Some very interesting items such as awards, certificates and photographs of events about 1920 or before have been produced and will form the basis of an exhibition to be arranged at the Trocadero.

Some of our readers may have interesting exhibits that they would like to have included (or photographs of them taken for inclusion) and if these could be sent to us they will be treated with every care and returned.

These early records will enable us to honour those who worked so faithfully in the early days of the board — and before its formation — in the interests of Christian education.

S. C. G. Moon, Hon. Sec., Council of the Board of Education, Sydney. • More letters on page six

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Principal, MOORE THEOLOGICAL COLLEGE, NEWTOWN, N.S.W., 2042.

COMMUNICATING THE GOSPEL TO THE NEW GENERATION

A paper by the Rev. Richard Begbie To be presented at Moore College

SATURDAY, SEPTEMBER 19 at 9.30 a.m.

Young Evangelical Churchmen's League

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Sydney parishes combine

St. Paul's, Canterbury and St. Stephen's, Hurstville, two Sydney suburban parishes are combining under the rector of St. Paul's for a 12-month experimental period.

Canon Maurice Gilhespy, rector of St. Paul's, has by agreement of the two parish councils, been licensed as locum-tenens of St. Stephen's. A catechist may live in the Hurstville Park rectory and assist in both parishes.

Both parishes are fairly small and the churches are quite close to each other. Anglican population is dwindling. The new arrangement begins on August 23.

St. Stephen's was once a branch of Holy Trinity, Dulwich Hill, and for a time St. Paul's, Canterbury, was also linked to Dulwich Hill. St. Stephen's became a separate parish under Rev. David Rettick 40 years ago. Canterbury is a much older parish, founded last century.

LETTERS

From page 5

New BCA branch

With the development of Australia in remote areas, the Bush Church Aid Society has had to change and develop. While holding fast the key aim "Australia for Christ" the area of support, formerly from Sydney and Melbourne is being shared by greater numbers in other areas.

Because the whole of the Anglican church is affected, interested South Australians have formed a committee to promote interest and support locally.

For further details concerning B.C.A. in South Australia, readers my contact me at the above address.

(Rev.) E. G. Watkins,
Secretary,
B.C.A. South Australian
77 Beulah Rd,
Norwood, S.A. 5067.

Calls for love and humility

Margaret R. Taylor (A.C.R. August 6) covers a lot of ground. She says "Jesus came to fulfill the law" and then blithely quotes from the Decalogue as if his coming had made no difference; but his coming did make a difference and among other things he taught us to "love one another even as I have loved you." I note she does not use the word "love" in her letter, a serious omission, for only by love and in humility can we draw near to our blessed Lord.

The differences between the Jews and Christ's Church is that the former do not accept Christ as the Messiah, so that talk of reconciliation is in the realms of impossibility.

Reconciliation between the Catholic Church, i.e., those churches who maintain the faith expounded in the creeds and who maintain the apostolic succession, cannot and should not work for anything, with sectarian churches, but the reconciling of those churches to a true belief in Christ.

Otherwise we may be guilty of leading people astray by implying that one church is as good as another.

The comment about images is inaccurate and offensive. A little more love toward our Roman brethren might enable enlightenment.

To suggest that those churches which use stained glass windows, paintings, statue and icons as an aid to teaching and things rather than God is as silly as to say that because the alms dish is raised rather than the host and chalice, that the alms is being worshipped.

COOK BI-CENTENARY



Captain James Cook, F.R.S., whose "Endeavour" throughout July 1770 lay beached at Cooktown, on the North Queensland coast. Many distinguished visitors, including the queen and members of the royal family, the Archbishop of York and sailing ships of many nations have come to Australia for the Bi-Centenary celebrations.

If we are to take the commandment literally, perhaps your correspondent could explain why graven images were specifically commanded to be made for around the mercy seat (Exodus 25).

Her last paragraph leaves me thinking she envisages such things as a Jewish high priest with appropriate assistants offering sacrifice in Sydney's Anglican Cathedral!

Michael Reakes-Williams,
Kogarah, N.S.W.

Pope's visit

I enclose a copy of a resolution on the Pope's visit to Australia passed at a crowded meeting in Melbourne, when Dr Hugh Farrell, ex-R.C. monk, spoke on the subject: "Will the Pope's Visit Endanger Historic Christianity?"

There were members of all the major Protestant denominations present, and the overflow had to be accommodated in the hall behind. The resolution was received most enthusiastically.

We trust that this will be the beginning of a storm of protest against the welcoming of the Pope to Australia so that his visit, instead of advancing the causes of Romanism may awak-

en many to its menace in our midst. I hope we shall have the support of the strong Protestant witness of the Australian Church Record.

(Rev.) W. R. McEwan,
Bentleigh, Vic.

Citizenship teach-in

A "teach-in" on Christian citizenship is planned for St. Peter's, Burwood East, N.S.W. for the weekend 12-13 September. Leadership will come from Mr Ray Barraclough, a highly qualified post-graduate student at Sydney University.

Mr Barraclough holds degrees in arts and divinity, the diploma in education and the Th.L. He has been awarded a post-graduate scholarship at Moore College where he is working on a thesis for the degree of master of arts.

During the weekend he will speak on "God and the State," "Christ or Caesar," "When in Rome . . ." "What about conscience?"

Books

Three key word books

50 KEY WORDS IN THEOLOGY by F. G. Healey. Lutterworth, 1967. pp. 84. U.K. 8/6.

50 KEY WORDS IN PHILOSOPHY by Keith Ward. Lutterworth, 1968. pp. 85. U.K. 10/.

50 KEY WORDS: THE CHURCH by William Stewart. Lutterworth, 1969. pp. 83. U.K. 10/.

This trilogy meets a very great need for beginners or non-experts in the subject, by having succinct explanations of the 50 most commonly used terms which they will meet.

The 50 Key Words in Theology is compiled by Professor F. G. Healey of Westminster College, Cambridge. He outlines and defines with clarity and precision most of the great topics of theology such as atonement, covenant, creation, faith, God, grace, justification, ontology, sacraments and salvation. Not all would agree with his definitions, but he seeks to be fair to the major views on these subjects, treating them from an historical as well as a systematic theological viewpoint.

The 50 Key Words in Philosophy by Keith Ward, Lecturer in Moral Philosophy at Glasgow University, is an even more valuable introduction. Many of the difficult and abstruse technical terms are carefully explained, provided a helpful introduction to a subject which many do not find easy. The compendium includes words such as being, dialectic, existentialism, form, meaning, phenomenology, positivism, realism, substance and so on.

The 50 Key Words: The Church by William Stewart, formerly Principal of Serampore College, is a worthwhile introduction to ecclesiology. His viewpoint is that of a Scottish Presbyterian and is reflected in his understanding of elder, episcopacy, priest and similar words. On the other hand this little book would be helpful to the layman who constantly hears words about

the church such as celebrant, church, deacon, eucharistic, liturgy, sacrament, valid, etc., and to the beginner in the subject.

Keith Cole

THE AFFABLE ENEMY by Wallace E. Fisher. Abingdon, 1970. pp. 157. \$3.95.

Correspondence between an ex-atheist college professor of political science and an ex-student of his, casually committed to Christ and slipping from the Church. The book aims at the thinking and educated, having two main points: (a) renewal through education (b) involvement in the affairs of this world by the educated Christian.

The education is via a solid course of theological reading—Christianity Today, Tillich, Niebuhr, Pannenberg etc. The involvement both demands the education and springs from it. Worthy objectives, but the bibliography is staggering.

D. Meadows

THE WORK OF CHRIST by I. Roward. Zondervan, 1970. 128 pages.

Dr Howard Marshall of Aberdeen University is a young Methodist scholar who is in the front line of New Testament experts. This study is an excellent piece of work. It was published last year by Paternoster Press, and this edition is in the Contemporary Evangelical Perspectives series.

Marshall deals with both the person and work of Christ, and indeed he really provides an introduction to N.T. theology. His method is to take the main strata of the N.T. separately—synoptic Gospels, Acts, Catholic Epistles, Paul, Hebrews, and Johannine writings.

He is fully conversant with scholarly debate, and makes judicious use of this. He shows the

SHORT NOTICES

A WORLD BROKEN BY UNSHARED BREAD by M. Darrol Bryant. World Council of Churches, Geneva, 1970. pp. 80. U.S. \$1.20. A useful study of world poverty although vitiated by the naive assumption that the present extent of hunger and poverty "are in a large measure the consequence of our colonial past." He uses the Communist concept of "neo-colonialism" to reinforce this assumption. For comparison, he lists nations under four groups—very poor, middle income and rich. Ten of the 29 "rich" countries are former colonies of the big Powers. Many of the underdeveloped nations have never been colonies or have been independent for one or more centuries. But he still maintains his "colonial" theory of the origins of poverty. Some conclusions could be drawn from the fact that not one predominantly Protestant nation is in the three lower groups.

WHERE WAS GOD THEN? by W. G. Hennessy. Publ. by author, Bellambi, N.S.W. pp. 48c. 80c. George Hennessy is pretty well known on the South Coast as a lay reader, active churchman and witnessing Christian. Some gleanings of a lifetime's experience are here together with the story of his own miraculous healing from a lifelong limp, a story told simply and without attempting to prove anything from it. An interesting local product is spoilt by the most extravagant use of bold face and caps at the drop of a hat, clearly indicating that the author thinks that good English is improved by a confusion of types.

EVANGELICAL TRAVEL ASSOC.

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MOORE COLLEGE

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We value the interest and prayers of church people throughout Australia, and would be pleased to add your name to the mailing list. Please fill in the form below if you would like to receive a copy.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

PROFESSIONAL EDUCATION FOR MINISTRY. A History of Clinical Pastoral Education. By Edward E. Thornton. Abingdon, 1970. 301 pages. \$7.50 (US). Professor Thornton is a Southern Baptist, who found himself and consequently, found pastoral identity, because of his own first clinical pastoral experience in a psychiatric hospital in 1950. He is now a professor of pastoral theology and of clinical pastoral education. The increasing numbers in Australia who have become far better pastors, because of training in this field, will read this history of the movement in the U.S., with considerable interest. They should read it critically also. An important first in this demanding field.

ABOUT THE NEW ENGLISH BIBLE. Compiled by Geoffrey Hunt. Oxford U.P., 1970. 83 pages. 95c. The New English Bible will be with us for a long time and in this little book, we have a collection of background information for which we may not see a great need at present. Time will change that and the author, who was on the staff of the Oxford Press for the whole time the N.E.B. was in preparation, had a box seat. He puts on record the principal facts about the origin and progress of the 20 years' labours and gives us considerable insight into the problems faced and how they were tackled.

A CALL TO CHRISTIAN CHARACTER. Toward a Recovery of Biblical Piety. Ed. Bruce Shelley. Zondervan, 1970. 192 pages. \$4.95 (US). Christian service is a great issue today, but as Bonhoeffer has pointed out, the most urgent problem that we face is how to live the Christian life in present society. In this deeply moving book, 11 godly men analyse "the contemporary crisis of piety." A book only for the thoughtful. For them—essential reading.

rich variety of N.T. christology, yet is plain and practical in his conclusions.

It is interesting to find him siding with Leon Morris and D. R. Hill on "propitiation" against the modern trend (represented, regrettably, in such versions as the RSV and NEB) which thinks of Christ's death as expiatory only: Marshall regards this as tending to sub-personal categories inconsistent with the N.T. teaching of the relation of Christ to God.

He differs from his fellow-

evangelical R. P. Martin in preferring the (more traditional) view of Philipians 2 as showing Christ's humility as an example.

On the other hand, he possibly makes more of the "in Christ" formula of Paul than is demonstrable, and (wrongly, in my view) deduces a universal reference from the words "for many" in Mark 14:22, with Jeremias, "Writers" on p. 117, line 3, should presumably be "readers."

In general, a highly commendable study.

D. W. B. Robinson

Reprint of Gov-Gen's thesis

BLACK AUSTRALIANS by Paul Hasluck. Melbourne U.P., 1970. pp. 207. \$6.75.

A timely reprint of the author's research thesis for his master's degree, surveying native policy in Western Australia, 1829-97, when policy was still dictated from the Colonial Office. A painstaking thorough appraisal of many documents and decisions, giving a factual, balanced and authoritative account of the idealistic requirements of the English authorities based on a misunderstanding of the quite unique cultural, social and economic situation of the Aborigines; and also of the reaction of the settlers.

The ever-growing edge of settlement and difficulties of communication conspired to make policing of regulations almost impossible.

The Aborigine was bound to suffer in the unequal confrontation of cultures and systems of law. The settler was not equipped to understand the native inhabitants; and his attitude was mostly of arrogant superiority and incomprehension. The author reaped a lasting insight and concern in Aboriginal affairs. The reader is likely to do the same.

G. A. Pearson.

EYES ON EUROPE by W. Stuart Harris. Hodder & Stoughton, 1970. pp. 156. 90c.

This book reveals how small is the number of believers who live in the countries of Europe, and what little harvest is being reaped there by the few evangelical workers. The statistics given are distressing. You can't read this book for pleasure.

Accounts covering every European country have been edited by Rev. W. Stuart Harris, General Director of the European Christian Mission, to yield an interesting, easily read book. Besides giving the state of the churches in each country, the authors provide a mini-history covering race, politics, religious development, and important highlights.

We are shown that indeed the labourers are few and the needs are great.

J. L. M. Dooley.

CHRISTIAN APOLOGISTICS by J. K. S. Reid. Hodder & Stoughton, 1969. pp. 224. \$2.60.

This volume is one of a very useful series called "Knowing Christianity." It surveys the history of intellectual challenges to Christian belief and the various christian responses to these challenges from the time of the New Testament down to the present day. It is a massive assignment and no one general book can possibly do it justice.

Even so, Professor Reid has done a good job in providing his readers with a useful outline of this great theme. His chapter on Augustine deserves special mention.

The weakness of the high degree of selectivity which is apparent in the closing chapters of Professor Reid's survey is probably more than offset by the number of contemporary works dealing with the modern era in a more comprehensive way.

B. L. Smith

Spy on British policy

BRITISH FOREIGN POLICY SINCE SUEZ by Donald Maclean. Hodder & Stoughton, London, 1970. 343 pages. \$6.65.

Before defecting to Russia in 1951 Donald Maclean had been head of the American Department of the Foreign Office. During the past fifteen years he has been engaged, as he states in his forward, in "making a continuous study, as objectively as possible, of the progress of development of British Foreign Policy."

This book is in the nature of a progress report and is concerned with the Western powers, the third world, and the Communist countries. It is well documented and lucidly written and is claimed by the author to be his own work, unedited or revised by higher Russian authorities, though he is a member of the Institute of World Economy and International Relations, one of the Institutes of the Academy of Sciences in Moscow.

The book is particularly valuable because it provides a guide for the general reader, from a Russian point of view, through the maze of diplomacy when Britain was adjusting herself to the changed position she now occupies in world affairs.

The ordinary citizen is left, after reading the book, with a feeling of frustration, bordering upon fatalism, since the great figures of our generation so often appear to be blind leaders of the blind, thinking in terms of a vanished era and pursuing ends purely materialistic and secular, in a world without cohesion, without a common purpose, and, humanly speaking, without hope.

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Mainly About People

Rev. George T. Earp, rector of St. James', Turramurra (Sydney) 1949-61, died in Sydney on August 17.

Rev. John S. V. Buckman, formerly rector of Newtown and South Kogarah (Sydney), died on August 2.

Rev. John W. Reimer, curate of St. Andrew's Sans Souci (Sydney), since 1968, has been appointed curate of All Saints', Nowra.

Rev. Hugh R. G. Oakes, registrar of the diocese of Gippsland since 1968, has been appointed full-time Diocesan Education Director from late October.

Mrs Helen Margaret Moyes, aged 88, wife of Bishop J. S. Moyes, formerly Bishop of Armidale, died in Sydney early in August.

Rev. Canon Benjamin Boddington, rector of Cootamundra since 1956 (Canb.-Goulburn) has been appointed rector of Tarcutta.

Rev. Michael Green, principal of St. John's College, Nottingham (formerly the London College of Divinity), has been appointed a Canon Theologian of Coventry Cathedral. Canon Green is to be a guest at N.E.A.C. 1971 in Melbourne.

Rev. Keith Wheeler, Youth Officer of the diocese of Perth, took up a curacy at St. Matthew's, Glenroy (Melbourne) on August 2.

The Director of the Family Life Movement of Australia, Mr John Robson, left Australia on August 20, for a six months' study tour of the U.S.A., the U.K. and Europe.

Rev. Bruce O. Clark, vicar of St. Luke's, Miles (Brisbane) since 1967, has been appointed rector of St. Matthew's, Gayndah.

Rev. John F. Naumann, curate of St. Matthew's Holland Park (Brisbane), since 1966, has been appointed vicar of Pine Rivers.

Rev. Geoffrey O. Thomas, curate of St. James' Toowoomba (Brisbane), has been appointed vicar of St. John's, Surat.

Rev. James Israel Munda, Youth Advisor in the diocese of Maseno, Kenya, since 1965, has been elected Bishop of Maseno North, succeeding Archbishop Festo Olang. He is 42 and trained at St. Paul's Theological College Limuru. He has visited Australia for C.M.S.

Brisbane secretary advises combined training

According to a report in the "Catholic Weekly," Rev. Albert N. Haley, Queensland Secretary of the A.B.M., has recommended combining with the Roman Catholic Church in training missionaries.

Mr Haley, a former missionary at Rabaul, attended a lay missionary course in May at Riverview College, Sydney, organised by the Roman Catholic Paulian Association Lay Missionary Secretariat.

He warmly praised the course. The A.B.M. holds a 10-month course for its missionaries at the

House of the Epiphany, Stanmore, N.S.W. The P.A.L.M.S. course by comparison, says the report, usually lasts only eight days.

Mr Haley was impressed with P.A.L.M.S. lay missionaries he met in New Guinea and attended the course to learn their method of training. In a report, he said he felt that much could be gained if a joint course with prospective Anglican missionary candidates could be arranged.

Dr Klaus Thomas in Melbourne

Dr. Klaus Thomas, International Vice-President of the Order of St. Luke, visited Melbourne for the Order from 12 to 17th August. His itinerary was handled by the Senior State Chaplain of the Order, Rev. Ken Prentice, vicar of Christ Church, Hawthorn.

He visited Parkside Psychiatric Hospital in the morning of August 12, and at 5 p.m. he spoke on the prevention of suicide at the Alfred Hospital at a meeting chaired by Professor Basil Hetzel. At night he spoke to students at Melbourne University under the auspices of the S.C.M., the Anglican Society and the Newman Society.

The next day he met Rev. Roy Bradley and his trainees in clinical pastoral care at the Austin



Dr Thomas.

Hospital and then visited Life-line.

At night he was the guest speaker for the Medico-Clerical Society of Victoria at the A.M.A. Building, when again he spoke on suicide prevention.

On the Friday and Saturday nights he took part in healing services at Christ Church, Hawthorn.

Other engagements included the Lutheran and Methodist churches. He left for Hobart on August 17.

hot line

Round-up of church press comment

ANGLICAN ENCOUNTER (Newcastle) contains a full-page spread describing St. Andrew's Cathedral, Singapore, as "the liveliest cathedral in the world."

Its multi-racial ministry is certainly an outstanding one. Its Malayan-born Chinese bishop, Ban it Chiu, who with his wife will be in Australia shortly, is a warm and lively person, who has long been able to get all sorts of people deeply involved in the work over which he was pastor.

The Catholic Weekly says that a Presbyterian member of the N.S.W. Parliament, Mr Jim Cameron, has "Catholic views." They sound very much like good Protestant views to us but we gladly share them. Mr Cameron believes that members of Parliament are too much concerned with the bread and butter political affairs and are unaware of the erosion of moral and ethical standards that goes with the permissive society. This elder of St. Stephen's, Macquarie Street, is a barrister with a razor-sharp mind.

Tasmania's Church News has a centre-spread on "Some aspects of Churchmanship in 19th century Tasmania," a very interesting thesis in which the nigger in the wood-pile is nearly always a layman who is objecting strongly to changing ritualistic practices and sacerdotalism. The lilywhites are the clergy who are always

misunderstood by these laymen. Quite a story.

The Bishop of Gippsland tells in his Church News about the people of St. James', Traralgon, paying for the removal of their redundant rectory to Nowa Nowa, to replace the dilapidated rectory there. A Christian way of solving a redundancy problem. Could be taken up all over Australia.

The Willochran gives the full text of Bishop Rosier's enthronement sermon. Near the end he issues a simple call — "I ask you to join with me in pledging ourselves to Christ and his church — closer to Christ and so more available to his world."

The Brisbane Church Chronicle reports that at his public farewell, Archbishop Strong said, "that he was going out of the diocese with a feeling of sadness because some Christian standards were not being upheld by clergy and people alike." It then says that he was distressed by his final Brisbane synod withdrawing official diocesan opposition to gambling.

- ROY GUSTAFSON: Jesus is God's greatest name.
- C. S. LEWIS: The sole purpose of creation is to increase joy.

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First North-Terr. synod

The first synod of the diocese of the Northern Territory was held in Darwin last month, presided over by Bishop Kenneth Mason.

Much time had to be given to procedural matters but one important decision limited the number of committees to Diocesan Council and only two or three others.

Clergy and lay people attended from Alice Springs, Tennant Creek, Katherine, Darwin, Nightcliff, Oenpelli, Numbulwar, Nhulunbuy, Roper River, Umbakumba and Angurugu. Five Aboriginal men and one woman were among the representatives. Three other women also represented their parishes.



Bishop Mason.

The Diocesan Council now consists of the Bishop, the Registrar (Canon Barry Butler), Synod Treasurer (Mr R. L. Southern), the Chancellor (Mr Justice R. A. Blackburn) (all ex-officio) and Mrs June Prickett, Mr Dean Newman, Revs. David Roberts and Canon Brian McGowan.

Significantly, the two synod committees appointed are to deal with Aboriginal land rights and religious instruction in Government schools.

One motion warmly supported and passed at Synod was a request to the Bishop to convene a meeting of representatives of all denominations in the Northern Territory to look into the question of where the church fits into TV when it comes to the Territory.

A SWINGING GROUP



In the picture from left to right are: Rosaleen Wells, Gail Lemke, Jenny Hill, Carol Martin, Sue Sutton, (back row) Sue Drake and Mary Rogers.

All seven are keen Christians and use their musical talents as a means of evangelism. All belong to Christ Church, Kiama, N.S.W.

Youth Fellowship and all attend Kiama High School. Their ages range from 14 to 17.

When Rev. John Collins, curate of Kiama, discovered the possibilities of four of these girls, he urged them to form a group that could be used in the minis-

try of the church. The group is called "The Inheritors."

They have since performed numbers of times in public, including the parish tea, a Kiama I.S.C.F. rally and the Festival of Modern Music at the Kiama Pavilion sponsored by the Bible Society.

'Needy' S.A. Schools to get \$250,000

"Needy" South Australian independent primary schools will profit from a State Government grant of \$250,000 according to a report in the N.S.W. "Catholic Weekly."

It will be the first grant ever made by an Australian Government based on need, rather than on a per capita basis.

Mr Hugh R. Hudson, S.A. Minister for Education, described it as "an additional Government grant of \$250,000 for independent schools catering for primary students." He said that the existing per capita grants of \$10 a year for primary and \$20 for secondary pupils will not be affected by the new grant which will be made available to needy schools next year.

The Minister said that this change in State aid policy will more than double State funds for independent primary schools each year.

Archbishop Loane to Carpentaria

The Archbishop of Sydney, Dr Marcus Loane, visited the diocese of Carpentaria from August 14 to 24 for the Captain Cook Bi-Centenary Celebrations and for the 70th anniversary of the diocese.

Archbishop Loane flew to Cairns and on to Georgetown where on the Sunday he gave a short address at Holy Communion and preached in the evening at Forsyth.

He continued his journey, visiting Normanton and the Mitchell River, Weipa, and Bamaga where he unveiled a plaque on Tuesday, 18th August, to commemorate the Bi-Centenary of Captain Cook at Possession Island.

The following day he visited Cape York, sailing from there to Thursday Island. On the Thursday evening he attended a welcome in the Cathedral and the

dedication of the Gilbert White window to celebrate the 70th anniversary of the diocese.

After a visit to the St. Paul's Mission at Moa, Archbishop Loane took part in the Possession, 23rd August, he preached at the Bi-Centenary Thanksgiving Service in the Cathedral.

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