

hot line

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

The Christian carries an unusual editorial on repentance drawing attention to the modern attempts to whip up a sense of neurotic guilt. Worshippers are called on to confess their guilt for racism, starvation in India, the war in Vietnam etc. How can people be guilty of sins that they do not approve and for conditions they have not created? Unreal guilt has no way of forgiveness. Neurotic ministers who arouse neurotic guilt are creating problems which defy solution by Christian repentance. Melbourne's See reports on a committee set up to enquire into post-confirmation drop-outs. It hints that a tightening-up of initiation procedures is necessary.

In the Ballarat Church Chronicle, Bishop Porter gives a brief but interesting account of an Anglican - R.C. consultation in Melbourne on "The Spirit of Anglicanism." The Catholic Weekly tells of the establishment of a salary scale for priests in Tasmania. \$20 weekly

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ORDERS AND EPISCOPACY

What we are facing is a crisis of truth in the Church of England. For a long time we have boasted of being a "bridge" Church.

To label the two ends of the bridge as "catholic" and "reformed" is to narrow an issue which is actually so broad that it embraces our understanding of the nature of God and of his grace.

At this juncture this fundamental issue happens to be focused upon the question of ordination. And the plain fact is that, since the time of the Reformation, the Church of England has never come down unequivocally on one side or the other.

There have always been those who sincerely believe that unless a man has been ordained by a bishop standing in the historic succession he cannot have received the gift of ministry which Christ intended for his Church. This is a view which I find so abhorrent that I could never have submitted to ordination in a Church which clearly adopted it as its declared doctrine. Yet I would champion the right of others in my Church to hold that view if they are sincerely persuaded of it. And in this I know that I stand where a very large company of the Church of England has always stood.

We believe that the Order of Bishops, as we have inherited it, is of such proven value as a symbol and focus of the Church's unity, evangelism and pastoral care, particularly in a mission-

ary situation, that we would feel bound to look for some way, acceptable to all, of preserving it in any form of Church union into which our Church might enter.

But our reading of Scripture and our understanding of the grace of God make it impossible for us to believe that this, or any other traditional form, is the essential or exclusively authoritative pattern of ministry for the true Church.

But experience in other areas of theology leads one to expect that if only we are patient enough to allow for one another's integrity within the tension of apparently irreconcilable views, one day some unexpected shift of definition will open the way to a synthesis that will strip away what is false and absurd and do justice to what is true on both sides of the argument.

Until that happens our Church must be faithful to its tradition of inclusiveness.

SPECIAL ADELAIDE SYNOD

A special synod of the diocese of Adelaide is being called for Tuesday 20th May next. It will be asked to confirm the canon passed last September regarding the establishment of the diocese of the Murray.

This new diocese will comprise the south-eastern rural deaneries of the present diocese of Adelaide.

THE AUSTRALIAN CHURCH RECORD

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MELBOURNE CRUSADE TAKES WINGS

PLANS for encouraging Victorian country areas to participate in the forthcoming Billy Graham Crusade took an unusual twist with commencement of "flying squad" operations.

The Youth Committee for the Crusade, to be held in Melbourne next March, has conceived the rather unique idea of using light aircraft to send teams of young people to over 50 towns in Victoria, New South

Wales and South Australia over 8 weekends.

These trips will range as far as Orbost in the East, Wagga Wagga in the North, Mildura in the North West, and Mount Gambier in the West.

The first team left Morabbin Airport to fly to Morwell, Sale, Bairnsdale and Orbost, where inter-church youth rallies were organised during the weekend. This first team of four consisted of Mr Robert Hopkins, a commercial airline pilot who flew a Piper Cherokee aircraft, and the "Mitcham Trio" Singing Group comprising Messrs. Philip and Harley Kitchen and Winston Broad.

The main thrust of the rallies will be the screening of a special

PHOTO: Billy Graham flying country contact squad with Piper Cherokee aircraft. Pilot Robert Hopkins, Philip Kitchen, Harley Kitchen and Winston Broad.

Continued page 2

NEW UNIVERSITY COLLEGE

IN first term 1969 the first Church of England College at the University of New South Wales will open for two hundred and ten men. The College, which is to be called New College, is situated on Anzac Parade on the campus, close to the entrance to the university.

Accommodation is provided for the students in single study bedrooms and the architect has designed the building so that the old form of long corridor dormitory-type accommodation is done away with. All the students' rooms are grouped around small central common rooms. Each group is fully provided with facilities such as bathrooms, toilets, pantries and small laundries.

Every effort has been made to cut down noise and the building is carpeted throughout the study areas. Despite lack of space, the college is built adjacent to the university oval and tennis courts, and close to the squash courts.

The college hopes to pioneer new forms of the church's witness in a university setting. Because of space there is no chapel available in the building. Services will be conducted in areas used as a library or common room. It is hoped that as prominent preachers, speakers, and lecturers become available, they will be used to bring the Christian message to the students.

While no formal religious instruction will be made compulsory, a series of lectures connected with the course run by the Inter-Varsity Fellowship will be made available to those interested and possibly to students beyond the college.

It is hoped that students other than residents will also become members of the college. They may for a small fee be able to

dine in the college and have tutorials. It is hoped that they may be able to play a part in the life of the college.

While there is a demand to give students freedom to do as they like today, the college aims to provide accommodation in the setting of Christian community life. In this college the opportunity is given to enjoy to the full university and college life with the discipline that Christian moral standards provide.

Full tutorial help is planned for students in their first and second years, and a wide range of university staff have agreed to support the college both by formal and informal tutorials for the later years. The college is well equipped with tutorial rooms and a small but useful library is to be developed. A large common room is available and a games room is attached.

To help students with their academic, social and personal problems a system of tutors is being planned with university staff and post-graduate students.

It is hoped that this will give men a sense of belonging to a real university community. These tutors will be able to make a valuable contribution to the college life.

Students who are interested in coming to the college should write to: The Master, New College, Anzac Parade, Kensington, New South Wales 2033.

OUTSIZE TOY

A CLERGYMAN has bought himself his own railway engine. He is the Rev. Richard Paten, 35-year-old curate of St. Mark's Church, Peterborough, U.K. who has spent £3,500 on a 17-year-old steam locomotive.

The engine was driven down under its own steam from Manchester to the marshalling yards at Peterborough where it will have a wash and brush up before going on display at the city's railway station.

PERTH LINK WITH N.S.W.

Even though the Swan River Colony was established only in June, 1829, and the beginnings of the State of Western Australia were thus founded, as early as 1830 the first house was built in Kelmescott in the foothills of the Darling Range, just by the Canning River, and 15 miles from the centre of Perth.

The name of the village is interesting because of its connection with New South Wales. T. H. Scott, the first Archdeacon of N.S.W. from 1824-1829 left in H.M.S. Success on the arrival of W. G. Broughton, but the ship struck a reef near Fremantle, which resulted in a delay of 12 months. While in the West Scott worked hard, and in 1830 the Colonial Secretary wrote to the Surveyor-General saying that the town about to be laid out on the Canning River to bear the name of the Archdeacon's birthplace, Kelmescott, a village on the Thames.

Services were held in a home for many years but in 1871 Thomas Buckingham prepared plans and estimates of costs for

a church building measuring 20ft by 15ft and so the first church was built by Buckingham for the sum of £62!

The first church of St. Mary in the Valley was consecrated by Bishop Hale on March 29, 1874. It seated only 50 people, but was enlarged by the addition of a vestry in 1897, consecrated by Bishop Riley.

Kelmescott has now become almost suburban, and the need for a more substantial building eventually meant that the old church must give way to a bigger building.

On 30th June, 1963 the foundation stone was laid, and the second church of St. Mary in the Valley was consecrated by Archbishop Appleton on 1st December 1963. Six plaques were re-erected and portion of the old wall which was incorporated in the southwest corner of the new church, and a new plaque stated "This church was built on the site of the old church and hallows the memory of the early pioneers of this district and has been erected chiefly through the generosity

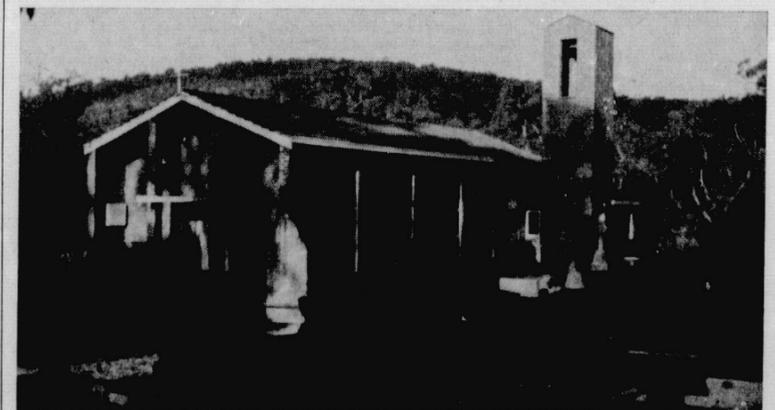
of John Adams Buckingham in loving memory of his wife Mary Ann."

The new church cost £11,000 with furnishings. As the cemetery is rapidly filling, a columbarium wall has been erected in the churchyard, and a new rectory was completed in July 1968.

Kelmescott is expanding at the annual rate of 15 per cent and a tremendous responsibility and opportunity present themselves for the proclamation of the Gospel.

The population of 5,000 is expected to reach 20,000 in the near future, and the dedicated Christians are all too few. We need to pray that the Lord of the harvest will send and equip labourers for this lovely part of his vineyard.

Kelmescott is a fruit-producing area, and the rector, Rev. Geoff. Hayles, who was trained at Moore College, hopes that there will be much spiritual fruit from the ministry there. The youth leader of the parish comes from St Michael's, Wollongong, N.S.W.



• The Church of St. Mary in the Valley, Kelmescott, W.A.

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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."

"EPIPHANY IS IRRELEVANT"

The word "mission" has been sapped of its vitality in our times, says Rev. David Hewetson in this bold and timely article. Mr Hewetson is Education Secretary for the Church Missionary Society in Australia and was himself a missionary for many years.

If it is true that there was once a man who thought that an epistle was the wife of an apostle, then no doubt there is someone somewhere who thinks that an Epiphany is the male, a Shephiphany the female, and that a pair of them together make a Cacophony.

As an experiment I tried out the word "Epiphany" on quite a number of people and drew an almost total blank. This suggests that the terminology is irrelevant, or so archaic as to make you think twice about using it.

One thing is certain, however, that the fact of the "manifestation of Christ to the Gentiles" only becomes irrelevant when Christians lapse into one of their periodic and dangerous spells of self-pre-occupation. Showing Christ to the whole world is a top priority, and the Church at its best seems to have recognised it as such.

Some, like Brunner, would go so far as to say that "the Church exists by mission as fire exists by burning."

As a festival, Epiphany seems to have had fairly complicated origins, but in the Western Church it has almost always been epitomised by the visit of the Eastern Sages to the infant Christ. It is a yearly reminder that truths which were once partially understood within the narrow confines of Israel have now been finally declared and internationalised. The coming of exotic visitors to Palestine is

symbolic of the end of the Palestinian monopoly of the Word of God, and a demonstration of the fact that the spiritual "trade routes" that brought in proselytes (those whose come) to Jerusalem would soon carry missionaries (those who are sent) from Jerusalem to the nations.

This distinction between "centripetal" and "centrifugal" mission was not at first self-evident to Protestants, but when they eventually accepted it they pursued and expounded it in such a definitive way as to give the clearest and most practical exposition ever offered of the meaning of the word "Epiphany."

Modern missions were not a popular movement. To a Church which seemed to be largely ignorant of its responsibility to manifest Christ to the nations, missionaries and their societies were an irritation if not an embarrassment. But those who had caught the vision, being converts themselves, not only got on with the task of world evangelisation, they also became a very potent educational force to the rest of the Church. Often simply by doing missionary work their uncomfortable presence spoke volumes to other Christians, and their insistence on certain Biblical insights penetrated the consciousness of the Church as a whole. The whole idea eventually "rubbed off" on others; and it was accepted in principle and spoken of with respect and approval.

Of course success has its perils. A superficial acceptance of an idea can often do more harm than good simply by driving the real problem "underground." That the Churches eventually warmed to the idea of their responsibility does not necessarily mean that they are very much more committed to it in practice than they were before.

The real peril is a kind of double-think which uses missionary terminology in such a way as to suggest that the job of world evangelism is being done, when, in fact it is only being talked about. When, for example, the International Missionary Council was made a department within the World Council of Churches at Delhi in 1961 we were assured that this would involve "the whole church in the whole mission;" and the word "mission" (without an "s") was coined to express this new missionary dimension. No longer (it was said) would missions (with an "s") have a monopoly on the work of outreach and world evangelism.

Mission, in our day, is a word that has been applied to almost everything that Christians do, and thus the word is completely sapped of its previous vitality. Bishop Stephen Neill has reminded us that "when everything is mission nothing is mission," and we might add, that it is only when something is really and essentially mission that the whole

idea is saved from complete dissipation and double-talk.

In order to keep Epiphany from becoming totally irrelevant or simply part of a smoke-screen of terminology, actual missionary work must be done and not just "believed in" as a kind of ideal. Curiously enough, concern for world evangelism is not produced by subsuming missions under the Church's organisational umbrella so that everybody has a hand in it, but by allowing within the Church's fellowship the dedication of enthusiasts who give themselves to missionary endeavour in a voluntary capacity.

Max Warren, writing of the involvement of individual Christians in missionary work, said "you cannot be involved everywhere, but it is quite certain that unless you are involved somewhere, you will not be involved anywhere." It is this specific commitment to the task by individual Christians that preserves the "whole Church" from lapsing into a trance of hypnotic self-concern; and which also, as Johannes Blauw says "keeps calling the Church to think over its essential nature as a community sent forth into the world."

Our sceptical and disillusioned age has very few holy places left to which a pilgrimage could be made in search of ultimate wisdom; and yet perhaps it shares the wistful longing of the Eastern sages beneath its smart sophistication. But where shall we point the men of our time? To an earthly Bethlehem as a kind of Christian Mecca? Surely if they heard any voice there it would be saying "he is not here, he is risen, and gone out 'into all the world' and to men of every colour and race." If men today do not always find it easy to recognise the Saviour of the World in the swaddling clothes of our formal ecclesiastical institutions perhaps they might more easily see him enthroned in the hearts of the growing international fellowship of the redeemed. Perhaps Epiphany would not be so irrelevant to them then.

NEW DIOCESES

On January 12 the island of Madagascar was divided into three dioceses. Although the island is four and a half times the size of England, it has until now been only one.

The new dioceses were officially created at a service in Antananarivo on January 12, attended by the present Bishop of Madagascar (the Right Rev. Jean Marcel), and the two assistant Bishops, the Right Rev. James Seth and the Right Rev. Gabriel Joswa. All three are of Malagasy nationality. The service was followed by the first meeting of the new Episcopal Synod for the island.

Madagascar is inhabited by six million people, 38,000 of whom are Anglicans, spread over a wide area. The new dioceses will mean that a corporate life will be made easier for the Anglican population of the island.

PAPAL ENCYCLICAL

The Roman Catholic bishops of England, Wales, Austria, Germany, Belgium and Canada, while supporting the Pope's encyclical on birth control, have added the rider that they approve the exercise of individual conscience on the matter and will not bar those who use contraceptives from the Holy Communion.

The Australian R.C. bishops have commended the encyclical as it stands.

MELBOURNE CRUSADE

Continued from page 1
audio-visual entitled "Contact" which has been produced by Clifford Warne of Sydney and already used extensively in Melbourne suburban Churches to encourage folk to bring their friends to the Crusade meetings. Expenses of the flying squads will be kept to a minimum because all those participating will provide their services free and a number of light aircraft have been made available without cost to the Crusade.

A local committee in each town visited will provide car transport and hospitality to the flying squads.

Commenting on this rather unique way of spreading the Gospel of Christ, Crusade Director, Mr John Robinson said, "This is the first time that a Billy Graham Crusade has used light aircraft to promote its objectives. To my knowledge in no other Crusade has such an ambitious program of country promotion been attempted.

In addition to Mr Hopkins we have six other experienced pilots who have offered their services for this work. We believe these flying squads are going to make an important contribution to the outreach of the Crusade," he said.

A.C.C. DELEGATES

Anglican delegates to the annual meeting of the Australian Council of Churches to be held in Melbourne February 10-14 have been appointed by the Standing Committee of General Synod as follows: The Primate, Archbishops Woods and Appleton, Bishops Housden, Garnsey, Sambel, Archdeacon G. R. Delbridge, Dean L. E. W. Renfrey, Canons D. W. B. Robinson, A. L. Sharwood, Revs E. D. Cameron, F. L. Cuttriss, J. Howells, J. C. S. Miller, Dr H. R. Smythe, M. Challen, Messrs J. E. Benson, P. R. Bailey, Miss I. F. Jeffreys and Mrs E. Ogston.

MALAYAN MISSIONARIES



The Rev. Arnold and Mrs Lee, C.M.S. missionaries in Malaya for the past 20 years, outside St. Paul's Vicarage, Petaling Jaya, Malaya, just before their final return to England this month.

- SOME WORKS BY TEILHARD de CHARDIN:
1. "The Phenomenon of Man."
 2. "The Divine Milieu."
 3. "The Appearance of Man."
 4. "The Heart of the Matter."

MODERN THEOLOGICIANS:

4. PIERRE TEILHARD de CHARDIN

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

As Teilhard de Chardin was an original thinker of something that might be called genius, a brief summary such as this can do no more than indicate the breadth and significance of this thought. He was born at Auvergne in France in 1881, the fourth child of a family of 11. His father was a man of "powerful mind who took a great deal of trouble over his children": he was a gentleman farmer with a great interest in history and natural science. Chardin's mother also had a significant influence on him, especially in fostering his life-long devotion to the person of Jesus Christ and his deep capacity for affection.

From his childhood, Chardin had the constant yearning and need to seek "The One Thing Sufficient and Necessary" that lay behind life, to which everything else was "only accessory or even an ornament." At the age of 18, he felt the call to enter the priesthood, and became a novitiate of the Jesuit Order. This began some twelve years of training, and culminated in his ordination to the priesthood in 1911.

He spent the three years prior to World War I studying science in Paris, during which time he was profoundly influenced by Bergson's "Creative Evolution": so much so that the concept of evolution became the vital reality in his life. During the War, he served his country as a stretcher-bearer and received the Military Medal for gallantry. He took his final priestly vows in 1918; and then followed a considerable

period of work with the Palaeontological Laboratory, during which time he took his Doctor of Science Degree. He spent much of his life from 1923 until his death in 1955 studying various fossil discoveries, particularly in China, as well as lecturing in Paris and England.

The saddest blow to him was the refusal of his Order to allow him to publish any of his work, and at one stage even to lecture to theological students about his discoveries, because it was considered by his superiors that his propositions were a direct negation of both Biblical and ecclesiastical dogmas.

His contribution to modern theology has been his application to the building-up of a philosophy that would reconcile Christian theology and the scientific theory of evolution, and that would relate the facts of religious experience to those of natural science. The whole direction of the vast on-going evolutionary process, begun billions of years ago, is given by the slow emergence of the brain and, with it, of consciousness. So Chardin elaborates his proposition that everything has a "with-out" as well as a "with-in" (its own peculiar form of conscious or mentoid life). It is the former (the "without") only, for the most part, which science can examine, except in the case of man where the "with-in" is able to be examined through introspection. Man is being drawn upwards to a great new being by the magnet of divine love, represented in history by Jesus Christ. Within the framework of

evolution, Jesus can continue to effect this gradual process of transformation of the universe into Himself (as the New Being) through His Body on earth (the Church) by means of the energies of love.

It is only since his death, when his manuscripts were first made available to the world, that it has become apparent what a serious mistake his Order made in taking this action.

Perhaps the best summary of Chardin's contribution to modern theology is given by himself in his work "Comment Je Crois":

"I believe that the universe is evolution.

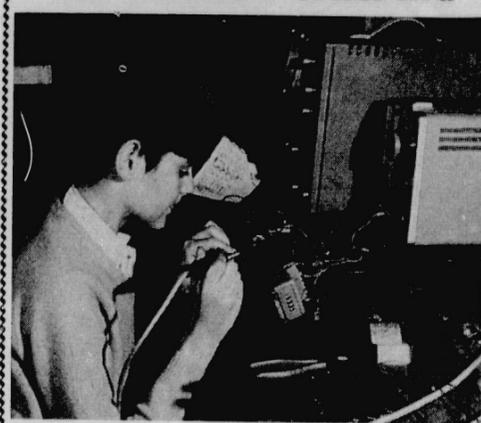
I believe that evolution is towards the spirit.

I believe that the spirit is achieved in a personal God.

I believe that the personal Supreme Being is the Universal Christ.

He aims, above all, to bring together, in a meaningful synthesis, nothing less than the whole past, present and future of the universe. As Professor John Alexander comments: "He sought to relate matter and spirit, heaven and earth, church and world, the one and the many, and in particular to bring together many aspects of science and religion which the publication in 1859 of Darwin's 'Origin of Species' had put asunder."

S.U. SUMMER CAMPING



FILM MINISTRY

FACT AND FAITH FILMS recently held its Federal Conference in Sydney and rejoices in the most successful year in its history. The output of Moody science/gospel films increased in each State at a time when it could be expected to drop slightly because of the interest in Billy Graham films used prior to the Crusades. Operating also as Challenge Films they report that the Billy Graham film output rose by almost 1,000 per cent in New South Wales.

Mr Roy Ashton, Executive Officer for the organisation, participated in the Asia-South Pacific Congress on Evangelism in Singapore 5-13th November. With Dr Alton Everest, partner of Dr Irwin Moon of the Moody Institute of Science, Mr Ashton will visit Indonesia and seek to establish a film ministry in this gospel hungry country of 112-million people.

Moody films, several of which were supplied by Fact and Faith Films Australia, were seen by 75,000 in 600 showings across Malaya in the last 12 months.



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SHORE MISSIONARY GIVING

Shore School, North Sydney, N.S.W., is one of Australia's leading church schools, puts its chapel collections to work for Christ.

At the end of 1968, the chaplain, Rev. Len. Abbott and his Chapel Advisory Council drawn from the pupils, allocated \$1,885 to missions and other bodies. Largest gifts went to C.M.S. \$270, Moore College \$240, Bush Church Aid Society \$200, South American Missionary Society \$150, A.B.M. \$100, Nagpur Project \$100, Save the Children Fund \$100, Archbishop's New Housing Fund \$100, Bush Fire Appeal \$200, B.F.B.S. \$80.

CANBERRA-GOULBURN GIFTS TO MISSION

The Bishop-in-Council had the pleasant task of allocating its annual gift from the Centenary Appeal income towards missionary objects.

Under the terms of the appeal laid down by Synod, 10 per cent of the annual income must be allocated in this way. It enables the diocese to assist particular areas of need which come to its attention from time to time.

This year, \$200 each was given to the dioceses of the Northern Territory and Carpentaria, and \$330 to the House of the Epiphany at Stanmore, N.S.W.

The centenary appeal capital is continuing to grow — his year's increment will exceed \$2,000 — and the income is likewise expanding a little from year to year. The present capital sum is about \$147,500.

N.T. ON MOVE

Financial status will not be the guiding factor in the relationship between the local church and the diocese in the Northern Territory.

A recent meeting of the Diocesan Council decided that each community served by a resident clergyman would be considered a parish and have rights of representation on synod.

Nine areas were declared to have such rights: Darwin, Alice Springs, Tennant Creek, Katherine, Roper River, Numbulwar, Umbakumba, Angurugu and Oenpelli.

Canon Barry Butler reported that in collaboration with the Methodists and the United Church of North Australia, a ten-acre site for a joint church and training centre had been applied for. It was hoped to secure one in Casuarina, a growing outer-suburb of Darwin. As well as a joint church, it would be used to train Aborigines and for other training purposes.

The Council also discussed the problem of the large numbers of Aboriginal children who will come to Darwin for secondary education and who will need hostel accommodation.

The Bishop has since taken confirmation services at Adelaide River (the first), Katherine and Tennant Creek.

"It is illegal to read the Bible in the public schools in Illinois," states "The Reminder." "But a law requires that State to provide a Bible to every prison inmate. Moral of the story:— Don't worry, if you can't read the Bible in school you will have the opportunity to do so when you get to prison."

(From Hawaii Youth for Christ magazine, "Wavelength," August, 1968.)

PRAYER: A PROBLEM

I Timothy 2:1. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

Speaking to the young Christian, Timothy, Paul pointed out that prayer is first the means by which we bring the needs of others to God. We are apt to think of prayer as bringing our own needs to God.

I remember first praying for a missionary nurse in Tanganyika in 1944. I didn't meet her personally until 1966. But I met her as an old friend. Prayer for her had brought us close.

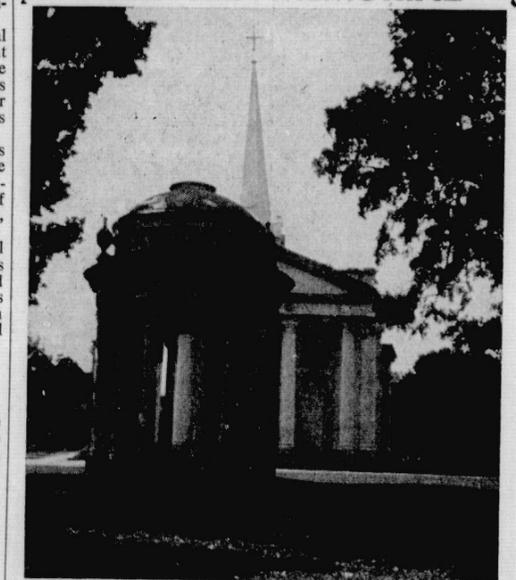
Prayer for others breaks down barriers. Prayer for those whom we find difficult does something to us as well as to them. In prayer for others, God shows us how we can help bring about the answers. Dependence on God through prayer does not leave us weak and without a

mind of our own. After prayer we can "rise up with wings as eagles" and Christ can use us more effectively for we have surrendered our wills to His.

Praise must always be part of all prayer. We ask believing that He does answer and so we thank Him for the answer which we know always comes. But also we thank Him for the obvious answers that we see in our own lives and in the lives of others. As we pray, we enjoy it and rejoice with thanksgiving.

I repeat, we enjoy prayer. What other attitude could we have when we use such a high privilege? "We have access into the holiest by the blood of Jesus." That is why we enjoy it. We are in the presence chamber of the Most High God at the express invitation of His Son. We come in the court dress of His imputed righteousness. All the privileges of sonship are ours through Christ.

MALAYAN MEMORIAL



The memorial outside St. George's, Penang, Malaya, to Penang's founder, Captain Light. He was the father of Colonel Light, to whom Adelaide's foundation owes so much.

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Notes and Comments

GO WELL

This is the year to say "go" to the initial planning for a national conference of evangelicals in Australia. Planning must begin this year if one is to be held some time in 1970. That would be a significant year—200 years after Captain Cook's voyage along Australia's eastern shores and his hoisting the flag at Botany Bay.

Evangelical movements have always been known for the strength of lay leadership and participation. This is the year for evangelical men and women to meet, to study the great Reformed doctrines they have in common and to establish strong and vigorous evangelical fellowship throughout the land.

Groups in all the cities and in many of the larger towns should begin meeting for Bible study, prayer and discussion so that they will have a firmer grasp of the important contribution they can make to the continuing reform of the church. Change is in the air we breathe and by the Holy Spirit's leading, we must contribute to the change, guide and direct it according to Bible truth.

Principal Knox's "Thirty-Nine Articles," published last year in the Christian Foundations series and selling in a popular paperback at 55 cents, might well be a basis for study of the things which evangelicals hold in common.

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MACHINERY

As at present organised, evangelicals in Australia are in a better position than any others to organise a national conference. Groups are already meeting from East to West across the country. These need to be strengthened by making them much more than gatherings of clergy. Men and women should flock in. New groups in dioceses need to be formed and the study of evangelical foundations must be given top priority.

To begin with, groups should be inviting evangelical speakers from other dioceses and provinces to share their insights with them. There is a great need for us to know each other better.

The vast distances which members of such a conference would need to travel should no longer trouble us. Evangelical men and women share in our affluent society and they will certainly give of what God has given them to ensure that those who travel the great distances can be subsidised.

There are substantial evangelical funds which could be made available and once planning begins, prayer will bring God's answer in the way of financial support. The oldest and strongest of Australian evangelical societies, the Anglican Church League, would certainly help with money and its efficient secretariat.

Now is the time to begin thinking and planning.

S. A. PERSISTS

We admire the spirit of the Bishop of Adelaide and the Bishop of Willochra who refuse to be dismayed by the unilateral action of the Methodist Church in South Australia in abandoning

religious instruction in the State schools.

Methodists, at 21 per cent, are a greater proportion of the population in S.A. than in any other state and their action could have serious results. But Anglicans, Lutherans and Roman Catholics are also strong in that state and they intend to continue to meet the provisions of the amended Education Act of 1940.

The Bishop of Adelaide comments: "If the system breaks down because others refuse to do the work, we may be compelled to cease our present labours, but until then, I call upon all engaged in it to do their best under what may be difficult circumstances."

The Bishop of Willochra writes: "... in this diocese we go on with religious instruction, unless and until the Act is amended or the whole Church in this State makes a decision to discontinue."

Some of the arguments for discontinuing seem naive to us. They run—classes are too large; clergy are too inexperienced; the audience is "captive"; teaching the faith can't make people accept it; time could be better spent visiting homes; it is too time-consuming. Quite a list. All these arguments can be used against Sunday Schools. They can be used against continuing Sunday services of worship. This is the reductio ad absurdum!

NO NOTS

Writing in the "British Weekly," Dr. William Barclay, quoted New Testament scholar, noted statistics showing increases in illegitimate births, unmarried mothers and declining religious loyalties of senior school pupils. In 10 years, prosecutions for theft by employees in England had trebled, he said.

He says the figures showing the decline in religion over against those showing declining moral standards suggest there may be some correlation.

Dr Barclay appeals for a re-emphasis of some of the "thou shalt not's" of the Bible. If religion did once emphasise them, everything positively has led men away from fundamental truths. He goes so far as to say that some people have to be shocked out of evil. Some must be taught the inevitable consequences of wrong-doing.

Christian freedom, he said, was freedom within a society in which no member dare hurt another. Perhaps in an attempt to meet the world, we have taken the iron out of Christianity. We have made it too easy. Dr. Barclay is saying nothing new. But it needs saying. Some will call it "Victorian morality." If that's what it is, let's have more of it.

Are we really ready for joint use of churches and buildings and joint use of theological training facilities? Are we really "one in the faith"? Is it true that we share "similar liturgical and spiritual traditions"? We sincerely hope not. Bishop Moorman of Ripon and the other very carefully chosen representatives extraordinary views.

Those who look to the Bible as their sole authority in matters of faith and worship entirely reject them.

Documents which the Archbishop and the Pope decide to keep secret from their people for so long can scarcely do anything to promote spiritual blessing. Secret deals bring international relations into disrepute. It gravely dishonours the Church of Jesus Christ.

ABP. FISHER OUTSPOKEN

The powers of Lord Fisher of Lambeth are by no means on the wane. When his special gifts and experience place him in a position to comment, he does so with firmness.

In a recent letter to the "Church Times" about the growing dissension in England on the Anglican-Methodist unity scheme, he points to an unambiguous recognition of the Methodist ministry as the only way to overcome existing obstacles. He points out that the service for reconciling the two ministries contain a "calculated ambiguity." He says that it "was made to satisfy Anglo-

Catholics on the commission and that the Methodist members of the commission allowed it to remain only for the sake of unity to which they believed God had called them."

He goes on: "It has not led to unity; and for the sake of that unity which only God can give us, I am sure that this calculated ambiguity must be removed. Then this scheme of union can rest on a co-ordination of ministers effected unambiguously as in the Ceylon scheme and enabling a true reconciliation, both in the Spirit and in the structures of our two churches."

The present "calculated ambiguity" gives grievous offence to the great body of Anglican and Methodist evangelicals for the ambiguity lies in an area where the Bible is unambiguous.

There can be no Scriptural objections to Archbishop Fisher's suggestion. As he once helped remove obstacles in the way of our Church's Australian Constitution, we hope his unambiguous counsel may help to bring unity where there is at present serious division in England.

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BRITISH AND FOREIGN BIBLE SOCIETY N.S.W. AUXILIARY DEPUTATIONIST — ORGANISER Applications are invited for the position of Male Deputationist and Organiser for the Society. The territory is the Riverina area and the appointee will be required to live in Wagga Wagga. A car and 16mm projector will be provided. Apply in writing giving age, references and qualifications, denominational affiliation. Ministerial status desirable but not essential. Rev. Alan F. Scott, State Secretary, Bible House, 95 Bathurst Street, Sydney.

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SWISS ACTOR JOINS C.E.T.S.



A young continental actor, cameraman and director, flew into Sydney last month, to join the staff of the Church of Engand Television Society.

Jean-Luc Ray is best known for his starring roll in the Billy Graham film, "World's Fair Encounter." He worked with the Graham organisation for over a year while in America.

Before accepting a two-and-a-half-year term of service with C.E.T.S., Jean-Luc was serving as technical director of the "Protestant Radio and Television" in Brussels, Belgium, where he worked on a wide variety of Christian documentaries and teaching programs, including a series on the Old Testament book of Ecclesiastes. His work has been of considerable blessing in a country with only a 0.5 per cent Protestant population.

This talented young man has worked in a number of countries including Switzerland, France, Ireland, Canada, United States and Belgium. He comes to Australia with the highest recommendations of the Billy Graham Association and the Belgium Radio and Television Network (R.T.B.). His father heads the Scripture Union movement in French Switzerland.

Mr Ray will become a part of the team of the Church of England Television Society, which serves the diocese of Sydney, with evangelistic and church information TV programs.

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40 YEARS' MINISTRY

On the eve of St. Thomas' Day, Friday, December 20, six Clergy celebrated the 40th anniversary of their admission to the diaconate at St. Andrew's Cathedral, Sydney, Bishop H. G. S. Begbie, Canon S. G. Stewart of Roseville, Rev. J. F. G. Olds of St. John's, Glebe, and Revs. A. N. S. Barwick, A. H. Edwards and A. P. Wade.

Two other men were ordained at the same Service on St. Thomas' Day 1928, Revs. E. Almond and E. G. Thorp, who returned to Canada and England respectively. Three others who were also made deacons, Revs. R. F. C. Bradley, E. L. Millard and G. R. Mathers, have since passed away.

The Archbishop of Sydney took Holy Communion in the Chapel of St. Andrew's Cathedral at 11.30 a.m. on Friday, December 20, which was attended by the six clergymen and their wives or daughters, and they then adjourned to the C.M.S. Board Room for luncheon.

G.F.S. HOSTEL

For 47 years the three-storied building of the G.F.S. Hostel has provided a home for 50 young women each year. These girls attend one of the teachers' colleges, universities or technical colleges. The hostel is at 29 Arundel Street, Forest Lodge, directly opposite the Sydney University.

With a definite trend toward students living in flats, hostels have had to re-assess their outreach to young girls. The G.F.S. Hostel has been able to retain its atmosphere containing the necessary discipline for students wishing to obtain worthwhile results.

In 1969, during the four weeks of the long summer vacation, the hostel is being used for a children's camp, organised by the Sydney G.F.S. Headquarters. This caters for all girls between the ages of nine and 18.

The site of the hostel provides access to all outdoor activities as well as many others. Just as students in their free time are able to explore and discover new interests it is also hoped that the younger girls will take the opportunity to develop and widen their experiences. The G.F.S. Hostel's tone of Christianity is seen in the simple day-by-day activity of living. This is the tone of the camp for children as leaders teach the Christian faith and, together with the girls, learn to interpret their faith in the days together. Forty-seven years ago the aim of the G.F.S. Hostel was to provide a Christian home for young girls and, despite the changes in presentation, the aim remains the same and is being fulfilled.

Mainly About People

With the approval of the Archbishop of Brisbane and the Bishop of North Queensland, an exchange of parishes has been arranged between the Rev. W. Harmer, rector of All Saints', Wickham Terrace, Brisbane, and the Very Rev. Bernard Tringham, Dean of St. James' Cathedral, Townsville. Dean Tringham has been encouraged to move out of the tropics by his medical advisers.

Rev. E. P. Pfitzer has tendered his resignation as rector of St. Mark's, Maylands (Adelaide) as from January 31 owing to ill health.

Rev. Dr Howard Guinness, of Sydney, has accepted an invitation to attend the 10th anniversary celebrations of the I.V.C.F. of the Philippines in June 1969. I.V.F. students in Australia have undertaken to meet the expenses involved.

Rev. Anthony Tress, of Lithgow (Sydney) is to join the staff of Holy Trinity, Adelaide, as from March.

Rev. B. J. O'Grady, rector of Wilcannia (Riverina), is to be chaplain to the Technical High School, Sale (Gippsland).

Rev. Alan Baker, assistant priest at Darwin (N.T.), is to rejoin the Bush Church Aid Society as priest-in-charge of Nightcliff in the same diocese.

Rev. David Pullar, assistant curate at Singleton (Newcastle), is to join the Bush Church Aid Society.

Rev. D. H. Hoore is to be priest-in-charge of Urana (Oxgangs) with Jerilderie (Riverina).

Rev. B. O'Donovan, assistant curate at Leeton (Riverina), is to be senior assistant at Broken Hill.

Rev. Paul Flavell is to join the staff of St. Margaret's, Cairns (Nth Queensland).

Rev. F. King, assistant curate at Broken Hill (Riverina), is to be priest-in-charge of Hillston.

Rev. Robert Lucas is to be deacon assistant at Deniliquin (Riverina).

Rev. G. A. Cameron will be instituted and inducted as rector of the parish of Willunga (Adelaide) on January 31.

The following will be ordained in St. Peter's Cathedral, Adelaide, on February 2 next: (priests) Revs. R. F. Ayles (Glenelg), R. D. Farrer (Plympton), G. A. Gatenby (Mt. Gambier), Dr K. D. Hall (Unley), F. N. Lewis (Burnside), G. Romer (Crossford), P. H. E. Thomas (Holy Trinity, Adelaide), (Deacons) J. I. Hudson (St. Barnabas' College), I. Fleming (St. Barnabas' College), G. R. Jackson (St. Michael's House), G. D. P. Kaines (St. Barnabas' College), R. B. Langford (St. Barnabas' College), B. J. May (St. Barnabas' College), R. J. Niehus (St. Michael's House), P. N. Riley (St. Barnabas' College), J. E. Warren (St. Barnabas' College), P. J. Wheatley (St. Barnabas' College).

Miss Lorraine Fisher, of Coorparoo, Brisbane was admitted as an Evangelist with the Church Army in her parish church of St. Stephen's, Coorparoo, on December 15.

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Church side-tracked

Concerning your Editorial about giving to Missions. It is a little time some of our Church leaders began to awake to the peril of the Church.

In the latest book to come from Banner of Truth Trust, a reprint of some of Bishop J. C. Ryle's works, entitled "Warning to the Churches" in a chapter headed "Pharisees and Sadducees," he said: "Beginning with a few high-sounding phrases about intellect and the inner light in man, you may end with denying the work of the Holy Ghost, and maintaining that Homer and Shakespeare were as truly inspired as St. Paul, and thus practically casting aside the Bible. — Beginning with some dreamy mity idea about 'all religions containing more or less truth,' you may end with utterly denying the necessity of missions."

Isn't it true that the World Council of Churches pays not the slightest attention to the Bible, ripping a text of unity especially out of context and out of any resemblance of its true meaning? Isn't it true that the W.C.C. is busily holding conversations with all manner of other religions, Buddhist, Hindu, Islamic?

Here is the source of the trouble, the dogmas of liberal theology of the 19th Century which are dogging the footsteps of the Church.

The secular Press is making a great to-do about the Roman Catholic minority in Northern Ireland. They fail to say that over the years there has been a steady migration from the north and to reviled England. They fail to say if the Roman Catholic Bishops are calling their people to "toleration" and to stay in their own backyard and leave Armagh, the bastion of the free, alone. No, they are not saying that.

It is not before time that Canon Coaldrake verbalises the fact that the Russian Orthodox, the Greek Orthodox and our chattering with the Roman Church has led us to this state. Now is the chance for those who hold no prestige for our Bible to get stuck into it and find out what the Holy Spirit is saying to the Churches.

W. Terry
Hawthorne, Qld

Clergy stress

Mr Hanson (ACR 28-11-68) asks whether there is not a pressing need for some type of program to educate and equip Christians to deal with the nervous strains that are generally found in full-time service?

Surely, Christians should begin a re-education program from the Bible. After all, it is the Lord who calls men out for specialised ministries and, as one should expect, the Lord has given them necessary directions to follow through his Word.

For a long time, many evangelicals in specialised ministries (i.e. "vicars" etc.) have tended to place the "parish" first and their families second, whereas the Scriptures declare that a man's family life is one of the criteria for judging his suitability for leadership within a local congregation (1 Timothy 3:1-7).

Again, ordained men have regarded themselves as (in the words of G. B. Duncan) "masters of ceremonies" in their local churches. Their job is to organise a labyrinth of social activities and clubs, the erection of costly building complexes (in spite of the Lord's continual warnings about the accumulation of property), the conduct of occasional and at least three Sunday services in one building (because most established "congregations" have not seen the need for unity between their two morning churches, let alone denomi-

Letters to the Editor

national unity), and if there is time, to throw in an hour's preparation for a Sunday sermon. If all this hubbub of ceaseless and demanding activity were suddenly snatched from them and they were left with little more than sermons, studies and school lessons to prepare, they would stand with looks of bereft amazement and bewilderment. There would be nothing to do.

The ensuing "nervous breakdown" would be greater than that incurred by trying to catch up with the snowballing evolution of the parish medley.

Among other things, there is a need for men in specialised ministries to consider what the Bible says about: 1. The ministry to which they have been called. 2. The many ministries (including pastoral ministries) the Holy Spirit gives to a local, believing congregation. 3. The use of homes and families (as opposed to organisations) for evangelism. 4. The accumulation of property. 5. Genuine spiritual power (does it reside, for example, in ordained ministers growing pompous as they build their paper kingdoms and monuments of trivia? Conversely, does spiritual power lie in these men giving the Bible more than lip-service in their ministries?)

Whatever the conformist pressures and costs in terms of present-day attitudes concerning power and success, does genuine spiritual power exist in ordained ministers falling humbly and wholeheartedly to the Word of God for understanding to build up their congregations in a knowledge of and reverence for its truth and authority?

J. C. Ryle says of Henry Venn and his ministry at Huddersfield, "He went there with nothing but his Bible . . ." Again, Ryle says, "My own private opinion is, that we have too much lost sight of apostolic simplicity in our ministerial work . . . It is hard to have many irons in the fire at once, and keep them all hot. It is quite possible to make an idol of parochial machinery, and for the sake of it to slight the pulpit."

(Rev.) Peter Payne,
East Geelong, Vic.

R.I. in S.A.

Regarding an article in your edition dated 28-11-68, under the title "R.I. in S.A."

Amputation, in order to heal an "open wound," is surely drastic and unethical practice. Even in cases of malignancy it has not always proved beneficial.

How sad that friends in the Methodist church in South Australia, in withdrawing from Religious instruction in State schools, have declared "fragmentation of classes for R.I. harms the image of the church, discredits the Christian faith, injures spiritual development of children, alienates pupils and teachers from the church, hinders the mission of the church in the community, etc." Are sections of the Christian church ceasing to exist because fragmentation for worship have similar influences?

Your article further states that High School R.I. classes are "restless, captive audiences" whose parents no longer accept Biblical standards for living, concluding that Religious instruction, if not given in the home, will not be meaningfully given anywhere.

The Church Missionary Society and others would appear to be wasting time and substance serving in areas where Christian teaching certainly could not be given within the home.

There are many homes in Australia, including the writer's, inadequately equipped to give Christian instruction in the home. For this reason we are grateful for the assistance of Sunday School and day-school Scripture teachers whose lessons are based authoritatively on the written Word of God. If Biblical authority is not acceptable as a basis for Christian instruction within the home, should we seek wisdom from the house-hoosie card, or the T.A.B.!

How many "audiences" in State school rooms are not "restless and captive" to a degree? Yet 3rd and 4th Form students have expressed a desire for more Scripture lessons from adequately trained teachers.

I write as a member of a major denomination in N.S.W. If we have similar "wounds" of R.I. in State schools, particularly high schools, cast not aside the "nightmare" section. Rather pray the Lord of the harvest that He will send more labourers into His field that all who claim nominal membership of our church may have the opportunity to be taught of God.

J. E. Mills,
Sans Souci, N.S.W.

Bushfire help

The churchwardens of St. David's, Blaxland, and I, sent a circular letter to the Parishes in our Diocese asking for a donation to help rebuild our burnt out Church. We greatly appreciate the generous responses both from our Diocese and beyond.

But another circular has been sent out to individual people in my name, completely without my knowledge, and I do not know who has sent it out. At the same time I would like to thank people who in Christian love have sent donations.

(Rev.) Brian J. Dooley.

Tension and the Christian

In relation to your editorial "Clergy under Stress," 3/10/68, and the ensuing correspondence on the problem, I would like to draw your attention to an article by a Sydney psychiatrist which has been of the greatest help to me since I first read it, and which I think would be greatly appreciated by many of your Christian readers if it were to be published in "A.C.R."

It is "Tension and the Christian," by Dr. B. H. Peterson, and appeared in the December, 1963 edition of "On Special Service"—magazine of Scripture Union (Number 17).

There seems to be such a great deal of ignorance and confusion among many Christians (including the Clergy) about stress and tension and so much crippling false guilt and accusation of lack of faith when it is so unnecessary. I'm sure many only need the light of an article like this to illuminate some dark spots and clear their thinking.

C. S. Lewis points out in his book "Letters to Malcolm" (p. 63): "We all try to accept with some degree of submission our afflictions, when they arrive. But the prayer at Gethsemane shows that the preceding anxiety is equally God's will and equally part of our human destiny. The perfect man experienced it and the servant is not greater than the Master. We are Christians, not Stoics."

Neither the clergy, nor any Christians can be of real help to persons in need unless they abandon the cloak of Stoicism and meet their fellows face to face as humans of equal

need and (as often happens) with similar problems.

I'm sure you will agree with me about the value of Dr. Peterson's article and I can only repeat that it proved of untold help to me in a time of great need.

H. Craig,
Epping, N.S.W.

Mental health study in U.S.A.

The comments on mental health in your paper during recent months have interested me greatly. There seems to be a growing interest and a search for knowledge and practical experience. I also felt the need for further experience in this field after four years in a parish following the completion of four years training at Moore College. There may be others also who could take advantage of the facilities offering in the United States.

Early in 1968, I left Australia with my young family and came to the United States to be trained in Pastoral Psychology. For the past eight months I have been under training as a Chaplain Intern at Boston State Hospital, a famous mental hospital in Massachusetts. I have also been working part time in a parish in a suburb of Boston.

Clergy from many denominations from all over the United States, and from other countries come to Boston State Hospital to study. The basic course is designed to equip a man more fully for the parish ministry. My experience here has been tremendously valuable.

Most mental hospitals in the United States have courses ranging from three months to two years which are conducted by trained clergy, working in conjunction with other members of the mental health professions. (I have gained much valuable experience counselling under the supervision of psychiatrists.) Experience can be gained in the diagnosis and prognosis of

D. J. Butler,
Wabroonga, N.S.W.

troubled people seeking help, personal, marriage and family counselling, psychiatry, treatment of alcoholics, drug addicts and adolescents.

Some hospitals pay stipends to clergy training for six months or more. These are adequate for a single man. However, as much of the money supplied for these stipends comes from the Federal Government, often these stipends are available for U.S. citizens only. Other hospitals, including Boston State Hospital, do not pay stipends, but provide full board for a single man, for a quarterly fee of \$150.

There are real difficulties for a married man with a family, as rents are high and jobs can be very hard to find. Except in exceptional circumstances all arrangements should be made before leaving Australia.

As I see it, there are three main advantages to be gained by study in the United States. The first is that the way of life in Australia is following the American pattern more and more. Their problems now will be our problems in the future. The second is that they have done, and are doing, a tremendous amount of work and research in the mental health field. The third is that much of this information and experience is readily available to clergy training in Hospitals such as Boston State Hospital.

I would be happy to share more detailed information with anyone who is interested. My address is:

The Reverend Charles Barton,
19 Lombard Road,
Arlington, Mass., 02174,
U.S.A.
(Rev.) Charles Barton.

Correction

I would like to point out two errors in the last Church Record. Neither the Rev. D. White, nor the late Rev. G. T. Butler served their curacies at Holy Trinity, Adelaide. They were both attached to St. Matthew's, Marryatville and its church, St. Mary's, Beulah Park. I hope that similar mistakes will not be made in the future.

D. J. Butler,
Wabroonga, N.S.W.

Books

WORLD DEVELOPMENT. Challenge to the Churches. The Official Report of the Beirut Committee on Society, Development and Peace. Geneva, Ecumenical Centre, 150 route de Ferney 1121 Geneva 20, Switzerland. 1968. pp. 65.

The truth of our Lord's words: "The poor ye have always with you" was never more evident than today. Many Christians are keenly aware of the Church's responsibility to show love in action, but feel helpless in the face of the magnitude of the problem. Many others complain that too much of the Church's resources is being diverted from the spread of the Gospel to feeding the bodies of men. The truth is of course that "This ye should have done, and not left the other undone."

The Conference of which this is the official report is an attempt by representatives of the World Council of Churches and the Pontifical Commission on Justice and Peace to study the problems confronting the world family, and to give the opinion of experts as to what might be done. Those who doubt whether this is a legitimate area of the Church's concern might well ponder page 15.

C. E. W. Bellingham

CHRISTIAN INITIATION IN SPAIN (300-1100, by T. C. Akeley, London. Darton, Longman and Todd. 1968. pp. 223. 35s (U.K.).

This is an informative even if somewhat specialist study of the development of the practice and theory of Christian initiation on the Spanish Peninsula within a period ultimately terminated by a papal decision to discontinue the indigenous liturgy in favour of more centralising tendencies.

The author has drawn upon the literature of the period; its social and political history and extant liturgical manuscripts (selections of which appear in an appendix) to add a contribution to the field of the comparative study of liturgy.

He concludes that probably the two most important things to be learnt from the investigation of baptismal rites "are to do with episcopacy and with liturgical variety." The former ceasing to be primarily pastors and beginning to be officers of state. The latter hardening under the influence of Isidore and Cluny.

The book contains a great deal of valuable detail.

R. H. Goodhew

BY OATH CONSIGNED, by Meredith G. Kline, William B. Berdmans, Michigan, U.S.A. 1968. pp. 110 \$3.75 (U.S.).

The author is Professor of Old Testament at Gordon Divinity School in Wenham, Massachusetts. In the close affinity between ancient Near Eastern treaty forms and the covenants of the Bible Prof. Kline considers that he has a key which will open a multitude of Biblical locks. The present volume is an attempt to use this key. In his previous work "Treaty of the Great King" the author examining Deuteronomy in this way, "By Oath Consigned" aims to consider Circumcision and Baptism as covenant signs in the light of the same basic thesis.

He commences with a discussion of the basic nature of the covenant which underlies the thinking of Covenant Theology within the Reformed tradition.

He writes "Historical exegesis therefore contradicts any claim that might be made for the exclusive propriety of the use of covenant" for divine dispensations of guaranteed promise. The evidence from all sides converges to demonstrate that the systematic Theologian possess ample warrant to speak both of "promise covenant" and in sharp distinction from that of "law covenant."

He then argues that coherence within Covenant Theology can only be achieved by having a covenant concept which has law as its foundation. . . "and makes its promises dependent on the obedience of a federal representative." In this fashion guaranteed promises can be accommodated.

"Redemption will then be seen for what it is, a two-sided judgment in which the blessing of the covenant comes always through the covenant curse."

Circumcision as a covenant sign is seen as an oath-curse and a sign of consecration. "The ancient rituals of covenant ratification, both biblical and their international parallels, provide the original historical setting for the interpretation of its ordinance. In this light circumcision is found to be an oath-rite and as such, a pledge of consecration and a symbol of male-dedication, that is its primary, symbolic significance."

John the Baptist is seen as the covenant messenger bearing the suzerain's ultimatum to a covenant breaking vassal and his baptism as a symbolic water-ordel. The early baptising by Jesus is seen in the same light but as undergoing a change after the death of John. While still carrying the same general connotation of consecration and judicial ordel it was no longer part of the Old law-suit against Israel. It now carried "a signi-

ficance appropriate to the now universal character of the covenant community." Baptism then . . . "is a sign of the eschatological ordel in which the Lord of the covenant brings his servants to account." Along with circumcision it is an oath-sign of consecration to the Lord of the covenant and signifies his ultimate redemptive judgment with its potential of both condemnation and justification.

He lastly considers Vassal authority in covenant administration in connection with the baptism of infants.

The book is fascinating reading if only to follow Professor Kline into some unexpected sections of Scripture. I judge it to be necessary reading for those interested in the theme.

R. H. Goodhew

TAKE IT STRAIGHT, TEENAGER.

Margaret Anderson. Moody Press, 1968. pp. 96, 95c (U.S.).

Pointing Teenagers to Christ is a Christian imperative. This book will be of use to this end. Its appeal will be to youngsters of some church background rather than outside. Sentimentality, rather than the Scriptures, sometimes too dominant. Useful illustrations from every day life are well used.

B. J. Bryant.

DAILY DELIGHTS. Devotional Meditations for Women by Pauline Spray. \$4.95 (U.S.).

"The simple truth that comes across . . . That tells me how to live for God . . ." quotes Pauline Spray; and then she puts together very skillfully a book with one page for every day of the year.

A text from Scripture, some lovely thoughts, a prayer, then a verse of a hymn—all make an easy way for a busy housewife to learn basic theology, while finding refreshment for spiritual resources.

The print is large and clear and it would make a really lovely gift for a special friend.

Lois Meyer

FIFTY YEARS OF FAITH AND ORDER. By John E. Skoglund and P. Robert Nelson. Pub. 1964 for Abott Books by the Bethan Pres. Box 179 St. Louis, Mo. Price \$1.75. 159 pages.

"Faith and Order has not only confessed that unity which all Christians have in Christ, but from the beginning has been seeking that unity which will concretely manifest itself within man's world." This booklet sets out to trace the history of the Faith and Order Movement during the past half-century, and inevitably sees this as a record of conferences. As such, it is a useful contribution to world Church history; but in the nature of the case it lacks that informa-

tion which would be of great value — how far the rank and file of the Church have become concerned in the quest for unity.

C. E. W. Bellingham.

THE RELIGION OF ANCIENT ISRAEL, by Th. C. Vriezen, Lutterworth, 1967, pp. 328, U.K. 45s.

Vriezen is already well known for his excellent "Old Testament Theology" which, as does this later work, provides a careful methodological discourse which is so necessary when so many conflicting theories are abroad.

In this attempt at a phenomenological description of Israel's religious practices and beliefs (which is to be distinguished from a Theology of the O.T.) the author begins with a comparison of Israel and her neighbours and concludes that the former exhibits a very notable distinctiveness. He then turns to the religion of David's time since he adopts the view that the pentateuchal material has undergone a radical transformation at the hands of the post-exilic priesthood.

After this we are on more level ground although the book tends to bog down in questions of critical analysis. The overall result is a quite useful tome, but one which is colourless by comparison with the similar work by H. H. Rowley. Vriezen is consistent with his assumptions which he carefully explains; we cannot ask more than that from an author.

But we can expect a publisher to shun the maddening habit of collecting all the footnotes into a section apart at the end of the book as is the case here.

G. Goldsworthy

JOHN CALVIN, The Man and His Ethics, by O. Harkness, Abingdon Press, 1968.

Despite the fact that the author is a woman, an American strongly influenced by patterns of Calvinism in that country, and is confessedly not a Calvinist in her convictions (p.259), this is a fairly sympathetic and extremely worthwhile contribution to Calvin studies. Although originally printed in 1931 it still merits a careful reading.

The work is very well documented throughout and reflects a wide reading of Calvin's works. To the reviewer its main merits were threefold: It set Calvin within the sixteenth century and showed how in some ways he was a man of his times while in others he was a long way ahead. It drew a careful distinction between the teaching of John Calvin himself and the various traditions associated with Calvinism in Europe, Britain and America (this distinction is quite crucial). It contains a most useful contribution to the debate over Calvin's influence on the phenomenon of Capitalism (chs. IX, X).

One of the great weaknesses of so much of the criticism of Calvin and Calvinism is that it suffers from terrible ignorance. Harkness' book goes a long way to rectifying this and it is hoped that it will continue to be read by sympathiser and critic alike. It certainly deserves to be.

B. L. Smith

MY CALL TO THE MINISTRY. Edited by C. A. Joyce, Marshall, Morgan & Scott. (1968). pp. 124.

The personal testimonies of 16 clergymen telling how God called them and opened the way for them into the ministry. Two of them seem out of place, but the remainder could prove helpful to those seeking to understand what is meant by a call and how God guides by opening and closing doors. A drab cover, and careless proof reading.

Walter Spencer

Continued page eight

SHORT NOTICES

BIBLE STORY ATLAS compiled by A. W. Reed, Wellington, N.Z. 1968. (Revised edition) pp. 56. 85c. Attractively covered reprint of the most useful Bible atlas for Sunday School-teachers and senior pupils that we have ever seen. Clear, uncluttered black and white maps and valuable text.

IN ALL YOUR WAYS by Dorothy M. Clack. Clifford Press, Melbourne, 1968. pp. 32. 12c. Attractive booklet with prayer and reading for each day of the month.

AUSTRALIAN BIBLICAL REVIEW, October, 1968. Melbourne, pp. 74. The excellent articles by E. F. Osborn, Francis Foulkes, J. J. Scullion and Edwin Judge plus some good book reviews, make this valuable to all interested in biblical theology. Deserves wide readership.

ST. MARK'S REVIEW, November, 1968, pp. 32, 40c. Slightly in content than usual, Hugh Bishop's article on prayer might have been more helpful if he had not inevitably dragged in the eucharist. John Munro and Neville Chynoweth more worthwhile.

LAKELAND SERIES Nos. 121 to 125. Oliphants, London. 1968. Paperback reprints of famous F. B. Meyer classics at 6/ (U.K.) each. Abraham, Paul, Peter, Ephesian, The Way into the Holiest (Hebrews). These are expository and devotional classics which all Bible students should own and read.

MARTIN LUTHER AND THE BIRTH OF PROTESTANTISM by James Atkinson. Pelican original, 1968. pp. 352. \$1.30. Students of the Reformation will snap up Professor Atkinson's scholarly but readable paperback at this price. Those who read his "A Great Light" published earlier this year, will have even more reason to do so. The German Reformation in the light of modern and accurate scholarship.

PREFACE TO PARISH RE-NEWAL. A Study Guide for Laymen by Wallace E. Fisher. Abingdon, U.S.A., 1968. pp. 143. \$1.65. Five vital chapters which will provoke both ministers and people who are wanting to re-vitalise the parish in joint endeavours to reach people with the gospel. Good study material for adults.

PRINCIPLES OF PASTORAL COUNSELLING by R. S. Lee, S.P.C.K., London, 1968. pp. 135. 15/- (U.K.). Roy Lee has produced a valuable little book which is packed with basic material for all concerned with pastoral care. The S.P.C.K. is doing a good job in its Library of Pastoral Care and we welcome the invasion by Englishmen of what has for too long been an American field.

PREPARATORY INFORMATION: LAMBETH CONFERENCE 1968. S.P.C.K., London. pp. 206. 15/- (U.K.). Eminently useful for all who wish to be up to date about what's happening in the Anglican Communion. Begins with some 30 pages of significant statistics which are most revealing.

POSTAGE STAMPS AND THE BIBLE STORY by A. E. Gould, Marshall, Morgan & Scott. 1968. pp. 124. 30/- (U.K.). In full detail and with complete references to Gibbons numbers, here is a book, complete with coloured and black and white illustrations which will help philatelists plan collections of Bible stories, personalities and history. New and interesting ways to bring the gospel to people through their hobby.

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