

Charity ends at home

Dr Visser 't Hooft, at the World Council of Churches Uppsala Assembly in 1968, said: "Church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of faith." As long as we fully understand the implications of the term "needy," we can all agree with that.

A recent survey of Australian attitudes to overseas aid has shown, predictably, that in Dr 't Hooft's terms, heresy is rampant in our land. The rigid devotion of so many to the adage "charity begins at home," suggests the strength of their belief that it also ends there.

The survey was carried out by the Australian Sales Research Bureau in association with Melbourne University's Department of Political Science. 74 per cent said that Australia should help its own poor before thinking about helping those in other countries. Only 29 per cent strongly agreed with the need for overseas aid. A majority think that our interests are best served by defence spending rather than overseas aid.

A large majority feels that much money collected for overseas aid does not get to the people who need it. Most think that food and goods should be sent rather than money.

These attitudes have been known to missionary bodies in Australia throughout their long history. Missionary education policies are aimed at breaking down such attitudes. Perhaps the survey will show missionary societies how important it is to maintain a vigorous educational policy at home.

The figures afford no comfort to the pressure groups who have been at our Government to give one per cent of gross national product for overseas aid. The present .59 per cent is likely to move only slowly upward. The arbitrary 1 per cent commands little support.

Sending organisations obviously have a problem with public credibility. The credibility gap, seriously widened by high-level fraud in one unforgettable instance, needs attention both at the Australian end and the receiving end. Large misappropriations by the local functionaries of funds sent to Bangladesh and similar malpractice in many other receiving countries, does not help to break down Australian attitudes.

Those who prefer giving in kind are scarcely encouraged by the news that comes from Chittagong, Bangladesh's largest port. A few weeks ago its wharves were jammed with vast tonnages of food grains, clothing, blankets, powdered milk, medicines, corrugated iron, etc. There is just not the transport to distribute it.

There are no easy answers to any of these practical problems, so vast are the issues

they raise. But none of these objections must be allowed to dry up the well of Christian compassion and concern for a very needy world.

Thoughtful Christians who are careful and prayerful in their stewardship of money, can scarcely be blamed for concluding that their concern may best be shown through real Christian channels such as those afforded by the missionary societies, the Evangelical Alliance Relief Fund (TEAR) and more recently, the Archbishop of Sydney's Overseas Fund.

By these means, Christians have a far greater assurance that what they give will be entirely received at the point of need for the purpose for which they gave it.

A Christian knows where his responsibilities lie and he should give accordingly. But he is entitled to know that his gifts will be handled by Christians with the same feeling of responsibility and that they will be used for the purpose he gives them to.

Any Christian today who gives, not knowing the end purpose of such a gift, is both careless and a poor steward of what God has given him.

A LETTER FROM MASSACHUSETTS

Last week we had about two feet of snowfall in a few short hours in one of the worst storms the area has had for quite some time. This week it has almost all gone and it looks as if spring is upon us, for the buds on the trees are beginning to swell and the daffodils and crocuses are beginning to shoot.

VIEWPOINT

The role of a diocesan bishop—what's happening.

When the Church as an institution is under attack, when christian moral standards are suspect if not rejected, when change is regarded as the norm, it is strangely re-assuring to find that the Prayer-book (1662) image of a bishop is not Edwardian gas and gaiters but excitingly realistic.

"Take heed unto thyself, and to doctrine" to "save thyself and them that hear thee" is apt advice though expressed in Elizabethan English. To uphold the Christian Gospel against the scoffers, scientist and critic and to sustain the faith of his clergy and people against the darts of today's intelligentsia, is the bishop's primary task today.

Bishop Ian Ramsey appeals to us to be "sure in religion and tentative in theology" discerning behind the intellectual embroidery of modern thinking and the tested basic truths of the creeds which satisfy both heart and mind, proclaiming with confidence "this is life eternal, that they might know thee and only true God and Jesus Christ whom thou hast sent."

The diocesan bishop declares that the Christian Gospel answers, as nothing else can, the fears and failures, the needs, insecurity and hopes of modern man; as the bishops at Lambeth clearly said in their message to the Church "God is: God reigns; God loves; God Speaks." To use a modern phrase it is not what you know but who you know that counts.

Be to the flock of Christ a shepherd. A bishop's pastoral staff is a constant reminder that christianity is individual discipleship within a fellowship. It is living in personal obedience to our Lord Jesus Christ activated by His presence, truth and love, but it finds discipline and direction, understanding and assurance within the flock, the family, the Church of God. While the world screams and protests for personal rights and privilege, the Church of God glories in the fellowship of witness, service and love which is the basis of its mission.

So the purpose of worship is not to influence God but to be transformed by Him, and the aim of the parish is not to preserve the "status quo" but to extend the Kingdom of God and the only justification of the Church is its Lord's apostolic commission.

"Stir up the grace of God." A ministry so often concerned with Confirmation and Ordination emphasises the need for self-confidence to give way to humility and penitence, and our constant need for the Grace of God, the power of his Holy Spirit given in Sacrament and prayer. I could say how necessary it is to "Keep with the strength." "For without me ye can do nothing."

Yes there have been changes over the years or the centuries; the vast increase of scientific knowledge, economical and sociological change but because every bishop is concerned "to save thyself and them that hear thee" then the real meaning and significance of the "office of bishop" within the Church of God, its responsibilities, its pastoral care of clergy and people, its opportunities and its rewards are still the same. Thanks to God.

Ronald Bendigo.

These little ones

Most of us have been helped by others in an emergency. For we never live completely to ourselves...

This time I'm going to talk to you about children's homes. There is one in or near most Parishes. Have you ever visited yours?

Jesus said, "I was a stranger and you gave Me hospitality." There are many youngsters who, through no fault of their own, have been removed from their homes and placed in institutions. Now, Mummy is replaced by a Matron, Daddy by a warden, brothers and sisters by strange children.

No one can fully estimate the trauma suffered by these little ones. So that anything which local Christians can do to alleviate this is most valuable.

I agree that in most cases, the institution is better than the hell at "home." But let us stir ourselves up and see if we can bring a little love and joy and comfort into their lives.

The first thing that springs to my mind, and perhaps the simplest to begin with, is inviting them to a meal in your home, or perhaps an outing. Let them mix freely with your children, or if you haven't any of your own, find parents who would co-operate.

I have had just a little insight into one home where a group of young people have found security, shelter and comfort. It is still regimented of course, for rules must be made and kept.

But now we are approaching the women of our Church who can befriend these folk. It has warmed my heart to see the enthusiasm of those asked, and the appreciation of those to whom this loving concern in action is being offered. I can see a lot of happiness ahead!

A parishioner who came to dinner last night said, "I meet people after Church and then

By Margaret

they are gone. Now who is that tall lady who sits...

"More cups of tea and biscuits after Services," I told my husband firmly. "Church folk simply must get together, or our worship is incomplete, unreal in one sense."

"I was a stranger and you asked me in for a cup of tea." "Not only to the church hall, either, but to your own kitchen. And don't rush around and madly tidy up first!"

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ASCENSION DAY MEDITATION ON PHILIPPIANS 2; 8-10

BY DR DAVID WILLIAMS

God has highly exalted Him

In his letter to the Philippians, chapter 2, Paul is pleading with his readers for unity and harmony, for them to lay aside their discords, to shed their personal ambitions, their pride, their desire for prominence and prestige, and to have that humility and self-renunciation that was so characteristic of Christ.

He never tried to dominate men. He wanted only to serve men. He did not seek his own way, only God's way. He did not exalt himself, but rather "hum-

bled himself and became obedient unto death, even death on a cross" (v. 8).

But the New Testament is sure that the one who humbles himself will be exalted (Mt.23:12; Lk.14:11; 18:14), and so it was with Christ.

God "has highly exalted Him" (v.9). Christ emptied himself of his riches and his glory and suffered the humiliation of the cross, but he is now in the place of honour and majesty, "seated at the right hand of God's throne" (Act 2:33; 5:31; Ro.8:34; Heb.1:3, 12:2) above all, with authority over all, all things being in subjection to him.

The exaltation of Christ is a major theme of Paul's letters. Elsewhere he declares that "he who descended is he who also ascended far above all the heavens" (Eph.4:10).

God has raised him "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come" (Eph.1:21). In the words of another writer, "We have a great high priest who has passed through the heavens, Jesus, the Son of God" (Heb.4:14).

"See the Conqueror mounts in triumph,

See the king in royal state
Riding on the clouds his chariot

To his heavenly palace gate;
Hark! The choirs of angel voices

Joyful alleluia sing,
And the portals high are lifted

To receive their heavenly king."

He is a king because God "bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (vv. 9, 10). By this we understand that some day, soon or late, every living creature, whatever its present attitude may be, will acknowledge Christ as the Lord of glory.

Those who serve him now will worship him in that day, singing "Worthy art thou, our Lord and God, to receive glory and honour and power, for thou didst create all things, and by thy will they existed and were created" (Rev.4:11).

Those who do not own him now will acknowledge him as Lord, crying to the mountains and the rocks, "Fall on us and hide us from the face of him who is seated on the throne" (Rev.6:16).

"One day all creation shall bow to our Lord; E'en now, among the angels his name is adored. May we at his coming, with glorified throng, Stand singing his praises in heaven's great song: 'Jesus, Jesus, Saviour adored, Of all men and angels forever the Lord.'"

But though the world does not own him yet he is already Lord, not sitting solemnly superannate in heaven like some retired and cloistered emperor, but reigning over the world and

directing its affairs. God has "put all things under his feet and has made Him head over all things for the church" (Eph.1:22).

A Christianity which does not keep on sounding this note of a regnant Christ is in grave peril of degenerating into an arid antiquarianism, into a lifeless groping among the dead and dusty facts of ancient history. Christ died, but Christ was raised from the dead and ascended into heaven, and now lives and reigns and will one day be revealed in all his glory.

ROYAL BOUNTY

And because he reigns he can give royal bounty to all who come to him. He sits as King upon the throne waiting to give gifts to men.

First, the gifts of the divine mercy extended to unworthy sinners, the gifts of forgiveness of sin and of the indwelling Spirit, by which we escape condemnation and become sons of God.

And then the unfailing grace to minister timely help according to our need. With such a king we can "with confidence draw near to the throne of grace, that we

may receive mercy and find grace to help in time of need" (Heb. 4:16).

Christ reigns! That is the authentic Christian note. He never slumbers nor sleeps. He is always ready and is always able to save. Though we sleep he is never weary. Though we are weak and frightened by the hostile world in which we live he is almighty.

Though we die, Christ lives forever more. No wonder Paul exclaims, "Who is to condemn? It is Christ Jesus that died, yes, who was raised from the dead, who is at the right hand of God, who indeed makes intercession for us. Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Ro.8:34-39).



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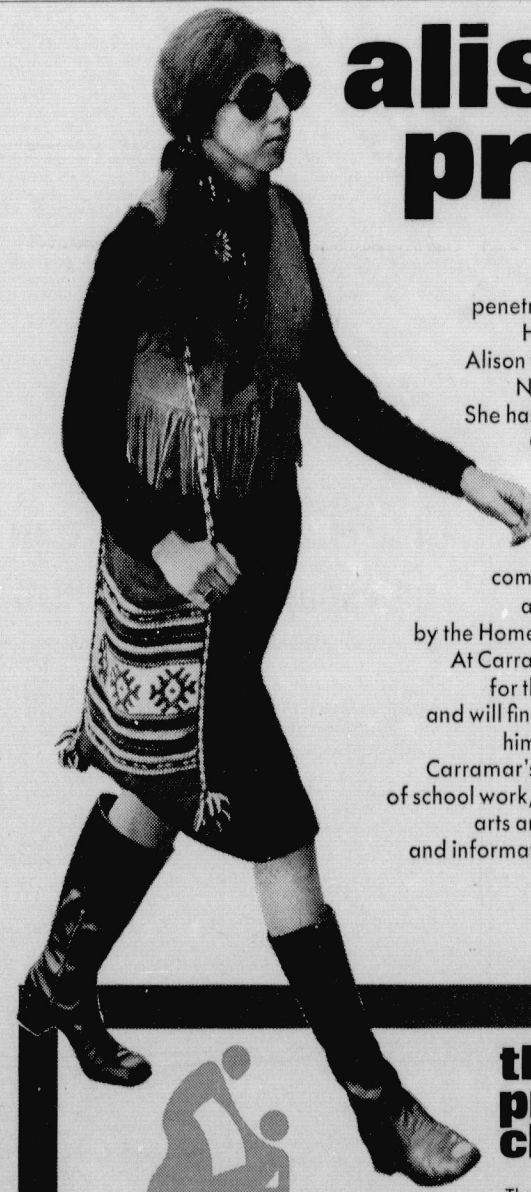
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Notes and Comments

State aid gone mad

The disclosure that the Federal Government has given a \$100,000 loan to a 21 - pupil, one - teacher Seventh Day Adventist school in Canberra shows how the whole shameful deal has run madly off the rails.

The Liberal Government made this sordid deal to prop up the failing Roman Catholic school system and so win votes to keep itself in power. Since then, all the parties have got on to the State aid band-wagon.

But as this latest deal shows, much of the money is going to reinforce a private school system which had hitherto been able to support itself.

Christians and the State of Israel

Mr E. C. B. MacLaurin's article "The Christian and the State of Israel" which was published on 10 February last, has drawn a lengthy and well-reasoned reply from the well-known Jewish scholar and writer Mr Mark Abraham of London.

At nearly 2,000 words, it is far too long for our letter page but we hope to publish it in full as an article in a coming issue.

END TO LONG MINISTRY AT LISMORE

A man who went to St Andrew's, Lismore, NSW, while still a deacon in 1938 and who has been rector of the parish since 1951, retires towards the end of this year.

Archdeacon John V. J. Robinson has spent all his ministry in the Grafton diocese except for the years 1941-46 when he was a chaplain with the A.I.F. Before going to Lismore he was rector of Alstonville and then St Mark's Casino.

He became an honorary canon in 1953 and an archdeacon in 1958. Lismore is the largest parish in the Grafton diocese and only last year, Archdeacon Robinson saw the completion of a fine parish centre, a much-needed addition to the parish complex of buildings which stands on a commanding site in the centre of the city.

In his retirement he will live on a small property on the Du-noon Road, a few miles out of the city.

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Rushing in again

We cannot help wondering how the cause of Christ is being helped by the writings in the daily press of Mr Alan Gill, Home Secretary of the Australian Board of Missions.

We can't help concluding after an earlier effort of Mr Gill in the "Sydney Morning Herald," that he is quite unable to reconcile his role of serving the ABM with his role as a journalist.

In the weekly religion column of the "Herald" on Saturday April 8, Mr Gill, who has only been in Australia for a few years, dredged up the story of the Red Book case against the Bishop of Bathurst which the Bishop fought and lost in two courts nearly 25 years ago. Mr Gill was reviewing a book on the life of Rev John Hope but the Red Book case interested him much more and most of the article was given to it.

Some very good things for the Church as a whole came out of this case but Mr Gill knows nothing about them, apparently. The case made clear that ordinary churchgoers do have rights in the Church of England, rights which, in the last extreme, are protected by the courts of our land. But the rights of ordinary church people did not rate a mention in the article concerned, nor indeed, in the book.

But following the tone set in an earlier article on the Archbishop of Sydney's walk over the Kokoda trail to help the Bishop of New Guinea, Mr Gill has more to say about the diocese of Sydney.

Mr Gill takes the trouble to refer to "the religious feuds which, until the episcopates of Hugh Rowlands Gough and Marcus Loane, were a feature of the Sydney Anglican diocese." Mr Gill once again has not done his homework and he has his history or his facts quite upside down.

The long episcopate of Howard Mowll was beyond doubt the time of greatest growth and expansion of the work of the diocese and increased missionary endeavour in its long history. All that we would like to say about the tensions which Mr Gill calls "feuds," is that much of Archbishop Loane's episcopate has been to resolve the many which Mr Gill seems to know nothing about.

We like Mr Gill's quotation from Dean Swift. We look forward to the time when he devotes his journalistic skills to the living issues that concern us all.

Theological colleges

In a comment in our April 6 issue we drew attention to the lamentable state of theological education in Australia in which 10 institutions were training some 197 men compared with eleven institutions which trained 278 men in 1969.

The 1969 figures were quoted from a survey we made that year and those figures are not questioned. The 1972 figures came from a survey made by "Church Scene" and they are corrected in our letter columns by Canon May, Warden of St John's, Morpeth. But after the corrections, we are left with 10 colleges training 189 full-time students, a worse situation.

Canon May's thoughtful and detailed letter raises important issues which we tried to avoid but which of course must be faced. Some of the points he raises seem to us to be dead issues. Nobody today seriously debates academic excellence versus practical training. Nor do we believe that training for either the city or the country is a real issue.

We do suggest that denomi-

nationally we are culpable of serious neglect and wastage of God-given resources in keeping 10 institutions going while we seek answers to these "prior questions."

Diversity, ecumenicity, styles of ministry, forms of training and questions of location can get all the attention they need if we halved the number of our colleges. But we would be saving skilled manpower, and freeing large capital resources for better use and training our men better if we had only five serving Australia.

As a church newspaper we can draw the attention of the national church to a bad situation. If Canon May and lots of others are prepared to say that it is bad and needs remedy, we are confident that viable solutions will be found.

It must be that most theological colleges, if not all, are going through agonies of reappraisal right now but are admitting nothing. Some are surviving the agonies by dint of hard pulling on their own boot-laces and imagining better times ahead.

We just hope the facts will be faced soon.

Salvation to acquire a new meaning this year

In its theological sense, "salvation" is a term which without contradiction has always related to Christ saving men from their sins. The means has often been in dispute, but the meaning of the term has not been questioned for centuries.

The World Council of Churches' Commission of World Mission and Evangelism (CWME) has chosen "Salvation Today" as the theme of its meeting set down for Indonesia in December, 1972. As the denominations who make up the WCC have moved away from a Bible-based theology, there has been a growing confusion in understanding salvation as the content and aim of the Christian mission.

John R. Mott, one of the founders of the International Missionary Council, the predecessor of the CWME, had no such doubts. The IMC as late as 1961 when it became part of the WCC explicitly stated that its aim would be "to further the proclamation of the whole world of the gospel of Jesus Christ to the end that all men may believe in him and be saved."

Thomas Wieser, secretary for the coming study, says that the issue of salvation should be re-examined because of the increasing prevalence of the idea that secular man needs no divine saviour. Why the WCC or the CWME should show such concern for resurgent universalism or pantheism, none has cared to explain.

The WCC's Ecumenical Press Service release on the meeting gives some details of position

papers related to the theme of "Salvation Today" but none of them is concerned with the biblical view or the view of salvation clearly set out in the formulations of many Reformed denominations, including our own.

It is hard to imagine why the WCC sees fit to move men all round the world at very considerable expense in time and money, to solemnly debate an issue from the preconceived notion that the biblical view of salvation is out of date and beneath consideration.

We remind our readers that the WCC still declares itself to be "a fellowship of churches which confess Jesus Christ as God and Saviour, according to the Scriptures..."

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Layman objects to irreversible committal to Wollongong

Recently our church committee was invited to make a founder donation to the proposed new diocese based on Wollongong. Since the request implies acceptance of the proposed diocese virtually as an established fact, may I raise an appeal for re-thinking of the whole proposal before any irreversible commitments are made.

My position is not necessarily direct opposition to the new diocese but rather to question whether this is the best solution to the problems and needs of the area. Is it the most effective and efficient organisation for furthering the Kingdom of God in the hearts and lives of men or is there a better alternative?

I do not believe that sufficient concentrated thought has been given to the possibility of a better alternative. That is, I believe, the terms of reference of the commission of enquiry were far too limited for, even allowing for the co-operative measures proposed in the report, the present system of autonomous and independent dioceses was the only organisational system considered.

I must confess to a preference for some form of regional episcopacy. I have heard and appreciate the arguments against suffragan bishops but believe these can be overcome by new and perhaps radical thinking and resultant action.

It could well be, for instance, that regional episcopacy based on a federated group of regions or "sub-dioceses" could provide the autonomy regarded as desirable while still maintaining the advantages of a large diocese which, I believe, are very real. Therefore I appeal for the investigation of alternatives, even if quite radical, before we bind ourselves to something which may be inefficient or outmoded or at least may be second best to something different.

Of course, there is the possibility that the new diocese may be the best proposal, but this can only be determined by the study of alternatives as I suggest.

I would hope that synod might appoint a "commission of en-

quiry" of some kind to investigate and determine the relative merits of alternative methods of providing for the needs and growth of the various regions of Sydney diocese, especially the Illawarra and Southern Tablelands area, before committing to any one proposal is made.

G. K. Wilson,
Churchwarden,
St John's,
Camden, NSW.

Letters to the editor should not exceed 300 words.

The open table

In the matter of "open table" at Holy Communion, surely your correspondents in the April 6 issue are reading

back in time a situation which never existed when the 1549, 1552 and 1662 Prayer Books were prepared.

The disciplines which the Prayer Book contains are Anglican disciplines and were never thought of as being binding on other Christians. The Holy Communion is the symbol "par excellence" of Christian unity.

The feelings expressed are

Is anything happening in our theological colleges?

"What's happening in our theological colleges?" (ACR April 6) is a question that requires an answer based on facts. May I offer some corrections?

1. Some of the figures on enrolment, given in ACR and also previously in "Church Scene," are inaccurate. The Warden of St Barnabas' College told me by letter (March 29) that St Barnabas' has 13 theologists, not 26, and the Principal of St Francis' College told me (April 5) that St Francis' has 14, not 12, full-time theologists and 8 part-time. St John's College has 25, not 22. These corrections are not vastly important but, if the figures are to be used as the basis of a case, they ought to be accurate.

2. The examination results of the Australian College of Theology published in January were not final. Only today I received word of some passes awarded after papers had been re-marked.

3. When a comment is made about the number of passes in Part I or Part II, it should allow for the fact that at St John's College the course includes some subjects outside the ACT curriculum and the Th Dip/Th L course is spread over three years in such a way that no undergraduate ever sits for a complete Part in one year. A graduate may do so, but only if he has completed preliminary studies in Greek before beginning to take Th L in two years.

4. Clearly Moore College results, in terms of marks and honours, gained, are first-rate and deserve high commendation. In terms of passes in individual subjects, in 1971 the Moore College figure (not allowing for re-marks or supplementary examinations) was 87 per cent. If you think in terms of passes for Th Dip/Th L, the figure for St John's college, 85 per cent, with about a quarter of these at honours level, may not deserve the description pathetic. That word belongs to the numbers of candidates who are offering.

ABBOTSLIGH JUBILEE SCHOLARSHIP

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 29, 1972. Scholarship is tenable for 4 years and is open to girls under 13 years of age on November 30, who are daughters of Abbot-sleigh old girls. Entries close on Saturday, May 27, 1972. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress.

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butter people.

FD8116

5. Your article gives the number of theologs at Moore College as 90. The article concerns candidates for the Anglican ministry and implies that the 90 are candidates. I question the number of 90 in this context. I think it may include non-Anglican candidates. I had better state the ground for my belief. In 1971, of 91 students listed in the magazine "Societas," 54 were candidates for the diocese of Sydney, three for Armidale, one for Tasmania. Of the other 33, 20 came from obvious Anglican backgrounds and 13 came from six other denominations. Of the 13, five were active in or training for a non-Anglican ministry. It is not clear whether the other eight were candidates for the Anglican ministry or not. Does the number 90 for 1972 in the same way include candidates for the ministry of non-Anglican churches?

(I am dealing with numbers, not with policy. I favour the idea of some training in an ecumenical setting.)

The question, "What's happening?" implies the question, "What should happen?" Your article suggests some answers that appear to be based on assumptions that not everyone would accept. I suggest that we are dealing with a more complex matter than the question of closing or amalgamating some colleges.

I think there are some prior questions.

1. In the present period of rapid change, is there to be only one style of ordained ministry for men and women, or does the existence of various forms of chaplaincies and specialist ministries compel us to think in terms of different styles?

2. If there were to be different styles, to what extent should there be one form of training necessary for them all?

3. If there were to be different forms of training, should they be undertaken only in one of three of four colleges?

4. If there was to be only one basic form of training, should its accent be on academic excellence, or is there a place for "practical" training? If there were to be several colleges, might they not differ in accent, to good advantage?

5. Is there a case for a diversified form of training, part in one place or college, part in another?

6. Where should colleges be located? Should candidates who will serve in concrete jungles be trained in the country, or should those who will serve in the smaller centres be trained only in a metropolis?

7. To what extent should training be in an ecumenical setting?

8. Should the clergy be trained in isolation from lay people?

To these and other questions, may there not be more than one answer?

One last thing. In 1966, General Synod set up a committee "to enquire into the state of Theological Education in the Australian Church, with particular reference to the ways in which it might be improved..." The committee presented a report and recommendations. No action appears to have followed. A successor committee was appointed.

Is anything happening?
(Rev Canon) J. L. May,
Warden, St John's College,
Morpeth, NSW.

I should like to comment on your recent (April 6) article, "What's Happening in our Theological Colleges." The article speaks of "a new training scheme" in Canberra as one of the "10 institutions in the primary training field."

The clergy training program at Canberra is not another "institution." The Diocese has deliberately not established an institution, but rather is using the facilities of the many educational and social institutions already in Canberra.

Our aim is to integrate theological study with supervised practical experience among people. Our group of five deacons spend one full day a week in lectures, seminars and a wide-ranging program of practical experience.

Participating in this training are not only rectors and laymen of the parishes concerned, but many institutions such as the Child Guidance Clinic, the Marriage Guidance Council, Hospitals, Children's Homes and Social Welfare Services, both private and public.

The "institution" in which our men train is the community itself.

We have four men in the early stage of pre-ordination training. They reside at Burgham College at the Australian National University, where a room is provided for daily worship and classes.

In their education they call upon the resources of a number of institutions. They are enrolled in courses in Church History and Introductory Greek at the University; they study Biblical and Systematic Theology under the tuition of a member of staff of St. Mark's Library and of a number of parish ministers who are fine scholars and experienced teachers.

It is our deliberate policy to keep these students in close touch with parish and community life.

It is widely believed across the denominations that neither the monastic nor the purely academic style of life is able to prepare men adequately for the ministry of the Church. We do not make large claims about our methods but we desire that our students be open to six influences: Ecumenical co-operation; the experience and guidance of active parish clergy and laymen; the discipline and strength of corporate life and worship; the insights of society's welfare and educational institutions; the needs of people in the community; and a foundation of thorough biblical and theological study.

Rev David F. Durie,
Supervisor of Clergy Training,
Diocese of Canberra
and Goulburn.

ABBOTSLIGH OPEN SCHOLARSHIP

A competitive examination for 2 open scholarships will be held on Saturday, July 29, 1972. The scholarships are tenable for 4 years and open to girls under 13 years of age on November 30 proximo. Entries close on Saturday, May 27, 1972. Conditions and forms of entry will be supplied on application.

K. L. McCredie, Headmistress.

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SU LEADERS IN SYDNEY

Mr Colin Becroft and Rev Tony Capon, men who have made a major contribution to the world-wide work of the Scripture Union, arrive in Sydney on May 5 after an international SU conference in West Malaysia.

Tony Capon is at present the SU Regional Secretary for the whole of the Americas. Previous to this he worked for SU in Canada and proved himself to one of the world's foremost workers in the area of children's evangelism.

He has written two books of outstanding value that most Beach Mission members and many Christian workers around the world have read — namely "Know How to Evangelise Children" and "Know How to Give a Children's Talk."

Mr Capon is probably best known though for his contribution to SU "Daily Bread" notes. He is the leading author and around the world some 400,000 people use these notes in many languages as an aid to daily Bible reading.

Mr Colin Becroft will be remembered by many friends in Australia as he was the Secretary for the Scripture Union in Australia, SE Asia and NSW for seven years from 1954-61.

It was his initiative which brought the ANZEA Council into existence and it was also through his efforts that SU began in Western Australia and continued in other smaller States.

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BIBLE CROSSWORD No. 52

We will give a book for the two nearest entries to Bible Crossword No. 52, which should reach the office not later than May 15th. All answers come from the Revised Standard Version of the Bible.

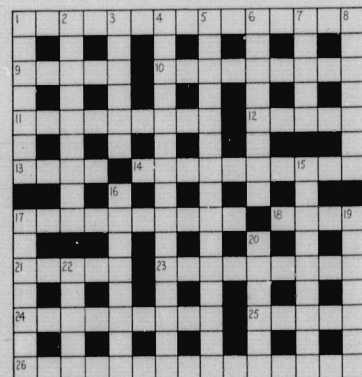
ACROSS

1. Though you do not now see him you believe in him and rejoice — and exulted joy (4, 11) 1 Pe 1:8.
9. The anointed of the God of Jacob, the psalmist of Israel (5) 2 Sa 23:1.
10. The mouth of a loose woman is a —; with whom the Lord is angry will fall into it (4, 3, 2) Pro 22:14.
11. For rulers are not — good conduct, but to bad (1, 6, 2) Rom 13:3.
12. They erected their towers, they razed her palaces, they made her a ruin (5) Is 23:13.
13. I am the —; if any one enters by me, he will be saved (4) Jn 10:9.
14. If my kingship were of this world, my servants —, that I

- might not be handed over to the Jews (5, 5) Jn 18:36.
17. I say to you, if any — word, he will never see death (3, 5, 2) Jn 8:51.
18. — woman learn in silence with all submissiveness (3, 1) 1 Ti 2:11.
21. For every kind of beast and bird, of reptile and sea creature, can be — and has been tamed (5) Jas 3:7.
23. Why do you see the speck that is in your brother's eye, but do not notice the — in your own eye? (3, 4, 2) Mt 7:3.
24. By grace you have been saved through faith; and this is not your own doing, it — of God (2, 3, 4) Eph 2:8.
25. Under the lotus plants he lies, in the covert of the — and in the marsh (5) Job 40:12.
26. Let all bitterness and wrath and anger and clamour — — —

DOWN

1. Through him we have obtained access to this grace in which — (2, 5) Rom 5:2.
2. What I say, —, I say as the Father has bidden me (9) Jn 12:50.
3. For he whom God has sent — the words of God (6) Jn 3:34.
4. Each one must do as he has made up his mind, not reluctantly or —, for God loves a cheerful giver (5, 10) 2 Co 9:7.
5. For God sent the Son into the world, not to condemn the world, but that — saved through him (3, 5, 2) Jn 3:17.
6. But he snapped the — his arms like a thread (5, 3) Ju 16:12.
7. Shave off all his hair, and — himself in water, and he shall be clean (5) Lev 14:8.
17. Bless, for to this you



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LETTERS

From page five

Attitude to bricks & mortar

The timely item about "Dying Parishes: Holding Operation" (ACR, 6/4/72) was fresh in my mind during a recent visit to a Baptist youth campsite.

I had read in the publicity literature that the chapel was a building which had served as a church for a number of years in a now heavily industrialised area, had been donated by the small remaining congregation for use at the camp, and had been re-erected there. I expected to find a small timber or fibro building, but instead was confronted by a delightful brick building, tastefully furnished, and ideal for its present use.

My mind went to our Sydney Youth Department properties, with their dining-room-cum-meeting hall-cum-chapel set-ups, and I wondered... It must be faced that the reluctance to abandon or move buildings to sites where they would really be of use finds its origin in an attitude to bricks and mortar, fostered by the clergy, and often eagerly adopted by well-meaning laymen, which finds no justification whatever in the New Testament, where the emphasis seems to be placed on "living stones."

Perhaps I'm a dreamer. Perhaps I'm rushing in where angels wouldn't go in a tank. But I couldn't help wondering...

(Rev E. J. Emery, Ashbury, NSW)

"Jesus Christ Superstar"

I agree entirely with the sentiments expressed in Notes and Comments (April 6) entitled "Supershow-Super profit." We need to be awake however, to the opportunities such things as "Jesus Christ Superstar" can give us in Christian apologies (ie, defence of the fundamental truths of the Bible). Let me give an example:

At St John's Darlinghurst late last year, as part of our normal Sunday evening adult fellowship program, we played in its entirety "Jesus Christ Superstar." The two records take nearly one and a half hours to play. Each person was handed a copy of the words

so as to follow the record intelligently.

In the service following Rev Bruce Smith preached on certain aspects of the character of Jesus Christ portrayed in the New Testament, including "Christ the triumphant King."

After the service, at our usual evangelistic coffee hour (members of the fellowship go out into the streets of Kings Cross and invite people to attend the service and the coffee hour), the content of the sermon was discussed in relation to "Jesus Christ Superstar."

If anyone present at the coffee hour had been confused as to the New Testament picture of Jesus Christ as the Son of God, he should have had his understanding clarified as a result of the lively discussion which ensued. The conclusion reached was "that the Jesus Christ of the New Testament saves you, whereas the Jesus Christ of Superstar cannot."

This shows that Christians should not merely criticise the presentation of Jesus being popularised today, but should have the freedom, initiative and the imagination to seize every opportunity to present Christ as He really is today.

(Rev D. K. Wilson, Helensburgh, NSW)

Parramatta development

"I have read with interest the letter of Rev J. H. Wyndham in the April 6 issue, and have also read the copy of the Glebe Report referred to.

Whilst I cannot entirely agree with the concern expressed by Mr Wyndham in the last paragraph of his letter, the particular building in question, "Wentworth Gardens," at Parramatta, is of some concern to me.

I have the misfortune of having to drive past this building every day and although I may be doing the Glebe Board an injustice by passing comment on the building before it has been completed, I cannot help but agree that the building does not in any way enhance the appearance of the area and I consider the location of such an enormous high density development in probably the most prominent point for miles to be most unfortunate.

I mean no criticism of the integrity or responsibility of any member or officer of the Glebe Administration Board in making this criticism, and I consider that the efficiency of the Glebe Administration Board in seeking to use the Glebe Lands to produce an income for the work of

the diocese is highly commendable.

My real concern lies in my belief that this building will create a large community of "match-box-dwellers," and to my way of thinking the enormous number of residential flats (to quote the Glebe Report, 208 "apartments") has the potential of becoming the slums of the future.

Although I reserve my final judgment until the building is completed, my present wish is that the building should sink back into "the bowels of the earth" from which the Glebe Report states its Edgecliff project will rise.

J.A.B., Sydney.

The Rhodesia problem

I write not only as the NSW chairman of the Australia Rhodesia Association but also as a Christian citizen of Australia.

I submit a letter which appeared in the "London Daily Express."

My wife and I have in a small way supported the work of one of the signatories, Rev A. R. Lewis, rector of Rusape. He and his wife have carried on a work of real Christian witness among the tribespeople for some years now.

G. H. Trotter, Gympie, NSW

"A fearsome burden of moral guilt rests on the Churches within Rhodesia and without, who have failed clearly to support the rule of law and to condemn violence as a means of social change in this country."

"If the settlement proposals are now rejected in the vain hope of precipitating mob rule and a revolutionary transfer of power, future generations of Rhodesians will neither forget nor forgive the Churches who have failed them. We call upon Christian leaders to speak out openly now, making it plain beyond doubt that the Churches support the Government not indeed in all its policies but in its determination to maintain the rule of law and to effect the proposed reconciliation with Britain which will assure the prosperity of all races in Rhodesia."

Signed by: J. F. A. Knight (Administrator African Education); A. R. Lewis (Rector, Rusape); John Fall, Chaplain armed forces; Francis Forbes (Rector, Waterfall); Basil C. E. French (Rector, Umvukwe); A. J. Gardiner (Principal Daramombe College); Peter Grant (Rector, Hartley); S. C. Hall (Chaplain, Ruzawi School); Gordon Kirk (Rector, Lomagundi). (From "Daily Express," London, 29/1/72).

Mainly About People

Rev James A. Greenhields, Australian Army chaplain since 1967, has been appointed rector of Corringly (Wangaratta) from mid-May.

Rev Clifford Andrew Baker, rector of St Paul's Pymble (Sydney) since 1947, died suddenly on 7th April, aged 61. For many years he had an active association with the Bush Church Aid Society as a missionary and then as a member of its Council.

Rev Leonard A. Straw, vicar of Woolgoolah (Grafton) since 1969, has been appointed rector of St Paul's, Rose (Sydney).

Rev Kenneth A. Osborne, rector of St John's Wangaratta (Wangaratta) since 1962, began four months' overseas leave after Easter. Rev Fraser C. Ham is locum tenens.

Rev Jack G. Thomson, vicar of St Aidan's Noble Park (Melbourne) since 1969, has been appointed rector of St Cuthbert's Yarravong (Wangaratta) from 16 July next.

Rev Maxwell J. D. Bowers, curate of St Paul's Bendigo since 1970, was ordained by the Bishop of Bendigo in All Saints' Cathedral on Saturday 25th March.

Rev Stanley C. Moss has been appointed director of the Anglican Inner City Ministry from 22nd March last.

Rev Thomas G. Gee has been appointed in charge of St Cecilia's West Preston and St John's N.E. Coburg (Melbourne) from 2nd April.

Rev Cecil V. Dolg, vicar of Mount Dandenong (Melbourne) since 1968, will retire on 31st May.

Dr Oliver Bendin, general secretary of the United Bible Societies, died in London on 1st April, aged 58.

Rev R. Brian Teller, evangelist with the Board of Diocesan Missions (Sydney) has been appointed chaplain of The King's School, Parramatta, from 30 May. He succeeds Rev John A. Price, chaplain since 1967 who has retired.

Rev Geoffrey M. Browne, vicar of Holy Trinity Coburg (Melbourne) since 1962, has been appointed vicar of Holy Advent, Malvern from 6 June.

Rev Charles D. H. Pilkington, vicar of Toora (Gippsland) since 1965, has been appointed vicar of Mount Dandenong (Melbourne) from 14 June.

Rev Alfred J. E. Dalling, assistant chaplain of the Missions to Seamen, Victoria, since 1968, has been appointed vicar of Diamond Creek (Melbourne).

Rev Howard J. McCann, in charge of Pinerook (The Murray) since 1968, has been appointed vicar of Bass (Gippsland) from the beginning of July.

Japanese

CLC worker in Australia

Mr Seiji Kawai, who fought against American troops in the Philippines during World War II, is in Australia during April and May to tell of Christian literature work in Japan.



Mr Seiji Kawai

Mr Kawai works for Christian Literature Crusade in the city of Hiroshima, built on the ruins of the world's first atomic blast. He staffs one of seven Christian bookshops run by the Crusade in key cities.

Now aged 59, this devout layman will tell Australian Christians how God changed his life. How his faith in God kept him alive during the retreat from the Philippines. Using an interpreter Mr Kawai will tell how bankruptcy in business finally led him into selling and publishing work with CLC.

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Ballarat schools merge

Ballarat Grammar School and Queen's Church of England Girls' Grammar School, Ballarat, are to be merged into one co-educational church school.

The Bishop of Ballarat, Dr W. A. Hardie, who is president of the council of each of these schools, has announced that a coordinating committee has been appointed and has been charged with the task of planning and

executing the program which will lead to the establishment on one site of one co-educational institution, means that there will emerge from these two great schools of the past, one co-educational school in the future.

Queen's was founded in 1868 and Grammar in 1910. The rural recession, insufficient enrolments and improved standards in the country high schools are among the factors influencing the decision.

20,000 at Adelaide church for Festival

FROM HELEN CATERER
The Adelaide Festival of Arts gave the impetus to a program at Holy Trinity Church, Adelaide, which brought 20,000 people to the church, and provided many valuable contacts which are still being followed up.

To mark the 50th anniversary of the discovery of the treasures of Tutankhamen's tomb, the Australian Institute of Archaeology presented an exhibition in the church hall with illustrated lectures.

A play contrasting the discovery with the empty tomb of Christ was commissioned and scripted and played by church members. Regular tours of the pioneer church were conducted, and rosters of church people acted as ushers and served countless morning and afternoon teas and suppers. About 500 parishioners were involved in the total program of lay involvement.

It was a unique opportunity to talk with people in the community and many who were invited to the exhibition attended special Festival services. Others with problems made appointments to see the rector.

The Governor, Sir Mark Oliphant, paid his first official visit to the Church, and read one of the Lessons. The Chairman of the Festival Board, Sir James Irwin, officially opened the Exhi-



Sir Mark Oliphant, recently appointed Governor of South Australia, is greeted by the Rev Lance Shilton as he arrives at Holy Trinity to attend an official Festival service.

to the exhibition attended special Festival services. Others with problems made appointments to see the rector.

The Governor, Sir Mark Oliphant, paid his first official visit to the Church, and read one of the Lessons. The Chairman of the Festival Board, Sir James Irwin, officially opened the Exhi-

"GODSPELL" AUDIENCES OFFERED HELP

Every member of the Sydney audience of the musical "Godspell" for the first eight weeks will receive an invitation to engage in an Anglican correspondence course on the Christian faith.

Stapled in every program will be a reply-paid card inviting the audience to find out what Christianity is all about.

The correspondence course, twelve sets of notes posted weekly entirely free, has been designed to explain the Christian faith in basic terms to readers who do not necessarily have a religious background.

The course, which has been operating from the Anglican Information Centre of the Diocese of Sydney for two years, has been completed by more than 3,000 people.

Our bishops & "tongues" movement

A statement released after the annual private meeting of Australian bishops at "Gill-bulla," Menangle, NSW, said that many bishops spoke of the involvement of numbers of their clergy and people in the "pentecostal" or "tongues" movement.

The meeting was held during the week beginning April 10. The following Monday, a meeting of the Standing Committee of General Synod was held in Sydney.

The bishops, under the chairmanship of the Primate, Most Rev Frank Woods, Archbishop of Melbourne, also released statements on mixed marriages and the Jesus Movement.

SALE SEMINAR ON RESPONSIBILITY

A seminar on responsibility in decision making and living was held at Gippsland Grammar School, 14-16 April. Canon Hugh Oakes, Director of Education for Gippsland diocese, was the organiser.

Membership of a denomination was not a requirement for participation and people from all walks of life attended for the three days.

Some experienced key people were chosen to give a brief address and to stimulate and lead the discussion that followed. Mrs Denise Turner, a mother of three and active in diocesan life, spoke on the responsibility of parenthood. Others were Rev Charles Sligo, headmaster, Mr Eric Kent, MLC, Mr John Leslie and a doctor. All spoke on responsibility in their particular field of concern, relating it to the wider community.

Bunbury adds three to auxiliary ministry

The diocese of Bunbury has added a doctor, a headmaster and a business executive to the ranks of its auxiliary ministers.

The headmaster and the businessman were ordained and the doctor was made a deacon in St John's Albany by the Bishop of Bunbury.

Rev Frank Annear, aged 60, is

headmaster of Manjimup primary school and will retire this year after 27 years as a headmaster with the W.A. Department of Education. He is retiring five years before he needs to in order to devote all his time to the ministry. He was inducted as rector of Margaret River on 26th March.

Dr John Patrick Hewson, an Albany medical practitioner, is the new deacon. He did his medical training at St Bart's

Hospital, London. He continues in general practice and is exercising a supplementary ministry in Albany.

Rev L. R. Goodridge is chairman of directors of Albany Advertiser Ltd, and is secretary of the Albany Chamber of Commerce. His too will be a supplementary ministry in Albany but like the others, he will help out in other places to tide the diocese over during a critical shortage of ordained men.

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Arts and Environment, Mr Howson, and Mrs Howson, and the Director of the Festival of Arts, Mr Louis van Eyssen.

The added fellowship and the activity all day and every day during the Festival brought many church people into closer contact and encouraged many newcomers into service.

Prosperity-Pessimism

Rather than driving out the demons of death-fear, prosperity seems to invite them. In the essay "Is Life Worth Saving?" William James pointed out that periods of prosperity have always been the enemies of optimism, whereas need and struggle have always engendered talk of ultimacy and hope.

It was the Jews of Solomon's prosperous reign who were the pessimists, not the Jews of the Exile, whose writings radiate with hope and Messianism.

(C. Miller in Christianity Today.)

Books

RC SCHOLAR ON BIBLE

THE GOSPELS AND THE HISTORY OF JESUS, by Xavier Leon-Dufour, S. J. Fontana, 1970. 288 pages. \$1.60.

Books by Roman Catholic scholars on the Bible continue to appear at a fairly prolific rate. This compact volume translated from its 1963 French original certainly deserves to be noted by clergy and laity alike. The author is thoroughly familiar with contemporary scholarship on the Gospels yet his own outlook is decidedly conservative.

For a comprehensive and stimulating introduction to a modern study of the Gospels which is easy to read and which deepens the reader's appreciation of the biblical text this volume would be hard to beat. \$1.60

Jonathan Edwards on I Corinthians 13

CHARITY AND ITS FRUITS, by Jonathan Edwards, reprint by Banner of Truth, 1969, 368 pages. £1/10/ (UK).

Few Christian leaders since the Reformation have been as gifted as Jonathan Edwards (1703-1758). A man of intense personal devotion to Christ, he was a leader of revival, and a creative reformed theologian as well as being a philosopher meriting the description "the greatest of the metaphysical divines."

In 1727, after his conversion, he was ordained to the ministry of the Congregational church at Northampton, Massachusetts, where he struggled hard to stem the drift towards Arminianism.

Charity and its fruits was preached in 1735. It is a moving exposition of I Corinthians 13, revealing Edwards' insistence both that true Christian experience is supernatural, Spirit filled and Christ centred, and that "all true Christian grace tends to practice."

This is a deeply spiritual interpretation of the great Pauline "hymn of love" and extending

Atherton Keswick Convention

The Queensland Tropics Keswick Convention was held at the Atherton Show-ground over the Easter period and drew large numbers at both adults and children's meetings.

Ministers and laymen of North Queensland Protestant denominations carefully organised the convention and it is now established as a regular feature of North Queensland Christian activity.

Guest speakers were Rev Dr Edward Gibson, principal of the Queensland Baptist Theological College and Rev Matthew Francis, lecturer at the Adelaide Bible Institute.

A position is available on the staff of the

SYDNEY CITY MISSION

for an "Active Retired Man"

preferably with a driver's licence who would like to be associated with an organisation which meets the needs of the people of our community. The duties include storeman, off-sider to a truck driver, and general help in the Mission's clothing relief and furniture depot.

Please apply with references to Mrs M. Hurcomb, Sydney City Mission, 103 Bathurst Street, Sydney, 61 6136.

spent on this book is a \$1.60 well spent (if, of course, we read it).

B. L. Smith.

PORTRAIT OF CALVIN

THE HUMANNES OF JOHN CALVIN, by Richard Stauffer (trans. by George H. Shriver), Abingdon paperback, 1971. 96 pages. \$2.05.

In the four hundred years since this death, John Calvin has been portrayed by his critics, Protestant and Roman Catholic alike, as a cold, ruthless fanatic. This distorted characterisation still remains in the minds of many today.

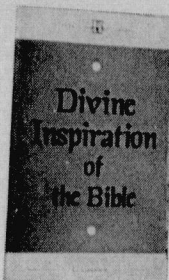
Over against this common caricature, Professor Richard Stauffer examines Calvin's personal correspondence, which reveals him as a man capable of human mistakes and weaknesses, and yet a deeply human and dedicated person underserving of the years of vilification.

This is a short, readable book which should be enjoyed by the non-academic reader as well as the church historian.

Keith Cole

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



newly-marrieds—but a book to keep handy after it has been carefully digested.

THE INTENTIONAL FAMILY, by Jo Carr and Imogene Sorley. Abingdon, 1971. 144 pages. \$3.60. Two skilful writers show how a family can intend to be a family and act like a Christian family or else just meander along. They consider all those relationships which must be taken into account if it is to be an intentional family and the choices which must be made. It is an unusual book, written with spirit, insight and good humour. A book for mums and dads and for

Papers help shape present attitudes

COUNCILS AND ASSEMBLIES ed. J. Cumming and D. Baker, Cambridge University Press, 1971. 359 p. UKES.

This is Volume 7 in the Studies in Church History series by the Cambridge University Press.

The book contains twenty two papers read at the eighth summer meeting and the ninth winter meeting of the Ecclesiastical History Society of Great Britain. The papers are arranged in chronological order of subject matter.

Starting in the early middle ages the history moves through the great medieval councils to Vatican I and II. Geographically the gatherings range from By-

zantium to Rome, from

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councils and assemblies

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All are well

The two final papers are

of particular importance for con-

temporary ecumenical attitudes.

The first of these is an inter-

esting comparison between Vati-

cans Councils I and II, while

the second deals with the inter-

action between the 1910

Edinburgh Conference and the

1913 Kikuyu Conference in East

Africa.

This is a very valuable volume

for the church historian and

those interested in modern

ecumenical moves.

Keith Cole.

Glubb: Israel always wrong

PEACE IN THE HOLY LAND: An historical analysis of the Palestine problem by John Dagol Glubb, Hodder & Stoughton, 1971. \$9.25.

This is a fascinating study of the past and present history of Palestine. It begins with an examination of the history of Old Testament times which is rather superficial. It continues with a study of Palestinian history from New Testament times to the modern day including wider studies of both Jewish and Arab history outside Palestine.

The book ends with a look at Palestine in the present century and a proposed solution to its problems. It is only at this point that the book comes to life. The author is Glubb Pasha, the creator of the famous Arab legion of Jordan.

Despite an attempt at a balanced approach Israel is always at fault and the Arabs are always those who are wronged. The question is a vital one, but the diagnosis may not be as simple as Glubb believes.

N. S. Pollard

Parish Life Mission at Blackwater, Q.

The new industrial parish of Blackwater in Rockhampton diocese recently concluded its first Parish Life Mission.

It was led by Canon William F. Carter, rector of St Andrew's South Brisbane. Canon Philip of St Luke's Wandal attended as an observer.

Rev Greg Ezzy, BCA mis-

sioner at Blackwater, gathered 25 of his adult parishioners together for the Mission to explore how well they were carrying out the church's mission to the community and to find ways of doing it more effectively.

An entire weekend was devoted to the Mission and participants from Blackwater, Burkan and Kullanda found it a most stimulating experience.

SHORT NOTICES

LETTERS TO AN AMERICAN

LADY by C. S. Lewis, Hodder

Christian Paperbacks, 1971. 121

pages. \$1. This reprint brings

another C. S. Lewis within reach

of all. FACING THE ISSUES 4

by W. J. Krutza and P. P. Di

Cicco, Baker, 1971. 144 pages.

\$US1.25. Twelve more subjects

in the Contemporary Discussion

Series. NEW WELCOME

SPEECHES by Amy Bolding,

Baker, 1971. 130 pages.

\$US1.95. All kinds of helps for

preachers and speakers.

HISTORICAL, BIBLICAL,

BIOGRAPHICAL AND

OTHER STUDIES by D. P.

Thompson, 1971. A pot pourri

of sermons, addresses and historical

sketches by a Scottish minister.

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION

No. 1513 — May 18, 1972

Registered for posting as a newspaper — Category A.

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

Price 15 cents

New Guinea Crusade climax in Port Moresby

94,000 hear Gospel from Ralph Bell

A crowd of 6,000 people attended the final meeting of the Papua New Guinea Crusade conducted by the Rev Ralph Bell of the Billy Graham Association in the Hubert Murray Stadium, Port Moresby, on Sunday, April 30.

A total of 94,000 people attended the crusade meetings



Rev Ralph Bell

held by the black evangelist during the past 30 days of the Papua New Guinea Crusade. Meetings were conducted in seven major centres.

The crusade was an ecumenical occasion having the active support of the Melanesian Council of Churches including the Roman Catholic Church, Roman Catholic Archbishop Copas attended the Port Moresby meeting and read the Scriptures. At the close of the meeting he stayed to counsel some of those who had gone forward for counselling. A total of 589 went forward at this final meeting for counselling.

CLEAR MESSAGE

Bishop Ravu Henao of the United Church who was Crusade chairman said that the crusade was a significant event in the New Guinea church's history.

He said, "It has helped the people come together to hear the good news of Jesus Christ. Many have been influenced by the simple but clear message preached by Ralph Bell. We thank him

for coming and thank God for him."

The invitation to hold a crusade in Papua New Guinea came from the Evangelical Alliance of Papua New Guinea, and proved to be a really ecumenical occasion. In his 30-day tour of Papua-New Guinea, Ralph Bell preached to a total of 94,000 people who attended the meetings. Meetings were held in seven major centres — Bougainville, Rabaul, Madang, Wewak, Lae, Goroka and Port Moresby. 9,795 people came forward at the meetings for counselling.

During his time in Papua New Guinea, Ralph Bell spoke with political leaders, school students, college and university students, copper miners at Bougainville — all sections of the community.

Local interpreters "turned the talk" from English to pidgin throughout the crusade, while at some of the meetings the message was interpreted into Cooiwoo and Motu.

Mr Bell attended a press conference in Sydney, May 2, and addressed 150 Sydney church leaders at a luncheon that day before returning to the USA.

UK Anglican-Methodist unity vote fails

Meeting at Westminster on Wednesday, May 3, the English General Synod failed to give final approval to the 1968 Anglican-Methodist reunion scheme. A 75% majority was required but only 65% voted for the present scheme, slightly fewer than the 65.3% in July last year.

The Archbishop of Canterbury, who has led the campaign for unity, left the chair to move the motion giving final approval. The 1968 scheme has come under constant fire for its "deliberate ambiguity" concerning the validity of the Methodist ministry. It has been strongly opposed because of this ambiguity by Lord Fisher of Lambeth, formerly Archbishop of Canterbury, by Anglo-Catholics and by Evangelicals.

Most Anglicans desire unity with the Methodists but not at the expense of a tacit refusal to

acknowledge that Methodists hitherto have had a real ministry to offer their people. Anglo-Catholics and Evangelicals met together when it was seen that the 1968 scheme would not commend itself widely to Anglicans and a compromise unity plan was drawn up and circulated by the Bishop of Willesden and Dr James Packer and some others.

But the supporters of the 1968 plan were adamant in their re-

fusal to consider the compromise and after their first defeat in General Synod they hoped that attitudes would change before its submission this month.

The Archbishop of Canterbury has now been asked to consider what steps can be taken to further Christian unity in England and the Anglican-Methodist liaison committee has been asked to continue its discussions on matters of common concern.

Large enrolment at writers' seminar

Over ninety men and women enrolled for the Seminar for Christian Writers held in Sydney on Saturday, April 29. Last-minute enrolments greatly swelled the numbers but did not affect the smooth organisation.

It was organised jointly by Evangelical Literature Overseas (Australia) and the Writers' Group of "Decision" magazine. It was open to all denominations and it was held in the spacious accommodation of Stanmore Baptist Church whose women provided two excellent meals and afternoon tea.

Organisers were Mr Ray Gu-yatt, Rev Graeme Ascoug and Rev David Morley.

The morning was given to a symposium on writing for the available market and the panel was Mr Eric Daley ("New Life"), Mrs April Hersey (Anglican Press Service), Rev W. Porter-Young and Mr Ken Harrison (Home Mission Society PR officer).

After lunch, Mr Ascoug gave a presentation on the work of ELO, Australia.

The rest of the afternoon was given to four workshops on writing devotional articles, for youth, for radio and TV and for women. People chose which of



Members of one of the workshops busy thinking or writing during a practice session.

the four workshops they needed most and attended it for the afternoon. Best attended was writing for youth and many young people chose it. Mr Jim McLennan, editor of "Focus," being the leader.

Mrs June Bosanquet, editor of "Christian Woman," led writing for women. Rev Rex Meyer (Church Record) led devotional writing and a panel led writing for radio and TV. The workshops aroused a great deal of interest and response and prac-

tice was mixed with theory. Before tea a film on writing for children was screened. After tea, Mr Warwick Olson of Anglican Press Service spoke on "Getting your church in the news."

This was followed by Rev David Morley (Australian Baptist) who spoke on "Four vital hows."

When participants' reactions were tested, most seemed to express the need for a weekend live-in seminar on a Friday and a Saturday and one may be planned for next year.

Bp Patteson's insurance policy found in NZ

A strong link with Anglican history in Australia was discovered recently in Auckland, New Zealand.

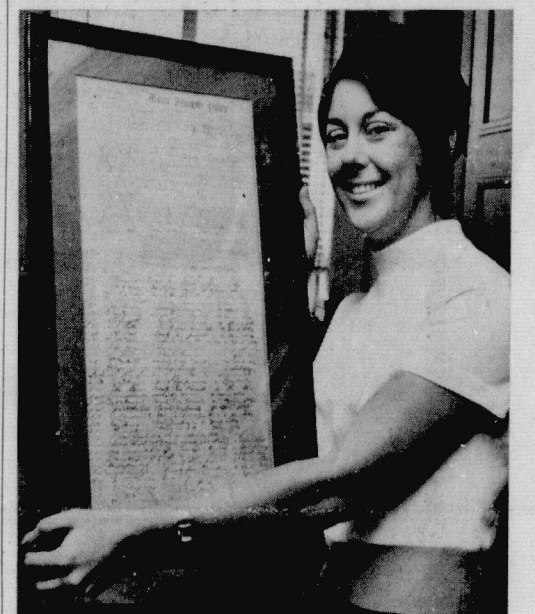
The South British Insurance Company, preparing for an exhibition to mark its centennial, found among its archives the original policy made out to The Right Reverend Bishop Patteson in Sydney in April, 1864.

It covered his ship Southern Cross for the period to April,

1865, for £2,500. More than 30 people were listed as underwriters for amounts varying from £15 to £75.

The policy was written by Metcalfe's Marine Assurance Office, Sydney, the first agent appointed by South British in Australia in 1873. It is not known how the policy eventually came to New Zealand.

South British is considering presenting the framed historical policy to some church museum later this year.



South British head office secretary Robyn Brown with the framed policy made out for Bishop Patteson in Sydney in 1864.

MELBOURNE CALL FOR BEER HEALTH LABELS

A Melbourne Presbyterian minister has called for health hazard warnings on beer bottle labels and a ban on television advertising of alcohol until late at night.

Rev Gordon Powell, of Scots' Presbyterian Church, was commenting on the findings of a Monash University survey which found 15 per cent of 15-year-old students drank beer regularly.

The survey, conducted by 11 students at the university's school of education, also found that 18 per cent of the boys smoked regularly.

Mr Powell said the percentage of 15-year-old beer drinkers corresponded with the proportion of alcoholics in the population.

The survey was taken in 75 schools in Victoria. Questions were put to 1,403 boys and 1,327 girls with an average age of 14 years 9 months.

New archdeacon of the Downs

Rev Canon Ralph E. Wicks, rector of St James' Toowoomba, Q, since 1963, has been appointed archdeacon of the Downs. He will continue at St James'.

Canon Wicks was trained at St Francis' College, Brisbane, and has served all his ministry in Brisbane diocese. He was appointed canon of St John's Cathedral in 1968.

The vacancy was caused by the resignation of Archdeacon Adrian Charles, who has accepted an appointment in Perth.