

Mainly About People

Rev. Canon Alan E. S. Begbie, Chaplain-General of the Australian Military Forces, has been appointed an archdeacon by the Primate.

Rev. Charles H. Sherlock, rector of All Saints, Hunter's Hill (Sydney) since 1962 and director of the New Housing Areas Committee since 1967, has been appointed an honorary canon of St. Andrew's Cathedral, Sydney.

Right Rev. Chandu Ray, Bishop of Karachi since 1957, has resigned his see to devote himself to evangelism. He has been appointed the first Executive Director of the Co-ordinating Office for Asian Evangelism and will be initially supported by the Graham Crusade organisation and World Vision.

Right Rev. Moses N. C. O. Scott, Bishop of Sierra Leone since 1961, has

been elected Archbishop of the Church of the Province of West Africa. He succeeds Most Rev. C. J. Patterson, Bishop on the Niger since 1961 who has retired.

Professor Dennis Nineham, Regius Professor of Divinity at Cambridge since 1964, has been appointed Warden of Keble College, Oxford. He is 47.

Mr Peter F. Johnson was made dean by the Bishop of Oxford for the diocese of Melbourne on June 1.

Rev. R. E. Wallace has been appointed vicar of Belgrave (Melbourne).

Rev. Shirley A. Bagster, curate of St. Columba's, Hawthorn (Melbourne) since 1967, has been appointed vicar of Hastings.

Rev. Brian R. Kyme, vicar of St. Matthew's, Ashburton (Melbourne) since 1963, has been appointed Dean of Geraldton (N.W. Australia) from July 28.

Rev. Joseph Thomas Ross Border, vicar of St. Andrew's, Brighton (Melbourne) since 1966 and formerly of the diocese of Canberra-Goulburn, died in Melbourne on May 14, at the age of 54.

Rev. Canon Thomas H. D. Kitley, chaplain of The Armidale School since 1953, died in Sydney on May 17.

Mr Graham and Mrs Helen Gelding, together with two of their children, David (17) and Christopher (14) were killed in a car accident at Peak Hill on May 18. Mr Gelding was Parish Treasurer at St. John's, Tamworth, and had also been an active synodman in Sydney.

Rev. Leslie G. Vitnell, curate in charge of St. John's, Asquith (Sydney), since 1963, has been appointed rector of St. Aidan's, Blackheath.

Rev. Alex. R. B. Morrisby, locum tenens of St. George's, Hurstville (Sydney), has been appointed rector of St. Peter's, Cook's River.

Rev. Tudno Rees, chaplain at Lord Howe Island (Sydney) since 1966, has been appointed Home Mission Society representative in Wollongong.

Rev. Arthur M. Savage, curate of Whyalla (Willicho), has been appointed curate of Christ Church, Warrnambool (Ballarat).

Mr Gordon Landreth, secretary of the Graduate's Fellowship of the I.V.F. (U.K.) since 1964, has been appointed General Secretary of the Evangelical Alliance in Britain.

Rev. Leslie P. G. Smith, rector of St. John's, Merbein (St. Arnaud) since 1960, will be inducted to the parish of Inglewood on July 25.

Rev. John H. A. Gibson (St. John's, Canberra) and Rep. Christopher R. Simon (Canberra) were ordained priests in St. John's, Canberra on June 11.

Rev. Duncan S. Richardson, curate in charge of St. Luke's, Northmead (Sydney) since 1964, has been appointed chaplain at Lord Howe Island from the end of May.

Rev. Clive Harcourt-Norton who is in the U.S.A. for a year of special study, has been appointed curate in charge of St. Peter's, Mortdale (Sydney) from July.

Rev. Adrian R. Hill formerly relieving at Merino (Ballarat), has been inducted as rector of Coleraine.

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

Rev. Wallace Kibikibi, a native of New Guinea, has been appointed Dean of Dogura Cathedral New Guinea from this month.

Rev. Reginald R. Hardy, rector of Gungahlin (Newcastle), has been appointed rector of Kendall (Newcastle).

Rev. Stuart L. Benson, curate of New Lambton since 1967, has been appointed curate of All Saints, Singleton.

Rev. George A. Parker, curate of All Saints, Singleton (Newcastle), has been appointed curate of Walsend.

Rev. R. John Vincent, Director of Television (Bathurst), has been elected to a canonry of All Saints' Cathedral, Bathurst.

Rev. Clyde J. Evenden, rector of Milthorpe (Bathurst), has been appointed rector of Grenfell.

Rev. Alexander J. Ralston, rector of Warren (Bathurst), has been appointed rector of Kandos and Portland.

Rev. John L. Mason, formerly curate of Dubbo (Bathurst), has been appointed rector of Warren.

Rev. Russell M. Hall, rector of Trundle (Bathurst), has been appointed rector of St. Barnabas, East Orange.

Rev. Desmond R. Egan, rector of Cumnock (Bathurst), has been appointed rector of Trundle.

New head for Abbotsleigh

MISS KATHLEEN L. McCredie, B.A., Dip. Soc. St., M.A.C.E., founding headmistress of Sydney Church of England Girls' Grammar School, Wollongong, has been appointed headmistress of Abbotsleigh School, Warrungong, N.S.W.



Miss Kathleen McCredie

She will succeed Miss Betty Archdale who has been headmistress since 1958 and who retires in 1970. Miss McCredie is 40 years of age and since 1954 has built S.C.E.G.S. Wollongong to a school of 311 pupils.

An "old girl" of Abbotsleigh, Miss McCredie graduated from Sydney University where she was a cricket and a hockey blue and was closely associated with the Evangelical Union.

Abbotsleigh is one of the leading independent girls' schools in Australia with an enrolment of 1,100 pupils and it has a very distinguished academic record. It is a Sydney diocesan school.

hot line

Round-up of church press comment

SOUTHERN CROSS has a letter from the Archbishop of Sydney in which he states very clearly where he stands on a number of public issues. Among other things, he does not agree with the Australian bishops who favour legislation to exempt from National Service conscientious objectors to a particular war. He does agree with the option put forward some time ago by Mr Bury, Minister for Labour and National Service.

In an article on pastoral care headed "Who Ministers to the Minister?", **Church and People** (N.Z.) reports that N.Z. Theological Colleges and the Hospital Chaplains' Association will run a twelve-week full-time course in clinical pastoral theology some time this year. They've beaten Australia.

Seek, (South Africa) quotes Archbishop Clayton as saying to photographers: "Some people tell me to look natural, and some tell me to look pleasant, but I can't do both." The Bishop of Peterborough comments in the **Church of England Newspaper** on the apparent lack of interest in the Anglican-Methodist unity scheme on the part of the laity. Lay members of diocesan conferences failed even to turn up and vote on the question. He says that this indicates they are not enthusiastic about the scheme.

English Churchman in an incisive editorial points out that the Church of England rules out the practice of indiscriminate baptism of infants. Secular papers in London had raised the issue of the legal right of parents to have their children baptised in the Church of England. Of course, no such legal right exists.

Rev. C. F. Gribble, Methodist President-General says in the **Methodist** that he has attended the World Methodist Conference and admits that some Methodists doubt the wisdom of maintaining this world denominational link. So Anglicans with their doubts about the value of Lambeth are not alone. **Catholic Weekly** is taking great comfort from the utterances of two Federal Ministers, Mr Nigel Bowen and Mr Malcolm Fraser on the need for more State Aid in the next Federal Budget. It also comes out very strongly against the proposals for hotel trading on Sundays. Mr McInerney, president of the Hotels' Association (N.S.W.) in its letter columns says that Sunday opening will reduce the road toll.

Anglican Messenger (W.A.) features the Golden Jubilee of the ordination of Deaconess Dorothy Genders who is still very active in important Christian work.

New Life tells of the coming visit to Australia of Rev. Richard Wurmbbrand, famous Rumanian Lutheran pastor who was imprisoned and tortured by the Communist regime in that country. The **Church Times** publishes a plea from the Dean of Llandaff for the Church of England to shut down completely on all further activity about unity with others and to concentrate instead on its evangelistic and pastoral tasks.



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Y.E.C.L. LAYMEN SPEAK OUT —
The Young Evangelical Churchmen's League has arranged a meeting at Moore College, Newtown, on Saturday, 21st June, 9 a.m. to 12 noon.
Three prominent laymen will speak on—
"The Layman and the Liturgy"
"The Layman and Evangelism"
"The Layman and Pastoral Work"
All young men welcome.
Further details from Rev. Allan Blanch, 89-4549.



Representatives of Australian and New Zealand Bible Colleges and Institutes at their meeting at Victor Harbour, South Australia in May. With the permission of their boards they formed the Australasian Association of Bible Colleges and Institutes.

THE AUSTRALIAN CHURCH RECORD

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

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Price 10 cents

Radical R.I. change in Western Australia

A COMPLETELY new approach to religious instruction in State schools in Western Australia is to be introduced experimentally in 1970. An official release on the subject reads as follows:

Although much excellent work has been done over the years by the clergy and lay people to give religious instruction in the departmental schools, it has come to be recognised that the results

produced are in no way commensurate with the effort expended. The problem is a two-fold one. The Churches on their side have faced enormous problems in finding people to give the instruction; in some cases attendance by catechists and clergy has been irregular, and the quality of the teaching has varied.

The Education Department, on its side, has found the present system of religious instruction tends to produce "administrative chaos," due in some measure to the unavoidable irregularity of attendance on the part of the visiting clergy, to some unevenness in the quality of teaching and to the fact that a clergyman might have to face a large class of children drawn from several age levels (an altogether impossible situation).

In view of the present syllabus reorganisation in the depart-

mental high schools, the Director General, Mr H. Dettman, sought the views of the Churches as to the possibility of taking another look at the religious instruction situation. He asked the Director of Secondary Education, Dr D. Mossenson, to take up the problem as part of the overall reorganisation involved in the Achievement Certificate.

After a good deal of discussion proposals were made to the Churches which have met with a fairly general approval; the majority of the Churches have declared themselves in favour of them. In order that a clear understanding of these proposals may be obtained, a word on the Achievement Certificate is in place.

1.—The Achievement Certificate will cover the First, Second and Third years of the high school courses. It will replace the Junior and later on it may

extend to the Fourth year.

2.—There are three types of subjects:

(a) Core subjects which must be done by ALL students. These are FOUR — English, Social Studies, Science, Mathematics.
(b) A number of subjects of a peripheral nature to be done by ALL students. Among these subjects are Physical Education, Sport, Pastoral Care, Health.
(c) A number of subject in which the child has some choice. TEN periods a week will be devoted to these OPTIONAL subjects. There will be varying numbers of these subjects offered in each high school depending on such factors as demand, location, facilities available. These subjects will include Foreign Languages, Woodwork, Metal Work, Art, Music and Christian Education.

3.—The optional subjects are to be chosen by the student so as to add up to TEN periods per week. Christian Education will involve TWO periods each week. It must be noted that the student must choose to do the subject.

Unity and missionary decline

ECUMENICAL agencies and church-united groups suffer from missionary attrition. The data runs strictly counter to the often heard claim that ecumenism makes witness more effective. With these words Christianity Today summarised its analysis of the data of North American Protestant Ministries Overseas Directory.

A comparison of missionary activity of merged churches in the National Council of Churches in 1938 with that of 1968 reveals that the number of foreign missionaries of the United Church of Christ has dropped from 611 to 382, the United Presbyterian Church from 1,698 to 1,088, and the United Methodist Church from 1,552 to 1,415. Denominations in the NCC that have not merged have remained stable or have increased their missionary personnel.

During the same 30-year period some non-conciliar churches and non-denominational foreign mission agencies grew "by leaps and bounds." The Southern Baptist Convention advanced from 405 to 2,277; the Christian and Missionary Alliance from 447 to 859; the Evangelical Free Church from 32 to 167; the Assemblies of God from 230 to 815; the Wycliffe Bible Translators from none to 2,126.

At the present time more than 30,000 North American Missionaries are supported by Protestant agencies. Fewer than 32 per cent of these are related to the NCC with its 42 million constituency. A similar proportion obtains in the support of national workers: the NCC supports 8,305 and the agencies not related to the NCC 36,748.

Christianity Today suggested answer to the question why the missionary impulse of agencies

PROPOSALS

The departmental proposals to the Churches are as follows:

1.—That the teaching of Christian Education be done in the high schools by departmental teachers. These will be volunteers, specially trained and selected.

2.—That the students volunteer to do the subject Christian Education.

3.—That any Church which wants to continue under the old scheme be permitted to do so. In other words, the present Act granting "Allowed Time" and "Right of Entry" is to be in no

(Continued page 4)

New diocese rejected

BY a vote of the house of clergy, the proposal to found a new diocese of the Murray from the diocese of Adelaide, was rejected at a special Adelaide synod. Two years ago the proposal had the support of the clergy and synod passed a canon last year to establish the diocese.

The rejection came as a surprise to most synodsmen for it was strongly supported by the Bishop of Adelaide and by the laity. Opposition to the move was led by the Archdeacon of the South-East, Ven. John Bleby. He called for a straw vote on the Tuesday night of synod which resulted:

	For	Against
Clergy	15	10
Laity	27	15

When the motion was finally put the voting was:

	For	Against
Clergy	58	42
Laity	104	49

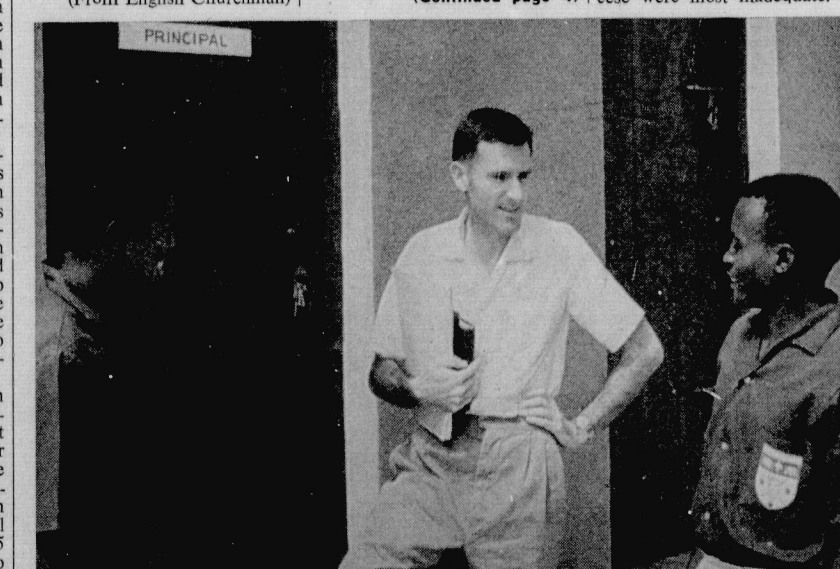
The next morning the vote was declared invalid because one member of the house of laity had voted with the clergy. After further debate and some emotion the final vote was:

	For	Against
Clergy	35	32
Laity	27	25

A two thirds majority was required in each house to pass the measure and this it failed to achieve.

The special synod was held primarily to have the necessary legislation passed so that it could be submitted to General Synod for approval in September.

Financial considerations were most strongly urged against the proposal and it was said that the proposed financial arrangements for settling the new diocese were most inadequate.



Rev. Peter Dawson, Principal of Msalato Bible School, chats with two of his students. The School is a department of the Literature and Christian Education Centre, diocese of Central Tanganyika (see article on page 3).

B.F.B.S. Tas. jubilee

Thursday, May 8, 1969 marked the 150th anniversary of the establishment of the Tasmanian Auxiliary, British and Foreign Bible Society. The auxiliary was formed at a meeting in old Saint David's Church, Hobart on May 8, 1819.

A feature of the celebrations was the Commonwealth Council meetings in Hobart. The council, composed of two men from each State meets with the Commonwealth and State secretaries and other key members of the Commonwealth staff each year. Usually the meetings are held in Canberra where the National headquarters is situated. However, as an indication of the importance of this anniversary in Tasmania the council held its meetings in Hobart.

The Jubilee Service of Thanksgiving was held in St. David's Cathedral, Hobart on May 11 and telecast by the A.B.C. The Dean of Hobart (Very Rev. Michael Webber) led the service assisted by the Bible Society secretary in N.S.W. (Rev. A. F. Scott).

An after-church rally was held in Launceston on the evening of May 11. Mr. Iga Kila spoke briefly on the subject "Focus on New Guinea." The main address was given by Bishop Clive Kerle. The bishop spoke of the thrilling opportunities that confront the Bible Society movement in these days.

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Evangelism Congress

ON FRIDAY and Saturday the 30th and 31st May, in the Chapter House at St. Andrew's, the Evangelical Alliance of New South Wales held its Congress on Evangelism, when 340 delegates gathered from Sydney and country, with some from interstate.

The Congress took the form of four major addresses followed by 12 seminars. Both the addresses and the seminars gave a balanced presentation of the theological and practical aspects of evangelism.

The theme of the Congress was "The Gospel in our Strange New World," and papers ranged from such subjects as "The Doctrine of the Church and its Implications for Evangelism" to "Evangelism and Drugs," "Evangelism and the University" and "Evangelism and the local Church."

The Archbishop of Sydney, the Most Rev. Marcus Loane, was chairman for the first session and gave the Congress a fine lead as he presided.

Canon D. W. B. Robinson in declaring evangelism a distinct activity affirmed the words of C. H. Dodd to define preaching as "the public proclamation of Christianity to the non-Christian world . . . much of our preaching in Church at the present day would not have been recognised by the early Christians as 'Kerygma.'"

Rev. Dr. Charles Noller in his paper, "The Authority of the Gospel in Relation to the Church, Tradition and Experience" gave invaluable summaries of the New Theology and the unhappy consequences of the New Evangelism and New Morality which stem from this new theology.

Rev. Graham Miller, Principal of the Melbourne Bible Institute, spoke on "The Doctrine of the Church and its Implications for Evangelism." Among other searching questions he asked,

Brisbane synod

ARCHBISHOP STRONG gave his synod charge at St. Luke's, Charlotte Street, Brisbane, on Monday afternoon of June 16. On the following day, a synod for clergy was held at All Saints', Wickham Terrace, and on the Wednesday, all synods were invited to a conducted bus tour of church institutions around Brisbane.

College reunions were held on the Thursday when old "Franciscans" met at St. Francis' College and former Moore and Ridley students met at St. Stephen's, Coorparoo.

"Has the note of authority gone out of much current evangelism as its place has been taken by the rally speaker, the colourful humourist, the story-teller?"

Rev. H. Rowe, whose paper, "The Social Implications of the Gospel in our Strange New World," was read by Principal Gilbert Wright on account of Mr Rowe's illness, provided most appropriate material for many of the practical seminars which followed in the later sessions of the Congress, and his challenging call to dedication stirred many hearts. He stated, "Communism has demonstrated that in our age there are millions who are willing to give themselves in total dedication to a cause. It is high time that the Church proclaimed the superiority of the greatest cause of all — the dedicated surrender to, and service of, Christ through the Gospel."

The fellowship of the Congress was of a high level and in the closing session, addressed by Rt. Rev. A. J. Dain, on the words, "Now then do it" (2 Sam. 3:18), left all the delegates with a deep sense of commitment to the task of evangelism.

Confirmation camp

Fifty young people from St. Matthew's, Marryatville, S.A., led by their rector, Rev. Jeff Roper, attended a Confirmation camp at Mylor recently.

In 1968 a similar camp was held at Pt. Elliot with great success, and the weekend conference as part of the Confirmation Preparation is now an established event. The weekend aims to draw young people together in an experience of what the fellowship of the Gospel is meant to be.

The rector feels that Confirmation must mean a growing awareness of what it means to be a Christian in fellowship with other Christians. It is only out of this awareness that any true realisation of the value of worship, Sunday by Sunday, can be achieved. This is felt rather than explained in theological terms.

Streaky Bay is 100

ST. AUGUSTINE'S, Streaky Bay, on the far west coast of South Australia and in Willochra diocese, celebrates its centenary this month.

The township is 463 miles west of Adelaide and it is probably the only town in Australia which has a monument commemorating a third centenary. In 1927 a beacon was erected overlooking the bay marking the tri-centenary of the voyage of discovery of Pieter Nuyts to these shores in the "Gulden Zeeperd" in 1627. It was named Streaky Bay by Matthew Flinders in 1802.

For many years Streaky Bay was a B.C.A. parish but moves began in 1957 under Rev. Theo Hayman, to make it a self-supporting parish. The present rector is Rev. Jim Smith.

The highlight of the centenary celebrations was Sunday, June 22, when Rev. Philip Connell, a former B.C.A. rector preached at 8 a.m. and when Bishop F. O. Hulme Moir of Sydney took a Confirmation service at 7.30 p.m.

EDITORIAL

"If the trumpet give . . ."

A RATHER well-known cartoon shows Martin Luther standing before the Diet of Worms and saying: "Here I stand . . . at present . . . I think . . . but then again, I could be wrong." Fortunately for the Christian church, his real words were: "Here stand I; I can do no other; God assist me."

It is the note of certainty and assurance in the gospel which is the distinctive note of real Christian faith. It is a note that is absent from much that passes for Christian preaching, teaching and writing today.

Writing recently in the British "Church Times," John C. King, a former editor of the "Church of England Newspaper," describes evangelicals in the Church of England as "people who know they are saved." He says that this question of the assurance of salvation could be regarded as the keynote to an understanding of the evangelical position.

"Whether he is inside or outside the Church of England, the evangelical believes that a man can not only become a Christian by putting his trust in Christ; he can know that he is a Christian and that his sins are forgiven. It is this certainty, this assurance, that marks out the evangelical from his fellow Christians," says Mr King.

As long as we recognise that this assurance springs from the free and full forgiveness for the believer through the substitutionary death of Christ on the cross, we will agree that assurance is a distinctive mark of the evangelical.

It is important to recognise this because we live in times when doubt and uncertainty are prized above truth. Most of antagonism to the gospel is aroused by its note of certainty. "He that has the Son has life" is unpalatable to the sceptic.

Evangelical certainty does not come only from the note of certainty in the Scriptures. It comes also from the Holy Spirit Himself who in-dwells every believer. St. Paul tells us: "The Spirit itself bears witness with our spirit." His witness within us is not that of a waverer. As Luther said so pungently, "The Spirit is not a sceptic."

The Holy Spirit's witness does not make us know-alls. It does not mean we can resolve all difficulties and solve all problems. We share Paul's experience in seeing through rather smoky lenses. We know only in part, but despite life's many riddles, the deepest concerns of the soul of man are met with a glorious certainty.

The rigidly orthodox pharisaism of belief has almost been supplanted today by an inverse pharisaism of doubt. Professor G. C. Berkouwer has said that there is a danger today that the serious student will be so impressed by all the problems in theology that he will circle all certainties with a ring of questions.

Yet it does not require a very insightful mind to agree with Karl Barth when he points out in his Dogmatics that "no" is never a final piece of wisdom and that the positive and the certain were the decisive things men had to live and die by. The uniqueness of the Christian gospel lies in its proclamation of "yes," not "yes and no."

This is neither a cheap nor a false security. It cost God His Son and it rests on the solid ground of Christ's finished work at Calvary. And the believer is forever humbled by these two facts. It is all God's gift; none of man's deserving.

Bishop J. C. Ryle always asserted that he could not wish for a plainer statement of the certainty of born-again Christians than the words of our Article 17. Of course he was right. So if the note of certainty is missing today, it is through our own omission, not because the Church of England does not insist on it.

Much of man's anxiety today is caused by his uncertainties. So much change is brought about in the attempt to remedy uncertainty. Only in the unchanging grace and mercy of God through Christ will we find certainty. But it is there for all to find if they will.

Youthful church officers

A FEATURE OF this conference held at Gilbulla, N.S.W., on May 23-25, was the number of officers attending for the first time and especially those in the under 25 age group.

Youth Department representatives, Ken Buttrum and John Kidson, led a discussion on the role of youth in our Church structure. They expressed the view that changes were essential in our forms of services both in content and language and this was supported by many present.

With the emphasis on youth, the younger members took leading parts in speaking at service, reading lessons, panel discussions, devotions and all aspects of the conference.

Mr Hutchison, Sydney diocesan secretary, presented an informative review of the operation and structure of the administrative centre of the diocese and the Rev. John Hender-

son gave an account of his duties and problems as immigration chaplain.

Of special benefit to new officers were the basic training discussion periods.

The members of long standing spared no effort in welcoming and assisting the younger members and a spirit of real fellowship was evident among all who attended.

With the permission of the rector of Camden, the official service of the conference was held on the Sunday morning at the historic church of St. James', Menangle. This must surely be one of the most unique parish churches in Australia.

The service was conducted by members of the conference with the chairman (Trevor Moon), the occasional preacher. The conference choir, which included lady parish councillors plus volunteers from the conference also sang an anthem. A conference member — Brian Fisher — played the organ.

A MODERN MISSIONARY ENTERPRISE

Thorn tree spreads its branches

Canon Kevin Engel went out to the diocese of Central Tanganyika for Australian C.M.S. in 1954. He became Director of the Literature and Christian Education Centre, Msalato, in 1963. Canon and Mrs Engel are two of the missionaries supported by St. Andrew's, Roseville, N.S.W.

by
Kevin Engel

"SORRY, MARTHA, you'll have to rewrite it."

"But that makes five times it's been corrected and rewritten. I'm tired of the very name of Musa."

Nevertheless, Martha Mandao did rewrite her script on the early life of Moses—in all seven times. It is now being printed, fully illustrated.

Martha was one of 10 Tanzanians in a workshop held at Msalato on how to write children's books in Swahili. Such a workshop would have been impossible five years ago when most of Msalato was just a thorn tree covered hill six miles outside Dodoma.

Why is it that a team of six Australians and seven Tanzanians are working together in this Literature and Christian Education Centre 300 miles inside mainland Tanzania? What

is their aim? What do they accomplish, if anything?

The centre grew out of the Bible school and other scattered diocesan organisations. Central Tanganyika Press, a viable publishing house run on commercial lines, was facing a period of expansion and there was an urgent need for a training centre. Over the past five years, Miss

Betty Durham with expertise in publishing techniques, joined by Miss Patricia McIntosh, a commercial artist, and myself as manager and publisher, formed the nucleus of a publishing and training group. To this have now been added Miss Janet Wyatt with special responsibility for our theological publishing, Mr Alexander Chibhehe as a trainee publisher and other citizen members of staff.

The whole team aims at providing the opportunity and equipment which the Church needs for evangelism and to consolidate what has already been achieved.

The Rev. Peter Dawson is currently training over 70 men in the Bible School department as evangelists. Miss Molleni

Malugu is doing the same with 12 young women. Mr Stone Senyagwa and Mr John Mwaluko keep the offset press going in the printshop.

Training is a special priority. Not only have we run residential courses for publishers, salesmen and bookshop managers, artists and local writers, but the Centre has also welcomed literature workers from Madras, India, Ethiopia, Kenya and Zambia who have come to study or consult with us on special aspects of their own programs.

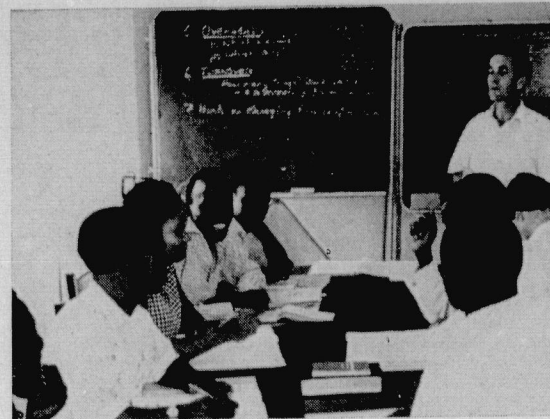
Martha is a Tanzanian Lutheran from the slopes of Mt. Kilimanjaro and the Literature Secretary for her Synod based in the capital city of Dar es Salaam. This is a new post and there's no pattern for her to follow. How does a young woman alone in the city set about this task? She has looked to Msalato for help and has now attended three courses of different aspects of literature work — writing, publishing and book selling. Can you imagine the thrill for her when she will hold in her own hands the book which she has written? One of the few East African women to have anything published. What a joy for her and us to see mothers using her book when reading to their children.

The Christian Council of Tanzania uses Msalato as its Literature Secretariat and the Centre Director is Secretary of the Provincial Literature Panel for the thirteen Anglican dioceses in East Africa.

Is this all just another top-heavy church institution? Where does it touch the lives of individuals, Christians and non-Christians? We try to keep our contacts alive and relevant right through from the grass roots at village level to the theological colleges as well as with nation-building programs. Take, for example, Miss Nancy Collett's work for children. Commercially produced visual aids may be attractive and effective but how does a peasant farmer with cash earnings of \$20 a year afford these? Nancy shows them how to produce their own aids with local materials and then trains them in the use of these. The process doesn't stop there. It is followed up with courses, field trips in parish churches and villages.

Over one hundred titles have now been published by Central Tanganyika Press and Dr Gerhard Hoffmann, reporting to the Christian Literature Fund, recently stated, "Msalato is certainly the most important Christian publishing house in East Africa." Does anyone buy the books or do they simply gather the red dust of Ugo in the C.T.P. store? Last year we estimated that over 75,000 copies of our books were sold throughout Tanzania, Kenya and Uganda and Malawi. Does a village woman want to know about scabies and its treatment? She'll find the answer in *Tutunze Jamaa*—Let's look after our families. Or a pastor having trouble with sermon preparation. Perhaps *Fidia ya Wengi*, a commentary on St. Mark's Gospel will help him. Is there anything suitable for the Christian family which decides to have daily devotions together? Suggest *Sala za Nyumbani* — Prayers in the Home.

What Swahili literature there was in the past has often been aimed at adults, but the day has come when even the children can read the words of God in their own language — thanks to Martha and the team at Msalato.



Canon Kevin Engel leads a group of bookshop managers and literature secretaries at a course in salesmanship and management, April 28-May 9, 1969.

Young mother in need

"I'M A YOUNG wife and mother of two," said Mary with a wistful expression, "but I have a need which I feel only God can satisfy."

She went on to explain that the home in which she had grown up was one in which she had been taught to pray and to say grace and that when difficulties came she still prayed, but that she was not satisfied.

"Have you talked with your minister?" I queried.

"Oh, yes. When we were in our last parish, but when he paid us a visit he was so busy talking about the parish theatre production which he was organising that I was unable to talk about the questions which were burdening me."

Mary went on talking and eagerly poured out her concerns. Her husband's indifference to Christianity, her mother, her stepfather and family in general. I let her talk it out.

"Do you believe that we are sinners and that Jesus came to cleanse us from sin and to restore us to fellowship with God?" I then explained as simply as I could what Jesus had done by His death and resurrection.

"Yes, I believe all that," the young woman said.

"Then have you asked Jesus into your life to take control and be your Lord and Master?" I asked her.

"No," was her reply.

"Do you want to do this?" I then asked, seeing the look of longing in her eyes.

"Yes," said Mary eagerly. "Then say this prayer after me, Mary," I said, and I led her into God's presence in prayer. During our prayer her small son ran noisily into the room, but we finished praying.

"Do you know, Mary, that the Lord says in the Bible that 'he gently leads those that are with young?' He understands all our needs and the demands made upon us by our children."

Were they tears in Mary's eyes? I wondered.

By SHEILA HAYLES

I left her with the promise that I would see her son and as I went my way I prayed.

"Oh God, loving Father, thank you for revealing your truth to Mary. Please give to all clergy and Christians such a hunger for your lost children that they may never be preoccupied with trivial things when there are such hungry hearts waiting to be satisfied with the knowledge of the Gospel of truth."

"For your Glory I ask this in Jesus' precious name. Amen."

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The Executive Secretary, Unevangelized Fields Mission,
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Sydney Missionary and Bible College ANNUAL COLLEGE LECTURE

FRIDAY, JULY 11th, 7.45 p.m.

S.M.B.C. MAIN LECTURE HALL.

Speaker:

Rev. Neville P. Andersen, B.D., Th.M.,
Dean—N.S.W. Baptist Theological College.

Subject:

"The State In The Life Of God's People."

Notes and Comments

MORAL DECLINE

A recent poll of American opinion shows that most people feel that moral standards have declined in the past ten years. The same people by a clear majority attribute the trend to increased emphasis on sex, crime and violence in newspapers, books TV and films. A second major opinion was that "people are more materialistic." The survey adds that the most dramatic evidence in the entire poll "is the rise in what would surely have been considered highly serious moral infractions only a short time ago." Here is the great challenge to the preacher and theologian of today. The world is not asking about the particular doctrines of "our" church, but "How to Live?" and "Why we live?" and the reasons for "God's claim upon life."

CENSORSHIP

Groucho Marx summed up his attitude to censorship and the permissive stage by saying: "I'm not strong for censorship, but there are limits. We no more want to see sex acts on the stage than bowel motions."

Professor Robert Quentin, head of the drama school at the University of N.S.W., stated in a recent newspaper article, "What happens on the stage is a kind of synthesis or selection, a sharpening or heightening of the events of real life. In real life, civilisation involves some kind of restraint or concealment of the uglier aspects of human attitudes and behaviour. The whole of civilised communication is based upon some form of restraint, dependent upon

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R.I. IN WEST AUSTRALIA

(Continued from page 1)

way hindered. As before, the local clergyman can make his arrangements with the headmaster of the high school in his area.

4.—That at the end of each term time will be allowed in each high school for each denomination to have access to ALL the students of its affiliation not only those doing the subject Christian Education. It is anticipated that each Church will want to make contact with its own members in a manner suitable to itself. Arrangements as to the manner in which this would be done would depend on the local situation. It might be, for example, two half-days.

THE COMMITTEE

5.—That a Christian Education Committee be set up comprising departmental representa-

Smoking Increase and Mortality in Australia

		TOBACCO CONSUMPTION							
		lb/head per annum							
		1916	1920	1930	1940	1950	1960	1966	1967
Tobacco	...	2.13	2.22	2.25	2.30	2.53	1.59	0.86	0.80
Cigars	...	0.12	0.14	0.07	0.03	0.03	0.02	0.03	0.03
Cigarette	...	0.66	0.93	0.97	1.04	2.14	3.87	4.36	4.19
Total	...	2.91	3.28	3.28	3.37	4.70	5.49	5.25	5.02

1910 1920 1930 1940 1950 1960 1966 1967

6.41 12.32 16.08 41.33 92.33 162.15 221.99 234.24

—Newsletter of the Australian Council on Smoking and Health.

U.S. special convention

NEW YORK, N.Y. — The Episcopal Church nearly always holds its General Conventions at three-year intervals, but 1969 will provide the exception to the rule.

The Special General Convention to be held at the University of Notre Dame from August 31 to September 5 will be the second Special Convention since 1785.

SPECIAL General Convention I was held in 1821 to consider the moving of General Seminary to its present location in New York City. It also approved the charter of the Domestic and Foreign Missionary Society, which is still the corporate title of the national Church organisation.

Special General Convention II will be unusual in another way. It will be the first meeting of a General Convention to be held on the campus of a Roman Catholic University.

The University of Notre Dame, at South Bend, Ind., was founded in 1842 by the Holy Cross Fathers (Congregation of Holy Cross). Located on a thousand-acre wooded campus, the University is virtually a self-sustaining city with its own post office, power plant, television and radio stations and campus hotel, all dominated by the school's famous Golden Dome atop the administration building.

Group life laboratory

A SIX-DAY full-time group life laboratory will be held at Scotch College, Launceston, September 1 to 6, next. Sponsoring bodies are the Youth Council of Tasmania, Tasmanian Marriage Guidance Council, the Tasmanian Council of Churches and the Australian Council of Christian Education.

The first group life laboratory in Tasmania was held at Campbell Town in May 1968 and its success has encouraged the sponsors to offer this further laboratory training in human relations. The first of such laboratories organised by the church was held at Sherbrook in the Victorian Dandenongs in 1958 and was organised by the G.B.R.E. and staffed by six Episcopalians from the U.S.A.

Laboratory training was first begun in the U.S.A. in 1947 and has since grown into an internationally recognised approach to increasing the efficiency of individuals, groups and organisations by promoting the utilisation of behavioural science knowledge in interpersonal, group, organisational and community relations.

Laboratory training combines personal experience with theory and practice. It emphasises the individual and his social and cultural context; conditions which facilitate or impede learning; and the relation between and among values, feelings and behaviour.

Participants in a laboratory have an opportunity to reflect on relative freedom from the demands of many aspects of human behaviour under conditions of work and home.

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tives (4) who are interested church people, a Teachers' Union representative (1), church representatives (4), a chairman and secretary both departmental. This committee has been active for about ten weeks.

6.—That the scheme begin in the Second Year only in 20 selected pilot schools in 1970. ALL departmental high schools will undertake the course in Second Year in 1971. In 1971 the pilot schools will begin a Third Year Course; and this will reach all high schools in 1972.

It would seem that two problems emerge as a matter of urgency from the viewpoint of the Churches. These concern the students and the teachers in whose hands will lie the real impact of the course.

1.—The Students: The success or otherwise of the new scheme will in the final analysis depend on the demand for it. Hence it is imperative for the parents to ensure that their children opt for the subject. Any of the clergy will be willing to discuss the matter with the parents and to advise. In addition the Church Offices will assist.

It will be necessary for departmental officers to find out numbers of students who will be taking the various subjects in the pilot schools in 1970. Christian Education is one of these subjects. Numbers will be ascer-

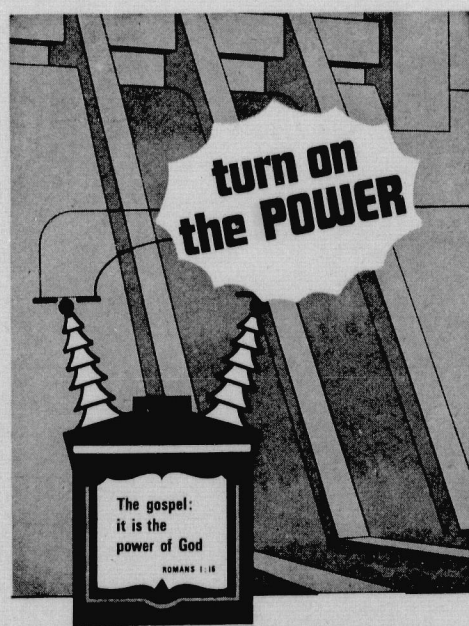
THE TEACHERS

2.—The Teachers: On or after June 15, the department will be seeking volunteers among its teachers to teach Christian Education in the pilot schools in 1970. It must be recognised that in a Christian Education class in any High school might be Anglican, Catholic, Church of Christ, Methodist, Presbyterian children taught by a teacher who could be any one of these denominations. The syllabus will be common to all schools and will be adhered to.

Obviously, some selection will be necessary and it is hoped that the clergy will encourage teachers whom they consider suitable and willing to offer themselves as volunteers when the department seeks them after June 15. Considerable inservice work will of course be necessary, but this as yet has to be worked out.

PILOT SCHOOLS

Applecross, John Forrest, Hollywood, South Fremantle, Rossmoyne, Como, Bunbury Senior, Newton Moore, Margaret River, Manjimup, Harvey, Geraldton, Nannup, Pemberton, Waroona, Northampton, Wesley College, Iona College, Mercedes College, Christian Brothers, Leederville.



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Letters to the Editor

Charter change

Many thanks for the series of issues of A.C.R. with such a good coverage of the Charter change of the British and Foreign Bible Society. It was very helpful to me. Having cut out the various references, I stuck them to two large sheets of paper and had photostats made of them.

May God bless A.C.R.'s witness for the kingdom of God.

J. H. Jones,
Launceston, Tas.

Book reviews

As a "church bookstore lady" who likes to think that she makes available reliable books at a reasonable price, I was somewhat surprised to read the review of "Coping with Crises" in your issue of 15 May. "Surprised" because we have just published this book at our church on the strength of a recommendation given by a Christian clinical psychologist.

To date we have sold just over 200 copies. This doesn't of itself mean that it is a good

book, but it certainly indicates a great interest in the topic by the ordinary man-in-the-pew.

As someone concerned to provide books for the man-in-the-pew, I am always on the look-out for reliable reviews and therefore appreciate your book pages, but am also disappointed to find so few of general interest and in the under \$1.50 bracket which is about the limit which people usually pay for books for their own use.

I selected at random, 20 copies of the A.C.R. from the past 18 months' issues. Of approximately 250 books reviewed, less than half were under \$1.50 and about a quarter of them I would have considered stocking in our situation which has a wide cross-section of readers.

One of your advertising slogans was "News for people in the pews." Would it be possible to make available more reviews of good books of interest to the not-so-academic and/or statistics of sales of Christian books in Australia, on a regular basis? This is available in some overseas magazines, but I don't know of this being done for the benefit of Australian readers and "bookstore ladies."

(Mrs.) G. E. Biggins,
Prospect, S.A.
(Note: Like all other newspapers, the ACR can only review those books sent to them by the publishers for review. All books so sent are reviewed.)

Wicked Sydney

In reply to Mr Milton ("A.C.R." May 29), I have indeed come across "some of our number" and also know that they would find a much warmer welcome if there was evidence of an equal welcome for all Anglicans of whatever churchmanship, in what he describes as the evangelical luxury of Sydney.

Who knows, we might find that we might all be using our muscles for Christ rather than for our own narrow vision of His church. As Mr Milton says, evangelicals . . . are accepted and respected . . . in other places, surely it is not too much to ask that the diocese of Sydney embark on a more liberal attitude to clergy trained at colleges other than Moore and to pay equal respect and give equal freedom to other traditions than their own.

Which, as Mr Goldney points out the report with the Roman Catholic church, would seem reasonable to expect. Also, in reply to him, may I say that, I

did not say that all evangelicals were confined to Sydney, rather I meant as far as dioceses are concerned, Sydney is the only diocese to take such a narrow and uncharitable attitude to fellow-members of the Anglican Communion of a different churchmanship, and that by a dispersion we might hope, all of us, to learn to live together in greater charity.

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

W. A. drops abortion bill

A BILL to legalise abortion in Western Australia was introduced in the Legislative Council last September. In May it came forward in the Legislative Assembly, sponsored by Mr Burt, Liberal member for Murchison-Eyre.

Its constitutionality was challenged by Mr Tonkin, leader of the Opposition. He pointed out that it involved expenditure of public money. If passed, some hospitals would be unavailable for women seeking abortions and cases would further tax public hospitals, obliging the Government to meet the extra cost. The bill would thus involve a charge upon the Crown.

The Speaker ruled the bill out of order.

England's oldest Lutheran church

This month Lutherans in Great Britain will celebrate the 300th anniversary of the foundation of the first Lutheran congregation in the United Kingdom. In June 1669 King Charles II granted permission for Lutherans in the City of London to build a church, and the congregation was granted a Charter by the King in 1672.

Today the church continues its ministry to Lutherans in north London and the south of Essex. Its congregation is active in inter-Lutheran work through the Lutheran Council of Great Britain, and is involved ecumenically with the Dalston Council of Churches.



St. George's Penang, Malaysia, which celebrated its 150th anniversary on May 11. At the time of its consecration in 1819, Malaya and Australia formed part of the diocese of Calcutta. Australian C.M.S. missionaries are now working in Penang and nearby Butterworth.

Reformed research library

OVER THE PAST few years a Reformation Appeal for funds to purchase the writings of the great reformers of the 16th century has been conducted on behalf of Moore College Library. It is very pleasing to announce that by raising just over \$1,800, the purpose of the appeal has been achieved.

Gifts came from large and small donations. The Sydney Diocesan Educational and Book Society gave some \$550. The Reformation Observance Committee gave a gift in memory of Archdeacon R. B. Robinson. Small gifts came from a rural deanery, the Cathedral Guild, various parishes and a host of individual donors, many of whom are former students of the college or users of its library.

With this appeal fund it has been possible to purchase the great 19th century editions of John Calvin and Philipp Melancthon. These have become available through the modern re-

print process in some 90 volumes of the Corpus Reformatorum. The Calvin volumes are, as far as is known, the only copies of this edition of his works available in Australia.

In addition to these two major works it has been possible to purchase modern editions of the works of Martin Bucer, Ulrich Zwingli and Theodore Beza. The small amount of money left over in the fund will enable the library to complete the purchase of the works of Martin Bucer as these continue to be published.

The success of this appeal has made Moore College Library an Australasian centre for Reformation studies. In conjunction with Fisher Library of the University of Sydney which possesses the greater Weimar edition of Martin Luther's works, it makes Sydney probably the only centre in Australia which can provide all the tools for serious Reformation research.

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WANTED, a Musician with initiative to play an electrically driven pipe organ for two services (9 a.m. and 7.15 p.m.) each Sunday for an inner city parish. Salary by negotiation. Contact Peter Gamble, 221-3260 (bus.).

MATRON, live-in position at an Anglican Hostel, \$178.00 per month. Reply with Clergyman's/ Employer's references to Rev. P. Barnett, Box 64, Broadway.

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MEETINGS

CLERGY WIVES: Basket Luncheon will be held in the C.E.N.E.F. AUDITORIUM, Friday, 4th July, at 11.30 a.m. Speaker: Mrs. Shirley Cole. Business: Election of Officers. Hon. Sec. Bernice Walsh, 77-6574.

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COOPAROO. St. Stephen's, Brisbane. Cnr. Cavendish and Ashworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer. Holy Communion 1st Sunday, 7.30 p.m. Evening Prayer. Rector Rev. J. Greenwood.

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Bathurst missionary giving

THE RECENT synod of the diocese of Bathurst has undertaken to guarantee A.B.M. a certain sum from diocesan funds each year. Lenten offerings and other amounts will be sent in addition to the guarantee. Synod hopes that this move will help to put personal commitment and initiative back into diocesan missionary giving.

In his presidential address, Bishop Leslie referred to the establishment of a College of Advanced Education in Bathurst in 1970 and the need for the people of the diocese to encourage this pioneering educational project. He envisaged the need for an academic chaplain for the College who could also serve on the Cathedral staff as a theologian.

The Cathedral Completion Committee has taken up its work again and it is now proposed to commence demolition work in November and to commence the new Cathedral in 1970 and to complete it in 1971, the first year of Bathurst diocese's second century.

Trial by ordeal

PHENOMENAL rain which descended on the Sydney area on April 15th involved two coadjutor bishops in exciting experiences on the way to confirmations. One "made it"; the other didn't.

Bishop H. G. S. Begbie and his wife were marooned in floodwaters near Richmond about 7 p.m. on their way to a service, due to begin at Kurrajong in the foothills of the Blue Mountains, at 8 p.m. Eventually their car was hauled out by a lorry-driver who continued the tow on dried land for several miles until the engine of the bishop's car resumed functioning. The bishop arrived at St. Stephen's, Kurrajong, at 8.55 p.m. The Rector, the Rev. Lloyd Newton, 26 Confirmation candidates, and a crowded congregation, concluding that the bishop had been delayed by the heavy rain, had decided to wait until 9 p.m. before postponing the service.

The night still had some surprises in store. The Confirmation service began but, after the bishop had laid his hand on six candidates, the storm extinguished all the electric lighting in the church. So, by candlelight and torchlight the service was completed. But there was no organ music. The organ depended on electricity too.

The same night, Bishop F. O. Hulme-Moir, due to confirm 14 candidates at St. Chad's, Putney, a Sydney suburb, went first to Sydney Airport to welcome the Maori bishop, the Rt. Rev. Manu Bennett, and drive him to Parramatta. But the two bishops were frequently flood-bound as different routes were tried, and the drive to Parramatta took four hours — from 6 p.m. to 10 p.m. Bishop Hulme-Moir, when he realised he had no hope of keeping his Putney engagement, was able to telephone a message to the Curate-in-Charge, the Rev. J. E. Lance, and the Confirmation service was postponed.

A.C.T. & pastoral care

PASTORAL CARE is to become an examinable subject for the diploma of the Australian College of Theology from 1970. The Registrar, Rev. Dr. Colin Duncan, has announced

Australians needed for Asia

Australian Inter-Church Aid has announced that it is seeking applications from Australians willing to serve in refugee care and rehabilitation programs in South Vietnam and Laos.

The personnel, required for an expanded program being undertaken by Asian Christian Service, would normally be required to serve for two years.

Positions to be filled range from that of stenographer, to administrative personnel, journalist, agriculturalists, builders, doctors, nurses, social workers and teachers.

Salary scales and conditions are open to negotiation. Administrative positions would be carried out in or around Saigon or Vientiane in the main. Medical, teaching and social work positions usually involve field work. All positions involve working in teams comprising a majority of Asians and under Asian leadership.

Further inquiries about positions available should be made in the first instance to the Director, Australian Inter-Church Aid, 511 Kent Street, Sydney, N.S.W.

Canon H. N. Powys

CANON HARRY NORMAN POWYS, the senior canon of St. Andrew's Cathedral, Sydney, died suddenly on Sunday, June 1. He was preparing to take a service at St. Philip's, Turramurra South that morning when he became ill.

He trained at Moore College and maintained a life-long interest in its development and management, being its clerical organising secretary from 1943-1948. He is fondly remembered in the parishes where he was rector as a friendly and diligent pastor, a preacher of the gospel and one who longed to lead men to Christ. His parishes were Picton, Penrith, Annandale, Neutral Bay North and finally St. Michael's, Vaucluse, 1938-1957, from which he retired.

Retirement for Norman Powys meant fully active service for his Master and he served until his death as assistant at St. James', Turramurra and from 1965 to 1968 as chaplain for lay readers.

He was a man greatly beloved, not the least for his patent sincerity and his firm integrity. His son, Dr. Norman Powys, died while serving for C.M.S. in Central Tanganyika. His two daughters are Mrs. A. R. Cole and Mrs. C. A. Shain.

that for the Th.L., Pastoral Psychology will be replaced by Introduction to Pastoral Care. The three major areas to be studied will be theological, psychological, sociological and the pastoral offices and the opportunities they present.

For Th.Schol., Pastoral Theology will be a new subject in Part II. The course will be as for Pastoral Care in Th.L. but at a much higher standard. In addition, there will be exacting academic and practical requirements to complete the subject.

The syllabus for the Th.L. subject, Principles of Religious Education, has also been considerably amended. The amended course aims to provide an understanding of the educational aspects of the Church's life. Particular attention is given to the issues to be faced in planning for effective Christian programs in parish and school.

The course covers six broad areas of education: 1. Theological foundations for Christian education; 2. Human development; 3. Learning; 4. Teaching methods; 5. A study of lesson material and syllabi; 6. Contemporary issues.

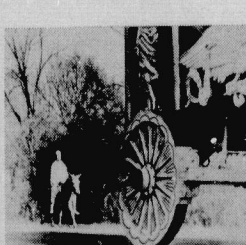
Episcopal toe

When boarding Torres Herald III for the first time, Bishop Eric Hawke, of Carpentaria, broke a toe. The new diocesan vessel was on its delivery voyage from Sydney to Thursday Island.

The bishop radioed the ship to call in at Lockhart River Mission to pick him up for the last leg of the voyage and the accident occurred while boarding Torres Herald III from a dinghy in a swell.

Torres Herald III was built in Sydney, dedicated by the Primate, and is being used to take the bishop to many isolated centres in his huge diocese at the northern tip of Australia and in the Gulf country.

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Books

COLONIAL ORGANS AND ORGAN-BUILDERS

E. N. Matthews. Melbourne University Press, 1969. Pp. 289. \$15.00

The author describes the emergence of the Australian organ building industry in Victoria during the latter half of the nineteenth century. The considerable achievements of George Fincham are faithfully portrayed by his grand-daughter. Prodigious research furnishes the book with a wealth of fascinating detail. Whilst the primary source has been Fincham's letters and papers, the author has also consulted newspapers, periodicals and church records.

One third of the book is devoted to the story; the rest is given over to appendices, sampling organs, organ-builders and organists in Victoria, interstate and New Zealand. To compile

SHORT NOTICES

ST. MARK'S REVIEW. Feb. 1969. pp. 40. 40c. W. G. Coughlan on "Developments in Anglican Thought on Family Planning 1867 - 1968." George Coughlan is able to take 1867 as a starting point because Lambeth was held that year. Then he (or his source) assumes that Anglicans then agreed with Roman views. After such a feeble opening, he goes on, fortunately, to much better things, hoping that lots of people will disagree with him. John Munro gives the second part of his "On the New Quest for the Historical Jesus" and it has a well-rounded conclusion. One good book review completes this issue.

BLACK & FREE by Tom Skinner. Paternoster. 1966. pp. 127. 95c. Paperback by a ghetto-reared Negro, who has experienced the power of Christ to set him free and is dedicated to making that power known to his people. A very moving story.

TONGUES, HEALING and YOU by Don W. Hillis. Baker. 1969. pp. 63. \$1 (US). A most useful reprint which maintains that Pentecost is not a denomination but an experience.

THE MANIPULATOR AND THE CHURCH by Dunsmuir, Herbertson and Shostrom. 1968. pp. 176. \$3.25. Gives some insights into a positive ministry to people and exposes others which only think they do. Over-fond of pseudo-scientific jargon.

A TROPICAL DICTIONARY OF BIBLE TEXTS by James Inglis. Baker. 1968. pp. 524. \$4.95. Pickering and Inglis published this first nearly 30 years ago. Your reviewer bought his copy in Sydney for 6/9. He has found his most useful but the new edition has the identical printing plates of 30 years ago and it is very poor print indeed.

BIBLE QUIZZES FOR EVERYBODY by F. Hall. Baker. 1968. pp. 148. \$1.50 (US). Bible quizzes for all ages.

SERMONS FOR THE JUNIOR CONGREGATION by George W. Bowman. Baker. 1968. Rather superficial, topical talks.

PERSECUTION OF JEWS IN ARAB LANDS. Israel Ministry for Foreign Affairs, Jerusalem. 1969. pp. 64. The weight of documentary evidence for the legal and illegal persecution and harassment of Jews in Arab lands given in this well-produced booklet, is disturbing, to say the least.

such a vast amount of information is quite an achievement, though the book might have been enhanced by a more careful evaluation of some references.

Fascinating vignettes of colonial life enliven the text. Attitudes to church music, arguments concerning specifications, labour conditions in the industry, charlatanism from upstairs builders, experiments to match the climatic demands of this latitude, the pros and cons for importing organs, protective trade tariffs and the marvellous phenomena of Victorian "exhibitions" combine to form a vivid kaleidoscope of the period.

The author does not pretend to possess a technical knowledge of organs and her language occasionally betrays this. Likely readers may be presumed to have a basic knowledge in this field so that the author's attempted explanations of technicalities may seem gratuitous and inept.

This is not to deny the value of the book as a whole, for it stands as a rich repository of local data and will be appreciated by those who like their flutes rohr and their trombones well done.

Lawrence Bartlett

YEAR BOOK OF THE DIOCESE OF SYDNEY. 1969. pp. 418. \$2.

Talk about value for money. Where else would you get any book with 418 pages for only \$2? But for even better value, this Edition had a most pleasing new cover and the diocesan Public Relations Department has done much to make the book much easier to use.

For all Australian churchmen, the full staff of every diocese in the land is given in the final 75 pages. This is the only such list published in Australia and is exceedingly valuable even though it quickly gets out of date.

For the first time, a complete section of 65 pages gives full details about parishes — clergy, secretaries, synod representatives and parish nominators.

Next time we hope to see all churchwardens listed and parish treasurers, together with their addresses. This is done by several other large dioceses like Adelaide and Melbourne and would add to its value.

We suggest that room to list these important laymen could be made by severely cutting space allowed to clergy biographies. Who really wants to know that a clergyman is a J.P. or the names of the prizes he took at college. These have got very much out of hand. Canada manages its clergy biographies in two or three lines. Sydney's year book outdoes even Crockford. A blue pencil in a strong hand could cut the 83 pages thus used to 30 and save a lot of money.

A HISTORY OF THE CATHEDRAL CHURCH OF ST. PETER ADELAIDE by Right Rev. T. T. Reed. 1969. pp. 64. 60c.

Put out for the centenary celebrations of the beautiful St. Peter's Cathedral, Adelaide, this finely produced booklet with its bold use of types and excellent illustrations, is a tribute to the offset printing process as well as to its scholarly author.

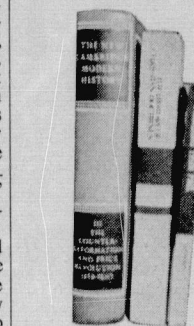
Bishop Reed strikes a happy balance in the compilation of a brief history and nothing is allowed to get out of perspective. The final notes and appendices will always prove most useful and the four prayers have been chosen with care.

The book may be bought from Church Office, 18 King William Street, North Adelaide, S.A., 5006.

Rex Meyer

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



Australia's doorstep. The two chapters on the Papacy and Protestantism are contributed by Professor T. M. Parker who has already proved his mastery of these subjects in that period. This is history with a broad perspective, written by highly competent specialist historians who also have the gift of strong, lucid English expression.

PREACHING FROM PAUL, by R. C. H. Lenski. Baker Book House, U.S.A., 1968. pp. 247. \$2.95 (U.S.) Reprint of a 1916 classic. Good, solid expository material from Acts, Romans, I Corinthians and I and II Timothy. Quite lacking in the superficiality of much American homiletical material and refers to the Greek when this throws light on meaning. A mine for the minister who takes his preaching ministry seriously. **THE HISTORY OF CHRISTIAN DOCTRINES**, by Louis Berkhof. Banner of Truth Trust, Nov. 1969 reprint, pp. 285. 25s (U.K.). Sets out with great clarity the history and development of Christian doctrines. The first 34 pages on the history of dogma is a most valuable introduction. Skilled use of excellent types, attractive layout of pages and the good binding will help to give it a treasured place in every evangelical library.

THE NEW CAMBRIDGE MODERN HISTORY: III. THE COUNTER-REFORMATION AND PRICE REVOLUTION, 1559-1610. C.U.P. Nov. 1968. pp. 599. 60s. (U.K.).—A much more thorough treatment of this vital fifty-year period than the title suggests. Takes in Europe, the New World, Africa and Asia as far as Amboua on the treatment of Dr Baxter's dispensational views, in which he is quick to show that he rejects large amounts of the popular dispensationalism of the Scofield Bible.

BEYOND THE NIGHT by Betty Swinford. Moody Press, 1964. Giant Edition, 1968. Pp. 189. 95c.

THE SOLDIER'S ARMOUR prepared by the Salvation Army. Hodder & Stoughton, 1968. Pp. 128. 2/6 (U.K.).

The story of the American College Gridiron football of the year in 1966. Undoubtedly a Christian, but an idol with feet of clay, who desecrates the Lord's Day by playing professional football on that day. His courtship and marriage (by elopement) is an example for other young people not to follow. Is his wife a Christian? The book seems to glorify Sport and Spurrier rather than Christ. A novel set against the background of the modern Israel border conflict with Jordan. An orthodox Jewish husband of a Jewish Christian wife finds Christ and a love for his enemies. An interesting story. The language is a bit melodramatic and the message a bit forced and unnatural, but I enjoyed it.

A Bible Reading plan with a daily comment for January/June 1969. The comments, rather than expounding, take a thought from a verse and illustrate or apply it with quotes from a wide diversity of literature. Helpful thoughts, but not real Bible Study. However, as devotional tidbits they are most enjoyable.

Walter Spencer.

COUNCIL AND THE ECUMENICAL MOVEMENT (World Council Studies No. 5.) Pub. by the Faith and Order Commission Secretariat, World Council of Churches, Geneva. pp. 109. 13/6 (U.K.).

The source of authority in the church has been a vexed question from its early days to the present. To see the matter in perspective would require some insight into the structure and proceedings of the great councils of the church. This study aims at making available a scholarly account not only of the councils, but also of the underlying implications of their calling and authority. This is not easy reading, and many will question its relevance to our

modern situation. But for those who take their Church History seriously, here is valuable material assembled by an international panel of experts.

C. E. W. Bellingham.

THE STRATEGIC GRASP OF THE BIBLE, by J. Sidlow Baxter, Marshall, Morgan & Scott, 1968. pp. 405. U.K. 60s.

Subtitled "A Series of Studies in the Structural and Dispensational Characteristics of the Bible," this book is a praiseworthy attempt to present a summary view of the whole Bible in its structural and theological unity.

The author deals first with certain questions which are basic to the evangelical standpoint, such as inspiration, authority, and the need for spiritual illumination in the Bible reader. This is followed by a panoramic treatment of the contents of the Bible which, though it achieves its main purpose, in some areas tends to over simplification with the use of key words or ideas.

The second section of the book contains a fairly detailed

Undoubtedly the weakest aspect of the theological position adopted by the author is his assertion of the complete opposition of the Old and New Covenants. This point of view is quite widely held, but it is disappointing that Dr. Baxter presents his view on this vital area of theology in a rather cavalier fashion, choosing, a few obvious proof texts ("... not under law but under grace," etc.) and neither exegeting them in their context, nor even acknowledging the mass of biblical evidence for a unified covenant of grace.

The subject of the relationship of law and grace and of Old and New Covenants is too important to be dismissed so easily. Those who agree with the author at this point will probably find the remainder of his dispensational views largely to their liking.

G. Goldworthy.

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Australian Church Record, June 26, 1969

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Mainly About People

Rev. Charles R. Miles, vicar of St. James', Mount Eliza (Melbourne) since 1964, has resigned as from October 3 next.

Rev. Walford B. Andrews, chaplain at the Missions to Seamen, Bunbury, since 1967 left to return to England on June 15.

Rev. Arthur H. Horrex, rector of St. Mary's, Balmain (Sydney) since 1967, has been appointed rector of Wingecarribee.

Rev. Noel E. Hart, Home Mission Society (Sydney) representative on the South Coast since 1965, has resigned.

Rev. Christopher Cooper, rector of Magill (Adelaide), has resigned from June 30 and will be locum tenens of St. John's, Norton Summit.

Rev. Anthony J. Taylor, of St. James', Mile End (Adelaide), has been appointed chaplain to Woodlands Glenelg Church of England Girls' Grammar School as from May. He replaces Rev. Charles R. Whereat who had been chaplain since 1960.

Rev. Philip C. Blake from England was inducted to St. George's, Marsfield (Sydney) on 13 June.

Archdeacon Frederick W. and Mrs. Guest of Perth are overseas until September. Archdeacon Guest will study geriatric homes while on leave.

Bishop Felix Arnott of Melbourne has been appointed a member of the Lambeth Committee on Relations with the Roman Catholic Church. He is the first Australian to be so appointed by the Archbishop of Canterbury.

Rev. R. G. Nelson from England was inducted as rector of St. Margaret's Margaret River (Bunbury) on May 20.

Rev. Kenneth Drayton, formerly of

the diocese of Armidale has been appointed rector of All Saints', Trayning (Perth).

Rev. Ronald Hobby, full-time chaplain with the Army, will resume parish work in the diocese of Perth in October next.

Rev. Gregory N. J. Harvey, curate of Christ Church, Claremont (Perth) was ordained priest in St. George's Cathedral on Trinity Sunday.

Ven. Douglas Blake, archdeacon of Geelong (Melbourne) and Vicar of St. John's, West Geelong since 1961, was awarded the O.B.E. in the Queen's Birthday honours list for services to migrant assimilation and community welfare.

Rev. Noel J. Pitcher, curate in charge of The Oaks (Sydney) since 1964, has been appointed curate in charge of St. John's, West Geelong since 1961.

Rev. Alfred W. Bailey, formerly Federal Secretary of the Church Army in Australia, has been appointed to the staff of St. Paul's, Manuka (Canberra-Goulburn), as from July.

Mrs. Ella Louise Jackson, of Chatswood, N.S.W., passed away recently, aged 89. She was a life-long parishioner of St. Paul's, Chatswood and leaves three daughters: Mrs. Molly Warren, Mrs. Helen Kerle and Mrs. Vera Loane.

Mr. Frederick Ernest Bedbrook is to be made dean by the Archbishop of Central Africa for the diocese of Melbourne on July 20, in the Cathedral of the Holy Cross, Lusaka.

Rev. Reginald S. Barker who has been with C.M.S. (Northern Territory) since 1964, has been appointed curate in charge of St. John's, Keiraville (Sydney) from May 22.

Editor visits New Caledonia



The editor of the Church Record visited New Caledonia for two weeks in May. He stayed in Noumea, the capital of this French Pacific territory and at the invitation of the Bishop of Melanesia, ministered to the small group of Anglicans in that city.

Anglican services are rare in Noumea, the last being in August 1968. Services were held in the Protestant Temple by courtesy of Pastor J.P. Raison-Dadre of the Evangelical Church of New Caledonia.

Mr. Malcolm Watson, an economist with the South Pacific Commission and a former parishioner and synod representative for St. Paul's, West Oatley, N.S.W., acts as churchwarden in Noumea and is seen in the accompanying photographs.



Pictures show part of the congregation after a Communion Service in the Protestant Temple and a group of Melanesian children at the St. Louis Mission, some miles from Noumea.

hot line

Round-up of church press comment

THE METHODIST (N.S.W.) carries a letter from a young man who stayed up late with his fiancée to watch a C.T.A. program, "Cornerhouse." It opened with "Waltzing Matilda" and evidently continued in that vein. In dismay he asks: "Why is the church through C.T.A. trying to compete with 'Sound of Music' and 'Bandstand'? He says: "We could see no point, aim or purpose about the whole performance." **Australian Presbyterian Life** carries an editorial headed "We Must Find Authority." We thought all the Reformed churches had one but it is not mentioned in this editorial.

South India Churchman tells of a new Kamma convert challenging the Bishop of Dornakal to give his testimony at a meeting for recent converts. The Bishop did so. **Adelaide Church Guardian**, which is greatly reduced in size but greatly improved in format with its new offset look, features the centenary of the beautiful St. Peter's Cathedral.

The Bishop of Newcastle in **Anglican Encounter** admits that not all Anglicans will go along with the statement of the Joint Study Group on sacrifice in the Eucharist. But strangely, he clings to the notion that "differences emphasised at the time of the Reformation were based upon exaggeration and misunderstanding of words." It seems strange to us that not a single modern historian of the Reformation period mentions this "misunderstanding of words." Professors Rupp, Atkinson and Dickens speak to the contrary. Lortz, from the Roman Catholic side, carefully refrains from this argument.

Anglican Messenger tells of a group of Christian people who have banded together in Perth to offer friendship to those who have just been released from prisons or reformatories. It is called Waminda Christian Service, "waminda" being Aboriginal for "friend." This is essential Christian service. The **Australian Baptist** reports that membership of the World Baptist Alliance is now 30,487,902, an increase of 670,000 over the previous year.

See gives details of a report presented to the Bendigo Diocesan Council by a professional organisation on direct giving in the diocese 1955-67. The peak year was 1965. Between 1964 and 1967, seven parishes showed increased direct giving, seven were static and 14 were declining. The report goes on to say that the only way to increase giving is to increase the number of active parishioners. That's better.

The Willochran features what may be the first Confirmation in Australia by a bishop of the Protestant Episcopal Church of the U.S.A. Bishop George Quarterman of North West Texas confirmed at St. Barnabas, Port Pirie, S.A. **Church News** (Tas.) reports that after success in Hobart, gambling interests are now moving to set up a gambling casino in Launceston. The Diocesan Council is strongly supporting moves against it. In the **Gippsland Church News**, Bishop Garnsey gives some pretty convincing reasons for opposing all forms of gambling.

Canadian Churchman carries some thousands of words on their church union project. One article is headed: "Union could mean schism."

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

Moorebank foundation

ON Sunday, June 1st, over 250 people saw the foundation plaque for the new Church of St. Thomas, Moorebank, N.S.W., set by the Venerable E. A. Pitt.

The Deputy Mayor of Liverpool Alderman Gibbs, and church and civic dignitaries were present or sent greetings.

In his address the Archdeacon was led by the choir of St. Luke's Church, Liverpool, under the direction of their organist, Phil Jordan. The address was given by Archdeacon Pitt, who has been closely associated with the parish since its formation in 1965.

In his address the Archdeacon drew attention to the name, "The Church of St. Thomas, Moorebank." He said that it was appropriate that the church which was largely being made possible through the benefactions of Thomas Moore should bear a name that was similar to his. He went on to speak about a sentence engraved on the foundation plaque—"To give God worship and to receive his grace in Christ."

He said that the church had been conceived as a community project. In stage 2 a multi-purpose hall, kitchen and smaller meeting rooms will provide accommodation for numerous community groups along with the Church group. Then in stage 3 a top standard pre-school kindergarten will provide an essential service for the many young families moving into the "new" Moorebank.

Music would be a high priority with the new Church. It was hoped to provide a training not only for choristers (both children and adult) but also lessons in piano-forte and organ.

The Archdeacon emphasised, however, that this church will stand in the district as a living witness to the cross of Christ—the basis of worship, and the means of grace.

It is planned to open and dedicate the new church on the feast of St. Thomas, December 21st, 1969.

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1442 July 10, 1969

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

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

"Those... who bear the honoured name"

THE LONDON "CHURCH TIMES" devoted its whole editorial on June 13 to Evangelicals.

The "Church Times" is an independent weekly newspaper, long regarded as the organ of

Anglo-Catholic opinion. For this reason, its honest endeavour to be objective about Evangelicals in England is of interest to us in Australia. The complete editorial is:

"Those in the Church of England who bear the honoured name of Evangelicals represent and embody one of the two great traditions of Churchmanship which together have always found their home within the one Church of Latimer and Laud, Cranmer and Andrewes, Simeon and Pusey. As is the way of like-minded men of strong convictions, the Evangelicals have often tended to keep themselves to themselves with an apparent exclusiveness which, among other ill results, has led to widespread ignorance among their fellow-churchmen of what they really stand for and what are the particular causes which they have chiefly at heart.

"It is to help, in some small way, to dispel this general vagueness about the Evangelicals and their standpoint that we have published, in the past two weeks, extracts from the new book by a former editor of our contemporary, the Church of England Newspaper, which sets out to give an inside view of the whole subject with a success justly prized by our contributor this week, the Dean of King's College, Cambridge.

TENSIONS

"The important question is: Are the Evangelicals now able and willing to share as fully as possible in the general life of the Church and to make their maximum contribution to its work and witness in the world? The answer to this question must

clearly depend on the force of those distinguishing marks of Evangelicalism to which both Mr King and Mr Edwards draw attention. Both find much to criticise. Mr King has described the esoteric tensions between various brands and rival institutions within the movement, the ivory-tower remoteness of its theology, the negative puritanism of its views on personal behaviour, the clinging to the concept of a 'monarchical ministry' to the neglect of lay participation. These are serious criticisms, all in part justified, but all with another side to the coin.

FUNDAMENTALISM

"Mr Edwards' major criticism is levelled against Evangelical 'fundamentalism.' Insofar as the term means an obstinate persistent belief in the verbal inerrancy of Scripture, then its presence among some Evangelicals is a weakness which must impair the chances of their co-operation with the rest of the Church. But it is a very different matter if, as Mr Edwards seems almost to suggest, the term is held to signify a tenacious fidelity to the great articles of the Catholic faith denied by some radicals but asserted in the New Testament and the Creeds. In that sense 'fundamentalism' is strength, not weakness, and it is the rightful possession of the whole Church.

"But we would draw chief attention to the eloquent praise which Mr Edwards lavishes on the Evangelicals, near the end of his article, for their magnificent tenacity in standing for the things of the Spirit against the whole tenor of the age. Only in one respect may his long list

of virtues be queried. The 'burning and shining sense of mission,' once indeed the hallmark of Evangelicals, is not so prominent today; as Mr King sadly observed, little has been forthcoming from this quarter to have any effect upon missionary and evangelistic strategy in England.

"Many famous Evangelical parishes have congregations which put their neighbours to shame. All credit to them and to

Victorian L.O.Y. differs

WRITING in "Magnet," organ of the Victorian C.M.S. League of Youth, Mr Dan Octigan gave reasons why he differed from the recent statement of the A.C.C. Joint Working Group on sacrifice in the eucharist.

He said: "The statement of the Joint Working Group informs us that 'Catholic (Roman) members of the group said that when they spoke of the Mass as a sacrifice they did not mean that the death of Christ for men's sins was not being repeated.'

"In view of the foregoing prayers, it is obvious that the Roman Catholics offer a sacrifice in the first instance of bread and wine and then of Christ Himself. The sacrifice besides being one of praise and thanksgiving is also one of supplication—supplication for salvation. If Christ is being offered as the victim of a sacrifice for salvation it is difficult to reconcile the words of the Latin Rite with the statement of the Working Group, as destruction (i.e. death) as a pre-requisite for sacrifice.

"While I do not doubt the sincerity of the participants, I feel that under such circumstances, the term Eucharistic Sacrifice is being interpreted in two almost mutually exclusive terms. The resulting unity is of nothing more than words.

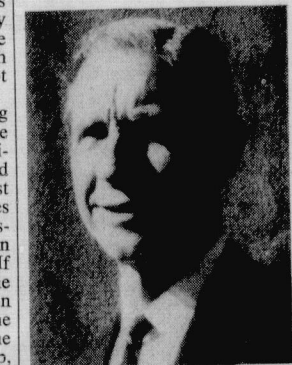
"Attempts at unity on these lines are doomed not only to failure but to a discrediting of our relative positions. Let us pray and work for unity but for true physical and spiritual unity based on scriptural truth alone."

R.S.C.M. ANNIVERSARY

On July 3, 1929, the then Archbishop of Canterbury (Dr Lang) opened the School of Church Music's training centre, the College of St. Nicolas. Now known as the Royal School of Church Music, the association celebrated the 40th anniversary of the training centre at a party on July 5, at Buller's Wood, Chislehurst, Kent. The chairman of the R.S.C.M. council, the Bishop of Ely (Dr Edward Roberts), presided over the occasion, and the guests were welcomed by the Director of the R.S.C.M., Dr Gerald Knight.

Val. Brown resigns

MR VAL. K. BROWN, general secretary of the Australian Council of Churches since 1967, has resigned from September 1 and will return to teaching.



Mr Val. Brown

A graduate in arts and commerce of Melbourne University, he was director of the General Board of Religious Education in Australia from 1953 to 1967 and rendered outstanding service in the field of Christian education.

Prior to his appointment to the G.B.R.E., Mr Brown was a master at Wesley College, Brighton Grammar, and then principal of Lady Northcote School for Immigrant Children from the U.K.

He intends to take up a teaching post at Wesley College, Melbourne, where he taught from 1934 to 1942.

The new general secretary is Rev. Frank G. Engel, who has been associate general secretary since 1965 and is a Presbyterian minister, aged 57, a graduate of Melbourne University and particularly interested in Aboriginal welfare. He has developed wide ecumenical and missionary interests since he was travelling secretary for S.C.M. in 1937 and he was general secretary of the National Missionary Council, 1962-64. He lives at Roseville, N.S.W.

BISHOP AND HIS PEOPLE



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