

Mainly About People

Rev. Thomas R. Butler, curate of St. Andrew's, Roseville (Sydney), since February, 1968, leaves Sydney on March 6 to take up a three-year curacy at Rosbank (Capetown) under Rev. W. A. Molyneux. His place as part-time curate at Roseville is being filled by Rev. Gary L. Child, Director of the Church of England Boys' Society (Sydney).

Rev. Alan McKenzie, C.M.S., vicar of the Church of the Ascension, Singapore, left Singapore in January to return to Christchurch, N.Z. He has been succeeded by Rev. Ross Allen, also sent out by C.M.S. from Christchurch.

Rev. Dudley Ford, Dean of Students at Moore College, will conduct missions to university students in Indonesia for three weeks in February.

Rev. Canon D. B. Knox principal of Moore College, who has been on sabbatical leave in England for the past year, returns to Sydney on February 7.

Rev. Victor R. Cole, rector of Mona Vale (Sydney) since 1964, has been appointed rector of St. Mary Magdalene, St. Marys, from April next.

Rev. Neil K. Macintosh, curate in charge of Denistone East (Sydney) since early 1968 has resigned as from January 20 and will take up a teaching appointment at Shore School.

Rev. Frank R. Elliott, vicar of All Saints, Nundah (Armidale), has been inducted as vicar of All Saints, Moree.

Rev. James H. Smith, rector of Bothwell (Tasmania), has been appointed chaplain to the Royal Hobart Hospital.

Deaconess Peggy Spry, formerly of Tasmania, has been appointed to the Adoptions Department of the Mission of St. James and St. John, Melbourne.

Mr J. L. Morgan, a graduate of the University of Melbourne and who is completing a degree in theology at Oxford, was admitted to the diaconate at St. Paul's Cathedral, Sale, on December 21 by the Bishop of Gippsland.

Rev. Norman W. McDonald, rector of Leongatha (Gippsland) since 1960, has been appointed rector of St. John's Bairnsdale, and a canon of St. Paul's Cathedral, Sale.

His Honour Judge G. E. H. Bleby, Advocate of the diocese of Adelaide since 1957, has been appointed President of the South Australian Industrial Court and Industrial Commission.

The Queen has approved the appointment of Very Rev. Martin Sullivan, Dean of St. Paul's Cathedral, as first Dean of the Order of St. Michael and St. George. Deans of St. Paul's will now hold the appointment in perpetuity.

Rev. James S. Barrett, curate of St. Andrew's, Lutwyche (Brisbane), has been appointed to the charge of St. Saviour's, Laidley.

Rev. Malcolm F. Bell has been appointed curate of St. Luke's, Toowoomba (Brisbane).

Rev. Anthony J. Bosschaert has been appointed curate of St. Paul's, Maryborough (Brisbane).

Rev. Donald K. Campbell has been appointed curate of St. Stephen's, Coorparoo (Brisbane).

Rev. Gregory S. Ezzy, curate of St. Andrew's, South Brisbane, since 1966, has been appointed curate of St. Luke's, Ekibin.

Rev. Noel C. Gill has been appointed curate of St. Mark's, Warwick (Brisbane).

Rev. Noel C. Gill has been appointed curate of All Saints', Chermiside (Brisbane).

Rev. James E. Holbeck has been appointed curate of St. Stephen's, Coorparoo (Brisbane).

Rev. Ian N. Hunter has been appointed curate of St. Thomas', Toowoomba (Brisbane).

Rev. Neville J. Knott, curate of St. Luke's, Ekibin (Brisbane), since 1965, has been appointed curate of St. Peter's, Southport.

Rev. Leonard H. Naim, curate of St. Paul's, Ipswich (Brisbane), has been appointed curate of St. Peter's, Southport.

Rev. John A. Noble, curate of St. Stephen's, Coorparoo (Brisbane), has been appointed curate of All Saints', Booval.

A full military funeral was accorded Private Peter Smith at St. Paul's, Belconnen (Sydney) on January 29. He was killed on Sunday January 19 while on active service in Vietnam. He was a committed Christian, active in youth work and Branch Governor of St. Paul's branch of the C.E.B.S. He was married in July last and left for Vietnam in November. Parishioners of St. Paul's intend to erect a memorial in his honour.

hot line

A round-up of church press comment at home and abroad.

MIA MIA, Australian Mothers' Union monthly, raises the issue of working mothers. "The working mother is a contemporary social phenomenon" it says. Not so contemporary when we think of all the working mothers in the Bible. Most contributors try to reach firm conclusions and seem to agree that most women work for financial reasons. As long as we give women equality of education, it is unlikely that the present trend will change. **Tasmanian Church News** tells a good story about a non-working man, Colonel Alan Crisp of St. George's, Battery Point, is retired. Rev. A.G. Reynolds accepted his offer to bring the parish roll up to date. He visited 1,000 homes in 44 streets. Is he a non-working father?

Australian Baptist has a new full-time editor in the person of Rev. David Morley, a Victorian, who takes over from Rev. Ian Emmett.

The Christian waxes wrathful about the Wootton Report on Drug Dependence which suggests that cannabis (marijuana) has no harmful effects. The report seems to be just a bad joke to all concerned with helping drug-addicted people. The Wolfenden Report on homosexuality and the Wootton Report just indicate how far the permissive society has gone.

English Churchman carries the banner headline "Why Cardinal Heenan Should Not Preach at St. Paul's." Objectors at the actual service were given a mauling by the secular Press, even though no Jenny Geddes hurled a stool. Strangely, the secular Press seems sympathetic to the rioters in Belfast who call Northern Ireland a "police State." Riot, bloodshed and simple murder are much nicer than vocal protests. **Church of England Newspaper** gives considerable space to the theological revolution in the R.C. Church in Holland. Professor Schillebeeckx has just published "The Eucharist" and the C.E.N. reviewer is left wondering whether the good professor really believes in transubstantiation after all.

Catholic Weekly quotes Pope Pius XII: "Without Biblical theology, dogmatic theology becomes sterile." Frank Sheed, who is obviously not strong on history, comments: "In all the church's long history it would be hard to find any official statement about Scripture to match it, or even approach it." He then assures us that "by most Christians, Scripture will not be very much read." He concludes by saying: "Our concern is with what Scripture can do for those who accept the church as its guide." We share this concern, but for different reasons.

THE AUSTRALIAN CHURCH RECORD

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

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DR A. L. WEBB

Dr Arthur Lidöon Webb died in Sydney on 23 January after a short illness at the age of 71.

Dr Webb was a son of a rector of holy Trinity, Adelaide, and was educated at St. Peter's College and the University. He had been a lay canon of St. Andrew's Cathedral since 1951 and was also a trustee of Moore College, a member of the Diocesan Presentation Board and of the Council of the King's School.

Staunchly evangelical in his churchmanship, Arthur Webb loved all who served the Saviour and was held in the warmest regard by a wide circle of Christian friends in all the churches and in the medical profession.

THE AUSTRALIAN CHURCH RECORD

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

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RECOGNISE OTHER MINISTRIES SAYS PERTH BISHOP

THE ministries of other denominations should be recognised without laying on of hands or services of reconciliation, believes Bishop Bruce Rosier, an auxiliary bishop of Perth. He expressed these views in an interview with the editor of the Record in Fremantle recently.

Bishop Rosier is a former W.A. Rhodes Scholar, a science graduate of the University of Western Australia and an arts graduate of Oxford. He elaborated his views in a taped interview with the editor on board "Chusan" at Fremantle.

Editor: Thank you for meeting me at the ship and for giving your valuable time to show me so much of Perth and Fremantle. I am particularly interested in the motion you moved at the Perth synod last year, calling for recognition of the ministries of the other denominations.

Bishop: That's right. I was asking that we recognise that these are ministers as we ourselves are ministers and that we

see that the difference we have had in church government as real, but arising from the fact the ministry belongs to the church — it doesn't belong in our case to bishops. The church decides to work in this particular way.

No particular form of church government finds separate support in Scripture. You can support any system you like from Scripture provided that you read the right bits. I think that scholars are generally agreed that the present system the Anglican church follows did arise out of certain historical circumstances. You could show that that's not against what our Lord wanted.

I know that the Presbyterians for example, feel that what they do is not against what our Lord wanted. It's got some scriptural backing but equally it can't be conclusively proved from Scripture. It seems to me that the church adjusted the kind of government it wanted to the times and circumstances.

The power of God at work was a formative factor, along with the minds of men and the tides of history.

HOLY SPIRIT WORKS

You see, if you say that the Holy Spirit led us to the Bible, and I've always believed this — He helped us put those books together and led our fathers to say that this was a useful book — you're bound to say that the Holy Spirit led us to do the other things. To set up a form of church government, to work among the heathen, to develop the first hospitals and found schools for the poor.

We are bound too to ask, what was the Holy Spirit doing during the Reformation? Plainly He wasn't on one side or the other, but calling for a renewal of the church which historically speaking, you can see beginning after the Reformation in different ways.

Therefore I would want to say that those churches which the Holy Spirit helped to renew and didn't have bishops after the Reformation, have still been led by God as we have been.

NOT LISTENING

Now, when I brought this forward at Perth synod, I was disappointed that in the debate, nobody was really listening to what I was saying. You know what was happening?

Editor: That's right. Communication on two different levels.

Bishop: Well, the people that liked me said: "Good old Bruce" and got up and spoke. This is no help unless they had given attention to the arguments.

There were people who didn't



The Communion Table in the chancel at St. George's Cathedral, Perth.

ATTENTION FOCUSED ON CHURCH YOUTH REVOLT

"A Youth Revolution?", an article by Rev. Alan Nichols of Wentworthville, N.S.W., was radical enough to draw very considerable attention from the daily press in Sydney.

Mr Nichols is a columnist in Sydney's "Southern Cross" and in it he spoke of a vast unrest settling over church young people in Sydney.

He said that they resented monotony and lack of variety in the conduct of church services; lack of warm fellowship when Christians get together; lack of relevance and challenge in preaching and the cost of elaborate church buildings.

The Record asked Mr Nichols what his feelings were about the article some weeks after he had published it. He said that many had spoken to him and agreed with all he said. Nothing has since happened that has not reinforced his opinions.

It was not merely liturgical forms of worship that were being criticised for even the Baptists are losing young people to less formal churches where there was more real Christian fellowship, Mr Nichols said.

Many churches today depend on young people for both participation and leadership and it was tragic that they did not experience the warmth of friendship that they sought.

Mr Nichols admits that it is part of the modern youth unrest but feels that there may be more substance to it and that churches should be doing more about it. Many young people were losing their loyalty to local churches and were finding what they needed in conventions and larger gatherings such as Sydney Youth, Department's "Trendset."

agree who came from the tradition that valued bishops as something you have to have. A lot of opposition came from them as they saw my motion as a threat to their tradition. But there was still no attempt to meet my arguments.

I spoke finally to sum up but I wasn't going to lambaste my opponents when they couldn't reply. So I just said thank you and sought leave to withdraw my motion.

Editor: Who seconded your motion?

Bishop: A country clergyman — an Englishman who was an Anglo-Catholic and changed his opinion about the value of the tradition after 10 years in Australia — Paul Atkins, rector of Toodyay. He is still a good Anglo-Catholic and because of his deep concern for the church, he's seen the need for something a bit wider in our day. He may not want to go as far as I, but he wanted it debated properly, so he seconded it.

Editor: Of course, having withdrawn it, there was no possibility of testing the volume of support you got?

Bishop: There were the usual speakers for and against and an interesting amount of debate. There was a slight disappointment that we didn't address ourselves as carefully as we might have to the new elements in the debate, for there were old ones. You take anything else that's happened in the past in the church. At that time they settled the problem and they are indicative and valuable to us now, but they may not be settling present problems.

BISHOPS

I don't think we have any right to say that the only true church is one that has bishops, yet this is what all Anglicans do — whether they do it because of the doctrine of apostolic succession or whether they are very evangelical about it — they all say you've got to have bishops and I feel that we've got to think more widely than this.

You see, our Eumenical Affairs Committee met with the Presbyterians and we talked to them about bishops and we said to them — why did you dice them? They said that if you'd seen the blokes that were bishops in Scotland at the time of the reformation, you would have diced them too.

They talked about a godly ministry, the proper administration of the sacraments and the

Continued from page 7

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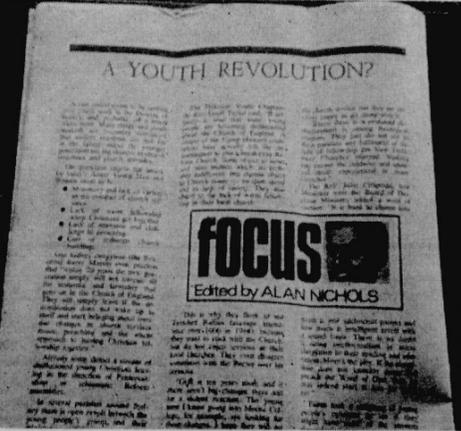
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What people say....

APPRECIATION of the Eleanor school of personal development has come from many sources. A Missionary: "it helps our morale when we come home from tiring meetings or a week in the jungle to be greeted by a well groomed wife." A mother wrote "... although the course covered only four days, my daughter was grateful to have such expert guidance ... the course has been a sound foundation for the years ahead. Even I am benefiting from my daughter's new knowledge." A schoolgirl: "the little things you learn make a difference to the way you look, talk and act." A housewife: "Sincere thanks for a most informative and enjoyable course."

The ELEANOR SCHOOL OF PERSONAL DEVELOPMENT



Controversial article in Sydney's "Southern Cross."

GRAHAM TAKES M.C.G.

Melbourne Cricket Ground which seats well over 100,000 people, has been booked for the final night of the Billy Graham Crusade.

The Chairman of the Organizing Committee for the Billy Graham Crusade, Rev. Gordon Powell announced that the Committee had received word that Mr Graham had agreed to hold the final meeting of his Melbourne Crusade at the Melbourne Cricket Ground. The Crusade will begin on Friday evening, 14th March at the Myer Music Bowl, and will continue for ten days, with the final meeting at the M.C.G. on Sunday, 23rd March at 3 p.m.

Mr Powell said, "We are very fortunate that Billy Graham has consented to return to Melbourne for a second Crusade, and it is almost certainly the last

PERTH CONSULTATION

A four-day consultation on renewal is to be held in Perth 24-27 February. It is the final event organised by Archbishop Appleton for his clergy before his farewell on 28 February.

The Archbishop, clergy and people have been seeking the way ahead to total diocesan renewal. The consultation will give opportunities for the guidance and comments of clergy who are closely in touch with the thinking of the people in the parishes.

The Archbishop of Melbourne, Dr Frank Woods, will attend as consultant and to give several talks on the question of renewal.

IT CAN HAPPEN TO YOU, TOO

WE all experience stress, but many Christians do not know how to recognise it or handle it. What Rev. Fred. Hanson of Katoomba, N.S.W., has to say about stress in ministers and their families, may apply to many of our readers.

He draws attention to the "emotional storehouse" which we build up from birth and the dangers of repressed anxiety which we refuse to admit.

The Christian Ministry is one of the most stressful vocations. The clergyman is called upon to minister to all types of people, under most circumstances of life, from the cradle to the grave.

This surely requires that only the most able and fittest men be chosen for this demanding task. Yet God does not do this, for not many wise, mighty or noble are called (1 Cor. 1).

We might, then, expect God to so arrange things that His servants will live and work in environments where everything is geared to add strength and power to their ministry. But neither does God do this, for the Scripture goes on to tell us that He chooses the foolish, the weak, the base and the "nothing" things through which to effect His purposes.

CONSCIENTIOUS

Add to this the conscientious desire to be good ambassadors for Christ — then add the fact that the Church appears to be losing its grip — and the result can be that there is a situation ripe with potential for some kind of breakdown.

It is in the "impossible" situations that God does some of His best work, but the breakdown of faithful men and women in God's services shows we have yet much to learn in the matter of health.

We can generally recognise, and deal with in some way, pressures that come from outside ourselves. But stress also

Women Administer Bread and Wine

Augusta, Georgia (E.P.S.)—The Canadian bishops of the Anglican Church have taken action that would allow either a man or a woman to assist in administering Holy Communion.

Meeting in executive session here, the bishops agreed that diocesan bishops could permit "a communicant in good standing" acceptable to the rector and congregation "to assist in the administration of the paten and/or chalice" for a specified period of time.

Action was also taken by the Canadians removing restrictions on deacons which previously limited them to assisting with the administration of the chalice. They were given the right to administer both bread and wine.

comes from within us and unless we are educated to recognise and deal with this problem, it will be taking its toll continually.

Most of us have, in the large area of our mind that is beneath our consciousness, a store of emotional wounds, conflicts and anxieties that occurred as our personalities were developing. At the time it appeared that the best way of dealing with many of our mental and emotional problems was to push them back there. We may still be adding to this store.

Our reactions to life situations depend largely on the contents of this emotional storehouse. Trouble comes when these pressures, latent, but still powerful, are activated to express themselves in some type of conscious disturbance to mind or body.

The existence of repressed anxiety is like sin, at first hard to accept. But if we say that we have no anxiety, we deceive ourselves, and the truth is not in us. Once realised, we ought to be motivated to seek the remedies available today under the merciful hand of God. This, too, is a work of the Holy Spirit.

MINISTER'S WIFE

What is the role of a minister's wife? Ought she be "the First Lady of the Parish" as is generally expected? Or should she be "just" an "ordinary" Christian wife and mother? Or something in between?

There is great danger that our wives will try and fill a role for which they are not equipped.

They may do this for a number of reasons such as fear over parish reaction if they don't, or anxiety lest they fail their husbands. Assumption of a "false" role can bring strains that may lead to disharmony in the rectory and/or illness for the wife.

How many ministers' wives long to be relieved of much of the stress of their situation but fear to make a stand to be themselves and to live the life for which they are fitted lest they precipitate a crisis? Willing though they are to bear burdens in their Lord's service and lovingly uphold their husbands, each has a burden-bearing capacity that must not be exceeded if trouble is to be avoided.

Wives who find themselves under undue stress, or who are

suffering illnesses that possibly have a "nervous" source should seek help to find and face the emotional conflicts that may be the cause.

Whatever her role, the rectory wife is subject to strains most other wives are spared, simply because she lives in the rectory and must inevitably take some of the thrust of parish pressures. Her ability to cope with her situation and stay well will, like her husband, depend largely upon the contents of her "emotional storehouse."

THE FAMILY

Perhaps it is the children who suffer the greatest damage. Most of it will be unnoticed to the most loving parent if he has not gained some insight into its cause and effect.

Environmental strains are readily picked up by even the youngest child. Unless guarded against, parental stress is passed down the line and all the family are affected. When father spends little time with his children and mother is too occupied, or tense, to rightly attend to their dependency needs, children can feel unwanted and insecure. Tension and anxiety they easily become part of the personality.

FEELINGS DENIED

Some reaction is inevitable. Internally it may take the form of anger towards parents, the Church and even God Who has called the parents into this situation. Or anger towards people generally, who are, in fact, competitors for the attention and time of the parents. These feelings may be smothered because of the child's love for the object of his anger and deep emotional conflicts can result.

Externally these things may manifest themselves in many ways from shyness at home or dullness at school to disruption of domestic harmony or openly aggressive activities.

Love for our children ought to motivate us to educate and equip ourselves to safeguard their emotional welfare. We expect the best from them. Are we giving the best to them?

ACTION NEEDED

If we are faced with a problem of ill-health or personality imbalance, it is our responsibility before God to do what we can to overcome it.

However, this is not to say that all ill-health is avoidable. One can do all the "right" things and still get sick. Pastoral experience shows that some of God's most faithful people are numbered among those who suffer most.

But this ought not to mean that we neglect to seek for good health and well-balanced personality. An important Biblical principle is contained in Paul's words, "Shall we continue in sin that grace may abound?" God forbid! Applied to our present subject this might read, "Shall we largely overlook our problems of health and personality, and just rely on God to sort them out?" God forbid!

Help is available. We need to use it. God's sovereignty often waits on man's responsibility.

EDITORIAL

BIBLE SOCIETY CHANGES COURSE

In a "Note and Comment" in our issue of January 9, we drew attention to the fact that the British and Foreign Bible Society had applied to the Privy Council to be allowed to change its charter. It was founded by evangelical churchmen in 1804 to encourage the wider circulation of the Holy Scriptures "without note or comment." That phrase, "without note or comment," has now been dropped from its charter.

The Bible Society itself regarded this change as of the utmost importance. Its London Committee did not agree to it without strong opposition and the various meetings and conferences regarding the change were spread over at least two years.

It was a far-reaching change because the Society has always been able to place itself above suspicion of denominational partisanship because of this saving clause. The radical change is probably the result of the new ecumenical climate which makes the possibility of such suspicion far more remote.

The change of the charter aroused considerable interest and a good deal of opposition in the English church press. Press reports alleged that some members of the Society's committees wished to stifle discussion on the change.

On January 9 we gave a factual report of what was being said in England and drew attention to the importance of the change in the charter.

As far as we are aware, no other church paper in Australia did so. Evangelicals in Australia have always been most warm in their support of the Bible Society as the handmaid of missionary and evangelistic enterprise and we have, as a matter of policy, given its work very considerable space in our columns.

We felt that Christians should know what was happening because of the special place Bible Society work has in their affections. We hoped that the Society in Australia would make some belated announcement to keep its friends informed. Early in February the Commonwealth Secretary, Rev. Jim. Payne, issued a press release, remarkable for its lack of clarity and imprecision.

It began: "In view of a certain amount of uninformed criticism of the Bible Society's decision to supply, in certain circumstances, notes or 'Helps for Readers,' the following statement has been issued. . . ." It concluded: "The Bible Society is confident that when this policy is understood, it will have the whole-hearted support of Christians everywhere and that the Society will be better able to serve all men on behalf of all churches without distinction of race, colour and creed."

If anything in our comment or January 9 was "uninformed," we would like to know what it was. The Press release does not tell us on what questions anyone was misinformed. It makes no reference to the change of its charter.

The strongest critic of the move so far, as is well known in London, is Dr Charles Cranfield, reader in divinity of Durham University. A recent post-graduate student at Durham has told us that Dr Cranfield is "a most careful and meticulous scholar." His careful unfolding of the disastrous theological implications of the change have yet to be answered. We do not regard him as an uninformed critic.

The Church of England newspaper "London" (which we also quoted on January 9), has this to say in an editorial last December: "Although the change may seem small, it is highly significant and could lead to serious consequences. It is essential that they should give the careful theological explanation which has been asked for. Their many supporters will need reassuring."

Christians of all churches in Australia will need more than a bland 300-word justification of the new position of the Bible Society if they too are to be re-assured.

We are all in favour of making the Bible more easily understood by people of different cultures from our own. The society now sets out to do eight distinct things in its notes and helps, according to its own memorandum. Some of these could have no theological implications. At least five of them would be entirely subject to the theological beliefs of the committee drawing them up. It is here that the society has fallen into a trap of its own making. The majority of its notes and helps must reflect the theology of its authors, even if it is a consensus. What kind of theology will it be? It is a very disturbing question.

It is a question which never needed to be asked for the past 165 years. Why does the society decide now that it will commit itself to theological questions?

Many Christians took objections to the Schofield Reference Bible because of its cross references and its headings. They seemed to have an authority somewhat allied to the text itself. The Bible Society has committed itself to cross references, section headings, alternative readings, alternative renderings and to four other distinct types of notes.

Having done so, it seems reluctant to discuss it except in most general terms. This is scarcely calculated to allay the profound disquiet of many who have hitherto been their strongest supporters simply because they circulated the Bible "without note or comment."

BISHOP McCALL'S FUNERAL



The Primate and the Archbishop of Melbourne lead the funeral procession of the late Bishop of Wangaratta, Right Reverend T. B. McCall from Holy Trinity Cathedral. (Border Morning Mail photo.)

CHURCH CALENDAR REFORMS

Drastic changes in the Church of England calendar and lectionary are proposed in a report submitted last January to the Archbishop of Canterbury and York.

An earlier report, published about a year ago, heralded such changes, but Canon Jasper, chairman of the Liturgical Commission, hopes that they will be accepted for experimental use in the Church of England, The Roman Catholic and the Free Churches have co-operated in the work of the Commission.

Although the introduction of such changes, whether experimental or otherwise, only affects the Church of England in England, trends there will undoubtedly affect liturgical developments in Australia.

Among the more radical proposals are the following:

1 The abandonment of the term "Advent" for the season before Christmas, and the substitution of a series of nine "Sundays before Christmas" instead

of the present four Sundays in Advent.

2 The disappearance of Epiphany as a governing factor in the nomenclature of Sundays (though it is observed that "there is nothing to prevent" the observance of Epiphany itself on January 6), and the substitution of a succession of "Sundays after Christmas," the precise number being determined by the date of Easter.

3 Immediately following these are to come nine "Sundays before Easter," instead of the present Lent and the three preceding Sundays; the term "Sundays after Easter" is to run right up to Whit Sunday (though Ascension Day itself is retained); and the latter term is to be abolished in

favour of "Pentecost."

4 In accord with Roman Catholic practice, all the subsequent Sundays are to be termed "Sundays after Pentecost" instead of the present Anglican "Sundays after Trinity," with the name of "Trinity Sunday" itself vanishing into oblivion.

HIGH-RISE EVANGELISM

Park Ridge, Illinois (EPS) — The prospect of half the U.S. population living in "high-rise" apartment buildings by 1975 poses some tall hurdles for churches and synagogues interested in evangelism.

This was the conclusion of a survey on specialised ministries in many parts of the nation reported by Miss Martha Lane in the October issue of *Together*, a publication of the United Methodist Church (U.S.A.).

Residents of upper-income apartment houses are not "joiners," according to the article. They insist on privacy even to the point of not knowing their neighbours. Many feel the Church "has nothing to offer them."

The most encouraging experiments, according to Miss Lane, were in low-income complexes. There was response from the residents to church programs in tutoring, counselling, music, after-school activities, adult education, dramatics, crafts and community service.

Ecumenical ventures are more desirable in apartments than unilateral, denominational efforts, she found. Protestant-Catholic co-operation and Christian-Jewish work were termed important.

Ministries in apartments require clearly defined, realistic purposes, adequate study, strong staffs, trained laymen and team approaches, Miss Lane concluded.

Ineffective efforts included door-to-door calling, advertising, handbills, mailings, posted invitations, phone calls and radio appeals.

● The Synod of the diocese of Newcastle is to meet on June 1. Sydney synod will begin on October 13.



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N.Z. PRESBYTERIANS BASIC BELIEFS

(Auckland, New Zealand) As reported in the New Zealand Herald, the Presbyterian Church, after two years of argument, disagreement and uncertainty, decided here what its basic beliefs are. The General assembly of the church, meeting in Auckland, decided to accept a statement of fundamental doctrines.

The emotion and high drama of the 1967 assembly in Christchurch was missing. But the decision to adopt the statement will have more far-reaching consequences than to clear Professor L. G. Geering of heresy, it was reported.

Subheadings to the main statement made the following points: — The Bible is the "supreme rule of faith and duty, and is the supreme standard of this Church."

— God raised Christ from the dead "in triumph over sin and death to reign with the Father as Sovereign over all."

— Christ is "alive for evermore as the active personal head of His Church."

— "...beyond death God will raise the Christian to eternal life in direct and unshadowed fellowship with Himself and His people."

The statement was adopted on petition of an association of Presbyterian laymen which asserted "widespread concern" regarding the truths of the Christian faith.

The statement will now be sent to presbyteries and church sessions to consider and report back to the Church doctrine committee which drew up the statement.

Presenting the sessional committee report and recommendations, the convener, the Rev. G. F. McKenzie, said the committee had wanted to give an unambiguous assurance to the Church and a ground of reference for those who took ordination vows, without putting freedom of thought and conscience in a straitjacket.

Mr Blaikie, who was part of the anti-Geering group last year said: "My feeling is that the affirmation will be generally and joyfully received by the great body of the Church."

Mr R. Arnold, of Wellington, chairman of the Presbyterian Laymen's Association said, "I am profoundly grateful for the way in which the petition signed by over 6000 Presbyterians has been received and for the care and consideration it has been given."

All we have and are belong to the Lord. "We are not our own; we are bought with a price." 1 Cor. 6.20. Our times are in His hands. Let us give the Lord what He commands us.

FIRSTFRUITS

by Sheila Hayles
You shall bring the sheaf of the firstfruits of your harvest to the priest; and he shall wave the sheaf before the Lord, that you may find acceptance. Leviticus 23:10.

You shall eat neither bread nor grain parched or fresh until you have brought the offering to your God. Leviticus 23:14.

In the book of Leviticus, we read much that is relevant to Christians today. One of the lessons from God is concerning firstfruits.

God gave to man his first, his only Son — Jesus is the firstfruits of those who sleep 1 Cor. 15:20. Jesus Christ is the first of the mighty harvest which will be gathered in of those who believe in Jesus. The firstfruits of a mighty host which no man can number raised from death to life. He is an offering of firstfruits acceptable to God.

God commanded — "You shall bring the firstfruits of your harvest as an offering to the Lord. Our firstfruits no less are to be our offering to the Lord God. Are we offering to God our first? God commanded that we thank and praise Him for the harvest before the harvesting commenced — while the grain was still in the field. We offer our harvest thanksgiving after all is safely gathered in!

The harvest which we present to God is mostly that which we can spare — the leftovers are what we give to God. Is our offering leftovers or it is firstfruits?

When we offer gifts of clothing to the needy of the world we offer that for which we have no further use. God asks for the firstfruits!

What of our money? Our offering to God. We offer what we happen to have in our pocket at the Sunday service. Should not we rather put aside at the beginning of the week God's portion — the firstfruits — before our own needs are considered?

After our years are spent do we then give God some thought? God commands our best years and the first of our time. Should we not rather put aside some time for God each day — the firstfruits for God? What of tithing our time?

All we have and are belong to the Lord. "We are not our own; we are bought with a price." 1 Cor. 6.20. Our times are in His hands. Let us give the Lord what He commands us.

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Notes and Comments

GIVE UP

Australians are not notable for their ability to practise self-denial. It will take more than pious platitudes in church magazines and talk from the pulpits to bring home, even to committed Christians, that the denial of self is ordinary Christianity, not a special brand of it for Lent. Our Lord calls us every day to take up the cross and follow Him.

It may well be such a hardship to some readers to talk to somebody each day about what Christ means to them. It may cause us embarrassment, anxiety, leave us somewhat tongue-tied. This kind of cross-bearing is basic in Christian living. Some find it easy to deny themselves comforts and material things in order to give up more for the Lord. But many more need to get more practice in this kind of cross-bearing.

It is fairly easy to be soft-hearted about the needs we see around us. But God sees the needs also to the uttermost parts of the earth. These probably seem so remote to most Anglicans that we give them a very low priority.

Give up your favourite charity and even your favourite parish fund this Lenten season and give up something that really hurts you to the Church Missionary Society or S.A.M.S. When did you last give away a week's salary? Or even a day's? God calls Christians to cross-bearing every day. The dilemma of the increasing gap between income and basic needs which faces our missionary societies shows that we are soft on basic issues. A good soldier of Christ endures hardness.

C.E.S.A. BISHOP

Archdeacon Desmond Douglas has been chosen by the Church of England in South Africa to be an assistant bishop in what is essentially a growing missionary church, backed by a solid core of strongly evangelical European congregations.

Bishop Stephen Bradley, an Australian, was consecrated as the second bishop for the

C.E.S.A. by Bishop Fred Morris, in 1959. In 1961, Rev. Peter Chamane, an African, was consecrated to be assistant bishop to Bishop Bradley. The C.E.S.A., quite naturally, would like other parts of the Anglican communion to share in the consecration of Archdeacon Douglas. Clergy of the C.E.S.A. are members of a branch of the Evangelical Fellowship of the Anglican Communion.

Evangelicals in other parts of Africa, in England and Australia have always maintained warm fellowship with their Christian brethren in the C.E.S.A. But just as Archbishop Mowl advised them in 1958 to proceed with the consecration of Stephen Bradley by Bishop Morris without participation by other bishops, it seems that evangelical bishops throughout the world are content once again that they should do it alone without the fellowship of other evangelical bishops, which naturally, they feel entitled to.

There is no doubt about the validity of a consecration by bishops Bradley and Chamane. But the Church of England in South Africa is entitled to doubts about the friendship of other evangelical Anglicans.

There is a new climate of friendship with other denominations, with some of which we have very little in common. As long as a cold hostility persists in some quarters to our evangelical brethren in South Africa, we might well have doubts about how they may treat evangelicals in other parts of the Anglican communion when the chips are down.

The fact is that the C.E.S.A. has invited evangelical bishops to the consecration of Desmond Douglas but the invitation has been refused.

IN THE BEGINNING

From 240,000 miles away in space, three American astronauts whose faith meant much to them, brought us back to earth as they read from the Bible: "In the beginning God created the heaven and the earth . . ." Their feat was a triumph for the ingenuity of man. Their prayer after the Bible reading was a humble acknowledgement of man's weakness and ignorance.

Their petition was for the love and peace which only a personal acknowledgement of the sovereignty of God and the Lordship of Christ can bring.

The astronauts have been widely criticised by atheists and secularists for their use of valuable time in the space program for this unrehearsed spiritual message to mankind. In our view, what was an almost pagan festival was given fresh solemnity and meaning by those words from on high: "In the beginning God . . ."

NOT NEGOTIABLE

Evangelicals have always been clear in their minds and have plainly declared that in reunion negotiations with other denominations some things are not negotiable.

The first of these is the supreme authority of the Holy Scriptures in all matters of faith. Others flow from this and they include the biblical doctrine of justification by faith alone in the atoning death of Christ and the other great articles of faith enshrined in the historic creeds. We have no authority to negotiate on any matters of this nature and Article 20 plainly sets this out.

On the other hand, questions of church worship, order and government are negotiable. While evangelicals have always valued, for instance, episcopacy and our Anglican three orders of ministry, we have never regarded these as essentials in the Christian church. Under certain circumstances we would modify these or even give them up.

Sometimes, evangelical Anglicans have found a deeper Christian fellowship with non-episcopal churches than they have found in their own. Real unity is found in the common bonds which we have in Christ, not in the bonds of episcopacy.

Under no circumstances would we give up our unity with Christians in all the churches in order to conform to any desire for institutional unity.

TARGET REACHED

Early in December the diocese of Newcastle was \$10,000 short of its missionary target for 1968. The diocese responded quickly to the Bishop's challenge and the target of \$30,750 has been reached.

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U.K. REUNION HANGS IN BALANCE

Voting figures from dioceses in England on Anglican-Methodist reunion leaves the fate of the whole scheme in the balance. The Archbishops of Canterbury and York decided some time ago that Stage I of the Scheme would be implemented when a 75% majority of the Convocations were in favour.

Preliminary figures suggest that only about one third of the 43 dioceses gave a vote of 75 per cent or more in favour. 16,000 voted for the scheme, 6,500 against. The Church dare not ignore this large number, who have voted in favour of the scheme.

The greatest stumbling block to so many has been the deliberately ambiguous Service of Reconciliation. The inclusion of the laying on of hands on existing Anglican and Methodist ministers is regarded by many as a flagrant denial of the validity of the whole Methodist ministry. Others regard it as an essential, without which they would refuse to recognise the Methodist ministry.

The Archbishops of Canterbury and York have urged a vote for the scheme. Lord Fisher, former archbishop of Canterbury, who is at present staying for some months with his son in Adelaide, has written to the press calling for the removal of all ambiguity and a mutual recognition of ministries.

N.Z. LITURGY "A VERY POOR EFFORT"

Canon Douglas Caswell, Director of the Selwyn Foundation of the diocese of Auckland, said that he thought that the New Zealand Liturgy was a very poor effort.

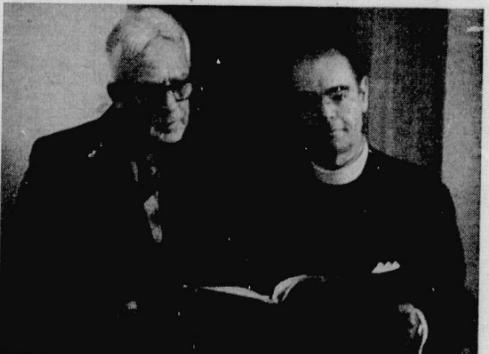
In an interview with the Record during a day in Sydney on February 7, Canon Caswell said that he much preferred the language of Cranmer, but thought that the English series I and series II were better than the N.Z. Liturgy.

Awarded the O.B.E. for his work for the church and community in New Zealand, Douglas Caswell spent almost 20 years with the Auckland City Mission and founded the Selwyn Village for senior citizens. This part of the work now comes under the Selwyn Foundation of which he is director.

The Foundation cares for over 300 people and has recently been extended to Whangerei, some 100 miles north of Auckland. Here, 30 people have been accommodated and it is intended to house a total of 90. Plans are also being made to establish Selwyn Oaks in a suburb 20 miles from Auckland.

Selwyn Village has a large number of cottages, a central mother building, a hospital and a six-storey building with flats or rooms for frail citizens.

While in Sydney, Canon Caswell conferred with Rev. Bernard Judd, Hon. Director of Hammondville Homes for Senior Citizens.



Canon Douglas Caswell and Rev. Bernard Judd meet in Sydney.

Youth revolution

An article in "Southern Cross" February, (1969) under this heading is 20 years out-of-date; with only minor editorial changes its author could have gone to print in 1949 with equal relevance.

Surely everyone must realise that the "vast unrest," so accurately described, came to the boil a generation ago and has been simmering away ever since. The only difference today is that young people have greater opportunities for voicing their opinions and for gaining an audience. Criticism of the church is now good copy, and "angry young men" are in demand for TV interviews.

The "revolution" which Focus sees as imminent has already occurred — not as a take-over of church government by militant malcontents, but as a wholesale abandonment of the Church of England by "the previous generation of adolescents." Where, in the local churches, are the men in the 30-45 years of age group? The most fortunate rector can muster a mere handful whom he would call committed; most would be scratching to find one or two. Eight years of vigorous youth work in the parish in which I spent my teens brought hundreds of young people into regular contact with their church; scarcely a dozen of these could be called nominal church members in 1969.

Post-confirmation mortality is not a phenomenon of the 60s. Focus lists the principal targets for attack by today's Angry Young Men and Women as: "Monotony and lack of variety in the conduct of the services; lack of warm fellowship when Christians get together; lack of relevance and challenge in preaching; cost of elaborate church buildings."

The last of these was a minor issue in the late 1940s when church buildings took second place in post-war reconstruction, but the other three points were sources of frustration even then.

The ecclesiastical iron curtain was far more impenetrable in those days, and hopes of some small measure of change were so remote, that those who did not walk out in disgust and become anti-church, wearied of the whole business and drifted away, hoping that some day it might be worth returning. A few may have been attracted to other denominations — most were so bored stiff they could not stand it any longer. It is unfair to charge that these deserters were spiritually insensitive to the grandeur of the liturgy; rather, those responsible for the services were not in tune with the spiritual needs of their victims.

Rev. Barry Marsh predicts that "within 20 years the new generation simply will not tolerate all the nonsense and formality that goes on in the Church of England." It is depressing to find people still unwilling to face the fact that this is not a prediction but what has already happened.

Those who have stuck it out have done so, not out of loyalty to the grand old C. of E., but because they believe that the

Letters to the Editor

doctrines of their church are soundly based on Scripture and that the laws of their church, as they stand, present no theoretical barriers to the changes they know must come. Their pessimism grows daily, however, as they witness the unwillingness of the clergy to make changes which are completely within their power. The church laws are no problem—the men administering them are sadly out of touch with reality.

Let us not waffle on about "adolescent protest," piously insisting that they will grow out of it. My generation has not grown out of it.

Rev. Paul Barnett states that theological students are disillusioned by the absence of "the type of fellowship the New Testament churches enjoyed."

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This absence has not escaped the notice of the ordinary layman whose reaction is similar.

Mr Barnett also charges that "Nothing can excuse the coldness and spiritual death experienced in many parishes." If there is no life in the corpse it should be given a decent burial. But if there is even a spark of life left, then woe to the man who hinders resuscitation.

And the younger generation are not the only ones who yearn for the opportunity to be used of God in this work or reclamation.

Lance Spencer, South Coogee, N.S.W.

The answer

Rev. Warren Wade, Rector of Peak Hill, asks (A.C.R. 6/2/69) for information concerning an I.S.C.F. Camp at Rawsonville.

The organisers of the Camp kept me informed of their plans as Rawsonville is within the Parish of Dubbo. The priest from Sydney wrote to the Administrator of the diocese of Bathurst seeking permission to officiate in this diocese. The Administrator gave permission, sending me a copy of his letter to the priest who in turn wrote to me.

I invited him (Rev. John Chapman) to preach in Holy Trinity but he was unable to accept my invitation. One of the

assistant priests in this parish visited the camp and celebrated Holy Communion on the Sunday morning, nineteen people receiving Communion.

Rev. John Chapman also visited me at the rectory and we spent some time reminiscing and discussing various current church trends. Subsequently an I.S.C.F. leaders' camp was held and again a priest from Sydney was invited as a lecturer. He too wrote to me several weeks before and came to see me when he arrived in Dubbo. I have found the courtesies fully observed!

(Rev. N. J. Eley, Holy Trinity, Dubbo, N.S.W.)

Interpretation

I was interested to read Mr Tretshew's letter (February 6) but some of his criticisms seem beside the point. Since I do not say that freedom from the law negates Paul's restrictions on the ministry but only that it makes them temporary and not permanent, the questions of his contradicting himself and of abolishing one Scripture by reference to another do not arise.

Certainly Paul does not say that these rules are temporary, but this is hardly ever done in Scripture. Moses did not say that his rules about divorce were temporary — though they were (Mark 10:5-9) — or that the law in general was. Other New Testament rules commonly recognised as temporary are not stated to be so — e.g., washing one another's feet (John 13:14), anointing the sick with oil (James 5:14), and the cases I mentioned in my articles. We learn whether rules are intended to be permanent or not by their nature, and in the light of what God tells us about Himself.

How far the status of women must be regarded as eternally fixed by Genesis 1-3 is no easy question. The passage antedates the law, but so does, e.g., the prohibition against eating blood, which few Christians would regard as binding on them. Is not the real issue what is the norm — the Genesis passage or the teaching about women expressed in Gal. 3:28? Once this is decided it becomes a fairly easy matter to interpret the other passage in the light of the norm. Now despite Paul's use of Genesis 1-3 in his teaching on women and the ministry it is doubtful whether it can be taken as the norm, partly because he also uses it (in 1 Cor. 11:1-16) to justify a rule of temporary and not eternal significance. In fact, he uses the passage rather as a sermon illustration: "Women should take second place — remember that Eve was created second, not first; women should keep silence — remember the trouble Eve got Adam into by talking too much!"

However, even if women's place were eternally fixed by the creation and the fall, it would not necessarily follow that this place had to be expressed in the Pauline way, any more than it

had to be expressed in the way laid down in the Old Testament law. So it should not surprise us if God calls women to ministries which Anglicans of evangelical conviction have always regarded as essentially the same as that as that of the Church of England, or if He calls them to the Church of England ministry.

In fact, even in the Church of England the New Testament restrictions on the ministry of women are not applied. For example, official regulations of the diocese of Sydney permit women, including deaconesses, to read services and address congregations in various cases and on certain conditions, subject to the Archbishop's approval. This is not prophesying, in the New Testament sense; the regulations in one place call it "exercising the office of preaching." And it is not keeping silence in the churches.

This and other examples do not mean that the Church of England is false to the Scriptures, but that it (instinctively) recognises that the Pauline prohibitions do not apply to a totally different situation from the one they were intended for.

(Rev. Geoff. Clarke, Regent's Park, N.S.W.)

The Jews

I don't suppose so much has been written about any one city as about Jerusalem. The Living God has ordained this city to supersede all the great cities of the world in the last days.

From this city will peace emanate at the end of this dispensation. Satan hates this city which the Lord Jesus wept over and where the Holy Spirit descended at Pentecost. This city and the land about it God called

His own. He gave this land to Israel to be theirs for ever.

The Word of God makes no secret of the prophecy that the Jews would return to Palestine and that Jerusalem has a rendezvous with destiny.

It more than surprises me that the emergence of Israel as a nation once again could be branded by Christians as "aggression." Being in the privileged position of knowing the Scriptures, Israel's history and the prophecies concerning the Lord's second coming, we should be preparing for the coming of the Lord.

All men marvel at the survival of the Jew and many with whom I work freely admit that they attach tremendous significance to the emergence of the State of Israel. Bishop Lightfoot said: "You may deny if you will, every successful miracle in the Bible, but this miracle — the preservation of Israel, is most convincing of all."

It has been said that our world seems to be heading towards some cataclysmic event. The unsaved around us are not always so unconcerned about the future as we might think.

We know that the Lord Jesus is coming again and will receive us unto Himself. At His coming, the nation of Israel will be occupying Jerusalem. In the light of this, ought we not be more cautious in the condemnation of the Jew? Let us not be too hasty to sit in judgment on Israel, lest we incur the reward for our folly as found in Genesis 12:3. Maranatha!

K. R. Webster, Penrith, N.S.W.

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MODERN THEOLOGIAN:

5. PAUL TILlich

The fifth in a series by Rev. Owen Thomas, M.A., B.D., giving a brief introduction to some modern theologians.

Paul Johannes Tillich was born in 1886 in the German town of Schonfluss. He was the son of a Lutheran pastor who, when Tillich was still a young boy, was appointed to be the minister at one of Berlin's leading churches. Tillich's father was one of the old-school authoritarian clergy, who aroused in his son a profound love for both theology and philosophy, and Tillich acknowledges his debt to his father in this respect.

After studying at the Universities of Berlin, Tubingen and Halle, Tillich was also ordained to the Lutheran Church in 1912. During World War I, he served as an army chaplain to the German forces, an experience that showed him the futility of man's passion for power. In 1924, he became Professor of Theology at Marburg; in 1925 he was appointed Professor at Dresden University, and in 1929 Professor of Philosophy at the University of Frankfurt.

Like Bonhoeffer, Tillich was conscious from the beginning that Hitler's bid for power could bring nothing but destruction and misery, and he became one of National Socialism's most ardent opponents. He championed the Religious Socialists, and Hitler was quick to see, as soon as he came to power in 1933, that this most able adversary must leave the country. Tillich, on the invitation of Reinhold Niebuhr, settled in the U.S.A., where he was Professor of Philosophical Theology at the Union Theological Seminary in New York until his retirement in 1956. He died in 1965.

Early in his career, Tillich was, like many other theological students, impressed with the theology of Karl Barth. However, contact with the philosopher Martin Heidegger, first as a student at Tubingen and later as a colleague at Marburg, quickly resulted in his sympathies for Heidegger's brand of existentialism being aroused. In his first major work, "The Theology of Culture," written in 1925, Tillich began the development of what was to be his major contribution to modern theology: a systematic approach based on ontology (that branch of metaphysics which deals with being in general, as distinct from individual or particular being).

At the centre of his theology, Tillich places man, not God. For him, the idea of God as a personal being is simply man's finite method of grappling with infinity, and as such can only be symbolic. Similarly, since the human mind (because of its finiteness) constantly deals with and in symbols, nothing in this life can be held to be absolute. The one exception Tillich sees is the infinite Ground of Being, which Ground we call "God." He writes: "God is the answer to the question implied in man's finitude: He is the name for that which concerns us ultimately."

This approach stems from Tillich's desire to abolish man's old spatial imagery concerning God, e.g., the concept of heaven as being a place rather than a state of being in the spiritual presence of God. He claims that there is real danger in a good deal of Christian thought and practice in that it tends to equate the symbol with the essentiality it symbolises: for instance, he says that, in spite of Jesus' differentiation of Himself and His Father, it was the great mistake

of the disciples to equate both Father and Son. Tillich gives this as an example of Christian idolatry, and goes on to say that Jesus the Christ must always be viewed from the human point of representing the New Being, the perfection of God's plan for mankind.

In the sphere of ethics, Tillich's main contribution has been to attempt to remove the idea of a powerful super-person (whom we call "God") being the governing force behind one's moral conduct. He claims this is not only childish but idolatrous. In its place, Tillich has, in conjunction with his existentialist sympathies, postulated the doctrine of moral responsibility. Man is what he makes himself. But Tillich departs from atheistic existentialism in holding that man, in order to develop in accordance with the divine Ground of Being that is potentially a part of his essential nature, has to be "grasped" by this divine "otherness" and surrender his ego-centred will to this divine direction.

This raises one of the main criticisms of Tillich's thought. Because, in his comparison of man's potential (his essential being) and his actual (his existential being) condition, Tillich says that the state of separation man finds himself in actuality is caused by his desire to assert

himself, and since this is to be desired, he is in a dilemma. He follows traditional theology in distinguishing between original sin and actual sins, but he rejects the traditional concepts of disobedience and denial because these terms presuppose separation from God. Yet Tillich also sees separation as resulting from man's finitude in opposition to God's infinitude. It is difficult to reconcile these views.

Tillich has been accused of pantheism, but while some of his writings have the flavour of this heresy, on the whole it is considered he has carefully avoided it. Of much more serious consequence is his shifting of his meaning, not only with regard to commonly-held Biblical concepts but also some philosophical terms. None the less, his attempt to link many branches of secular learning with modern Christian thought, based as it is on the common reference-point of the divine Ground of Being pervading all areas of earthly life, is most praiseworthy and deserving of serious study.

SOME WORKS BY PAUL TILlich:
1. "Systematic Theology" (3 vols.).
2. "The New Being."
3. "The Shaking of the Foundations."
4. "Morality and Beyond."
5. "The Protestant Era."

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Books

DEVOTIONS FOR THE CHILDREN'S HOUR by Kenneth N. Taylor. Moody Press, 1968. \$3.95 (US).

In straightforward, simple language, Kenneth Taylor, translator of "Living Letters," answers the questions about God and the Bible which every child asks. Each query receives a clear and brief explanation from a father who has answered ten children of his own.

Every chapter contains a story from the Bible, a few questions about the lesson, a prayer, and one verse from a familiar hymn. A worthwhile book for parents of young children who are beginning to ask such questions.

Alison Dain.

LETTERS TO A FRIEND FROM ROSE MACAULAY 1950-52. Ed. by C. B. Smith. Fontana, 1968. pp. 383.

This paperback consists of letters written by Miss Macaulay to her cousin, one of the Cowley Fathers. They tell of her return after many years' estrangement to the Church of England.

Both Miss Macaulay and her cousin were graduates of Oxford and the letters disclose to the reader not just her spiritual pilgrimage but her catholic tastes and interests. A second volume is to follow, but I forecast that in these times this book will not be a best-seller, nor will it greatly appeal to evangelicals.

Geoffrey Hayles.

CHRISTIAN WORKER'S FILING SYSTEM by Earl P. McQuay. Denver, Colorado, \$6.

This is a simple system of filing for students, clergy, teachers and Christian workers, designed for the systematic conservation of all their valuable materials. This includes sermons, lecture materials, cuttings, lessons, books, visiting lists—indeed, it leaves nothing out.

It comes in book form with about 200 detachable leaves,

punched ready for standard ring binders. The printed instructions are full and clear but demand study if the system is to be followed through.

While it would be of considerable value to all clergy, students and teachers, it would be most useful for those who are just starting out on their careers. Some people are obsessively systematic and their lives are dominated by their systems. Most have devised filing and recording systems of their own which are far from efficient and can lead to time-wasting searches. This one supplies an indexing system for all possible material which will never let you down if properly set up and followed through.

Rex Meyer.

CAN I TRUST THE BIBLE! MOODY PRESS, U.S.A., 1968. pp. 190. 60c (U.S.).

How May I Know the Bible is Inspired? Can we Believe in Miracles? How Reliable is the Text? Is the Bible Historically Accurate? There are nine such questions answered in this book (originally titled "Can I Trust My Bible?"), each written by an evangelical scholar, scientist, theologian, etc. in a clear and reasoned manner. This is a convincing book for the thoughtful questioner of the Bible.

Brian King.

SEXUAL HAPPINESS IN MARRIAGE by Herbert J. Miles. Oliphants, 1968. pp. 158. 7/6 (UK). Frank and detailed information by a Christian sociologist who draws upon long experiences in pre- and post-marriage counselling. Better than many such books.

A LIVING LETTER FOR THE CHILDREN'S HOUR by Kenneth N. Taylor. Moody Press, 1968. \$3.95 (US).

This book brings out in clear, simple language the great truths of Paul's letters to Timothy and to the church at Rome.

The author has systematically worked his way through these three letters of Paul, illustrating the truth of each passage with a short story, followed by a few questions to test how well the children understand the lesson.

Romans and I and II Timothy are completely paraphrased in

this book which would be ideal for parents who want to introduce their children to the teaching of the New Testament.

Alison Dain.

GOING IT WITH GOD, by Ian Shevill. pp. 28. A. W. and W. A. Reed, 75 cents.

It's unfortunate that the Lord Bishop's unpretentious little book follows in the train of Roger Bush's "Prayers for Pagans" and Michel Quoist's "Prayers of Life." Bishop Shevill's is a late starter in the field of prose-poem prayers. Michel Quoist had the idea, Roger Bush had the pictures and publicity. "Going it with God," I'm afraid, is left with the clichés.

P. F. Newell

IN UNDERSTANDING BE MEN, by T. C. Hammond. Edited and revised by David F. Wright. I.V.F., London, 1968. pp. 198. \$1.20.

What Mr Wright modestly calls a "minimal revision" has made this useful book more useful. Most of the changes simplify or clarify vocabulary, expression, or arrangement, the bibliography has also been brought up to date and somewhat expanded.

He warns the reader in his preface that he has made a few changes too in matters where he does not completely agree with the Archdeacon. The most obvious of these seem to be a more reserved attitude towards human reason, most clearly shown in his revision of the book's original treatment of the traditional arguments for the existence of God, and a less hostile attitude towards denominational renunciation.

G. S. Clarke.

SHORT NOTICES

A GUIDE TO AUSTRALIAN LAW by Geoffrey Saver. Melbourne University Press, 2nd. ed. 1968. pp. 121. \$2.85. An exceedingly useful reissue of law for journalists, authors, printers and publishers.

LIBRARY OF PASTORAL CARE. 3 vols. by Norman Aulton. S.P.C.K. London. Pastoral Care of the Dying, 1966. pp. 155. 16/6 (UK). Aulton is the outstanding English authority and writer on pastoral care. He is a fervent Anglo-Catholic and his writings are strongly sacramentalist. Bearing this in mind when he gives details, prayers and forms of service in the ministry, there is still lots of useful material in these books. They will help clergy offer a more effective ministry to many of their people.

The Pastoral Care of the Bereaved, 1967. pp. 215. 17/6 (UK). Pastoral Care in Hospital, 1968. pp. 156. Includes a section on mental hospitals.

PLANNED PROGRAMS FOR WOMEN'S GROUPS by Pauline Spray. Zondervan, 1968. pp. 60 \$1 (US). Ten Bible-centred programs, easily adapted to Australian use. **COMPLETE CHRISTMAS PROGRAMS** by Grace Ramquist. Zondervan, 1968. pp. 60 \$1 (US). Five programs which show to the young and old resources in any congregation at Christmas.

I'LL TAKE THE HIGH ROAD by Stephen F. Olford. Zondervan, 1968. pp. 58. 95 cent (US). Olford needs no introduction to many Australians. Good Bible-based material to get Christians out of the rut and on to a higher plane of Christian living.

FAITH THAT WORKS. An Exposition of James by John L. Bird. Zondervan, 1968. pp. 94. \$1.95 (US). A Keswick man expounds the epistle in fourteen sermons which challenge men to apply Bible truth to the here and now.

RECOGNISE OTHER MINISTRIES

From page 1

able to say, "We've got you now."

What we must have at the beginning is that we are together ministers. The Archbishop of course, most wonderfully said: "I would like to suggest that it would be helpful for us to realise some measure defective, if for no other reason than the fact that all our ministries are in some measure defective, if for no other reason than the fact that we are not together."

So the presbyteries had to establish them themselves. To suggest that bishops were essential when they had been obliged to take these steps despite episcopal oversight at the time.

RECONCILIATION SERVICE
Editor: How do you feel about the Service of Reconciliation proposed between the Anglicans and Methodists in England?

Bishop: I don't think it's of any value at all. It's just covering up the fact that the Anglicans who don't think Methodist orders are satisfactory will be

Editor: Has anything arisen out of your motion? Are any groups studying its implications?

Bishop: Not as far as I know. I discussed it with the Ecumenical Affairs Committee beforehand and they are bringing forward a motion supporting the Lambeth resolutions.

Editor: You didn't go to Lambeth.

Bishop: No.

Editor: Did Bishop Macdonald?

Bishop: No. One could scarcely go to Lambeth having been appointed to offer pastoral care. The Archbishop can represent us ten times over. We have been learning from him.

The final part of the interview was devoted to the resignation of the Archbishop which takes effect on February 28; the effects in the diocese of the Leighton Ford Crusade; evangelism and religious instruction in state schools.

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An Inter-Church Seminar on the Healing Ministry in the Christian Church on Monday March 17, 1969 at the "Naamaroo" Congregational Conference Centre, Lady Game Drive, Lane Cove National Park (near Fuller's Bridge) under the auspices of The Order of St. Luke.

Morning Tea 10 a.m.
Addresses by Rev. Vernon Cohen of the Avalon Community, Victoria, and Canon Jim Glennon of St. Andrew's Cathedral, Sydney.

Questions and discussion.
Concludes with light luncheon at 12.30. You are invited to be our guests. Creche and playground for older children, with competent supervisors. Please inform Mrs K. Hewson, Tel. 523-6338 (all hours) by March 10, of your intention to be present.

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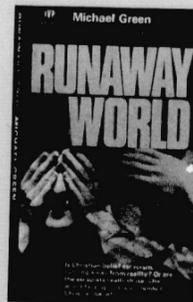
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RUNAWAY WORLD

Michael Green author of *Man Alive!* takes up the accusation of the humanists of Freud and Marx of the purveyors of the popular science and history that Christianity is really no more than escapism. The real escapist he says are those who refuse to look at the evidence and face up to the facts. And he does this with the same racy urgent appeal as in *Man Alive!*, providing another first-class evangelistic tool in the tradition of his previous books.



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A round-up of church press comment at home and abroad.

CANADIAN CHURCHMAN tells of a trust fund which is being set up in Winnipeg by dissident Anglicans who wish to remain out of the proposed merger with the United Church. This will enable them to have immediate resources when the time comes for them to go it alone. The editorial says that they include significant numbers of very conservative churchmen, coming from all parties except the liberals. After an hiatus of five weeks, the Anglican has resumed publication in an apologetic mood with touches of yellow to cheer itself up. Those who did read it in the past in order to be stirred up will now find it a sad magazine and if the main article on the first page of the first issue is any token, the excellent journalism of Mr and Mrs James has disappeared.

The **English Churchman** sets the record straight on the much-publicised protest at St. Paul's Cathedral when Cardinal Heenan preached there. The bulk of the protests did not come from Ulstermen and the followers of Mr Paisley. They came from English Protestants and were quiet and orderly.

The **Brisbane Church Chronicle** carries an article by the Bishop of Malawi on the Lambeth Conference which is one of the most down-to-earth and challenging that we have seen—and we have seen hundreds.

A correspondent in Tas-

mania's **Church News** takes the would-be Cranmers to task who ignore the rubric requiring a sermon at Holy Communion. He quotes St. Bernardino of Siena who said: "There is less peril for your soul in not hearing Mass than in not hearing the Sermon." Too many evangelicals have succumbed to influences which de-throne the authority and position of the Word in worship. Melbourne's "See" carries an editorial "Waiting for Billy" which is hardly calculated to stir enthusiasm for the Melbourne Crusade. "Nobody will want to see the Crusade flop" seems to be about as positive as it can get. A pity.

Church and People (N.Z.) quotes: "Truly the way of the ecumenist is hard. Walking a tight-rope is child's play in comparison." Its editorial then goes on to make it harder by suggesting that the churches negotiating for reunion in N.Z. should invite Roman Catholic participation. It regards the secret Anglican-R.C. Malta 1968 deal as "sensible and charitable." The **Methodist** has an excellent issue on radio broadcasting. Keith Doust tells about the race to broadcast the first church service in 1923. Two amateurs decided to beat A.W.A. and won when St. John's, Ashfield service was broadcast on April 8. The rector was the young W. G. Hilliard, later Bishop of Nelson and coadjutor of Sydney.

Mainly About People

Among Victorians mentioned in the New Year honours list was Mrs Kathleen Bright-Parton, noted worker for the G.F.S. and A.B.M. who was awarded the O.B.E. for services to the church and community.

The Archbishop of Melbourne ordained the following in St. Paul's Cathedral on February 9:

(Priests) Revs. Gerald E. Beaumont (St. Andrew's, Brighton), David T. C. Boom (St. Mark's, Camberwell), Stewart F. Bondy (St. Mary's, Caulfield), John B. Corby (St. John's, Bentleigh), Geoffrey R. Evans (St. James', Dandenong), William R. Featherston (All Saints', Geelong), Alan S. Hoskin (St. John's, Blackburn), Peter P. Kan (St. John's, Camberwell), Murray J. Morton (St. Barnabas', Balwyn), Graham F. Stephens (All Saints', Greensborough), Clement W. Watts (Christ Church, Berwick), John R. Young (Christ Church, Darwin).

(Deacons) Ian J. Braybrook (St. George's, Malvern), Robert D. Holland (St. David's, Moorabbin), Peter E. G. Rickards (St. Matthew's, Ashburton), Allan T. J. Wood (Holy Trinity, Surry Hills).

Rev. Canon R. D. McCulloch retires from the parish of Tarce at the end of this month and will live at Hamilton (Newcastle).

Rev. George Parker has been appointed curate of Wallend (Newcastle). Rev. Stuart Benson has been appointed curate of All Saints', Singleton (Newcastle).

Rev. Walter Ogle has been appointed curate of New Lambton (Newcastle). Rev. Trevor Smith has been appointed curate of All Saints', Singleton (Newcastle).

Rev. Kenneth Jones has been appointed curate of St. Peter's, East Maitland (Newcastle). The following men will be ordained by the Archbishop of Sydney in St. Andrew's Cathedral on February 23:

(Deacons) Richard Lachlan Andrew (Holy Trinity, Miller's Point), John Collins.

(Priests) Revs. Richard Begbie, Richard Dempsey, Stephen Gabbott, Kevin Giles, Harold Hinton, Graham Knight, John Reimer, Anthony Richardson, Jeffrey Stewart.

Rev. Allan Kitchingham from the diocese of Newcastle, has been appointed curate of St. Andrew's, Lismore (Grafton).

Rev. Paul Watkins has been appointed curate of Hamilton (Newcastle). Rev. George Irwin has been appointed curate of Wyong (Newcastle).

Rev. Donald E. Langshaw, rector of

All Souls', Leichhardt (Sydney) since 1965, has been appointed curate in charge of St. John's, Mona Vale.

Rev. Harold Hinton has been appointed curate of All Saints', Nowra (Sydney), with oversight of Kangaroo Valley.

Mr Warwick Olsen has been appointed Director of Church Information and Mr Leslie Jillett has been appointed Church Information Officer (Sydney). Mr Jillett has been Book Review Editor of "The Sydney Morning Herald" and has long been a practising journalist in Australia and overseas. Both will take up their posts on March 1.

Miss Eileen Armstrong, formerly matron of the Eastwood Chesalon Home (Sydney), has been appointed matron for the Chesalon Homes. She has just completed, with much distinction, a hospital administration course with the N.S.W. College of Nursing. She took up duties on February 1.

Rev. Philip Hutchinson, from England, was instituted to the charge of Marysville (Wangaratta) on February 13.

Rev. Cliff Brown, rector of Rushworth (Wangaratta) since 1966, has resigned to take up work in Brisbane.

Archdeacon Rodney Murphy, rector of Koppal (Rockhampton), has resigned to work in the diocese of Canberra-Goulburn.

An exchange of parishes has been arranged between the rector of All Saints', Wickham Terrace (Brisbane), and the Dean of Townsville.

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 Thursday preceding date of issue, but earlier receipt preferable.

Rev. Wilfred Harmer is to become Dean of St. James', Townsville, and Dean Bernard Tringham is to become rector of All Saints'.

Rev. Christopher Dormer and Rev. Michael Hardy have arrived from England to serve in the brotherhood areas of north Queensland.

Rev. Warren Croft, who has been in charge of St. Paul's, Prosperpine (north Queensland), since 1966, has entered the House of the Epiphany to train for missionary service.

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-NINTH YEAR OF PUBLICATION
No. 1443, March 6, 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

PRINCIPAL KNOX REPORTS

THEOLOGICAL EDUCATION IN U.K., U.S.A. AND AUSTRALIA

Canon Broughton Knox arrived back in Sydney in February after more than a year overseas, investigating theological education. At a welcome dinner at Moore College, shortly after his arrival, chaired by the Archbishop of Sydney, the Principal told of his findings.

Dr Knox went overseas to attend a conference of principals of Anglican theological colleges and to spend some time reading at the British Museum. He left near the end of 1967. He read in the field of reformed theology in the early English Reformation with particular regard to the Lord's Supper. He said that this is an area which is receiving more attention and that it is likely that some radical changes will come about in the thought of evangelical Protestants.

60 COLLEGES
While in England he was asked by the Marcham Press to edit a book on Reformation writings on the Lord's Supper and to write

an introduction, a task he hopes to complete later this year. While overseas he made a survey of English and U.S. theological education and either visited or was in touch with the principals of 60 colleges. He felt that there has been much change but not all of it can yet be called progress.

FREEDOM
Theology has not changed greatly in England since pre-war days or when he was teaching at Oxford. In the U.S.A. there is a complete turmoil of theological experimentation and change. He was able to visit some twenty colleges in the North Eastern states, most of them Anglican. He found this a most interesting experience.

Freedom is the keynote. He was told at the principals' conference at Oxford that if the freedom of the student body didn't send shivers down the spine of the staff, then something was lacking. The new principal of Salisbury Theological College, which was strongly Anglo-Catholic up to a year or so ago, said that his aim had been to turn a monastic institution into a free society. He did this by introducing women into every phase of college life. That certainly removed the monastic element.

The breakdown of traditional ways had extended to college chapels. Fifty per cent of colleges represented now had voluntary chapel services. In the U.S.A., only 25 per cent of the students attended. There was also complete liturgical freedom except in the Holy Communion where the Prayer Book was still used.

Freedom has also extended to college courses. One college that he saw in the U.S. had an unvaried basic course but most had many electives. One Anglican college in Boston allows students to choose any subjects they like. They don't have to take Bible, doctrine or Prayer Book. They may elect psychology or sociology.

Students are given seats on college councils and on faculty committees.

UNIVERSITY LINKS
Dr Knox attended a first year doctrine lecture at an Anglican college in one state. It was a three-hour class attended by men and women students and three professors. It was a free-for-all discussion on a French film they had all seen the night before. He confessed that it seemed to



Canon D. B. Knox speaks at welcome luncheon.

him to be a form of discussion for pooling ignorances.

All colleges in both countries aimed to have a close relationship with a university. Students at a Jesuit seminary outside Boston had gone on strike to force authorities to move into the city area. They capitulated; the seminary library was moved into the city and into the Anglican college library. The two colleges are now cheek by jowl. While in the U.S. he had seen Dr Stuart Babbage's new college on a down-town site in Philadelphia.

In England, the Advisory Council for the Christian Ministry has told colleges that unless they move in close to universities, grants would cease. His own college, the London College of Divinity, has accordingly moved from a most commodious site 15 miles from London, to Nottingham.

Union Seminary in New York was a most interesting example of such co-operation. It had 600 students housed in multi-storied buildings close to Columbia Uni-

Continued page 2

PRIMATE & MELBOURNE CRUSADE

3,500 packed both halls at Melbourne Town Hall and many were turned away at a pre-Crusade service. The Primate of Australia the Archbishop of Brisbane, gave the closing address and Bishop Sambell read a lesson.

Opening his address the Primate said: "I couldn't help thinking what an encouragement this Crusade is to us as Christians — to find a great multitude of people who do believe in Christ, and who do love and follow Him."

"I believe that, when the Crusade unfolds, it will be a wonderful revelation to see the thousands who will go to the Crusade because they want to know — because there is a thirst after God today."

The Archbishop based his remarks on two texts: Psalm 48:9 — "We have thought of Thy loving-kindness, O God, in the midst of Thy Temple"; and I Samuel 10:26 — "There went

with him a band of men, whose hearts God had touched."

Urging the Christians to dedicate themselves to persistent prayer, the Archbishop stressed that prayer is waiting upon God, putting our needs before Him in expectancy; putting our trust in Him.

We must be humble and dependent upon God; our Lord made faith a condition of the fulfilment of requests made to Him. "Our prayers are lifeless, so often, because they are faithless," declared the Archbishop. "We must pray with a real and living faith."

He asked all present at the Town Hall meeting, who would promise to pray each day for the forthcoming Crusade, to stand. Almost the whole congregation stood to signify their willingness to pray daily.

In the concluding portion of his address, the Archbishop spoke specifically concerning the need for involvement if people are to be invited to the Crusade and brought to a saving knowledge of Christ. If the Lord's people are willing to be involved, when Mr Graham comes he will find around him a band of men and women whose hearts God has touched.

CONFUSION OVER R.I. IN S.A.

The school year has begun in South Australia with the utmost confusion caused by the unilateral withdrawal of the Methodists from religious instruction in the State schools.

Methodists are almost as numerous as Anglicans in South Australia and it has been assessed that fewer than 60 p.c. of pupils in primary and secondary schools will receive religious instruction, according to the S.A. Minister for Education, Mrs Steele.

The Methodist decision to withdraw was announced last year and was brought about by fragmentation of classes into denominational groups and the unwillingness of the major denominations to work on some agreed common syllabus and pool their teaching resources.

A wordy battle has ensued in the letter columns of S.A.'s largest daily with Professor L. F. Neal, professor of Education, and an editorial in "The Advertiser" trying to counsel the denominations to pause and reflect on the problem. The editorial rightly pointed to the parental responsibility for Christian teaching which far outweighs the hour a week at school.

IMPASSE

Rev. K. B. Leaver, of Parkin Congregational College, claimed in a letter to the Press that the present impasse was due to the steadfast refusal of the Bishop of Adelaide to admit the possibility that there could be denominational co-operation without the loss of Christian values at the school level.

"This incredible reactionary view," Mr Leaver went on, Archdeacon John Bleyby wrote the next day defending Bishop Reed, as did also R.C. coadjutor Archbishop Allison, and Rev. G. O. Minge, District president of the Lutheran Church of Aus-

tralia. Rev. E. J. Waterhouse's defence of the Bishop went further. "The Lord Bishop is not free to permit any deviation of teaching which is not consistent with the fundamental dogmas of the Catholic Church," he wrote.

A few days later, Mr M. R. Crowther, of Woodville South, replied that Mr Waterhouse "must hold his views almost alone among Anglicans."

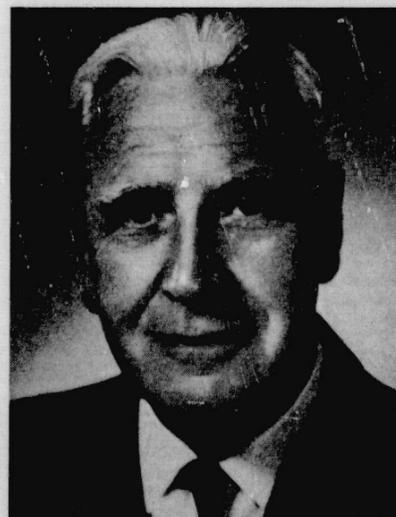
Rev. W. Johnson, rector of Victor Harbour, wrote twice calling for speedy co-operation between the denominations and the use of a syllabus widely used in Melbourne and quite acceptable to the Archbishop of Melbourne, drawn up by the Victorian Council for Christian Education. This has won wide acceptance in Victoria and other States by all Protestant denominations.

On February 11, the former secretary of the S.A. Council of Churches and an Anglican, Rev. A. A. W. Gray, pointed out that the impasse was due to a rigidity of thinking which sometimes reveals itself at the two extremes of Anglicanism, a rigidity which he regretted.

BISHOP'S DEFENCE

In his monthly letter in the February "Church Guardian," Bishop Reed said that he could not agree with those who "include the Church of England amongst the Protestant Churches and who regard the differences . . . if not negligible, at least of no very serious import. He went on to say that because he has, as Bishop of Adelaide, taken an oath to uphold the doctrines of his Church and to drive away "all erroneous and strange doctrines," he has taken the stand

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- April 4-7 Katoomba Christian Convention
- May 10-11 Orange, N.S.W.

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