

EDGECLIFF PROPERTY DEVELOPMENTS

The diocese of Sydney has announced three major developments on several parts of its 29-acre Glebe land at Edgecliff. They are part of a scheme aimed at making inherited Glebe properties an example of good town planning, of service to the community, and at the same time increasing income to enable the Church to be more effective in its Christian social service work.

1. The Glebe Administration Board of the diocese has executed an Agreement to Lease with Edgecliff Developments Corporation Pty. Ltd. for the first stage of commercial redevelopment in the area bounded by New South Head Road, McLean Street, Cameron Street and Herbert Street. A principal of Edgecliff Developments, Mr Michael Rawlence, from London, is at present in Australia to discuss the project. The proposal will include about 25 shops, a supermarket, two floors of

Missionary Giving

Members of the Dutch Reformed Church in South Africa give 10 times more per head to missions than Anglicans in Australia. Their giving averages \$5 each per year. We give about 45 cents each per year.

The Dutch Reformed in Cape Province last year gave \$1,587,105 to missions. They make up a total of 1,800,000 in South Africa's population. Australian Anglicans gave about \$850,000 to missions last year. They comprise 3,680,000 of the population.

What have the Dutch Reformed got that we Anglicans haven't?

car parking and five floors of office space. The building will be astride the proposed Eastern Suburbs Railway and immediately adjacent to the underground Edgecliff station.

The ground lease granted to the developer is for a period of 65 years but provides for the Board to participate in additional profit should this exceed a certain figure.

2. The Glebe Administration Board also has called tenders for the first stage of a residential project of 100 flats in the Cameron Street area of the Glebe, and it is expected that this will be completed by August, 1969.

3. The site has been cleared for Goodwin Village, a retirement community project of the Board of the Church of England Retirement Villages, which will accommodate 200 people. Construction, to take about 12 months is planned to commence in January 1969.

The architects for these projects are Clarke, Gazzard and Partners of Sydney.

Proposals for the development of other areas of this Glebe are at present under consideration.

The Vicar of Hedge End, Southampton, is having his own mini-campaign to turn people into more careful drivers by appealing to their sense of pride and vocation. He has some stickers for putting on your car which say: "I have a Christian at my wheel. Expect courtesy and get it."

He admits that, although the wording may seem a little smug, from his own experience it really does work, because, when he glances into his windscreen mirror and reads those words, both his driving and his manners improve.

Mainly About People

Rev. George W. Christopher, rector of St. Barnabas, Punchbowl (Sydney) since 1966, has been appointed rector of All Saints', Oatley West, as from late November.

Rev. James Hall, curate of St. Paul's, Chiswood (Sydney) has been appointed to the provisional parish of All Saints', Figtree from September 27.

Rev. Kenneth P. Churchward who has been in charge of the provisional parish of St. John's, Sylvania Heights (Sydney) since 1966, has been appointed rector of St. Thomas', Kingsgrove.

Rev. Norman Wain, in charge of St. Luke's, Mascot (Sydney) since 1965, has resigned the charge and will return to England in October.

Rev. David de Dear, rector of St. Luke's, Gulgong (Bathurst) since 1964, has been appointed to a senior curacy at All Saints' Cathedral, Bathurst from September 15.

Rev. Dallas J. Hinds of Wyalong (Bathurst) has been appointed rector of St. Luke's, Gulgong from September 18.

Rev. John R. Gaden, curate of St. John's, Mudgee (Bathurst) since 1965, left Australia on September 16 for post-graduate study at the General Theological Seminary, New York.

Rev. Michael P. C. Wentzell, curate of Holy Trinity, Kew (Melbourne), has gone abroad on study leave.

Mr. H. Keith Turner, Advocate of the Melbourne diocese since 1958, died last month in Melbourne. He was a lay canon and treasurer of St. Paul's Cathedral.

Rev. Leslie W. Hahn, chaplain at Monash University (Melbourne), has resigned to take up appointment as Director of the Queensland Marriage Guidance Council from October 31.

Rev. Geoffrey H. Stephens, assistant chaplain at Melbourne Grammar School, has resigned and gone abroad on study leave.

Rev. Canon Kenneth B. Halley, rector of St. Barnabas', West Leederville (Perth) is to retire from the active ministry.

Rev. Norman H. Lacy, curate of St. Stephen's, Richmond (Melbourne) has been appointed vicar of St. John's, Reasdaleville from September 20.

Rev. Canon Henry E. G. Shepherd, chaplain to the Repatriation General Hospital, Daw Park (Adelaide) since 1950 has resigned.

THAI RELIGIOUS FREEDOM

(Bangkok)—"A person enjoys full liberty to profess any religion, religious sect or religious creed and to exercise the form of worship in accordance with his own belief, so far as it is not contrary to his duties as a citizen or to public order or good morals." So states Chapter III, Article 26 of the proposed new Constitution for Thailand.

It further states that "a person is protected against any act of discrimination by the State which is prejudicial to his rights or detrimental to his due benefit for the reason that the religion, religious sect or religious creed he professes or the form of worship he exercises differs from those of others."

The Constitution was promulgated on June 20. It restores some freedoms which have been in abeyance during the past 10 years of military rule.

In keeping with the policy of the separation of religion and government, clergy are prohibited from the right to vote. They are also barred from sitting in the Assembly or the Constitutional Tribunal. Christians may hold office, but they often find it extremely difficult to participate fully in the government because of the Buddhist ceremonies and rites which are expected as a matter of course in the official process of government.

EPS, GENEVA

THE AUSTRALIAN CHURCH RECORD

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

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THE AUSTRALIAN CHURCH RECORD

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SWINGING ENGLAND

VISITING England after fifteen years reveals considerable change in attitudes, easier to sense than pinpoint.

Shortly after my arrival last December, one prominent member of the political scene told me the trouble was lack of leadership in State and in Church.

Maybe it is the lack of causes and convictions to evoke leadership as the nation marks time after the ending of the struggles of the war and the responsibilities of empire. Certainly during the last few months the voice of the church has seldom reached the papers.

The customary structures, the statutory services, the church societies (mostly created by the upsurge of energy and faith last century) still continue. These absorb faithful service but there appears to be only sporadic Christian witness spilling over beyond them.

my study while an unexploded bomb rested underneath.)

The larger teaching staffs which larger college incomes have made possible means that new methods of teaching in smaller groups can be adopted. One or two colleges have already changed over to this method and claim better results.

The central church authority for advising on theological education has recommended that colleges should not have fewer than 120 students with a teaching staff of 12.

Since most theological colleges have an enrolment of about 50

By the Rev. D. B. Knox,
Principal of Moore
Theological College,
Sydney.

Talk of change

Among the theological colleges, there is talk of change but no change as yet.

The biggest difference noticeable after 15 years is the effect created by a generous policy of grants to theological students by educational authorities.

In addition, large capital grants to colleges for buildings, as well as aid to students, have been made from central church funds. This has enabled the colleges to increase the number of their teaching staff, and to build extra accommodation for single and married students and additional staff houses.

My old college, St. John's Hall London, has been completely rebuilt on a new site to replace the old buildings damaged during the war. (I remember evacuating

religion, they are not likely to form faculties of Christian theology as in the English universities. So we in the Australian church must create our own theological centres, and make provision for the training of our theological teachers.

The fundamental tool for theological study is the library, which though it is expensive, is absolutely essential.

Moore College is already much better equipped in its library than any theological college I have seen in England. We should bend our energies to increasing its efficiency, so as to make our college a theological centre for Australia.

I have appreciated the opportunity of reading in the great library of the British Museum, which my visit to England and living in London has made possible.

I have incorporated some of this research in a lecture for the Evangelical Library on the doctrine of the Lord's Supper in the writings of the English Reformers prior to the first prayer book. The lecture is to be published shortly.

I have also had the opportunity of visiting many of the English theological colleges and I hope to visit others in the latter part of the year, and to make a brief visit to America for the same purpose.

Everywhere I have been received with the greatest kindness, and the visits have been well worth while.

All the family are enjoying their stay in England but are also looking forward to returning to Australia.

EVANGELISM IN N.S.W. COTTON BELT

From page One

reach the families on properties scattered over 10,000 square miles of country.

The North-West consists of black soil country on which it is possible to get bogged with less than half an inch of rain. But the Lord sent two inches of rain and the visitation program collapsed. Some students were bogged in on the properties where they were billeted (up to 50 miles from town at Collarenebri).

Work in this country virtually comes to a standstill when it rains. In the towns men were willing to talk to team members as they were not under pressure of work, while on the properties the entire family was confined to the house with the student billeted, and opportunities to present the Gospel were provided in a way not possible on a property in fine weather.

In some homesteads private mission meetings took place, family worship was introduced and people were blessed as they came face to face with the Gospel.

We concluded that God is Sovereign indeed, for He knew what weather conditions would serve His purpose best.

The "Outreach" program catered for all sections of the community. Very successful children's missions were held in all the parishes and reports of meaningful decisions for Christ by children 10 to 12 years of age, as well as younger ones, have been received.

I am interested to note that of the six decisions made at the Wee Waa children's mission the two boys belonged to C.E.B.S., a girl belonged to G.F.S., and another girl came from a Christian Presbyterian family, and all attended Sunday school. All had a background of Christian teaching.

At Wee Waa we introduced a new idea, with the school principal's permission, by introducing school children to come to the Parish Centre, which is opposite the school, for their lunch break. Up to 70 young teenagers came to each lunch hour to sing folk songs with the coffee bar team and hear a message from a team member. I felt this was a useful contact with this group of young people.

A coffee bar was held in most centres to reach teenagers. In Walgett a shop in a strategic position in the town's main street was provided by the Lord in a miraculous way.

In Pilliga a small coffee bar attracted the village's teenage population and saw the commencement of a youth work in the village. The mission there coincided with the arrival of a new Christian family where the husband felt God was calling

him to a special work in Pilliga. He is now carrying on the youth work which the mission initiated. In Mungindi the team had access to a local club.

I am convinced that a good coffee bar with attractive folk songs and hymns, short testimonies and deliberate personal work around a candlelit table is a valuable means of contact with teenagers in a rural parish.

Meanwhile cottage meetings in the homes of Christians afforded the opportunity of reaching small groups of people with the Gospel. This method is valuable in that it involves the lay Christian in evangelism.

The Christian hostess invited her friends and neighbours (who may live up to 10 miles away) to her home for morning tea and a meeting, and then had the opportunity, and responsibility, of following up contacts. This follow up, I believe, ought to be done by the lay person involved initially, and then by the clergy. In this kind of situation in the country, all your neighbours know you are a Christian.

Perhaps one of the greatest results of the mission was the blessing received by the students themselves.

They shared country hospitality, some had opportunities of witnessing in the homes of uncommitted people (all of whom, in my parish, appreciated the opportunity of having the students stay with them), and some enjoyed fellowship in Christian homes and were able to encourage Christian families by living with them.

Christians in my parish have told me of the blessing they received from having the students billeted with them. Then, of course, there was the tremendous benefit received by the students from the experience of working in a country parish.



● Rev. Mathew Burrows outside the Vicarage, St. Augustine's, Wee Waa, in the background.

TWO MELBOURNE CLERGY RESIGN

TWO Melbourne clergymen, the Rev. David Pope and the Rev. Peter Lane, have resigned from the ministry and are entering secular employment.

and thus do not use it as an operative part of my life."

At the time of the controversy Mr Pope was reported as saying: "A concept of God is meaningless. I don't believe in divine intervention; man is the one who can make or break the earth and we've got to acknowledge our responsibility for this. We've got to give this word 'God' a break."

Mr Lane said in a letter to the Press in April, "I find, as do many, the whole concept of the supernatural to be irrelevant,

● Continued page eight

REFORMATION OBSERVANCE

REFORMATION Sunday this year will be held on Sunday 27 October. It is the Sunday nearest 31 October which was the date in 1517 when Dr Martin Luther nailed his 95 theses to the door of the Castle Church at Wittenberg, Germany. This action is generally taken as the beginning of the great Reformation of the 16th century.

The next issue of the "Record" will be a special Reformation issue. Here we publish some helps and suggestions for the observance of Reformation Sunday.

COMMENDATION BY ARCHBISHOP

Commending the observance, of Reformation Sunday, the Archbishop of Sydney writes:

"We can never remind ourselves too clearly of the great New Testament doctrines which were so strongly emphasised at the time of the Reformation. This is a heritage which it is our duty to cherish and to safeguard for our own generation and for posterity."

PRAYER BEFORE SERMON

O gracious God and most merciful Father, who hast vouchsafed unto us the rich and precious jewel of Thy Holy Word, assist us by Thy Holy Spirit that that Word may be written in our hearts to our everlasting comfort; to reprove us; to renew us after Thine own image; to build us up in the Christian faith and to increase in us all heavenly virtues. Grant this we beseech Thee, O Father, for Jesus Christ's sake. Amen. (A prayer of King Edward VI.)

SUGGESTED PASSAGES FOR SERMONS

Habakkuk 2:1-4; Romans 3:20-25; Romans 5:1-2; Hebrews 4:14-16; I Peter 3:15; I Timothy 2:5; II Timothy 1:13; II Timothy 3:14-17; Isaiah 52:7; II Kings 22:13; Luke 19:12-26.

SOME OF THE 95 THESES

1. When our Lord and Master Jesus Christ said, "Repent" (Matt. 4:17). He willed the entire life of believers to be one of repentance.

28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the Church intercedes, the result is in the hands of God alone.

(Continued Page 3)

NEXT ISSUE:

Reformation issue. Articles by Dr Keith Cole of Ridley College, Melbourne; Ven. Dr Dauntton-Fear of Adelaide; Rev. Lester Pfankuch of Christchurch, N.Z. Reviews of recent literature dealing with the Reformation. Illustrations of unusual historical interest. Parishes please order extra supplies early.

C.M.S. - PERU OR NEW GUINEA?

REV. GREGORY BLAXLAND, formerly a C.M.S. missionary in South America, was provoked to write this article by recent correspondence about New Guinea in the ACR. Mr. Blaxland is rector of St. John's, Keiraville, N.S.W.

1. Let's look at the statistics. At the present moment there are 28 Protestant Missions with workers in Papua-New Guinea. The number of workers in 1967 exceeded 1,450 and of these there were approx. 680 Australians. None of these figures include sects such as Seventh Day Adventists.

Apart from Australian workers, missionaries are there from the U.S.A., New Zealand, Germany, Holland and the Solomon Islands. The majority of untouched or unevangelised areas need pioneer missionaries of a specialised type. The Wycliff Bible Translators is the principal group as such specialists and they are already at work. They have over 300 workers at present in Papua-New Guinea. All these Christian workers are ministering to a total population of approximately 24 million; in other words, 1 to every 1,550 people.

PERU

Now let's look at Peru. There are 22 sending bodies with workers in Peru. Their total number is only about 580. The majority of these come from the U.S.A. Other countries represented are England, Switzerland, Scotland, Northern Ireland, Canada, and Australia. These are in numerical order.

Apart from the 4 C.M.S. missionaries, I was only able to discover 1 married couple who are Australian missionaries in Peru. These 580 missionaries are ministering to a population of approximately 12 million; in

BAD NEWS

The Australian Booksellers' Association has decreed that the 10 per cent discount previously given to clergy and teachers on all book purchases, will now only apply to books worth \$2 or more, irrespective of the total value of the order.

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other words, 1 to every 20,690 people.

In Peru the Protestants represent around 2 per cent of the total population, whereas New Guinea has a much higher percentage.

Viewing the subject purely on the basis of statistics, we see that the need in Peru is approximately 13 times as great as that of New Guinea. However, this is not by any means the only reason for C.M.S. to commence work in Peru. There are other factors.

URGENCY

2. Papua and New Guinea are two of the territories under the administration of the Commonwealth of Australia and as such are likely to be open to Australian missionaries for many years to come (even after independence).

On the other hand, the open door which exists at the moment for entry to Peru by missionaries, could close, even within a few years.

Now is the time to buy up every opportunity of proclaiming the Gospel of Christ in this land so long neglected by Christian missions.

There must be millions of Peruvians who have never heard the simple but glorious message of Christ's love for them and that eternal life is received by faith only and not by works.

3. Another reason is that C.M.S. was requested to initiate work in Peru. This request came from the Advisory Council on Missionary Strategy of the Anglican Communion.

After discussion with representatives of the South American Missionary Society in England, and with the recently appointed bishop of the newly formed Diocese of Chile, Bolivia and Peru, the Rt. Rev. K. W. Howell, who was eager to have C.M.S. Australia enter this vast section of his diocese, approval was sought from the bishops of the Church of England in Australia

to accept this challenge.

This approval was given and C.M.S. undertook to send a missionary team as soon as possible. No such request or approval has been received for C.M.S. to commence new work in the diocese of New Guinea.

4. C.M.S. chose the most strategic centre in the most neglected area of Peru. There is no area in New Guinea with a population remotely comparable to the population of the northern cities of Peru, which has equally few witnesses to the Gospel message.

5. The most important factor of all for C.M.S. accepting the Peruvian challenge was the fact that after considerable prayer, the Federal Council of C.M.S. unanimously believed that the Holy Spirit was leading them to undertake new work in Peru.

6. Perhaps we may be permitted to think that Australia C.M.S.'s entry to Peru has been the long overdue response to another challenge made to their parent body in England over 120 years ago—and indeed to be, in one sense, the successors of an abortive attempt by S.A.M.S. in 1864 to establish work in Callao, Peru.

Let's face it, much of the history of the Anglican Church in South America is enough to make Anglican evangelicals hang their heads in shame. Therefore, why not now get behind those who are there at present and others preparing to go, and encourage them by our prayers, practical support and personal interest, so that the next time we pray "Thy kingdom come," we may be including South America as well as Australia and her territories.

REFORMATION SERVICE

The New South Wales Council of Churches' annual observance of the Reformation will be held in the Lyceum Theatre, Pitt Street, Sydney, at 3 p.m., on 27th October. The speaker will be the president of the N.S.W. Council of Churches, the Rev. W. D. O'Reilly. The service will be broadcast by 2CH.

NUFFIELD VILLAGE

Nuffield Village at Castle Hill, N.S.W., celebrates its second anniversary this month. Adjacent to Mowll Village, Nuffield now has 280 retired people in residence. Funds are at present being raised for a new 95-bed clinic and to reduce the debt on the Nuffield Chapel.

The Church of England Retirement Villages has organised a fete for Saturday, October 19, from 11 a.m. to 4.30 p.m. Buses to Nuffield Village will leave St. Andrew's Cathedral, Sydney, Parramatta and Castle Hill. Lots of fun has been arranged for young and old.

EDITORIAL

CLERGY UNDER STRESS

The Church in all parts of the world is worried by the increasing incidence of breakdown among the clergy.

While bishops and others are expressing alarm at the incidence of nervous illness, little or nothing is being done in Australia by the Church to help those who are stricken by such illness and certainly the Church has no program of mental health education so that people might learn to handle stress situations in a positive and Christian way. Few of our training institutions for men and women have any precise method of assessing how candidates for full-time service will stand up to the stress and strain of Christian service. The resources for such assessment are available but there is an incomprehensible reluctance to use them.

There are two healthy exceptions to this situation in Australia. Rev. A. J. Dain, of C.M.S., and Rev. Neville Anderson, of the N.S.W. Baptist College, some years ago helped establish Christian Health Advisory Service, an interdenominational group of Christian men and women highly skilled in the fields of medicine, psychiatry, psychology and social work. The A.B.M. and the N.S.W. section of the Baptist Missionary Society make use of their services for all their candidates. C.M.S. uses them occasionally. C.H.A.S. had hoped to help theological colleges but have not been used so far.

The diocese of Melbourne has its own problems about clergy breakdowns but is doing much more about it. The clinically trained and experienced staff of the Pastoral Consultation School is constantly called upon by the diocese for help, and assistance is also given to the Archbishop's examining chaplains. Sydney has had chaplains in the clinical pastoral field since 1959 but, over the nine years, not one of them has ever been asked by the diocese to help with the problem which they are so experienced in dealing with. To its credit, Moore College uses the services of one of them for lectures in this area.

Melbourne also has a compulsory post-ordination training period of two years and in this time, the young clergy have clinical experience reinforced by a program of mental health education, aimed to help them understand stress and anxiety and to deal with it positively.

Responsibilities in the field of mental health education for the clergy have also been more recently undertaken by the dioceses of Ballarat, Brisbane, Adelaide and Perth.

The Church has always worked under conditions of stress and strain and God has always given his servants the strength and grace for the task. For some, the stresses have always been too great and they have had to seek relief from it. Today, there is greater understanding of these stresses and of the effects they have on individuals. Given help soon enough, many a Christian can be saved from reaching breaking point. The Church's unwillingness to help the clergy, their wives, sons and daughters in crisis casts grave doubt on its capacity to care and to love.

It has been said that breakdowns come for so many reasons that there is no common denominator that can be grappled with. It is not true. All breakdowns have common factors. The most important one is that the individual has broken down in health because of stress which he has not learned to handle in a healthy and positive way. There are other factors. There is a remedy for them. In the New Testament we see our Lord handling stress on every page of the gospels. We fail our brethren when we fail to bring to bear Christian insights and the insights of professional people into this illness.

There are three remedies for the present disturbing situation. They will not prevent all breakdowns but they will go a long way towards it.

First, men and women before entering training institutions should be assessed by trained people for their ability to cope with anxiety and stressful situations that they will undoubtedly meet in full-time work. Failure in some objective test does not necessarily mean rejection.

Secondly, mental health education must be taken much more seriously in our training institutions. In some it is no longer an option. Finally, steps must be taken urgently to help those who have not had the benefit of the first two. This is, regrettably, only ambulance work, but the Church must extend now the utmost loving concern to those who are crippled by this illness.

A lot of crusty old prejudices will have to be dropped by the Church and its leaders if progress is to be made. It must be admitted that Christians can and do have breakdowns. It must be seen as a treatable illness which responds very readily, especially to loving Christian fellowship. It must be seen as an illness that is avoidable in a vast number of cases, given proper attention to mental health education. The secrecy and "hush-hush" which often surround breakdown must also go.

Perhaps the church is afraid to move in and help because it cannot conquer some of its own fears about such illness. Fears are paralysing some of us now. Our Saviour didn't have these fears. He saw the measure of human suffering and moved in and made them "whole." Ought we do less?

Reformation Observance

(Continued from Page 1)

32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

37. Any Christian, whether living or dead, participates in all the blessings of Christ and the Church; and this is granted him by God, even without indulgence letters.

62. The true treasure of the Church is the most holy gospel of the glory and grace of God.

LATIMER'S FAMOUS CALL

To Bishop Ridley, as both were being burnt at Oxford, October 16, 1555. "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust shall never be put out."

REFORMATION DATES

Martin Luther, 1483-1546.
John Calvin, 1509-1564.
Thomas Cranmer, 1489-1556.
John Knox, 1505-1572.
John Wyclif, c. 1320-1384.
The Diet of Worms, 1521.
William Tyndale, 1484-1536. His New Testament, 1525.
Philip Melancthon, 1497-1560.
Ulrich Zwingli, 1484-1531.
The "Great Bible" set up in English churches, 1539.
First English communion service, 1548.
1549 First Prayer Book; 1552 Second Prayer Book.
Elizabeth I, 1558-1603.
Edward VI, 1547-1553.
Henry VIII, 1509-1547.

REFORMER'S STATEMENTS

"Baptism and the Mass are sacramental signs by which the Lord witnesses that He will pardon sins; inasmuch as the sum of our justification is faith, no work can be called meritorious." Melancthon.

"This threatening and forbidding the lay people to read the Scripture is not for the love of your souls (which they care for as the fox doth for the geese)." William Tyndale.

"There is one that . . . is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you: it is the devil. . . His office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of Popery." Bishop Latimer.

"The body of Christ is at the right hand of God. It is useless to seek it elsewhere." Zwingli on the Lord's Supper.

"This knowledge (of God's sovereignty) will divest us of temerity and false confidence, and excite us to continual invocations of God; it will support our minds with a good hope, that without hesitation we may securely and magnanimously despise all the dangers that surround us." John Calvin.

CHILD EVANGELISM

AS the Customs door swung open very early on a recent morning, a happy cry went up from the eager group awaiting the arrival of Miss Louise Haberstich. "There she is!"

Miss Haberstich, American missionary with Child Evangelism Fellowship Inc., had stepped on to Australian soil for her third five-year term of service.

Coming to Australia in 1953, she ministered in Sydney and

then in 1965-66 in Adelaide, where she pioneered the work of C.E.F.

Her recent furlough in the United States was an extremely busy time for her covered over 30,000 miles in Christ's Name on behalf of boys and girls. She attended eight children's camps over a period of eight weeks. A heavy schedule of deputation meetings kept her constantly on the move. She is fully supported by the Lord's people in the States.

Miss Haberstich will live in Sydney until the end of the current school term. Then, accompanied by Miss Dulcie Bird, she will return to Adelaide to further the work of C.E.F. in South Australia. Until she leaves Sydney she will divide her time between the established work in Sydney and pioneering work in Newcastle. She is anxious to contact those in Newcastle interested in the salvation and growth in grace of boys and girls. She may be contacted at Miss Bird's home, 6 Cadia Street, Kogarah 2219, N.S.W. Phone 58-3169.



• Miss Louise Haberstich.

ST. ANDREW'S CATHEDRAL SCHOOL, SYDNEY

Entrance Scholarship Examination

An examination for the award of two Scholarships will be held on **Saturday, 2nd November, 1968.**

All candidates must be under 13 years of age on 1st February, 1969. Papers will be based on 6th Grade Primary Standard;

Entry forms may be obtained from the Headmaster, Canon M. C. Newth, B.A., Th.L., M.A.C.E.

CENTURY-OLD CHURCH RESTORED

WHEN St James', Smithfield, N.S.W., was built in 1857, the parish was a small farming community between Parramatta and Liverpool. Today it is a growing housing and industrial area.

The church cost \$915 to build and it was dedicated by Bishop Barker in 1858. It was built with sandstock bricks and their warm red colour has been hidden for over 100 years by whitewash and coats of paint. Drainage has always been bad and seepage from the high side of the building has led to serious deterioration.

There have been bats in the belfry and starlings also. The present iron roof was put on late last century and hides the original shingles.

Now under the leadership of Rev. Keith Morley and his Church Committee, the church is being restored as near as possible to its original character. Mr F. King of Martin and King, Architects, has warmly supported the project.

A complete drainage system to prevent seepage and damage

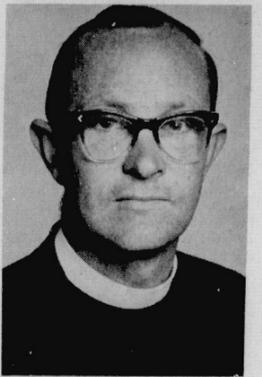
in the future, has been commended by the National Trust. Fifteen tons of sand have been used to sand-blast the layers of paint and restore the old red bricks. This work was done by Philmor Coating Service who also have preserved the bricks with two coats of silicone.

The bricks have been repointed and carpentry repairs have been carried out. The roof and woodwork have been repainted in a scheme of white, grey and charcoal. Cost of the restoration has been \$2,800. A project for the future is a new roof which will harmonise with the original design.

The Rectory, too, has been renovated inside and out and the branch church, St. Mark's, Wetherill Park, has received similar attention.

Mr Morley comments that the people have responded to the challenge and God's blessing and helping hand has been real to the whole parish.

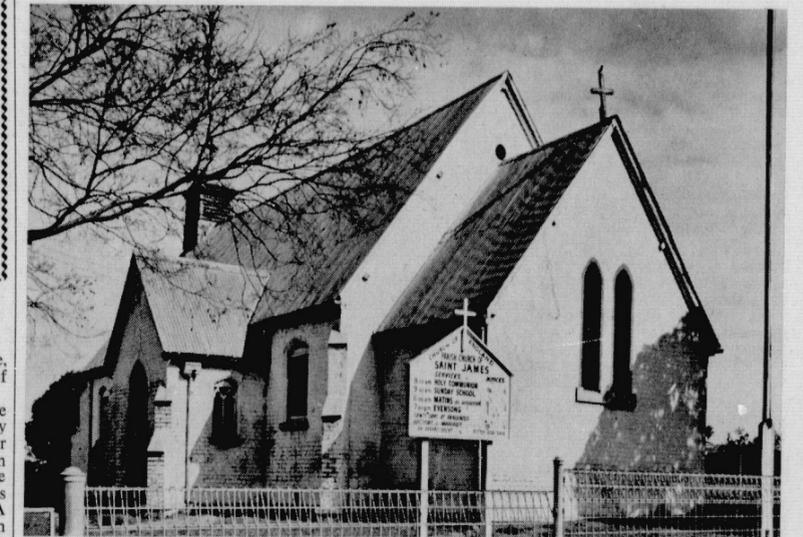
Bishop Hulme-Moir will preach at a thanksgiving service on Sunday, October 13, the 111th anniversary of the laying of the foundation stone of St. James.



• Rev. Keith Morley, rector of St. James'.

Guests will include Mr J. Ferguson, M.L.A., and Alderman Schofield, Mayor of Fairfield, and their wives.

Mr Morley has given this report to the A.C.R. in the hope that it might encourage other clergy in Australia who have problems restoring buildings built of sandstock brick.



• St. James', Smithfield, before restoration began.

(Photo by Fairfield Studios)

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Notes and Comments

THE REFORMATION

Reformation Sunday falls this year on Sunday, October 27. In the Church of England, the Reformation has meant more to our spiritual enrichment than any other thing in our long history.

We do well to thank God for it. Clergy will find helps for preaching, and for special services on another page of this issue. In our special Reformation issue on October 17 much more space than usual will be devoted to the Reformation as it affects us today. Parishes who could do with extra copies of the issue are asked to send requests to our office as soon as possible.

We hope that evangelical churches all over Australia will observe in some significant way, our Protestant and Reformed heritage.

CAUTION NECESSARY

The Commission report makes it clear that the proposed diocese of Wollongong as it is at present, is far from being viable. It has only 30 parishes and districts. Numbers of Australian dioceses which are larger than that are in trouble today. Among their many troubles, staffing is probably the most disturbing. Even Tasmania, with some 90 clergy, complains that financially, it is out on a limb.

The vital question which the Sydney Commission was not competent to deal with and which the whole Church must face soon, is whether the proliferation of dioceses as we have known them in Australia for the past century, is helping or hindering the work of the Kingdom of God.

If experiment and change are needed, and we suspect they are, both Adelaide and Sydney are in a position to give a lead to the rest of the Church. Our least hope is that somebody in these synods will suggest it.

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NEW DIOCESE

Sydney and Adelaide dioceses have something on their minds at present and their forthcoming synods will look at the problem. There is a move in both places to set up a new diocese.

Adelaide's proposed new diocese of the South-East has run into hefty opposition and opinion in the area concerned has hardened against it. It is generally felt to be premature. Bishop Reed, with only a couple of years to go before retirement, would scarcely make an issue of it.

Sydney's proposed diocese of Wollongong is far from a settled issue. Parishes in the area are certainly not unanimous and the issue will be wide open in the Sydney synod this month.

The Anglican Church League is playing it safe and has invited all synodsmen, lay and clerical, to a symposium where four well-informed men will put the case, two for and two against.

NOT CRICKET

The omission of the coloured, South African born Basil d'Oliveira from the M.C.C. team to tour South Africa this summer caused a furore in England. Rev. David Sheppard, former England captain said that he believed that the M.C.C. should not tour South Africa until their sport is organised on a non-racialist basis.

Reactions have been stronger now that d'Oliveira has been chosen to replace the unfit Tom Cartwright. It appears certain that the M.C.C. and the South African Board of Control had been in touch with each other long before the original team was chosen. Clearly, South Africa had demanded an all-white team.

Sheppard felt that d'Oliveira should have been chosen on merit in the original team. In Britain, at least 20 or 30 non-whites play county cricket and M.C.C. teams touring Australia have had non-whites in them. An Aboriginal has played test cricket for Australia and one may do so again.

It is scarcely cricket for one set of cricket administrators to tell another who should be omitted from their team. The M.C.C. may well have bowed to British opinion in finally choosing d'Oliveira, knowing that South Africa would refuse to have the tour.

It is difficult for us to imagine why South Africa appears so intransigent over an apparently small matter. South Africans have seen independence and "democracy" thrust upon country after country in Africa long before most of them were prepared for it. The shock waves of communism, revolution, rapine and bloodshed of a fearful order have been felt in their fair land. Their policy of apartheid ("separateness") is primarily to prevent this happening in South Africa, whatever other hardships it may bring.

Facile judgments have been passed on South Africa by people who have not had to live on the volcano's edge.



• Christ Church Cathedral, Grafton, N.S.W. Dedicated by Bishop Turner, of Grafton and Armidale, 25th July, 1884.

LOCAL GOVERNMENT

THE N.S.W. Council of Churches has issued a Statement concerning the civic responsibility of Christians in connection with the N.S.W. Local Government elections to be held on Saturday, 7th December, 1968. The leaders of the Council's member churches have commended the Statement.

The Statement says that Local Government is a vital part of our democratic way of life and it urges Christian men and women to treat the coming elections seriously.

"We hope," declares the Statement, "that many members of the Churches will participate either by submitting themselves as candidates or by working for men with Christian principles."

This is an opportunity for individual Christian men and women to offer themselves in the public service of the community in which they live and in which they can serve.

The statement continues: "God cares about the right sort of activities for the younger generation and the promotion of those community activities — libraries, dramatic and choral groups and sporting activities which enrich our community life. It is by bringing Christian principles to bear in this area of government that Church people can further serve the Lord."

The President of the Council, the Reverend W. D. O'Reilly, said, "In our complex society it is essential that we have the best available men — men of wisdom, experience and integrity — elected to represent us at all levels of government." "The elections on 7th December provide a challenge for such men to nominate for Local Govern-

ment office and we all have the opportunity to encourage and support such men.

The Secretary of the N.S.W. Council of Churches, the Reverend B. G. Judd, said that the council statement concerning Christian civic responsibility called for leadership at the level of each congregation. "I suggest that members of the local Men's Societies, for example, should confer about what might be done in the local scene to implement this call to action," he said.

"This is a way to show the relevance of Christian belief. This brings the concept of 'involvement' down from the realm of theory into the marketplace," he said.

Copies of the Council's Statement are available from 188 Forbes Street, Darlinghurst, 2010.

Lutheran-Anglican Talks

(Geneva). — Executives of the Lutheran World Federation took action to deepen the dialogue with Reformed churches, broaden the base of discussions with Roman Catholicism and open the way for a new series of conversations with the Anglicans. A possible dialogue with Orthodox churches was also endorsed.

The way was opened for a Lutheran/Anglican dialogue when the Lambeth Conference responded affirmatively to "Lutheran ecumenical initiative." A series of four conversations is to take place over a two-year period, starting early in 1969. Seven from each side will discuss "the general mission of the Church in the world."

—E.P.S., Geneva.

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Dedication of Scripture Union House

Sunday, October 13, will be your opportunity to witness the dedication of Scripture Union House.

The service will commence at 2.30 p.m.

The Chairman of the Scripture Union Council, the Rt. Rev. A. J. Dain will conduct the service. Mr Bruce Ogden, chairman of the Bookshop Directors and Mr F. J. Church, President of the Baptist Union, will take part in the service.

The address will be given by Mr D. J. A. Verco, Associate Director-General of Education. The Archbishop the Most Rev. M. L. Loane, as President of Scripture Union, will officially dedicate and open the building.

The service will finish at 3.00 p.m. and the building will be open for inspection.



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BOOK Special

"ONE BOOK — ONE WORLD"

by Sandra Carter

80c value for 40c

NOT ALL ON THE MOVE

Headquarters staff and office of the Scripture Union's work amongst children and school students will continue to be situated at the present premises 239 Elizabeth Street—Phone 26-6161.

These offices will be moved to Scripture Union House in about five years.

Bankstown bookshop is now in the care of a new manageress — Miss Helen Duncan, Phone 70-4543.

Newcastle bookshop has had a rapidly growing ministry. The new manageress is Mrs B. Sharpe, Phone 21993.

Cooma bookroom is under the care of Mr and Mrs John Allen. A small bookroom will be maintained at 239 Elizabeth Street, city.

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OCT. 14-26

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Book Sale

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NEW BOOKS

*** NOT ME, GOD: by Dr Sherwood Wirt.

Harassed and frustrated by the rat race and dull razor blades, an ordinary man—looking for nothing, expecting nothing—cries out, "Oh, God, how can I stand another day of it?" Clearly, quietly, a voice answers him. Convinced that he is going mad, he tries to hurtle out of God's sight. But he can't. And this average family man—living beyond his means, at times tempted to infidelity to the wife he loves—finds the answer to the question haunting many people: "What am I doing here?"

Price 90 cents

*** THE MESSAGE OF GALATIANS: by John R. W. Stott.

The message of Paul's letter to the Galatians is, the author says, astonishingly relevant to our situation in the church today. The principles involved are still of vital importance. Mr Stott says the study of this Epistle has left me more deeply convinced than ever of the divine inspiration, and therefore the permanent authority and relevance, of the Scriptures.

Price \$2.55

*** STUDY GUIDE TO EPHESIANS: by Francis Foulkes.

A practical, thoughtful, straightforward guide to Paul's letter. It is divided into short sections suitable for daily reading, each one finishing with a prayer to make the explanation of the letter relevant to our lives. The book can be used for personal study or Bible study groups. It is delightfully written and will make all those who use it want to turn to Ephesians again to dig deeper.

Price 90 cents

*** DISCUSS AND DISCERN: by J. Hills Cotterill.

With the Sermon on the Mount as its framework, this book considers the Person of Christ and offers 24 discussion topics dealing with moral issues, among them:—
What Price Popularity?
Fatal Errors— is God to Blame?
DISCUSS AND DISCERN is a companion to LET'S DISCUSS.

Price \$2.85

*** I WISH I HAD KNOWN:

A book of personal experiences designed to help confused Christian teenagers—and others whose progress to spiritual maturity has been delayed. Contributors are themselves people from both sides of the Atlantic and elsewhere who have perhaps after a painful process—emerged with a clearer



Mr Bruce R. Ogden, Chairman of the Bookshop Directors

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This is the ministry that has been so rewarding in the past and which we believe will now be greatly expanded.

Whenever I travel overseas, I call into Christian Bookshops and from what I have seen, I believe that our new city bookshop ranks among the most modern in the world.

It is my prayer that the ministry of the staff and the books in this new shop in our city will be glorifying to God.

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BILLY GRAHAM TEAM MEMBER WRITES FOR SCRIPTURE UNION

"THE SOCIAL CONSCIENCE OF THE EVANGELICAL" . . . by Dr Sherwood Wirt . . . \$4.25.

Dr Sherwood Wirt, Editor of Decision magazine and member of the Billy Graham Team recently in Australia, has written one of the most challenging books of recent years to those Christians professing to be Evangelicals.

The Author considers that Evangelical Christians are at last waking up from what he calls a "Rip Van Winkle" sleep over vital Social issues, and accordingly in his book "THE SOCIAL CONSCIENCE OF THE EVANGELICAL" he challenges Christians to confront the injustices of our times with Biblical faith and strong action.

Leighton Ford in his forward to this book says: "Dr Wirt knows his eternal faith. He is also aware of the world in which he—and we—are called to live this faith. He indulges in no blanket denunciations of the past or present church, nor does he make overclaims for the in-

"NOT ME, GOD," by Dr Wirt . . . 90c

The book is unique in its presentation of a conversion, and of that man's development in Christian life, fellowship and service.

It would be a unique conversion, for a person shaving to gasp out in his disillusionment, "O God, how can I stand another day of it?" to hear a voice, and imagine that the room is bugged.

I like the way in which he deals with converts' early relationships, in the family, and with his fellow Believers, and his

fluence of the Christian in Society.

It is to the shame of the evangelical church that Dr Wirt pinpoints our failure of social responsibility over the last century. This is a denial of our Bible, our History, our belief—indeed our Lord.

This book illuminates the reasons for evangelical backwardness in the social arena, but does not excuse them.

Leighton Ford asks: Is the "needle" of love not precisely what we need most? Our insistent demand for the "how" may mask a fear to become really involved. Commitment to Christ must involve commitment to our neighbour and our world, for Christ's sake. Evangelism must sound this note today with the conviction of the classical Evangelical tradition!

Mr Ford's final thought after reading "The Social Conscience of the Evangelical" was:—

"I wish I had written that. I pray that God will use this book to help all of us to live it."

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"If Christians today are to swim against the tide and not be taken off by subtle side currents, they must be well instructed. That's why Scripture Union emphasises personal daily bible reading and group bible study. That's why camps and conferences are conducted for boys and girls at which basic Christian doctrines are studied and contemporary problems are fearlessly tackled. And that's why Scripture Union and its Inter School Christian Fellowship place such an emphasis on training for Christian Leadership.

"Today the pressures on our teenagers to develop physically and intellectually are tremendous but there are no pressures to grow spiritually. In the most important facet of life, few young people get out of the kindergarten stage.

"Teenagers and their parents, children and their teachers must be challenged to study the scriptures, to have a reason for their faith, to be able to communicate their faith in a meaningful way to others and to relate their faith to every aspect of daily life.

"The Churches' ministry through preaching and the specialist ministry of S.U. through C.S.S.M. and I.S.C.F. and study groups all have their limitations. Ultimately, the individual needs a vision for personal growth and needs the means to pursue this. Books can meet this need. The books must be attractive and well written; they must be sold in pleasant premises by an understanding staff.

"The vision of being 'equipped and efficient in every good work' can be given and encouraged. May this and the other facets of Scripture Union's work take its share in implanting and encouraging this vision."

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Commerce and industry has sought to keep a step ahead by carefully plotting programs of land development. Industries are moving to country towns and organisations involved with people are concentrating in the city.

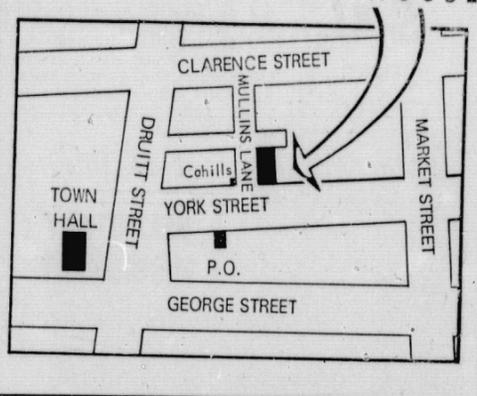
"The children of this world are in their generation wiser than the children of light."—From the parable of the Unjust Steward, Luke 16:8.

people, its only responsibility: evangelism, its only object: to glorify God, must spread itself wherever people are to be found. Scripture Union's travelling staff and office staff reflects this balance between city and country.

It is increasingly difficult to have a ministry in the city, yet it is increasingly important that leaders of this State see that the proclamation of the Gospel is taken seriously and so may take the Gospel more seriously themselves.

We praise God that under His hand this property was purchased when the land values had been depressed by 30 per cent below V.G. Values have now risen to over 40 per cent above V.G. The purchase was enabled by loans from S.U. friends, there has been no call on general funds. S.U. is expecting to receive more loans towards this strategic project.

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INSTANT ASIA

Instant Asia may be had in Australia with a few Chinese Lanterns and a packet of chicken Noodles, but Asia doesn't want Instant Australia!

Our evangelistic outreach to Asia must be an indigenous work. The Gospel, not our culture, is to be proclaimed.

This is why Australia and New Zealand work in partnership with Asian S.U. Councils. The partnership is known in the family as ANZEA S.U.

Every Asian S.U. Council is responsible for its own country. It may recruit staff locally or from overseas. So David Tow of Sydney and Daphne Roberts, O.M.F. Brisbane, join Malaysian Ezra Lock on the Malaysian staff. Mitsuru Iwai, of Japan, is on the Indonesian staff. Most countries also have indigenous staff.

It is a genuine partnership which God in His graciousness has used to bring many children and school students to repentance and faith in Jesus Christ.

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HANDEL—MESSIAH: 3 Record set—12in LPs in Stereo Sir Malcolm Sargent conducting The Huddersfield Choral Society and Featuring Elsie Morison—Soprano; Marjorie Thomas—Contralto; Richard Lewis—Tenor; James Milligan—Bass Baritone and the Royal Liverpool Philharmonic Orchestra. 3 Record Set—\$17.25.

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'SIT IN'S' REPORTED AT SCHOOLS

ONCE a week in nearly every High School from 30 to 250 students take over a class room or the assembly hall and SIT IN for the lunch hour.

Teachers and Headmasters are commenting enthusiastically on the new upsurge in I.S.C.F. outreach this year.

The '68 Billy Graham Crusade recorded a staggering number of inquirers amongst High School students. Although many of these students were already attending I.S.C.F., there were many others who were not. A good proportion of these are now coming to the I.S.C.F. and have been bringing their non-Christian friends along too.

I.S.C.F. staff speaking to School Assemblies and evangelistic weekend school houseparties have further boosted the impact of I.S.C.F. this year.

At one city school the average weekly attendance has gone up from 190 to 250.

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IT TAKES TWO TO . . .

Rev. Tony Capon and Rev. John Eddison both headed for the fireplace — "Er" (with a Canadian twang) "my name is Tony Capon . . ."

"O! (with a deep English voice) "mine is John Eddison" No, they had never met before although they share in the writing of **Daily Bread Notes**.

"Who do you have in mind when you are writing?" asked Tony.

"The 6th form Grammar boy," replied John who heads up the specialist team of I.S.C.F. staff for the Great Public Schools. "My!" responded Tony, General Secretary of S.U. in Canada, "I always thought of the businessman."

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Healing ministry

A friend in Sydney who thought, erroneously, that I might have submitted the article "Healing in Tasmania" which you published in your issue of 22nd August, has written to me pointing out several inaccuracies in it. Not guilty!

Here is the beginning of the sermon which the Revd. A. J. Glennon preached in St. John's, Launceston, at Evensong on Sunday, 14th July, which I have on tape. The hymn before the sermon was "Come down, O love divine."

"May grace, mercy and peace be multiplied unto you from God our Father and the Lord Jesus Christ. Amen.

"My first thought is to bring you warm fraternal greetings from St. Andrew's Cathedral, Sydney, and to say how pleased I am to be not only in Tasmania but at the same time to be able to accept the Rector's invitation to preach at Evensong tonight in your very wonderful church.

"My text is from the 17th chapter of the Gospel according to St. Luke, and part of the 21st verse; the words of our Lord Jesus Christ, 'The Kingdom of God is within you.'

"In my own church I exercise as part of my ministry a ministry of healing and we have exercised a regular ministry of healing in St. Andrew's Cathedral for nearly nine years. We have a weekly service of healing on a Wednesday night at six o'clock; and while numbers are perhaps not everything, the numbers would be to the order of about 300 at a time.

"When we began to exercise this ministry nearly nine years ago, on the first occasion there were something like nine or ten people present; and our numbers have grown, slowly and consistently, over that period; and we are constantly increasing in size; more importantly we grow in

Letters to the Editor

power and always in an interesting and satisfying way, the Lord divides to us more truth, for 'to him that hath shall more be given.'

"And it is a joy to be associated with a ministry, an arm of ministry that prospers, where we would see week by week miracles of healing. As I speak an example of it comes into my mind; and it might be that though I did not prepare to this illustration it might be that the Holy Spirit has brought it to my memory and therefore it is right that I should give it . . ."

Mr Glennon went on to give an account of what happened in the Cathedral to a certain clergyman, who actually did not speak on the following Wednesday in St. Andrew's Cathedral as expected, but has since. You will see from the above, which is verbatim, why the person who wrote the article gave the number of 300, but not correctly, as Mr Glennon did not say there is an average attendance of 300; also that Mr Glennon did not say that he is engaged full-time in the healing ministry, but that he exercises, as part of his ministry, a ministry of healing.

With prayerful good wishes,
B. V. ROBINSON (Dss.),
Launceston, Tasmania.

Minister in B.C.P.

I was interested to note a paragraph in the letter of N. Apeiran (ACR 5/9/68) in which he laments the absence of the word "Priest" from the current issue of "Societas," and I take it, from the tone of his letter that he assumes that this mysterious word adds something to the view of the Christian Ministry that is somehow "Anglican," and which is not adequately conveyed by "Pastor" or "Minister."

Your correspondent has apparently not noticed that the Rubrics of the Book of Common Prayer use the words "Priest" and "Minister" almost interchangeably, and in so doing reflects the mind of the English Reformers.

Tyndale, for example, concludes a discussion of the various Latin, Greek and Hebrew words with this statement — "by a Priest then understand nothing but an elder to teach the younger, and to bring them unto the full knowledge and understanding of Christ, and to minister the Sacraments which Christ ordained, which is also nothing but to teach Christ's promises."

In view of this non-sacerdotal concept of the ministry it may well be asked why "Priest" was retained. It is probably true that the clergy as a whole in the 16th Century were loosely and generally referred to as "Priests" and above all the fact that the English word "Priest" had no etymological connection with sacrifice but was rather another form of the word "Presbyter" weighed in favour of its retention — though it is only fair to add that it was retained with much hesitation. It is not without significance that in the Litany of 1544 the clergy are referred to as "Bishops, Pastors and Ministers" and this was only changed in 1662 to bring it into line with the titles in the Ordinal — and when in 1554 Bishop Latimer declared with reference to the word "Priest" "a minister is a more fit name for that office, for the name of a priest importeth a sacrifice," he was but underlining the Reformers' concern that the association of Priest with Presbyter had now changed, and that the word was

usually meant by the word and for that reason evangelicals do well not to use it as it adds to confusion.

I hope this has made it reasonably clear that it is not a mere "battle of words." For the same reason as stated above we do well never to refer to the Lord's Table as the "Altar." Whatever traditions there may be in some circles again we have a word used ONCE only in the New Testament (leaving out the figurative use in Revelation) with any reference to the Christian religion and in that one place the meaning is by no means clear.

The Christian's Priest is Christ Himself. The Christian's altar is Calvary. The Sacrifice for His sins is the "one full, perfect and sufficient Sacrifice" of His blood. Henceforth, there is no need of priest, altar or sacrifice for sin and, completely unworthy as we are we may rest in the "finished work of Christ."

(Rev.) H. R. SMITH,
Lawson, N.S.W.

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FIRST

A.B.M. Budget

Thank you very much for printing the paragraph in connection with the A.B.M. Budget in the last issue of THE AUSTRALIAN in the last issue of the A.C.R.

There is, however, a misprint in the first paragraph. The total budget is \$445,843 (not \$45,843 as printed).

The latest figures show the proportion of need from Sydney Diocese (as at the end of August) as being \$30,067, whereas only \$22,328 has been received—leaving a deficit of \$7,739.

(Rev.) K. H. BROWNE,
State Secretary, N.S.W. A.B.M.

DONATIONS RECEIVED FROM 13/9/68 to 26/9/68: Mr L. C. Rogers, \$5.00; Mr K. Wynne, \$1.00; Miss J. E. Dunlop, \$5.00; Mr A. Thollar, \$10.00; Mr M. Richardson, \$1.00; Mrs Gree, \$2.50; Mr E. Rock, \$2.00; Mr E. J. Hughes, \$3.00; Mr C. G. Baulch, \$5.00; R. S. and B. N. Barker, \$2.00; Dr R. A. McCullagh, \$5.00; Miss M. E. Jones, \$1.00; Miss W. Terry, \$10.00; Mrs E. S. Cracknell, \$2.00; Mr H. G. Hannaford, \$50.00; Mr V. J. Austin, \$4.00; Mr L. Bear, \$15.00; Mr H. Sasse, \$2.00; Mr H. R. Larcombe, \$9.00; Miss R. Nichols, \$2.00.

All this would indicate that "Priest" does not add anything to the concept of the Christian Minister which is not covered by other titles — and the unfortunate recent history of the Church of England cannot but prove that such an ambiguous word could be profitably dropped from the liturgical and theological vocabulary of the Church of England. Could it not be hoped that the wise use of "Presbyter" for men in full Ministerial Orders which the Church of South India has adopted might one day become the practice of our own Church?

"THOMAS CHANMER,"
Burnie, Tas.

● A number of clergy have met in Perth and formed the Perth Diocesan Evangelical Fellowship.

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Books

From page seven

WORSHIP IN ANCIENT ISRAEL by H. H. Rowley, SPCK, 1967, pp. xv plus 307, U.K. 42s.

Those who are acquainted with any of Professor Rowley's numerous books on Old Testament subjects will have come to expect both scholarship and readability from him. This volume does not disappoint. Writing from a moderate higher critical point of view Rowley sifts the mass of literature dealing with his subject and presents a balanced summary of scholastic trends. Even if the average reader never makes use of the massive quantity of footnotes with which the author documents his works, such embellishments are at least a reassurance as to the thoroughness of the research in the preparation of the book. For the serious student they have a more obvious significance.

One result of Rowley's moderation and his penchant for surveys of contemporary trends is that, while he is not notable as an original scholar, he is rarely tempted to embrace the more wildly conjectural theories which abound.

Starting with the Patriarchal Age, this work treats the main features of organised religion found in Israel during each of the main periods of O.T. history. It is a little technical for those unfamiliar with the contemporary scene in O.T. studies, but given Rowley's critical presuppositions, it is to be commended to students and those with some foundation in this field.

—G. Goldsworthy.

A WOMAN DOCTOR LOOKS AT LOVE AND LIFE by Marion Hilliard, Father and Son Welfare Movement, Sydney, 1968, pp. 190, Price 85c.

A valuable book, sincerely and, also, humorously written.

Those husbands and wives who read it will increase their understanding of each other; those people preparing for marriage who read it, whether men or women, will the more easily adjust to their spouse when married.

However, your reviewer, unlike Dr. Hilliard (page 70), believes that an unhappy marriage can often be saved even after the 25th anniversary.

—Gordon Beatty

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SHORT NOTICES

FAIR SUNSHINE by Jock Purves, Banner of Truth Trust, pp. 206, 5/ (U.K.) lives of 13 Scottish covenanters and brief history of covenanters era. A great Christian era ably handled. **TOURIST IN ISRAEL** by S. M. Houghton, Banner of Truth Trust, pp. 220, 5/ (U.K.). The land and its people as seen by a perceptive Christian in 1967. A modern Thompson. **CONSCIENTIOUS OBJECTION TO MILITARY SERVICE**, Australian Council of Churches, pp. 48 60c. An objective report by an A.C.C. committee. **AN UNQUENCHED FLAME** by Wendy Mann, S.A.M.S., pp. 94, 70c. Excellent brief history of South American Missionary Society just published. **WHY JOIN THE CHURCH?** by Alan C. Prior, Clifford Press, pp. 12. Excellent tract for wide use by a Baptist. **HUMAN RIGHTS AND THE SALVATION ARMY**. Produced by U.N.O. God by Sherwood E. Wirt, Scripture Union, pp. 94, 80c. Struggles of a man who would rather not face up to God.

CLERGY RESIGN

From page one.

training at Ridley College. He gained a second class honours Th.L. in 1962.

Mr Lane, aged 30, trained at Perry Hall, Melbourne, and was ordained by the Archbishop of Melbourne in 1965. Both wear beads, both are active in the A.L.P. and both are actively opposed to Australian participation in the Vietnam conflict.

In an interview with A.C.R. last week Mr Pope said he was going into secular employment. It has been reported that he intends to stand for Parliament. Mr Lane, who is curate in charge of Holy Trinity, Kensington, is resigning as from October 6.

In an interview with the A.C.R., Mr Lane said that his entering secular employment had been in his mind at least six months before the publicity given to his views in April last.

He has no regrets about his action but wishes to withhold the name of his future employers to avoid embarrassing them. He hopes to continue to exercise his ministry in an honorary capacity.

151st.

The Governor of N.S.W., Sir Roden Cutler, and Lady Cutler will attend Morning Prayer at St. Matthew's, Windsor, N.S.W., on Sunday, October 13. It will be the 151st anniversary of the laying of the foundation stone of this historic church.

Mainly About People

Rev. Michael X. Vine of Goroka (New Guinea), has been appointed vicar of St. Paul's, Kingsville (Melbourne) from February next.

Rev. Anthony B. Williams of Willunga (Adelaide), has been appointed to the charge of Edwardstown and Ascot Park from December 13.

Rev. L. S. Willington of Sarawak has been appointed a chaplain at Geelong Grammar School (Melbourne) from September 17.

Rev. Colin Kruse curate of St. Andrew's, Summer Hill, has been appointed curate of St. Andrew's, Cronulla (Sydney) from October 1. He has been accepted by C.M.S. for missionary service.

Rev. Arthur G. Fellows, rector of St. Paul's Roma (Brisbane) since 1962, has been appointed rector of St. Alban's, Auchenflower.

Rev. Derek W. Pride, curate of St. Andrew's, Indooroopilly (Brisbane), has been appointed vicar of the Church of the Holy Spirit, Kenmore.

Rev. William G. Nicholson, rector of Milloo (Bendigo), was inducted to St. Francis', Nundah (Brisbane), on October 4.

Rev. Tom Jewett, and Rev. Lance Johnston were ordained deacons at All Saints', Canberra on September 21. Mr Jewett will serve a curacy at All Saints', Canberra and Mr Johnston at Holy Cross, Canberra. Mr Johnston has just returned to Australia from Scotland where he took his B.D. at the University of Edinburgh.

Dr J. Sidlow Baxter well-known Bible teacher and author will visit Australia, March to June, 1969 at the invitation of a committee led by the Katoomba Christian Convention and Campaigners for Christ.

Rev. Tom Wilding, of St. David's, Castlegar, B.C. Canada, has been appointed rector of St. Andrew's, Boort (St. Arnaud) from early October.

Rev. R. L. Peck formerly vicar of Manilla, has taken over the managing editorship of "Church and People," official paper of the Anglican Church in New Zealand.

Rev. Dick Lucas, vicar of Great St. Helen's, London, who specialises in a ministry to businessmen in the city of London will visit Sydney next year in connection with St. Andrew's Cathedral centenary.

Mr and Mrs Ian Knowles from Tasmania, after training at St. Andrew's Hall, Melbourne, are to serve with C.M.S. at Anguruku, Groote Eylandt, Northern Territory.

Rev. Canon M.A.F. Downie has been appointed rural dean of the South Eastern Deanery (Tasmania).

Rev. Arthur C. Cloudsdale, rector of Hopetoun (Ballarat), has been inducted to St. Paul's, Launceston (Tasmania).

C.E.M.S. SECRETARY MEETS QUEENSLAND'S GOVERNOR

MR. Ron Arnott, diocesan secretary of the Church of England Men's Society in Sydney, had an interview with His Excellency, Sir Alan Mansfield, Governor of Queensland, at Government House, Brisbane, recently.

His Excellency is the first Australian governor of Queensland and a former Chief Justice. Mr Arnott discovered that Sir Alan and he were both old boys of Shore, one of Australia's leading independent schools, in Sydney. While they were not contemporaries, they found they had much in common.

He evinced a special interest

Rev. Leo Buckman, secretary for the British and Foreign Bible Society in New Guinea, has resigned and will spend three months' long service leave on his property at Esperance, W.A., before taking up another position with the Bible Society.

Rev. Maurice Wheatley, of the U.S.P.G., London, has been made an honorary canon of St. James' Cathedral, Townsville, North Queensland.

Rev. Dr Alan Cole, of C.M.S., Singapore, returns to Sydney in November and has been appointed lecturer at Moore College, Newtown, N.S.W., from February, 1969.

Rev. William J. Dumbrell, who is on leave from Moore College, has received the Salstonstall Scholarship at Harvard University, U.S.A., for a further year's study.

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THEY SAY

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—Editorial, Yale Daily News.

I was very interested when you quoted the article on bearing arms. This I think was an act of moral courage in the face of all the fuss that is made over the conscientious objectors, who I consider if they were real men, would put forth their ideas and then go out as stretcher-bearers. Somewhere in Ruskin's writings he said, "We do not honour the soldier for his killing, but for his willingness to be killed." — A listener to a service broadcast from St. Alban's, Belmore, New South Wales.

The anguish of Biafra hung heavily on all our hearts. Both parties to the conflict were vocally represented but there seemed to be little hope of any settlement, even little sign of Christians being eager for reconciliation and unity across the lines of war, and endless difficulties in the way of saving lives of millions of destitute people. —Bishop David Garney, of Gippsland, from Uppsala.

Queensland's new Premier is a non-drinker and non-smoker and has taught Sunday School classes for 38 years. He also flies his own aeroplane. — Australian Temperance Advocate.

In order to appreciate the aims of the New Zealand Liturgy certain changes have been made to the position of the church furniture. To open the altar to the people the pulpit, lectern, priest's stall and choir stalls have been moved while the altar and altar rails have been brought forward. — Archdeacon Hugh Girvan, St. Arnaud Cathedral.

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THE AUSTRALIAN CHURCH RECORD

REFORMATION ISSUE

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION

No. 1424—October 17, 1968

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Price 10 cents

REFORMATION AT STAKE TODAY

REV. LESTER PFANKUCK, author of this article, is vicar of St. John's, Woolston, and rural dean of East Christchurch, New Zealand. He is a member of the N.Z. Evangelical Churchmen's Fellowship and was formerly Scripture Union Secretary in South-East Asia.

Before an attempt is made to answer this question, a preliminary question must be asked in the context of the present-day theological climate. Why must principles we feel compelled to defend be those of the Reformation? In other words, should we be tied to this period of history?

We are supposed to be living in "the orphan generation" which has "come of age" and feels no great debt to the past. It seems strange that this mentality should be found within the Christian Church.

It is understandable amongst Communists, who have good reason for rewriting the history books and removing the ancient landmarks. It is consistent with the hippie generation, who are too busy taking drug induced trips out of the present to give a thought to the past!

But the roots of the Christian Church and its message are firmly planted in history. Christians have a constant duty to work out ways and means of effective communication of the Gospel to each generation, but the content of the message is always relevant, because it deals with principles which are eternally true.

Why then do so many voices within the Church proclaim that validity must be in terms of modernity? Do they expect another Incarnation and Crucifixion? There is surely a real sense in which Christians are always tied to those saving events of God in Christ enacted in the 1st Century A.D. and interpreted by the written records which stand closest to these events in time.

BIBLE'S PLACE

This is the sense in which the Church is "apostolic", and while there is a legitimate doctrine of development, there must be an identity between the Gospel and the Church of the 1st and 20th Centuries — as the embryo is related to the child and adult.

It follows then that it is not a matter of who is the dominating party in the Church at any particular point in history, that should be the reason for holding the Reformation in honour, but because it was at that point that the Bible was restored to the Church.

Its message was felt in the lives of men in a way that it had not been since apostolic times. It is therefore a misnomer to call the present theological upheaval "a new Reformation" because it can hardly be identified with the message of the Apostles.

We have a right, then, to be concerned when we feel there is a possibility of the candle of

the Gospel, relit at the Reformation, going out.

The people of God, like Israel of old, must never forget that to maintain the Word of God in its rightful place is a part of the battle of the ages, and will continue to the end of time.

Commenting on how few seem to realise the issues at stake between the Council of Trent and the Reformed Churches, Doctor Basil Atkinson wrote in a book which used to be a classic of an earlier generation:

FOCAL POINTS

"Yet they (i.e. the issues at stake) should be known in detail by all evangelical clergy, ministers and leaders just as the faithful remnant in ancient Israel knew and pondered the battles and deliverances of their past" (pg. 188 "Valiant in Fight").

The two focal points of the 16th century Reformation were the supremacy of Holy Scripture and the efficacy of Christ's death for all the sins of the whole world, with its application to the individual believer by faith alone.

Today the Church feels compelled to put its house in order in at least two main areas; the modernising of its liturgy and the reunion of Christendom. Dr J. J. Packer made an interesting observation in a book he wrote some years ago; viz. that man's sinful tendency to change the character of Christianity takes two forms. He adds his own works to what Christ has done in perfection to secure acceptance with God; and he qualifies God's revealed truth with his reasoning and speculative ideas. Dr. Packer felt that the reformers battled essentially with the first of these tendencies, and he goes on to say:

"Today the heirs of the Reformers must oppose the second tendency, as it appears in the liberal approach to revelation . . ." (Pg. 173 "Fundamentalism and the Word of God.")

In historical perspective, and in the light of the impact of science upon religion, the Bible has been the focal point of the battle over the past 100 years. It is an over-simplification, however, to claim that this is the only principle involved. In both areas of present day reforms mentioned above, these two principles are at stake.

NEW LITURGIES

Let us take the modernising of the Liturgy. The 1958 Lambeth Report, in spite of its reference to Scripture in the phrase "to that apostolic authority in the Church to which she must ever bow," went on in another section to remove the king-pin from the Anglican Communion by the statement "yet now it seems clear that no Prayer Book, not even that of 1662 can

Anglicans when with a little tolerance, and reflection upon the fact that 1662 doctrine has provided a meeting place for all shades of opinion over the centuries, an acceptable modern Liturgy could still be found. Again, the criterion is not a matter of who is the dominant group at this point in history, but what are principles of the Gospel to which we are bound to give liturgical expression at all times.

REUNION

In the matter of reunion, the first disturbing factor is the pursuance of a kind of "doctrinal syncretism" rather than obedience to the principles of Scripture which have been hammered out over the centuries in the experience of so many Churches.

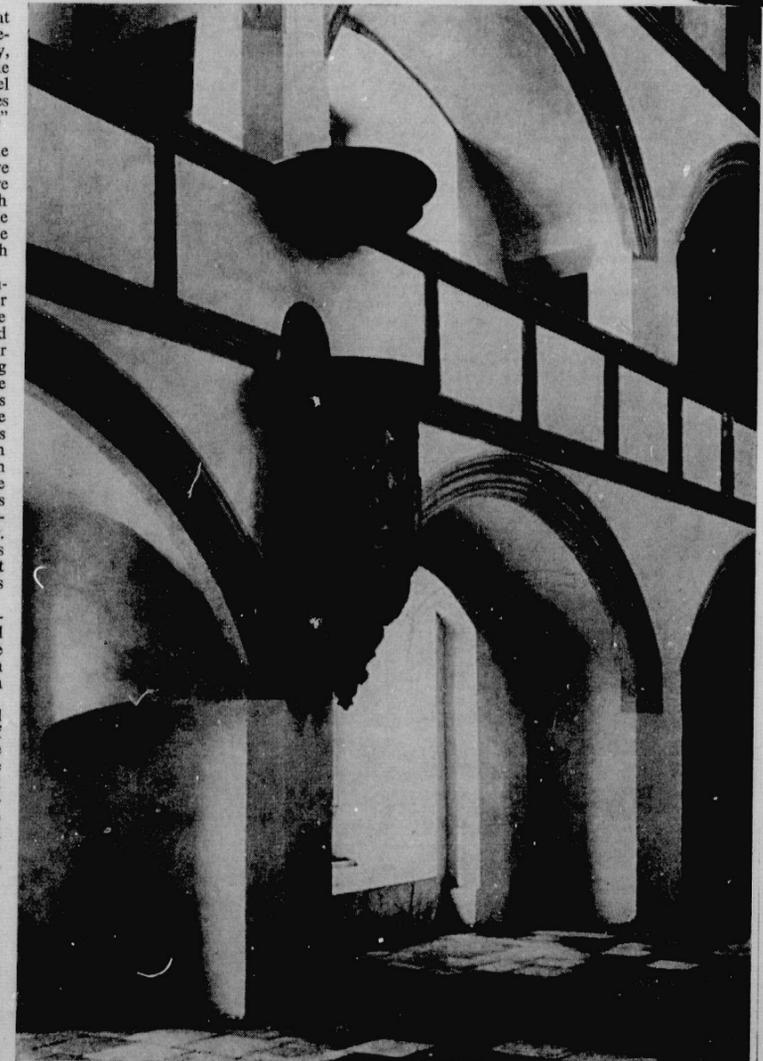
Anglicans should lead the way in this principle so clearly expressed in the Prayer for the Church Militant:

"And Grant, that all they that do confess thy Holy name may agree in the truth of thy Holy Word and live in unity and godly love. . ."

It does not need further evidence that the Pope's recent encyclical to show that "the powers that be" in Rome have not changed. Yet some would have us return to the leadership of the Papacy, and seem to have forgotten so easily that the break with the Bishop of Rome was the occasion of light and reform in England.

If the truth were known, many present-day Roman Catholics

(Continued Page 3)



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