

Mainly About People

Rev. William J. Lawton of the Bush Church Aid Society has been appointed rector of Christ Church, Gladsville (Sydney).

Rev. David S. Scott-Halliday, rector of Atherton (N. O'land), has been appointed rector of All Saints', Charleville (Brisbane).

Rev. Peter Peters of the diocese of Armidale has been granted leave to read for a Ph. D at Vanderbilt University, Nashville, Tennessee, U.S.A.

Rev. Raymond G. Smith, vicar of Uralia (Armidale) since 1966, will commence his ministry in Armidale at the end of May.

Head Deaconess Mary Andrews (Sydney) will be installed as President of the N.S.W. Women's Inter-Church Council on 23 May at St. Philip's, Church Hill.

Mr C. W. H. Barnes, registrar of Melbourne diocese, has been elected to the Standing Committee of General Synod.

Bishop Graham R. Delbridge, Bishop in Wollongong, has been elected interim chairman of the Federal Council of the Bush Church Aid Society until the annual meeting on Thursday, June 12. He replaces Canon Ernest Cameron who has resigned after 18 years in the office.

Rev. Colin F. Bazley, aged 33, a missionary of the South American Missionary Society in South Chile, has been appointed Assistant Bishop for Cautin and Malleco in the diocese of Chile, Bolivia and Peru. He will be consecrated on Whitsunday.

Rev. Canon Donald W. B. Robinson, Vice-Principal of Moore College, Sydney, has accepted an invitation to be visiting professor in New Testament at Yeshiva Theological Seminary, India, for the July-October term this year.

Rev. Edward G. Watkins, rector of Wingcarribee (Sydney) since 1967, will be inducted as rector of St. Bartholomew's, Norwood (Adelaide) on 23 May.

Mr Charles D. Fisher, headmaster of Scotch College, Adelaide since 1962, has been appointed headmaster of Brisbane Church of England Grammar School from 1970. He is a graduate of Oxford in chemistry and is a son of Lord Fisher of Lambeth.

Mr John G. Denton, registrar of the diocese of Sydney, has been appointed secretary of the Primatial Registry in succession to Bishop Delbridge.

Rev. Alan F. Donohoe, rector of St. Peter's, Cook's River (Sydney) since 1963, has been appointed rector of All Souls', Leichhardt. He will be inducted late in August.

Leaders for Evangelism Congress

REV. F. J. NILE has announced the names of leaders and speakers for the Seminars at the N.S.W. Congress on Evangelism which will be held at Chapter House, Sydney, on 30th and 31st May, 1969.

The Seminar leader-speakers are widely experienced in their various fields and will provide challenging leadership in the 12 elective seminars.

GROUP A (Simultaneous):

1. "The New Theology," Rev. Bruce Smith, Lecturer, Moore College, 2. "The New Evangelism," Rev. Geoffrey Fletcher, Director of Evangelism, Sydney diocese, Director of L.I.F.E. 3. "The New Morality," Dr J. Kleinig, Lecturer in Philosophy, Macquarie University, 4. "The New Evangelism," Rev. Neville Anderson, Principal, N.S.W. Baptist Theological College.

GROUP B (Simultaneous):

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

John's, Darlinghurst, 2. "Evangelism and the University," Rev. Dudley Ford, Chaplain, University of Sydney, 3. "Evangelism and Drugs," Det.-Sgt. Fred Kitto, Drug Squad, N.S.W. Police Department, 4. "Evangelism and Youth," Mr David Claydon, N.S.W. secretary, Scripture Union.

GROUP C (Simultaneous):

1. "Evangelism and Social Concern," Mr E. Spencer Collier, Lecturer, University of N.S.W., 2. "Evangelism and the Aged," Rev. Harry Orr, French's Forest Baptist Church, 3. "Evangelism and the Local Church," Rev. John Mallison, Liverpool Methodist Church, 4. "Evangelism and the New Australian," Rev. Ron Macready, Leichhardt Mission.

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

• The Right Rev. A. J. Dain, Coadjutor Bishop of Sydney, will give the closing address.

The Congress is open to interested ministers and laymen from all denominations in N.S.W. Registrations close 19th May, 1969.

Lord Fisher at consecration

LORD FISHER of Lambeth, former Archbishop of Canterbury, assisted at the consecration of Very Rev. L. E. W. Renfrey as assistant bishop of Adelaide on May 1.

The Primate, the Archbishop of Brisbane, the Bishop of Willochra and Bishop Donald Redding also assisted the Bishop of Adelaide at the consecration in St. Peter's Cathedral, Adelaide.

Lord Fisher is spending a holiday in Adelaide with his son who has been headmaster of Scotch College, Adelaide, since 1962.

At a meeting of representatives of nine churches held at Bishop's Court, Adelaide, agreement was reached on a standard form of service to be used at united services.

The agreed form obviates the need for drawing up a special form of service for each occasion when churches combine for a special service.

hot line

Round-up of church press comment

CHURCH OF ENGLAND NEWSPAPER draws attention to an article in the British Journal of Psychiatry giving the findings of a recent study of clergy breakdowns. The authors found no environmental stress which was a common factor in clergy breakdowns although 69 per cent of the clergy blamed their work wholly or partly. The sample divided equally between clergy with two much work and too little work. Australian bishops could, if they wish, draw some pastorally useful conclusions from this.

"Australian Presbyterian Life" carries an editorial headed "Death Rides Our Highways." Last year 3,500 were killed on our roads—more than in years of fighting in Vietnam. Who is going to organise the massive public protests against this massive killing? "Church and People" (N.Z.) reports that Bishop Eric Gowing of Auckland has been disappointed by the Maoris. The N.Z. Maori Council has decided to support the 1970 Rugby tour of South Africa. In a sermon to Maoris he told them that their decision was in support of South Africa's racist policy and he urged them to reconsider it. So far, they have not done so. Perhaps coloured peoples see whites as bending over backwards in

their current anxieties about segregation?

"The Christian" (U.K.) carries a strong protest from Lady Birdwood on its front page—against the increasing display of violence on TV. New Australian series are now invading our homes with nightly violent physical aggression. It has got to the stage where it is sickening. We need to complain to the A.B.C., TV stations and the sponsoring advertisers—loud and long. The president of the Methodist Conference in "The Methodist" touches a responsive chord in his weekly message. He wants to form a group of "angry old men" to take issue with much that is said about "the irrelevance and unwisdom of Age as opposed to the profundity and insight of Youth." Up you joiners!

Hospital visitation training

Church members at St. Matthew's, Marryatville, Adelaide, are attending a five-week program of training for hospital visitation.

The program is being conducted by the Women's Inter-Church Council and is being held in St. Matthew's vestry. A charge of \$1 is being made for the course.

THE AUSTRALIAN CHURCH RECORD

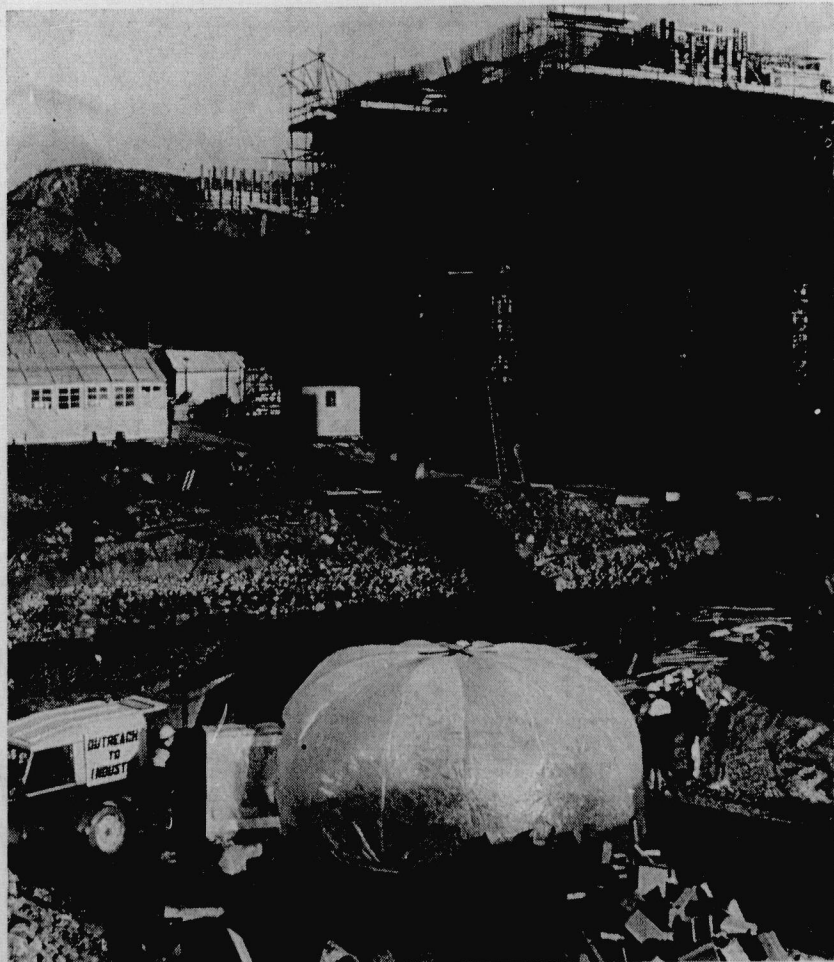
The paper for Church of England people—Catholic, Apostolic, Protestant and Reformed.

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THE FIRST woman minister in the Church of Scotland is Miss Catherine McConnachie, 66, ordained recently by the Presbytery of Aberdeen. She had just retired as a deaconess after 37 years' service. The ordination was a direct outcome of the decision taken at the General Assembly last year to lift the centuries-old ban on women ministers.

Atlanta, Georgia, (EPS)—The proposed merger of the Reformed Church in America and the Presbyterian Church, U.S. (Southern) was defeated when the proposal failed to receive the approval of two-thirds of the Reformed Church's 45 regional classes. The Southern Presbyterian Church had enough of its presbyteries voting in favour of union to meet the required three-quarters positive vote.

BLOWN-UP CHURCH



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

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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

Bible colleges serve all the churches

BIBLE COLLEGES and institutes in all States of Australia are playing an increasingly important part in training men and women of all churches for full-time service at home and abroad.

A survey just completed by the Australian Church Record shows that over 500 men and women are now training and an important proportion of the e are Anglicans. Many of them are gaining a solid grounding in biblical studies before offering for training for the ministry or for deaconess work.

A recent trend in these institutions is the provision of courses for degrees and diplomas of the Melbourne College of Divinity, the University of Queensland and the University of London.

Five of the eight surveyed offered such courses but it is significant that some do not offer external courses as a matter of policy. Sydney Missionary and Bible College, for instance, has all its students doing the college's Diploma in Divinity and Mission. The full-time staff there is academically qualified to give tuition for tertiary degrees, but the college feels that it can best serve the gospel by offering Bible centred studies. However, it has set up a panel of external examination assessors to help ensure that the academic standard is high.



Bible college students interviewing a householder.

Anglican-Methodist unity plan supported

BY an overall majority of 241 out of 326 votes cast—or 73.85 per cent—the Convocations of Canterbury and York, meeting jointly in London, affirmed that the Anglican-Methodist reunion scheme was, in effect, the right way forward.

They agreed that, though there were problems to be resolved before entry on Stage Two, there was "evidence of sufficient agreement in doctrine and practice" between the Church of England and the Methodist Church for entry into Stage One of the scheme.

By an even larger overall majority—312 out of 328 votes cast, or 95.12 per cent—the Convocations affirmed that "the proposed new ordinal and its preface will ensure the continuance of the Catholic ministry."

OVER TWO-THIRDS

In the case of all three votes majorities of over two-thirds were recorded in all four Houses of Convocation. In the case of the first and third votes only two bishops voted against—Peterborough and Ripon. There was a unanimous episcopal vote for the ordinal.

In the final Convocation vote in July two-thirds majorities in each of the four Houses, in addition to an overall majority of seventy-five per cent, will be required to enable the Church of England to proceed to Stage One of the reunion scheme.

An attempt was made in the survey to find out the eventual location of students after graduation. The vast majority were still uncertain as to whether they would serve at home or abroad or in a particular denominational ministry.

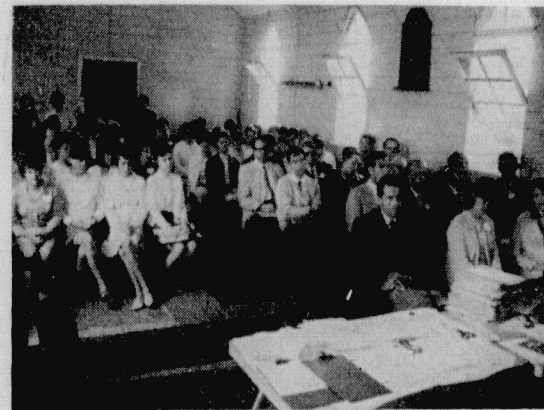
Another recent feature is the offering of more options to students. In addition to the basic two or three-year college diploma and external diplomas or degrees which may be taken in conjunction with these, some colleges offer an extra year for further work, either practical or academic. Perth Bible Institute offers both a college diploma and a certificate of studies, according to levels chosen. Other options are special courses in

missionary studies and evangelism.

Considerable numbers of Anglican clergy and some of our bishops began their training at one of the institutes.

All of the institutions surveyed are conservatively evangelical, a tradition which they intend to preserve, while at the same time training their students to make the gospel of salvation vital to modern man.

Principals of the six out of eight colleges had tertiary qualifications of some sort, four being university graduates and some having post-graduate qualifications. Two staff members have earned doctorates, including one Cambridge PhD.



Bible college students being briefed before conducting a community survey.

NEW BISHOPS AT B.C.A. RALLY

The newly appointed Coadjutor Bishop of Sydney, the Rt. Rev. Graham Delbridge, will be the guest speaker at a Jubilee Rally of the Bush Church Aid Society to be held in Christ Church Hall, North Adelaide, at 8 p.m., on Friday, June 20.

Bishop Delbridge who has had a long association with B.C.A. is chairman of the council.

At the rally in Adelaide accounts of the work in the outback will be given by the Rev. Ernie Carnaby, of the Leigh Creek Mission, and Miss Kaye Skinner, a primary schoolteacher formerly stationed at Coober Pedy where B.C.A. has a hospital.

The newly appointed Assistant Bishop of Adelaide, the Rt.

Rev. L. E. W. Renfrey, will chair the rally.

The outback atmosphere will be heightened by a program of bush songs by Graham and Robyn Jenkin.

The latest development of B.C.A. work has been in the new mining and agricultural towns of the north-west of Western Australia where an important pastoral ministry is being developed.

The Bishop of the north-west, the Rt. Rev. Howell Witt on a recent visit to Adelaide said:

"Without B.C.A. I'd die. There would be no pastoral work in the north-west. Wherever there is development, there you will find a B.C.A. priest."

The Society has a second hospital at Cook, and it runs three hostels for school children at Moree, N.S.W., Broken Hill and Port Lincoln.

Diocese of the Murray

A special meeting of Adelaide synod was set down for Tuesday, May 20, at 3 p.m. to consider three notices of motion.

The most urgent was to secure synod assent for the setting up of the diocese of the Murray, South Australia's third diocese. It is regarded as a foregone conclusion that synod will agree with this, enabling the matter to be finally decided by General Synod in September.

The second motion concerned clergy salaries. These are to be: rectors, \$2,770; clergy in charge, \$2,570; assistant clergy, \$2,170, or \$1,970 if deacons. The motion also provided for travelling allowances and depreciation and where customary, houses or allowances for rent.

The third motion was to assent to the passing of the Church of England Trust Property Act, no. 19. This proposed act will permit any Church or institution working under a private trust to decide by resolution to bring itself under the terms of the Church Property Trust.

There are still four or five parishes in Adelaide which work under their own trust deeds. Holy Trinity, North Terrace, and St. Luke's, Whitmore Square, well-known evangelical churches, are among them.

New Spanish edition of The Institutes

(Grand Rapids, Michigan). The last Spanish edition of The Institutes of the Christian Religion by John Calvin was published in 1859. Since that edition was sold out many decades ago, the great work has not been available to the large Spanish speaking world of Spain and Latin America. Now, however, thanks to the initiative of Stichting Uitgeverij Reformatorische Boeken in Rijswijk, the Netherlands, it is again available. The Stichting is an agency for the Spanish Committee of the Reformed Churches (liberated) in the Netherlands. The appearance of the new edition has been hailed in Mexico and in Argentina as a significant addition to the growing supply of evangelical material available in Spanish. (RES NE).

GUEST EDITORIAL

The Guest Editorial in this issue has been written by the Rev. G. C. Bingham, Principal of the Adelaide Bible Institute.

HIGHLY EXALTED

A study on the Ascension

by G. C. Bingham.

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

The Events of the Ascension

The two disciples on the road to Emmaus are told that "Christ should suffer these things and enter into his glory." Perhaps they remember the night of the betrayal when Jesus said, "I go to the father and ye see me no more." Had Mary told them Jesus' words, "I ascend to the Father?"

If Luke 24:49-51 and Acts 1:8-11 are two Lukan accounts of the same events then the course of the ascension can be described as follows:

(i) They first received the commission of evangelism. This involved reaching the "uttermost part of the earth" — a messianic phrase common to Acts 1:8 and Psalm 2:8. Messiah is to rule the nations of the earth but the Spirit is needed for this witness. (ii) They witnessed a theophany, the cloud of glory enveloping their Lord. Thus the act is a witness to his glorifica-

tion, but whilst similar to the transfiguration yet now final. (iii) The men in white are undoubtedly angels (cf. Luke 24:4 "shining garments" similar to that of Jesus at the Transfiguration) and a supernatural confirmation that Jesus will return triumphant at his Parousia, as the Messiah of Daniel 7:13-14.

Its Doctrinal Significance

The act of the ascension cannot be divorced from the session Christ has as Priest-Son at the right hand of the Father. It is the place to which he has ascended that matters. "When he had made purification for sins he sat down at the right hand of the majesty on high." Hebrews 10:12-13 amplifies this by saying that he thus expects the vanquishing of all his enemies. In Acts 5:31 his ascension is said to be for the purpose of granting both repentance and remission of sins. He is already highly exalted, reigning over principalities and powers, but is over them "for the church" (Ephes. 1:22). The process of outworking victory is through the church (Ephes. 3:10-11) to whom, at Pentecost, he has given the Holy Spirit. The Spirit not only indwells the church, but distributes the essential throne gifts of the Spirit (1 Cor. 12:11). Psalm 68:18-19 makes it clear that these gifts are for the church, as Paul explains in Ephes. 4:7-16.

The same gifts are for the spreading of the gospel (Rom. 15:18-20). The Spirit Himself however is for the present time until the parousia and the final glorification of believers. As such he indwells, and, as the Son at the throne, lives to make intercession (Heb. 7:25, Rom. 8:34) so the Holy Spirit makes intercession within the believers. He is the pledge of the fruits of the ascension — the final liberty of the believers.

The ascension then is dynamic. Just as we are not interested in the "how" of it, so we are not curious about the location of the reigning. It is enough to know that it is in the heavens (Ephes. 2:6) where the elect are in a real sense seated with him. Whilst there is a real bodily absence of Christ

in this world since we say "until he comes," yet that absence accentuates his ascension as being with a view to the parousia. If there is a time period between crucifixion, resurrection, ascension and return, there is nevertheless no organis break in their action or significance.

Devotional Significance of the Exaltation

If the hope of future glorification is a dynamic motive to believers for ethical living (1 John 3:3, 2 Peter 3:11, 14, etc.), so the present reigning of Christ is powerful encouragement. Stephen sees the Son of Man standing at the right hand of God — in action, as it were. The present reigning of Christ defeats hostile powers which would separate us from his love (Rom. 8:34-39), and accusation is cancelled by his Advocate (1 John 2:1-2). This Paul emphasises in his statement "much more shall we be saved by his life." Yet that victory of Christ is moving to the point when "the kingdoms of this world shall become the kingdoms of our Lord and his Messiah, and he shall reign for ever." This is when "he shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet." The believer takes heart in the certainty of a successful and conclusive outcome, which only the eyes of faith can see.

The focal point of ethical interest and transforming growth is the heaven where Christ reigns. As against a modern "secular" interest in this world, the believer knows his life to be wrapped in the One who is seated on the throne. So he sets his affections on things above, not on things on the earth. His fixed interest in this One brings successive stages of transformation in glory, and the fullness of faith (2 Cor. 3:18, Hebrews 12:2). This confidence in the throne, however, is worked out in ethical living that is intensely practical, for he puts to death the earthly elements and gives opportunity to the moral powers energising him.

Finally, the practical outcome of ascension and reigning is the return of the Lord, the significance of which is that he will change "the body of our humiliation" so that it may be made like unto his own body of glory. This hope, constantly communicated by the present indwelling Spirit, is fixed upon the objective reality of His present reigning.

The Dynamic of the Ascension

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

EDITORIAL

Bible Institutes' Role

THE MID-NINETEENTH century, which saw revival commence and spread through the British Isles and North America, also marked the commencement of a transdenominational movement. With the ministries of men like Finney and Moody, and the later "deeper life" conventions and teachings, a great impetus was given to the missionary movement, the reverberations of which have not ceased. Suddenly there was a nineteenth-century phenomenon — the converted, dedicated layman in search of Bible-training to fit him as missionary, evangelist, or teacher.

Out of this need the Bible college movement was started. At first quite simple in its structure, this kind of training school developed until we have colleges today which handle degree courses and have departments of science, of music, as well as schools of mission. Whilst North America with its many and fragmented denominational groups found outlet in these colleges, the more conservative British and Commonwealth countries have approached the idea of transdenominational Bible training with caution.

For this reason Australasia saw its first college begin about the turn of the century — as Lockhart Morton started Angas College at Belair, South Australia, in 1893. Gradually the movement has developed, and now in the 1960s a further strong growth is being recorded. This is partly due to the impetus of the Graham (and other) Crusades, to the increased promotion of missions by societies and churches, and to the excellent ecumenical climate amongst evangelicals. The suspicion that the Bible institutes are "way out," or represent a short cut for those not academically apt, is gradually being dispelled. The upgrading of staff academically has brought a rise in applications from tertiary students. The plan to assist institute students to gain theological diplomas and degrees has undoubtedly enhanced the movement in the eyes of potential missionaries and lay-workers.

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

In many ways the institutes of this decade are even more fitted to carry out a prophetic role. It is a statistical fact that many seminaries that are liberal in theological emphasis are experiencing a decline in enrolments. There at least the hopes of the present theological ferment are scarcely being recognised.

Something in man — for all his current rebellion against authority — demands an authoritative word, though not an authoritarian stance. The Bible College movement does not stand for shell-backed obscurantism, but for a dynamic experience of the Word of God, knowing it to be by its nature relevant to this, as to all ages, for the conscience being the most universal thing (to quote P. T. Forsythe, the Gospel can never lose its relevance to all men everywhere).

Many times in the history of Israel God raised up a "school of the prophets" to renew His people from deadly formalism and a perverted attitude to His law. So the Holy Spirit tirelessly rescues the Church from the inanity of purposeless action, and the deadness of status institutionalism. He attacks the errors of narrow denominationalism and incoherent ecumenism. By the Holy Spirit, Jew and Gentile, coloured and white, have access together to the Father, and into the warm household of God.

For decades the Bible institutes have been "schools of the prophets" insisting that the Word and the Spirit are speaking to this generation as to any other. Whether it is to liberalism on the one hand or social activism on the other, they are able to demonstrate in a practical way their total commitment in the Kingdom of God. Their thousands of graduates, their weekly missionary forums keep them in contact with, as involved, the current missionary movement and program.

On another level they are involved continually in denominational programs of evangelism and teaching, as well as feeding students in to theological seminaries.

As a sheer matter of church history, the revival of the mid-nineteenth century has not been lost. Its fruits remain. Dr Billy Graham at the termination of the Berlin Congress on Evangelism said, "Gentlemen, we are here today because of Dwight L. Moody." The fruits of revival belong to the church because of constant renewal, which is the nature of the Gospel and the ministry of the Holy Spirit. In this the Bible institutes have had no little part. They have beckoned men of God beyond that form of denominationalism which confuses a denomination with the Church of God, and identifies a polity with the mode of the Spirit's working.

The time has come for us to determine our attitude to these institutes. If they were undenominational, or simply interdenominational — which they are not, for theirs is a transdenominational function — then we might have cause for misgiving. The fact that staff and students are all from various churches and continue — by and large — close links with these churches, means that we must give them practical recognition and welcome the contribution of renewal they bring to us. We do not know what the Holy Spirit has around the corner, nor what will emerge from the present theological and ecclesiastical foment. Perhaps they may have a larger purpose even than "the school of the prophets" being set as they are "for the defence and confirmation of the Gospel."

Adelaide Bible Institute

The Adelaide Bible Institute was first launched with Monday Night Bible Classes in 1924 — a course which came to be covered in three years for a diploma. That course, still operating now, draws some 230 each Monday night. The residential course began in 1949, when the initial enrolment was five. It is now 108, with an academic staff of five lecturers and an office and domestic staff of five.

From its inception, this conservative evangelical College has been progressive, being the first to undertake the Melbourne College of Divinity examinations and to establish a three-year Diploma course. In this course is incorporated a missionary training program.

The Institute has a high record of missionary graduates, as well as those proceeding to the ordained ministry in Australia.

With a rapid growth in enrolment, the College moved in 1962 from Adelaide to an ideal site at Victor Harbour, overlooking Encounter Bay, 52 miles south of the City. Its seclusion is an aid to study, and it is within reasonable travelling distance of Adelaide, where students do practical work at the weekends. The 24 acres of campus lend themselves to future development under the eye of an enthusiastic Council which continually seeks to upgrade the facilities of the Institute.

The Staff is led by the Rev. G. C. Bingham, a former C. S. missionary in West Pakistan, thus maintaining the strong missionary emphasis of the first Principal, the Rev. Allan Burro of the Andes Evangelical Mission. The Vice-Principal, the Rev. Bryan Hardman, also a graduate of Moore College, was vicar of St Andrew the Less, Cambridge, after securing his Ph.D. in History at that University. The Rev. Howard Kitchen, a former missionary of the C.I.M.O.M.F., brings experience also in the realm of books and writing. Mr Don Warren is a former student who graduated from London Bible College with a B.D.; and Dr. Graeme Swincer and his wife are also assisting in lecturing. Academic emphasis has brought success in M.C.D. Diplomas and Degrees, but the College seeks primarily to maintain a high level of spiritual life and evangelistic zeal, involving itself not only in Crusades but in regular ministry in youth teams and teaching outreach.

Luther published in Spain

MADRID (EPS).—The Government of Spain has approved publication of a Spanish edition of Martin Luther's works.

Until now, only a few of the Reformer's writings are available here, and they were in German, printed in Argentina.

Initiative for the Luther anthology came from Dr Manuel Gutierrez-Marin, Spanish pastor of the Swiss Reformed community in Barcelona.

The foreword to the new work was written by E. Miret Magdalena, a member of Spanish Catholic Action, a lay agency.

A biography of Luther by French theologian Albert Greiner has recently been published in Spain.

OLDEST BUILDING

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

Robert Campbell of Duntroon contributed the glebe of 20 acres on which the church stands and half the cost of the building.

St. John's contains many memorials to the pioneers and prominent citizens of early Canberra, notably the pulpit window which is a memorial to John George Nathaniel Gibbs, father of the owner of Yarralumla. Its churchyard was the main burial-ground for the district for more than 50 years.

Over the grave of Sarah Webb is erected the so-called "prophetic tombstone" which reads "For here we have no continuing city, but seek one to come."

The Rev. Edward Smith was appointed the first rector in 1838. Designed by Edmund T. Blacket, the church is constructed of local granite.

(Photo: "Education" — from an etching by Syd Nicholls).

A STATISTICAL VIEW OF THE BIBLE COLLEGES

COLLEGE OR INSTITUTE	ENROLMENTS, 1968	ENROLMENTS, 1969	MALES, 1968	FEMALES, 1968	MALES, 1969	FEMALES, 1969	No. OF EACH DENOMINATION 1969										COURSES OFFERED									
							CHURCH OF ENGLAND	METHODIST	PRESBYTERIAN	CONGREGATIONALIST	BAPTIST	CHURCH OF CHRIST	LUTHERAN	BRETHREN	SALVATION ARMY	OTHERS	WHEN ESTABLISHED	No. FULL-TIME TEACHERS	No. PART-TIME TEACHERS	OWN DIPLOMA	M.C.D. DIPLOMAS	B.D. DEGREE	2-YEAR DIPLOMA	3-YEAR DIPLOMA	4-YEAR DIPLOMA	
SYDNEY MISSIONARY & BIBLE COL.	74	80	24	50	30	50	15	15	8	—	31	2	1	2	—	6	1916	3	3	Yes	—	—	—	—	—	—
ILLAWARRA BIBLE COLLEGE	24	29	11	13	17	12	3	3	4	1	13	3	—	—	—	—	1965	3	4	Yes	—	—	—	—	—	—
QUEENSLAND BIBLE INSTITUTE	50	37	23	27	13	24	4	7	6	2	12	—	—	2	—	4	1947	2	12	Yes	Yes	—	—	—	—	
MARANATHA BIBLE COLLEGE	8	7	4	4	5	2	—	—	—	—	7	—	—	—	—	—	1966	2	2	Yes	—	—	—	—	—	
KENMORE CHRISTIAN COLLEGE	37	40	35	2	38	2	—	—	—	—	1	39	—	—	—	—	—	3	7	Yes	—	—	—	—	—	
ADELAIDE BIBLE INSTITUTE	110	108	58	52	58	50	6	18	7	1	50	5	—	5	—	16	1949	4	2	Yes	Yes	Yes	—	Yes	—	
PERTH BIBLE INSTITUTE	38	33	15	23	14	19	3	6	3	—	13	5	—	1	—	2	1928	4	12	Yes	Yes	Yes	Yes	Yes	—	
MELBOURNE BIBLE INSTITUTE	204	202	81	123	86	116	10	33	29	—	81	26	1	9	—	11	1920	5	11	Yes	Yes	Yes	Yes	Yes	—	
TOTALS:	545	536	251	294	261	275	41	82	57	4	208	80	2	21	—	39	—	26	53	—	—	—	—	—	—	—

Sydney Missionary and Bible College

The Sydney Missionary and Bible College is the oldest of eight similar training establishments in Australasia. Founded in 1916 by a former missionary to China, the Rev C. Benson Barnett, it has prepared hundreds of young men and women for Christian service.

The College is governed by a Board of Directors, who realise the importance of maintaining a Christian training centre which is conservative and evangelical in character.

It is not the purpose of S.M.B.C. to equip a missionary candidate, or a home church worker, with this sole qualification. It assumes the possession of basic experience or training in some field already, and sets out to supplement this with a course of study and practical experience designed to make the candidate as effective as possible in practical Christian service.

The S.M.B.C. Diploma in Divinity and Mission (Dip.D.M.) is related to Christian work in much the same way as a technical institute course is related to a trade or similar occupation. Approximately 65 per cent of lectures each week are devoted to a study of the text of the Bible and theology.

Most of the remainder are devoted to communication, under

such headings as Christian Education, Christian Missions, and Homiletics. Church history and New Testament Greek (optional) complete the main heads of the course. In addition each student is periodically involved in planned Field Work. In a normal week he will attend some 18 lectures. In the two-year course he will study at least 30 books of the Bible in detail; in three years, about 40, in addition to General Introduction to both Old and New Testaments.

Students are kept abreast of current trends in theology and of latest developments on the mission fields of the world. The Christian Missions course, which is part of the normal two or three year curriculum, comprises Introductions to World Religions and Anthropology, History of Missions (including the Acts of the Apostles) and a one-term segment of 20 sessions or missionary pastoralia, arranged by the Evangelical Missionary Alliance. Area studies are planned, to assist in the preparation of candidates for their fields of service.

The College exercises a wide teaching ministry beyond the regular Diploma course, through conventions, houseparties and the city class on Mondays in the Tower at Australia Square.

Maranatha Bible College

Maranatha is Northern Australia's first Bible College, being established late in 1966. This institution of Christian education is owned and operated by the Independent Baptist Fellowship of Australia.

Part-time classes were held during 1967 and the College commenced full-time lectures in 1968, incorporating the second year course at this time.

The College is operated on a well-balanced interdenominational basis, that does not call for a compromise of God's word. The Principal writes: "We do not go to the extremes of some colleges by not taking a positive stand for certain historic fundamental doctrines of the Holy Scriptures, in order to draw a larger student body. Our training program is Scriptural, practical and very honest! We seek to avoid the false glamour that so often attaches itself with Bible College training. The staff and students of Maranatha College enjoy and sincerely appreciate the fellowship of other born-again Christians in some other denominations."

A two year course is provided that covers the essentials of God's word and practical Christian training. Such subjects as Exegesis, Doctrine, Homiletics, Personal Evangelism, Hermeneutics, Greek Word Studies, Biblical Archaeology, Bible History, Cults, English, Eschatology, etc.,

are taught. Accommodation is provided for approximately 24 on-campus students.

The teaching staff consists of four men, two of them full time. Degrees from the B.A., Th.G. to A.ed. are held by two of the staff.

Maranatha Bible College takes a positive stand for the historic faith. It is opposed to modernism, liberalism, W.C.C. evolution, partial inspiration, etc.

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Notes and Comments

ULSTER TROUBLES

Our daily Press is working hard to discredit the Protestants of Ulster. They have not mentioned the fact that the Roman Catholic militants have chosen the time when the Rev. Ian Paisley is in prison to begin their riots. The timing is significant.

Then the Press, radio and television in reporting the troubles have adopted the standard phrase, "civil rights demonstrators" (or marchers) and "extremist Protestants." It is sometimes varied by "militant Roman Catholics and extremist Protestants." The message is that militants are deplorable. And, of

course, Protestants who stand up for anything are always extremists.

In this Protestant land, biased reporting is never biased in favour of Protestants and never against Roman Catholics.

DRAMA BANKRUPT

The world would be very much the poorer without the great dramatists of both East and West. Modern drama is demonstrating its own bankruptcy by its recourse to nudity and boringly repetitious blasphemy.

Drama has always aimed to present life in all its aspects, even its grim realities and yet, intentionally or not, it has succeeded in throwing light on man's behaviour and in the process, has stirred him to more purposeful endeavour and nobility of living. Recent stage presentations in Melbourne, Sydney and Brisbane are calculated to stir only the baser motives in man and to present him as doomed, hopeless and defeated.

Little wonder that so many who are involved in the theatre become enmeshed in drug and alcohol addiction, sexual deviations and some finally in suicide.

W.C.C. & COMMUNISM

In our last issue, we carried a letter by Vaughan Hinton, public relations officer for the Australian Council of Churches. In it he commented on our comments on the World Council of Churches and Communism. We are happy to hear from him.

Before Uppsala last year, this office was deluged with all kinds of Press releases about the coming Assembly, some of which we used. But news is rarely what is going to happen. Unfortunately, although the Australian Council of Churches appointed some to attend Uppsala for Press and public relations purposes, not a single line came to us while the Assembly was on.

We had to rely on U.K. Press services for information and fin-

ally on delegates when they arrived home long after.

Contrary to Mr Hinton's statement, some delegates and observers did not find it amusing that delegates from Communist countries used Uppsala as a sounding board for their masters' political views. English delegates and observers regretted it very much and said so in the U.K. religious Press. John Stott was one of them.

The Australian Council of Churches is generally more than generous to the Press. But it fell down about Uppsala. This paper rang the A.C.C. months ago seeking the figure reached by the last Christmas Bowl appeal. We rang until we got tired of it and tired of the promises, none of which were ever kept. We still don't know. It fell down there, too.

PUT IT DOWN

SUNDAY OCTOBER 26 will be Reformation Sunday this year. Clergy should put it in their diary now and do some forward planning. Churchpeople might well ask their clergy about specially observing the day.

As usual, we will be producing a special Reformation issue. But in addition, brief articles, pen sketches of notable Reformation leaders, prayers for use on Reformation Sunday and other helpful material related to our Reformed heritage will be published for at least three issues beforehand.

We hope that evangelical churches throughout Australia will make much of this opportunity to remind their people of our precious Protestant heritage in the Church of England.

SHEER JOY

The note of joy should never be missing from the life of a Christian, no matter what the circumstances of his life are. Our Lord, "for the joy that was set before Him, endured the cross and despised the shame." St. Paul urged his Christian brethren to make his joy full.

We rejoice that Christ died and rose again for us. We rejoice in our salvation, that the Holy Spirit indwells us, that we are called to be holy and to be servants.

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

Negro dean

NEW YORK, N.Y. (D.P.S.).—The Episcopal Church has its first Negro Cathedral dean in the person of Dillard Robinson III, who was elected on April 17 to succeed the Very Rev. Lesley Irwin Laughlin, Jr., at Trinity Cathedral, Newark, N.J.

Canon Robinson has been on the staff at Trinity Cathedral since 1967, coming to the Diocese of Newark from San Antonio, Tex., where he was born in 1934 and where he spent the early years of his ministry.

The new dean was educated at Drew University and Berkeley Divinity School and has degrees from both institutions. He was ordained to the priesthood in 1959. His election came at a special dinner meeting of the Cathedral chapter held at the Hotel Suburban in East Orange, N.J.

Kenmore Christian College

Kenmore Christian College is a new theological college sponsored by the Churches of Christ to serve Christians regardless of denomination. It is located in a suburb of Brisbane, Queensland.

The theological emphasis is evangelical-conservative based on the twin pillars of the authority of the Scriptures and the deity of Christ. The college operates in the "Keswick" tradition.

The college is associated with the B.D. program at the University of Queensland and the course is arranged so that students may do either B.A. or B.D. work while in training.

The main requirement for entry is a strong sense of the call of God backed up by the recommendation of a local church. The standard of work is university level and matriculation is required, but entry is possible in spite of educational deficiencies which are remedied at the college. Credit is provisional until matriculation status is achieved.

The Principal is Dr James H. Jauncey, well known author and convention speaker, a former

scientist. He is assisted by a staff of two full-time and seven part-time lecturers.

The duration of the main course for the ministry is four years leading to the Diploma. Diplomas with honours are available for those who also do degree work. The Diploma in Missions is a two year course. In 1970 the college plans to institute a one year Graduate School in Missions for advanced work in this field.

All single students are required to be in residence and the inclusive cost for board, lodging and fees is \$6.50 per week. Married students live off campus at their own expense and are charged \$4 for meals and tuition at the college.

Inquiries should be made to the Principal: Dr James H. Jauncey, Kenmore Christian College, Kenmore, Queensland, 4069.

● Pope Paul VI has decreed an end to much of the ornate in the dress of Cardinals. The most notable single change will be the elimination of the "red hat." The colour black will be substituted. Also eliminated will be the cardinals' red shoes with silver buckles.

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Letters to the Editor

Dispersed evangelicals

If Mr Lyall Cowell of St. Francis' College really does believe that evangelicals are confined to Sydney, he might explain why there are such a large number of parishes throughout Australia who strongly support C.M.S.

Unfortunately available evidence gives little support to the theory that Sydney could be dragging behind other Australian dioceses in matters of inter-church co-operation. Moreover, until a far larger number of bishops throughout the Anglican communion are elected by a full synod no one can be sure just how much their opinions mirror those of the laity.

Recent voting in the U.K. on the Service of Reconciliation must raise doubts, the more so as initiative is coming from other than appointed church leaders. But as Dr Packer has pointed out, "If people want to get things done in the Church of England they establish private societies and make the arrangements deemed necessary to express their point of view." And in spite of poor episcopal representation (now acknowledged by the "Church Times") acute observers admit that evangelicals are fast becoming the largest single group within the church in England.

But how does Sydney's record of co-operating with other denominations compare with say Adelaide, Brisbane or Melbourne? Mention could be made of the Cardinal's historic invitation to

St. Andrew's Cathedral, Dr Mowl's appointment as first president of the A.C.C. or the exchange visits by students of St. Patrick's and Moore College.

But more important has been the overwhelming support given by Sydney churchmen to the Graham Crusades, which brought together unprecedented numbers from seven or more denominations.

Support for the 1966 Church and Life Movement was nowhere near as great, but as the State Panel Reports indicate the response was better than most other dioceses. In Adelaide only 22 parishes supported the CLM project while in Brisbane involvement was given as 330 individual Anglicans, not withstanding the excellent lead of the Primate. In North Queensland the project "didn't get off the ground." In contrast the more ecumenical Diocese of Melbourne (with a strong group of evangelicals) saw 92 metropolitan parishes involved in the Church and Life Movement, whilst the 1969 Graham Crusade drew the support of 130 parishes. General Synod in rejecting or refusing to vote on intercommunion proposals hardly gives support to Mr Cowell's theory.

Apart from being delegates to the W.C.C. Assemblies, evangelicals from many Australian dioceses have been invited to attend meetings such as the Berlin World Congress on Evangelism with delegates from 100 countries. Far from being a "paper tiger," Congress delegates included lay leaders of hundreds of evangelical societies with world-wide membership, and likened to the 600 Roman Catholic societies operating free of Vatican or episcopal control.

Congress chairman was Billy Graham whose own organisation last year handled 80 million pieces of mail ("The Economist," 27/2/69). John Cogley, reporting for the "New York Times," (5/11/66) stated: "Of 68 million Protestants in the United States about half can be classified as Evangelical in the sense of which the word was used by the World Congress on Evangelism here." But in the quest for visible unity (with one group asserting by the Spirit that which another denies; by the same Spirit) the increasing tensions between orthodox and radical make compromise impossible.

As Dr John A. Mackay warned last year, organisational oneness is being given priority over corporate agreement as to what the church should believe. Certainly without an inbuilt tradition of comprehensiveness, any artificial unity will lead to discreet but determined power struggles, with the losers sooner or later defecting. The second state being worse than the first. Dr Packer writing in All in Each Place says, "Many doctrinal questions cannot be discussed without a certain amount of reverent agnosticism. But

equally there are some questions which cannot be left open or obscure without endangering the gospel itself."

J. S. Goldney,
Hawthorn, S.A.

Dispersed evangelicals

As an evangelical of the "diaspora" I would like to remind Mr Lyall Cowell (A.C.R., 17 April) that the movement of evangelicals from Sydney to other places has been going on for a long time. I feel a little surprised that he has not met some of our number.

His letter raises a point on evangelical strategy which should be placed before younger evangelicals. If we feel that evangelicals have something to offer the Australian church — and I am sure we have — then it is high time serious consideration was given by those who share this conviction, to the possibility of some years of ministry in another diocese.

Evangelicals who have made such a move are accepted and respected for their contribution in other places, despite differences in theology and churchmanship. The current shortage of men, together with this wider acceptance of evangelicals in other places, have combined in recent times to open hitherto unknown possibilities. The current generation of evangelicals throughout Australia must make full use of these.

In so doing, they will find that they have as much to learn as to contribute, and separated from the evangelical luxury of Sydney, they will discover a set of muscles they may never have used before.

(Rev.) T. C. Milton,
King Island, Tas.

Attacks on South Africa

Lately there has been intensification, particularly from Britain, but also from Australia, of the attack against the white man in South Africa and Rhodesia, and this by various groups of Christian people as well as the public Press.

Perhaps I might be permitted in your valued paper to quote from a well-known British industrialist, Lord Watkinson, chairman of the Cadbury-Schweppes group. In a statement published here on the 30th April his Lordship pointed out the inconsistency of the British Government in refusing arms to South Africa and otherwise penalising it, and criticising and condemning its internal policies, and at the same time straining every nerve to obtain its trade.

To quote: "Those in Britain who are often sharply critical of the internal policies of the South African Government might remember how angry and upset they would be if the same sort

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

Towards the end of his statement Lord Watkinson then asked: "Whether Britain was moral enough, efficient enough, or even solvent enough to go round the world telling other nations how they should run their internal affairs..." The day when Britain has paid off her debts, has discharged to the full her world obligations and has solved all her social problems is the day when we would have the right to go around lecturing other people."

The foregoing apply to at least some and apparently quite a big percentage of Christians in your country towards South Africa and Rhodesia—to them we say: "Think again."

D. Gordon Mills,
Rondebosch, South Africa.

Laity and mental trouble

In your "Notes and Comments" of May 1 you chide the laity for not taking part in the discussion about mental troubles of the clergy and families.

I do not think the laity is unsympathetic, but it seems to me that the problems have the same roots as it has for any ordinary person.

All my life I have been under stress, both mental and physical, and I have found that clergy can be helpful and unhelpful if I have consulted with them, which is rare. For the same reason I don't bother with a doctor who today shoves pills down the throat, then when the pills have caused more personality damage, shoves the patient into a mental hospital. This is because of personality traits both mine and theirs. Yet I have weathered the storms of life. The answer surely lies in that it is mine own infirmity which is my enemy, and I think every intelligent man and woman knows this.

I have found too, that the best thing to do is as the "Lady in the Chimney Corner" said, "stick a geranium in your hat and be happy." I have also found that the answer comes through any creative activity which comes to hand.

I think the best and soundest advice ever given mankind was given by Our Lord when he said: "Consider the lilies of field etc." or as our Catechism says "be pleased with that state of life to which God has called us." Never mind the world with its mores. It will fade away. Do the best we can with life and we can live it to the full. I think the Banner of Truth Trust book "Christian Contentment" speaks to our world today.

I have a friend however who has had a nervous breakdown and in one particular she and I understand each other because we have endured the same situation. As W. T. Stead the great journalist said of his days spent in prison in the 1800s, "his experience of life has given me the understanding of that fellow's situation which I never could have got otherwise."

It is not I think the laity who cause the problems for our clergy. It is the policeman etc. who use the clergy for this and that end, and society at large. The clergy may have to serve society, but it is up to the clergy to make society also serve them — and though it sounds heartless and unchristian, although not meant that way, to bring the realisation home to the public that they are not meant to be tramped underfoot because the public is too lazy to do battle with its own problems.

W. Terry,
Hawthorne, Qld.

Breakdowns

I have read the article on clergy stress in your recent issue.

I am one of those that believe a Christian can carry out the most exacting ministry, either lay or clerical, and never suffer a nervous breakdown, if he fulfils God's requirements as set out in His Word, vide, Isaiah 26: 3 — "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Also see John 16: 33 — "These things have I spoken unto you, that you might have peace."

Is this not inward peace? Therefore, if a believer fully trusts the requirements of the Saviour, as revealed by the Holy Spirit, and is faithful to the teachings of His Word, and from the human side, exercises sanctified commonsense, he should be preserved from nervous breakdowns.

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

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As the Melbourne Bible Institute celebrates its Jubilee next year it will be looking to the Lord to further extend its influence for the spread of the Gospel in this benighted world through men and women well equipped in their knowledge and use of the Word of God.

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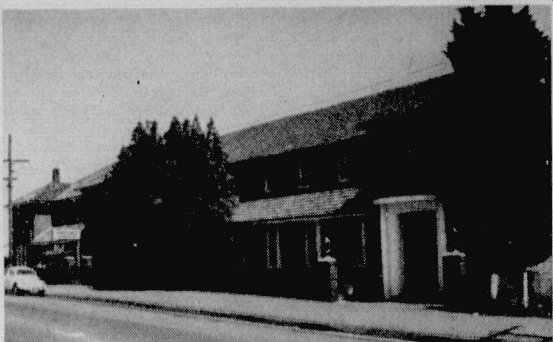
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ary training in Scripture knowl-
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Books

BIBLE ENCYCLOPEDIA Ed. Cecil
Northcott. Lutterworth. 1964. 21/-
(U.K.).

PEOPLE OF THE BIBLE, by Cecil
Northcott. Lutterworth. 1964. 21/-
(U.K.).

Provides information about
the people, main events and lead-
ing ideas of the Bible in language
and format most acceptable to
children. Each entry is accom-
panied by one or more Bible ref-
erences and several are illustrat-
ed with clear, bold pictures.

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panion to the Encyclopedia and
brings to life the great people of
the Bible. In clear, simple
language, Northcott presents a
panorama of characters from
Adam to St. John the Divine.

It is a book of great education-
al value, well worthwhile giving
to children as they start to read
the Bible.

Alison Dain.

I SAW GOOLEY FLY by Joseph Bayley.
Revell. 1968. pp. 125. \$3.30

TOUGH LOVE by Bill Milliken. Revell.
1968. pp. 160.

CHRISTIANS HAVE TROUBLES, TOO by
H. Brandt and H. Dowdy. Revell.
1969. pp. 127.

Thirteen stories. More like
parables; for example, a com-
puter discusses the reality of
Man. Hits at legalism, sham
Christianity, selfish demon-
strations. Imaginative, but direct
and powerful. Easy to read. Thought-
ful. Open-ended. Although not
talking about you, they speak
directly to you. Written by
author of "The Gospel Blimp"
and "Congo Crisis."

The second book is an ac-
count of Christian work in New
York's ghettos. The author
shows that real love is tenacious
and tough enough to withstand
the battering of fear, prejudice,
frustration and repeated failure.
He is very critical of the estab-
lished Church's middle-class
identification and aloofness from
the inner city. He writes of re-
claimed teenagers, and in de-
tailed introspection of his own
pilgrimage through insecurity,
loneliness and immaturity.

Finally, stories drawn from
the files of a practising psy-

chologist of people in trouble
are in four sections: An Ade-
quate Person; Marriage Rela-
tionships; Parents and Children;
Teenagers. How the Bible min-
isters to Christians floundering in
resentment, temptation, unfor-
giveness, incompatibility and
other such difficulties is a reve-
lation, and makes this book an
inspiration for Christian coun-
sellors.

Brian King

**"THE GOLDEN TREASURY OF THE
BIBLE"** Compiled by Emily V. Ham-
mond. Spire Books, New Jersey,
1968. pp. 224. 85 cents.

"HOW WE FACED TRAGEDY" Ed.
William J. Krulza, Baker Book
House, Michigan, 1968. pp. 74.

This is a collection of 412 fa-
vourite biblical passages from
Genesis to Revelation in the
King James Version. Each pas-
sage is headed by an appropri-
ate title. The book provides a
wealth of devotional reading and
to read more of the Bible.

The second is 14 personal and
intimate stories from the pens of
people forced to trust God in
times of tragedy and sorrow. It
is a moving book and at times
emotional. It accomplishes what
it sets out to do.

J. E. Gelding.

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

PLAIN TALK ON JOHN by M. G. Gutzke, Zondervan. 1968.
Pp. 213. \$3.95 (U.S.). Dr Gutzke was once a sceptic but came to
Christ through a study of this gospel. He is a great Bible teacher and
this exposition is as good as his earlier volumes on the Acts, Matthew
and Luke. Highly recommended for teacher and preacher.

WHAT THEN IS MAN? A symposium of theology, psycho-
logy and psychiatry. Concordia. 1958. \$3.50. Although published 11
years ago, this has just come to us and we are glad it did. It is a solid
graduate study and all concerned with the relations between these
three disciplines will profit greatly from it. Books on these fields which
do not set evangelical theology short are rare. This is one.

THE REFORMATION IN GERMANY, by Joseph Lortz. Darton,
Longman and Todd, 2 vols. 1968. Pp. 488 and 414. £9 (U.K.).
A great continental historian who is also a Roman Catholic writes
with penetration and historical integrity. He differs widely from tradi-
tional Roman Catholic historians. From this viewpoint alone, those
interested in Luther and the Reformation will be refreshed by his
approach. Professor Gordon Rupp of Cambridge warmly commends the
work.

FOR THIS TIME, by Howard O. Jones.
Moody Press, U.S.A. 1968. pp. 160.
YOUR CHALK CAN TALK, by Jerry
Zwail. Moody Press. 1968. pp. 64.
\$1.

An expert in the use of chalk
drawings to illustrate the Gospel
message offers help to those will-
ing to use the opportunities that
this medium offers. Brimful of
helpful hints.

An American Negro clergy-
man and Billy Graham team
member provides a frank and en-
lightening assessment of the spir-
itual state of the American Negro
and his Church. Keeping the racial
question in true focus, he
challenges black Christians and
churches not to forfeit their
Christian heritage, and Chris-
tians, black and white alike, to
behave like brothers in Christ.

Walter Spencer.

**THE CONDOR OF THE JUNGLE, MIS-
SIONARY PILOT OF THE ANDES**, by C.
Peter Wagner/Joseph S. McCullough
Oliphants Lakeland. Pp. 158. 8/6.
(U.K.) 1968.

An outstanding Missionary
biography of Australian, Wally
Herron, in Bolivia, of his call and
enabling of God in the face of
difficulty and personal tragedy,
as he pursued his vision of using
aircraft to open up almost in-
accessible areas of the Andes to
the Gospel. A challenge to men
to step out in faith in Christ's
name.

Walter Spencer

**THE NEW TESTAMENT. A New Trans-
lation. Volume One, The Gospels
and the Acts of the Apostles.** By
William Barclay. London, Collins,
1968. Pp. 352. \$3.25.

Dr Barclay is more famous
for the facility of his style than
for the soundness of his
theology. He has now embark-
ed on yet another version of the
New Testament, which is attrac-
tively set out, and reads well.
His introductions are based on
current critical hypotheses, but
even this stance is hardly a
justification for his temerity in
changing the order of the books
in what is advertised as an
English version of "The New
Testament." Barclay is also to be
blamed for stating dogmatically
that (for example) "Luke's
Gospel was written between A.D.
80 and 90." It is one thing for
a scholar to make an educated
guess; it is another thing for a
populariser like Barclay to
purvey this as a fact.

The most interesting section
is an appendix "On Translating
the New Testament," which sets
out the principles Barclay has
adopted, and examples of his
procedure. But his examples
often show that his principles
are at fault. It is a mistake to
produce a version which does
"not need a commentary to
explain it." The translator's task
and that of the commentator are
distinct. For example, Barclay
renders "adulterous" (Matt. 16:
4) as "apostate," thereby obscur-
ing both the allusion by Jesus

to the preaching of the prophets,
and also the vivid reproach im-
plied in this metaphor.

The same impoverishment
occurs in Barclay's exegesis of
the "cup" metaphor in Matt.
20:22 and parallels. Our minds
need to be accommodated to the
Bible, not vice versa. It is
not the translator's business to
remove the commentator's text,
but to preserve it. Barclay's
version is, of course, very good
for the greater part. Our objec-
tion is to his occasional twists.
It is a sheer twist, for instance,
to translate Luke 1:4 as "the
things about which you may well
have been misinformed" (where
N.E.B. has, rightly, "the matters
of which you have been in-
formed").

D. W. B. Robinson.

PALESTINE IN FOCUS. By Sami Had-
awi. No. 7 of Palestine Essays pub-
lished by Palestine Research Center,
Beirut. Pp. 122. Price (Lebanese)
1.00 L.L.

One does not go to one of
the constants in a fierce quar-
rel for an unbiased account of
the matters at issue. But any-
one who wants to get at the
truth and understand the bitter-
ness will listen to what both
sides are saying. Here we have
the Arab case against the exist-
ence of the State of Israel stated
with conviction and clarity. A
useful introduction to a Chris-
tian's study of the refugee prob-
lem.

C. E. W. Bellingham.

STORM OVER ETHICS, United Church
Press, 1967, pp. 183. \$2.20.
**DARWIN AND THE MODERN WORLD
VIEW**, by J. C. Greene, Mentor,
1963, pp. 126. 80c.

The first contains seven
critiques of Joseph Fletcher's
"Situation Ethics" (1966) with a
statement and reply by Fletcher
himself. While Situation Ethics
is not indifferent to law and is
not easily open to the charge of
antinomianism its outspoken
commitment to a relativistic
morality is subjected to some
very timely criticisms at the
hands of the various contribu-
tors. Although the book is in-
conclusive it makes interesting
reading and is to be commended
to those who are following this
important debate.

Although Professor Greene's
book is not recent (1963) and
nor is its subject ("The impact
of Darwin's evolutionary bio-
logy on the religious and
intellectual thought of the
past century") there can be no
doubting that this is a treatment
of a well-worn theme which is
of first importance. As to
whether or not biological evolu-
tion is correct Greene offers no
answer but he does show the
effects of this hypothesis in var-
ious fields and offers some pen-
etrating criticisms of them. Com-
bined with the author's other
work, "The Death of Adam"
(also Mentor), this book is a
most useful addition to the
library of any person interested
in the effects of the biological
sciences on human thought and
religion in particular.

B. L. Smith.

MORE NEW TESTAMENT STUDIES. By
C. H. Dodd. Manchester University
Press, 1968. Pp. 164. U.K. 30/-.

New Testament students will
be glad to have this further
collection of studies by the most
distinguished N.T. scholar of our
day in Great Britain. Manchester
U.P. published eight studies in
1953, and here are nine more,
all but one of which have
appeared in journals. They are
largely form-critical studies, and
all have to do with the gospels
except his study of the pauline
phrase "under law to Christ." It
is good to have more readily
available the essay on "The Fall
of Jerusalem and the 'Abomina-
tion of Desolation'" (from the
"Journal of Roman Studies") in
which Dodd argues that Luke's
reference to "Jerusalem surround-
ed by armies" need not have
been an explanation, after the
event, of "the abomination of
desolation," but an original
apocalyptic image, and (as like
as not) the form of the original
saying. The point is an important
one, since, on the basis of an
assumption that Luke's saying
was secondary, the date of Luke
has often been put after 70 A.D.

D. W. B. Robinson.

"FAMILIAR FAILURES", by Clovis G.
Chappell. Baker Book House. pp.
164. Price S.U.S. 1.95.

**HANDY INTRODUCTIONS AND RE-
PLIES**, by Amy Bolding. Baker Book
House. pp. 105. Price S.U.S. 1.95.

This book of sermons main-
tains an interesting theme in
dealing with the "drop outs" of
scripture. It could be a useful
reference book for sermon illus-
trations, but its style is rather
heavy and, at times, too obvious.

The second book would come
as a shock for most Australians
who desire more than anything
else to avoid any appearance of
hypocrisy. Prepared intro-
ductions and words of thanks
without any previous reference to
the circumstances would be dif-
ficult for him to use with sin-
cerity. However, the book con-
tains some useful suggestions
which may be helpful to an in-
experienced person seeking some
guidance.

Lance Shilton.

WHO SHALL ASCEND? by Elizabeth
Elliot. Hodder & Stoughton. 1968.
Pp. 171. \$3.55.
**ISRAEL AND THE NATIONS IN PROP-
HECY**, by R. W. DeHaan. Zondervan.
1968. Pp. 146.

Readers of "The Savage My
Kinsman," "Shadow of the Al-
mighty," and "Through Gates of
Spendour" will want to read this
biography of Kenneth Strachan,
by the same author. R. Ken-
neth Strachan will be remem-
bered as the leader of the Latin
America Mission in Costa Rica.
There are insights throughout the
book which will prompt an ap-
preciative nod from the discern-
ing reader who is humble enough
to recognise his own frustrations
and aspirations in those of Ken
Strachan. Hesitation in the face
of fresh responsibilities, the
self-imposed tyranny of goals
and schedules, "artificial prior-
ities and imperatives"—all these
and more emerge from the life-
story of one who was extended
for Christ.

Events in the Middle East of
late have brought a quickening
of interest in the prophecies of
the Bible which concern Israel.
This book says little that is
new. Much of it was written a
long time ago in the footnotes of
the Scofield edition of the Bible.
The author takes a premillennial
and largely literalist position.
Thus, there is good reason to
believe that David will rule
Israel during the millenium,
"Under the supervising mediato-
rial kingship of Jesus Christ";
the land of Canaan will belong
to the Jews in eternity in
the new earth; and the
new Jerusalem will be 1,500
miles in length, breadth and
height. It is pertinent to recall,

Mainly About People

Rev. Ernest W. Carnaby, rector of St. Luke's, Leigh (Willochra), has been appointed rector of Woomera.

Rev. Lancelot F. Benjafield, rector of St. John the Baptist, Hobart, and rural dean of Hobart, retired from the active ministry on 30 April.

Rev. Ian G. George, of Woomera (Willochra), has been appointed Sub-Vicar of St. George's College, University of Western Australia. He is a graduate of the University of Adelaide and the General Theological Seminary, New York.

Rev. Claude D. H. Longfield, vicar of St. Margaret's, Eltham (Melbourne),

since 1964, has been appointed vicar of St. Mary's, Chadstone East from 8 May.

Rev. W. John D. Stockdale, Victorian Secretary of the Bush Church Aid Society since 1961, has been appointed vicar of Holy Trinity, Thornbury (Melbourne), as from May 22.

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

Rev. J. T. Corrigan, R. H. Pethy-bridge, J. G. Carver and T. E. Roger, all of Melbourne diocese, took up permanent long-service leave locum work on April 1.

The death occurred on May 1 of Rev. L. T. Newtown-Hamilton of Melbourne.

Australian link with Philippines

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

As evidence of the increasing fellowship between these two communions, the Anglican Primate of Australia, the Most Rev. Philip N. W. Strong, has been in Manila to attend the consecration of the Cathedral of the Holy Child and to serve as a co-consecrator at the service raising new bishops to the episcopacy. In 1948 the Protestant Episcopal Church (U.S.A.) consecrated three bishops for the Philippines Independent Church.

From Manila Archbishop Strong went to Saigon to visit Australian Army, Navy and Air Force units from May 10 to 15.

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Further details of these courses are available upon request to: The Principal, Melbourne Bible Institute, P.O. Box 21, ARMADALE, Victoria, 3143.

hot line

Round-up of church press comment

MIA-MIA reports the showing of a film on abortion to the Commonwealth Conference of the Mothers' Union. It showed that the wealthy are now able to have it with little difficulty, but that a poor woman with 10 children found it almost impossible to have.

The Church of England Newspaper reports that evangelicals and Anglo-Catholics in England may reach agreement on a way forward to Church union. It will be an alternative to the present proposals which are meeting strong resistance in both Methodist and Anglican churches. Interesting view of the wearisome statements oft-repeated that the present proposal is the only way to unity.

The Church Times tells of the Guildford Cathedral being used regularly now for a Roman Catholic Mass. It says that it is probably the first time since the Reformation that a Roman Mass has been held in an Anglican cathedral.

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

The Christian tells of the behind-the-scenes anxieties over the merger of Clifton and Tyndale Hall theological colleges in Bristol. B.C.M.S. are reported to be having second thoughts about the merger and there is talk of "sackings" of staff at both colleges in preparation for the merger.

The English Churchman reports that the Pope spoke in a "hoarse, strained voice" when he made his speech in Holy Week about the crisis in the Roman Catholic Church. Not only has one of the Pope's own staff left the ministry to marry, but a bishop in Peru has done the same — the first bishop of modern times to do this. The single theological college formed by the merger of Clifton and Tyndale Hall in October, 1970, is to be known as Trinity College, Bristol. Its basis of faith

Historic faculty

A FACULTY has been granted to re-orientate a medieval church, St. Peter's, Roydon, in the diocese of Chelmsford.

The congregation was previously separated from the chancel by a fourteenth century screen. The whole area behind the screen will now become a chapel for occasional services and the holy table, choir and minister will come down to the nave and be among the people.

Rev. Christopher Wansley believes that the re-orientation will greatly assist modern reformed worship. He was supported in his application by his parish council but there were 50 objectors, including the Diocesan Advisory Committee.

After a hearing over six days, the Chancellor, Mr. Hugh Forbes, Q.C., granted the application.

will be that of the Evangelical Fellowship of the Anglican Communion.

Northern Churchman, north Queensland, believes that existing Victorian legislation which does not permit 18-year-olds to bet, is a restriction on freedom, and that the law should be changed. The monthly table of parish giving to "various missionary works" which gives a cumulative total to February 17, shows "Remembrance Bowl" at \$592, far ahead of A.B.M. at \$383.

Th.C. EXAM RESULTS

The following are results of Fourth Term examinations for students taking the Th.C. Course. These names also include those enrolled for the Sydney Preliminary Theological Certificate.

THIRD TERM ELEMENTARY GREEK I
High Distinction
Tay, Mr. M., Muar, Malaysia; Boyce, Mr. W. H., N.G.; Tay Sin Hock, Mr. J., Johore, Malaysia; Waddy, Miss J., Telopea; Ramsland, Mrs. M., Berowra; Thorp, Mr. D., Wewak, New Guinea; Steining, Mr. R. J., University of Qld.; Corry, Mr. B. R., Coogee; Barker, Dr. A. C. H., Hamilton, New Zealand; Jones, Mr. D., Brighton.

Distinction
Ferguson, Mr. J. A., Arncliffe.
Credit
Berkley, Mr. R., Bondi.
Pass
Gaymer, Mr. K., Bexley.

EVANGELISM
Distinction
Sixton, Mr. S., Padstow.
Credit
Cheriyian, Mr. A. C., Ile-olui, W. Nigeria.
Pass
Price, Mr. B., Blacktown; Ashton, Miss J. F., Londonerry.

ROMANS
Distinction
Powes, Miss G., Epping.
Credit
Kins, Mr. P., Cremorne; Tay, Mrs. J., Johore; W. Malaysia; Stevenson, Mr. G., Papua; Adams, Mr. J., Revesby; Gillett, Miss P., Waratah.
Pass
Cocks, Miss N. P., Strathfield; Flower, Miss J., Hornsby; Mansell, Miss C., Burwood; Woods, Mr. P., Canley Vale.

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.

Brown, Mr. G., Hornsby; Braine, Mr. W., Hurstville.

YOUTH GROUP LEADERSHIP
Distinction
Mathis, Mrs. V., Revesby; Tay, Mr. J., Malaysia.
Credit
Gilbert, Miss P., Wahroonga; Cutts, Miss M., Wahroonga; Watson, Miss M., Merrylands; Meers, Mr. A. F., Epping; Olsen, Mrs. D., North Manly; Sumner, Mrs. M., Cabramatta.

Pass
Talbot, Mr. L., Kyeemagh; Butler, Miss S. B., Brighton-le-Sands; Grupp, Mr. G., Wahroonga; Bevan, Mr. G., Riverwood; Symington, Mr. R., Wahroonga; Thomas, Mr. C. M., Wahroonga; Wilkins, Mr. J., Wahroonga; Martin, Mr. F. J., Castle Hill; Williams, Mr. G. P., Earlwood; Marr, Mr. D., Brighton-le-Sands.

RELIGIOUS EDUCATION I
Distinction
Gibbs, Mrs. M. A., Marrickville.
Credit
Horton, Mr. D. A., Cremorne; Cheriyian, Mr. A. C., Nigeria; Watson, Miss M., Merrylands; Thorp, Mrs. B., New Guinea; Austin, Mrs. M. J., Baulkham Hills; Penultima, Mr. L. J., Prospect, S.A.
Pass
Withy, Mr. A. L., Rotorua; Bevan, Mr. C., Riverwood; Darnley, Mr. W. R., Lidcombe; Reece, Miss M., Hurstville; Watson, Miss M., East Hills; McLean, Mr. B. A., Wewak, T.P.N.G.

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ST. PAUL'S, CHATSWOOD,

63rd ANNUAL CONVENTION.

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

There will be three sessions as follows:

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

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

Spend the holiday sharing enriching spiritual ministry.

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THE AUSTRALIAN CHURCH RECORD

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

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Churches meet N.S.W. Premier

THE PREMIER of New Wales, Mr. R. W. Askin, received a deputation from the New South Wales Council of Churches expressing opposition to the proposal to allow hotels to trade on Sundays. Official representatives of all the Council's member churches were present.

The Secretary of the Council, Rev. B. G. Judd, said that the Council's statement to the Premier maintained that the

Government did not have an electoral mandate for such a change in the law which had been rejected by 67 per cent of those questioned in the most recent "gallup poll." "We are glad to note that the proposal to open hotels until midnight on Fridays and Saturdays has now been dropped — no doubt in the interest of road safety — but to open hotels in the country would only increase the large proportion of road deaths in the country which the Minister for Transport has described as particularly disturbing."

"The Catholic Weekly" editorial opposing Sunday hotel trading makes Church opposition strikingly unanimous.

"The Australian Hotels' Association admits that its members sell 83 per cent of the liquor in New South Wales and one brewery giant, Tooth and Company, has just announced its greatest profit in 40 years."

The Deputation told the Premier that the Government should place the welfare of the community ahead of the sectional interests of the liquor trade. Mr. Askin thanked the members of the Deputation for their clear and strong presentation of the case and promised to bring the Council's representations before the members of the New South Wales Cabinet.

Since the deputation met the Premier of N.S.W., he has announced that a referendum on the question of Sunday liquor trading will be held in the State later in the year.

Sharp exchanges at Ballarat

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

One lengthy debate on a motion introduced by Mr. Walker caused quite a furore. His motion sought to censure the managing director of a church newspaper. Most speakers in the debate supported the motion but when it was put to the voices, a result could not be determined. A division had to be called for but no count was taken. The motion was declared lost.

A motion declaring that war was incompatible with the example and teaching of Jesus Christ was carried by the house of clergy but rejected by the laity.

The report to synod showed that the diocese is now feeling the benefit of a new blanket cover of its clergy for sickness and accident insurance. Sixteen claims have been met and paid in the first two years.

The General Synod scheme for clergy long service leave has become operative from the beginning of 1969. For the first time in 20 years, the diocese fell short of its missionary target. The target for 1969 has been set at the same figure—\$20,000 for A.B.M.

The Diocesan Planned Giving Program for the next three years did not achieve the results hoped for and its future is in doubt.

In his charge to synod, Bishop Hardie devoted himself to the ecumenical movement and unity schemes. He said, "I doubt if there can be any definite re-union involving Anglicans during my lifetime or even in the lifetime of anyone here." Speaking of "deliberate ambiguity" in documents framed as the basis for Acts of Re-union, the Bishop said: "Where such imprecision of meaning is deliberately used so as to cover up a real and important difference in order to give an appearance of agreement, one can only call it downright dishonesty."



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

NEW WORK FOR S.A.M.S.

THE SOUTH AMERICAN MISSIONARY SOCIETY, this year observing its 125th year as the pioneer Anglican missionary society in South America, has accepted an invitation and challenge to extend its missionary service to Brazil and Colombia.

An official statement was made by Canon Henry Sutton, general secretary of the society in England, outlining the steps that led to this major advance in the society's missionary program.

Last autumn two urgent requests for help were made to the society, one from Bishop E. K. Sherrill, of Central Brazil, and the other from Bishop David Reed, of Colombia. Bishop Sherrill in Brazil asked for a small team of missionaries from S.A.M.S. who would help in the life of the diocese in a work of direct evangelism in one of the vast urban areas of Brazil; and Bishop Reed requested support in manpower and money for an important work already begun among a tribe of primitive Indians.

Although the society's financial resources are only just enough to maintain its present work, it was considered by the committee that the two requests from God and the challenge has been accepted. Steps are being taken to recruit 30 new missionaries during the years 1970 to 1972 and to raise the new money required.

The society will need to marshal all its forces for prayer and full commitment to the task that lies ahead. The problems are great, but nothing like so great as the God to whom we look with confidence as we go forward together with Him.

The growth of S.A.M.S. in England has been accompanied by the rapid growth of the Australian Association of the society. In 1962 S.A.M.S. Australia had three missionaries; in 1969 that number has increased to 13. In the same period the income of the Australian association has increased by 500 per cent.

• Unless praying on our knees saves us from preying on our neighbours, the first is as false as the second is foul. — Theodore W. Engstrom.

Launceston Bible week

LAUNCESTON churches combined recently for a Bible study week. Study leaders were first trained at a special seminar at Oakburn College. The First epistle of St. John was chosen for study and meetings were held for a series of four studies from Tuesday to Friday night. Principal D. M. Himbury of Whitley College, University of Melbourne, was the expositor for the week.

Each meeting began with an act of worship, hymn, prayer and the passage of Scripture for the evening. Principal Himbury then expounded the passage and the people divided into discussion groups with leaders to consider prepared questions. After the groups, all assembled for a summing-up session and closing prayers.

The Bible week brought the Churches, ministers and people, close together as they studied God's Word and in the application of its lessons to the local situation. It called people together to listen to the Word of God and to go forward together in obedience to its commands.