

Mainly About People

Rev. Bryan F. Hall, Rector of St. Alban's, Highgate (Perth), has been invited to participate in the Asia-South Pacific Congress on Evangelism to be held in Singapore in November.

Venerable Keith Entwistle, Rector of Southern Cross (Kalgoorlie), has been appointed the first Dean of Kalgoorlie.

Rev. C. J. G. Jones, Rector of Maga, Newport (Monmouthshire), has been appointed Rector of Southern Cross (Kalgoorlie).

Mrs S. N. Elliott, of New Plymouth, N.Z., is the first woman to have been elected to the Standing Committee of the Diocese of Waikato, N.Z.

Rev. George Martin, Rector of St. George's, Wonthaggi (Gippsland), has been appointed Vicar of Christ Church, Newport (Melbourne).

Rev. Frederick E. Coombes, Rector of Sorrell (Tasmania) since 1955, has been appointed Rector of Cooe.

Rev. Malcolm L. Crawley has been appointed Rector of Corryone (Wanarratta), and will be inducted on 4 October.

Rev. Geoffrey Hayles, who has been studying in the U.K. for some years, has returned to Australia and has been appointed Rector of Kelmscott (Perth).

Rev. William Jobling, priest in charge of Outer Mount Isa (North Queensland) with the Bush Church Aid Society, has returned to Sydney and has been appointed to the staff of Cranbrook School, Bellevue Hill.

Rev. Dennis G. W. Crispe, of Northfield (Adelaide), has been appointed Rector of Clare (Willochra).

Rev. John S. Morley, Rector of Parkside (Adelaide), has been appointed Rector of Kadina (Willochra).

Rev. Howard J. McCann, mission chaplain of St. Leonard's, Glenelg North (Adelaide), has resigned from 11 October. He has been appointed to the district of Pinnaroo.

The engagement has been announced of Rev. TONY TRESS, curate of St. Paul's, Lithgow (Sydney), to Miss GAYE MARTIN, of The Church Missionary Society.

Rev. Charles T. Holloway, minister of St. Chad's, Chelsea (Melbourne), is exchanging parishes with Rev. Norman L. Hill, vicar of St. George's, Ivanhoe East.

Rev. Dr J. Oswald Smith, one of the outstanding missionary statesmen of our time is coming to Australia. His advisors for Christ. He will preach at St. Peter's, East Sydney on Sunday, September 1, at 11 a.m.

Rev. Cecil V. Dolg, minister of St. John's, Healesville (Melbourne), has been appointed to St. Matthew's, Olinda, with Mount Dandenong.

Rev. Lawrence V. Green, of St. Mark's, Lahad Datu, North Borneo, has been appointed Rector of Mirboo North (Gippsland).

Rev. W. John Stockdale has been appointed locum tenens of St. George's, Wonthaggi (Gippsland).

Mr Frank Timbury, registrar of the diocese of Newcastle, died suddenly on July 23 at the age of 55. He joined the staff of the diocese in 1945.

Rev. Keith N. Clark, curate of East Maitland (Newcastle), has been appointed Rector of The Entrance from 1 August.

Rev. John D. Bleakley, chaplain to Christ Church Cathedral, Newcastle, has been appointed precursor of St. John's Cathedral, Brisbane, from October.

Rev. Reginald G. Hayden, vicar of St. Cecilia's, West Preston (Melbourne) since 1961, has been appointed vicar of St. Paul's, Malvern, as from 11 Sept.

Rev. Arthur J. Grimshaw, precursor of St. George's Cathedral, Perth, has been appointed Rector of Holy Trinity, Fortitude Valley (Brisbane) from October.

Rev. David G. Cobbold, Rector of St. Barnabas' Orange (Ballarath), has accepted the charge of Christ Church, Warrnambool (Ballarat).

The Church Missionary Society reports the following movements of its missionaries. Recently arrived for furlough:—From Tanzania:

Miss Enid Stahl from the Diocese of Central Tanganyika, where she has been engaged in Mothers' Union work.

Dr Peter and Mrs Bolliger from the Diocese of Victoria, Nyanza, where they have been working in the hospital at Murgwaza.

From West Pakistan: Mr Reg and Mrs Roberts, who have been working at Quetta, where Mr Roberts has been working as a pharmacist in conjunction with the Christian Hospital.

Miss Beryl Long from the Diocese of Western Tanganyika, where she has been in charge of the Bible School at Kasulu.

Rev. John J. Turner, formerly Rector of St. Thomas', Kingsgrove (Sydney), has been appointed assistant minister of St. Clement's, Mosman.

Rev. Ray Elliott, Rector of Warragul (Gippsland), has been appointed rural dean of Warragul.

Bishop McCall in Japan and Russia

ON his way to Lambeth Conference, Bishop McCall of Wanganatta visited the Philippines, Japan and Russia. We publish an extract from his letter to the Wanganatta "Witness".

There is so much one should say about our brief glimpse of modern Japan that it is impossible to do more than express thanks to Bishop Goto, and to say that every Australian should try and make a trip there. I never had any desire to see Japan, but now wish we had had far more time. Those who have not been there in the past five to 10 years should go again.

The Japanese are beginning to talk openly about things and drop some of the unnecessary politeness, though retaining a charming courtesy and helpfulness. Tokyo is an enormous city, very clean, and has far better shops than Melbourne or London, and with better service!

The standard of living is improving all the time and one strange result is that the people are growing taller! They are crimer in every way, and the crime rate even in Tokyo is very low.

We visited St. Paul's University, for which the Japanese church is entirely responsible and it has more than 1,000 students in its various faculties. Then on to Russia in a Russian aeroplane—eleven and a half hours non-stop—arriving at the Moscow International Airport at about 4 p.m., where we were met by a representative of the Overseas Department of the Russian Orthodox Church.

Whatever happened the one great fact remains is that the Church is very much alive and very far from dead.

My wife and I discovered at least seven open churches in Moscow apart from those we were taken to. There were two not very far from our hotel which was itself some three or four miles from the centre of the city, both were fairly small suburban churches but on a weekday morning there would never be less than 50-100 people at the liturgy, including a sprinkling of young men and women.

On Sundays all the churches are packed and overflowing and then it is clear that there are quite a good number of young people and children.

On a Saturday afternoon in Kiev, at a small wooden church in the suburbs, there were 35 couples lining up with their babies for baptism. Anyone worried about infant baptism should think about this—in the Soviet Union it is one of the only points of contact that the clergy have with many young couples.

The quality of the younger clergy is high and very moving it is to see them. They normally wear lay dress in the street so as not to attract too much attention (I presume), but they are very devout and courageous men.

About half of Cuba's population of 7.9 million people profess no faith of any kind, although 84 per cent are classified as Roman Catholics. An estimated 40 per cent practise some form of spiritism while continuing to be nominally Roman Catholic. Protestant evangelicals number approximately two per cent.

THE AUSTRALIAN CHURCH RECORD

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REPORT ON UPPSALA AND ROME

ARCHDEACON Graham Delbridge, of Sydney, was one of the Australian delegates to the World Council of Churches Assembly at Uppsala, Sweden, in July. On the way to Uppsala, he was present at a reception in Rome when the Pope read his encyclical on birth control.

In an interview with the ACR, Archdeacon Delbridge answered a number of questions.

Q. How worthwhile did you feel the Uppsala Assembly was?

A. I thought it was tremendously worthwhile. You have to keep in mind the limits of a gathering like this. It was a meeting of the membership on a world level.

One important aspect of Uppsala was that it was the first time that we have had the Orthodox. They have joined the World Council in large numbers as a result of the decision of the last Assembly at New Delhi.

They had a lot to say and a most useful contribution was their insistence on orthodoxy. On the other hand, we need to remember that they have very little sense of world mission and here they got a real jolt.

The Assembly talked very little on church unity, but rather on the problems facing the Church in the world. Certain areas were very much to the fore, especially the Negroes in the U.S.A. My impression after talking to numbers of Americans is that it is a burning issue. It could boil up furiously.

EMERGING

Another thing is the terrible situation in Africa, especially Nigeria, Biafra, South Africa and the problem of the emerging nations. Among these, the emphasis is on the indigenous Church and away from their relations to Churches in Britain.

A further thing that came up was the demand for freedom in Czechoslovakia.

Q. Was Hromodka there?

A. Yes, I was very impressed too with Malik of Lebanon. He spoke very well and he's a fine Christian. There were lots of representatives from Iron Curtain countries but there were many who had not been allowed to come. They had a lot to say about oppression and the need for freedom.

Q. That reminds me that at the time, the Press reported that the leading Russian Orthodox bishop had said that Marxist-Christian dialogue was impossible. Is that true?

A. Yes, he did say that. But it seems obvious to me that somewhere along the line, we've got to talk with them. I'd hate to be a Christian in East Germany, certainly.

Now, somebody has asked me the question: "But there was no theology at Uppsala?" There was, in fact, a great deal. It was thrilling to find almost everyone affirming the death, resurrection of Christ and the coming of the Holy Spirit.

There was no "God is dead" theology. If they were represented, they were very quiet about it.

At this World Assembly, as distinct from earlier ones, no clear leaders emerged above the others. Some of the old leaders of the past were there but they no longer dominated the proceedings.

Billy Graham was there and so was John Stott. The Archbishop of Canterbury made a speech but it made no great impact.

EFFICIENT

Dr Eugene Carson Blake made a most efficient secretary but he and his fine assistant were very much in the background.

Q. One English writer said that Uppsala was greatly used by Churches from Communist countries as a sounding board for their hostility to the United States, Greece and South Africa. Was this so?

A. My own personal feeling about that was that after the first day or two, the Assembly and the youth delegations who had been meeting and protesting separately, were made to think and work so hard that there was no longer time for these kinds of political motions.

Archdeacon Delbridge later referred to his visit to the Pope. This was on the way to Uppsala and he attended a papal reception, at which the Pope read his notorious encyclical on birth control.

Q. Were there adverse reactions?

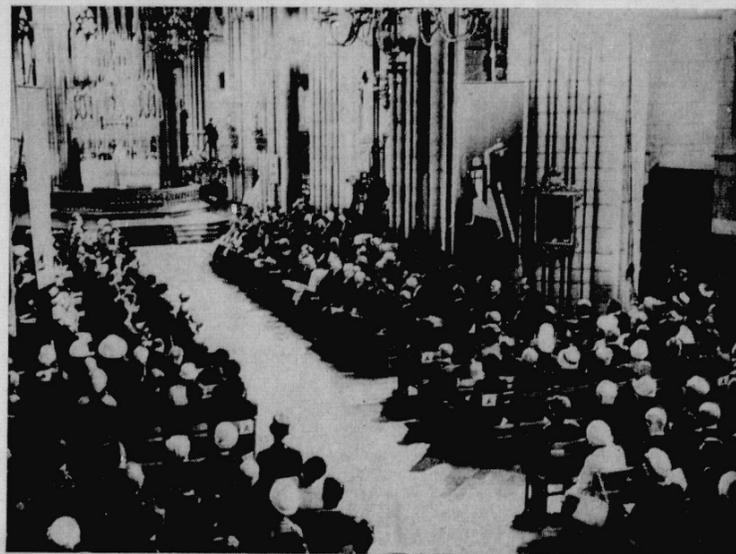
A. Yes, there certainly were. They didn't clap. It was particularly noticeable that the Italians didn't clap. They clapped everything else, but not this encyclical.

Q. I remember that over 20 years ago you attended a World Youth Conference in Oslo, Norway. What difference have the years made to the growth of understanding between the Churches?

A. Yes, it was 1947. Understanding and friendship have been greatly strengthened. Leaders have met each other and visited each other's countries so often. It is a totally different climate today.

Q. It is said that the World Council is showing more concern for getting alongside and appreciating the point of view of conservative evangelicals. Did you see evidence of this?

A. Yes, a lot was said about it. There is a genuine concern to understand conservatives and to meet with them. Much more will be heard of it.



• A crowd of worshippers in Uppsala's ancient Cathedral.

BISHOP ARNOTT ON NEW DIPLOMA

THE Record asked Bishop Felix Arnott, Bishop Coadjutor of Melbourne to comment on the recent announcement that the Australian College of Theology is to award a Diploma in Theology.

Bishop Arnott is a Fellow of the College and a leading member of its board of delegates. He writes:

The Australian College of Theology proposes to inaugurate

a Diploma in Theology as from the beginning of 1969 for two main reasons; first, to encourage lay people to read theology at a higher standard than Th.A. without having to study the New Testament in Greek.

It would also be possible for such Bishops as wish to allow ordination candidates to take this examination.

Secondly, to have a Diploma open to people who may not have a University Matriculation as this will be a necessary prerequisite as from November, 1970.

The standard of the new Diploma will be the same as

that of Th.L. and candidates will sit for the same Papers.

Exact details of the Course will be available in next year's Manual or can be obtained from the Registrar.

It is assumed that candidates will need to take an optional subject in the Th.L. syllabus as a substitute for the Greek Paper.

ALBURY VILLAGE

The first six units of the St. Matthew's Retirement Village, Albury, N.S.W., are almost completed. Residents will move in shortly.

This block of units, which is the first Canberra-Goulburn venture in the care of the aged, has been built at a cost of \$36,000, plus some \$7,000 for the purchase of the land. Two-thirds of the cost of the units has been provided by Government subsidy; the remainder has been subscribed by church and community service groups. It is proposed to officially open the village in November.

A public meeting at Merimbula to announce basic plans for the Bimbimie Retirement Village was called recently by the shire president, Councillor Clare. About 90 people attended.

The principal speaker was the architect of the project, Mr Geoffrey Twibill, who has been associated with similar villages in Sydney, including Mowll and Nuffield.

The Bimbimie Village has been made possible by the generosity of Mr J. McIlwraith Smith, Mr F. Leonard, of Bega, is chairman of the committee, and Mrs Elizabeth Moore, of Merimbula, is secretary.

THE ELEANOR SCHOOL

This Personal Development Course Covers—

Manicure, Care and Styling of Hair, Social Etiquette, Make-up and Skin Care, Deportment and Poise, Speech and Group Discussion, Physiology and Anatomy of the Female Body.

The Course consists of 10 2-hour lessons

Classes held at C.E.N.E.F., corner of Bathurst and Kent Streets

Housewives: Wed., September 18—11 A.M. to 1 P.M.

Business Girls: September 19—6.30 P.M. to 8.30 P.M.

SCHOOLGIRLS' COURSE: SEPTEMBER 2nd to 6th—10 A.M. to 3 P.M.

ROSELANDS, October 15th. HOUSEWIVES, 10.30 A.M. to 12.30 P.M.

You can bring the Eleanor School to your Church or your suburb!

Find ten or more prospective pupils, and Merle Saunders will conduct her full course in your Church Hall, or Home.

Contact Merle Saunders at 81-1192 or 14 Richards Ave, Drummoyne, 2047.

Church Colleges and Institutions may like to enquire too!

Gentlemen:

A male missionary writes for help on behalf of his wife. "After all," he says, "as your husband would know, it helps our morale when we come home from a tiring meeting or from a week on tour in the jungle, to be greeted by a well-groomed wife.

Women in Prison Need Help:

Merle Saunders commenced work in the Prison Department on July 16.

A Minister's wife writes from New Zealand:

No doubt I would benefit a great deal from your course and I look forward to the day when you can include a correspondence course.

A Grateful Mother writes:

I feel I must write and thank you for the opportunity given to Rhonda to attend your Personal Development course.

Although the course only covered four days, Rhonda was grateful to have such expert guidance in the matters pertaining to deportment, make-up, and all other subjects concerned. The course has been a sound foundation for the years ahead.

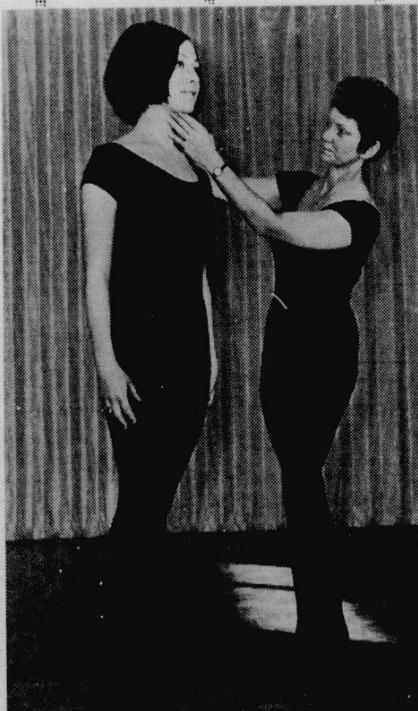
Even I am benefiting from Rhonda's new gained knowledge.

A Schoolgirl comments:

Little things you learn make a difference to the way you look, talk and act.

A Housewife writes:

I want to sincerely thank you for a most informative and enjoyable course.



Merle Saunders corrects posture of one of her students.

EVANGELICAL STRENGTH

ARNOLD D. HUNT, an Australian representative at the W.C.C. Assembly, Uppsala, wrote this article for the South Australian Methodist while in England. It is reprinted with acknowledgements. Mr Hunt sub-titled his article, "On Being Definite in Religion."

One of the best-known features of Oxford is the Martyrs Memorial just outside Balliol College. This ornate structure commemorates the burning in Broad Street, in 1556, of the three great English reformers — Cranmer, Latimer and Ridley.

It was part of the answer of Anglican Evangelicals a century ago to the challenge presented by the Tractarian or Anglo-Catholic movement.

Pusey House, not far from the memorial, is still a lively centre of Anglo-Catholic thought and worship in the city and university of Oxford.

These two varieties of churchmanship and theology live beneath the all-encompassing umbrella of Anglicanism.

Such variety is probably not possible within Methodism, at least not without one group feeling that it exists on the periphery of the Conference Establishment, perhaps on the edge of the church itself.

But the leading evangelical scholar in England today, J. I. Packer, told me that the variety within Anglicanism is a source of life and not death.

It means that more debate goes on in Anglicanism than in any other church. There are, of course, other varieties of churchmanship besides these two best known ones.

There are, for example, Bishop John Robinson and others who see in "Honest to God" a symbol and a call to radicalism. Quite clearly there is a case for ecclesiastical comprehensiveness. Tension can give life.

Organisation

And anyone who is prepared to listen soon becomes aware in England today that evangelicism is very much alive. This is especially true in the Church of England. In Methodism the evangelicals make little or no impact. But this is not so in Anglicanism and one reason for this is that it is in constant dialogue with other forms of churchmanship.

Anglican evangelicals are well

organised. We tend to think of Anglican power in terms of bishops. But, as Dr Packer put it, if people want to get things done in the Church of England they establish "private" societies and make the arrangements deemed necessary to express their point of view. Thus various evangelical trusts control appointments to about 800 parishes in the country.

They also run their own theological colleges and their own missionary societies. And through the years Anglo-Catholics and Broad churchmen have been able to establish similar organisations and orders of various kinds.

While the Anglican evangelicals are the most literary, the most wealthy and, it must be said, the most aristocratic of their kind in England there are of course many others in the country who claim for themselves the adjective "evangelical." The body which attempts to bring them all together is the Evangelical Alliance with its headquarters in Bedford Square in London. It is supported by churches, societies and individuals. Not even evangelicals follow Wesley's bidding "to think and speak the same."

An official of the Alliance rather deprecatingly referred to the Lord's Day Observance Society as "Right wing" (what ever that means) and I imagine that the type of evangelical who worships at All Souls' Church in London's fashionable West End is hardly likely to sit at home with members of some of the Pentecostal congregations in the Alliance.

Not enough

For some, the Alliance is not evangelical enough. At the far right (or left) is another group of evangelicals in the British Evangelical Council which is led by a titled ex-Methodist minister. And at one of the biggest church gatherings I attended in England I heard a spokesman for the Fellowship of Independent Evangelical Churches argue that a "true" evangelical can support only one form of church order, independency or congregationalism as found in the church of the New Testament.

Evangelicals are prone to talk about "Scriptural Truth," as though it were a visible entity. The fact is that there are wide differences between them as to what this truth is and the appeal to Scripture as authority does not preclude the existence of various human authorities to one or more of which the evangelicals give their assent.

I met a group of ministers belonging to the Methodist Revival Fellowship, to which 200 out of 4,300 ministers belong. Its magazine, "Sound of Revival," appears to come straight out of the nineteenth century. Members are opposed to the present scheme for Anglican-Methodist union but let it be said that opposition to the proposals is not confined to evangelicals. It has a wider base than that.

New image

It is in the Anglican Church that the strength of evangelicism is found. And that it is getting stronger was the judgment of almost every Anglican with

YORK MINSTER DISCOVERY

The following official statement has been made by the Dean and Chapter of York concerning a portrait of 13th-century Archbishop Walter de Grey:

"A party of experts from the National Museums visited York Minster on Friday, May 3, to advise the Dean and Chapter on the best means of preserving the painted portrait on the lid of the coffin of Archbishop Walter de Grey, who died in 1255. The portrait was discovered some weeks ago, when it was found necessary to dismantle the monument over the tomb which had become unsafe.

"The portrait is an excellent example of 13th-century painting, stylistically a close parallel to the well-known painting of a bishop in the Lambeth Apocalypse, which dates from the third quarter of the century. It was found necessary to remove the lid for treatment to preserve the paint. A new lid has been placed upon the coffin and the re-erection of the monument will be put in hand as soon as possible.

"After expert treatment the painted portrait will be exhibited in the Minster so that it will be seen by visitors. Inside the coffin the crozier, chalice, paten and ring were found lying beside the bones of the Archbishop, which have not been in any way disturbed. These articles have been removed for the necessary technical conservation. After treatment they will find their permanent home in York Minster."

A.B.M. BUDGET

The Australian Board of Missions budget target for the Australian Church this year amounts to \$45,843.

Of this amount parishes in the Diocese of Sydney have been asked to give \$45,100.

The proportion of needs from the Diocese of Sydney at the end of July was \$26,308, but, as at that date, only \$20,669 had been received by A.B.M.

This leaves a deficit of \$5,639. This amount supports about 9 missionaries in New Guinea for one year!

whom I discussed the matter. It appears in many ways as a new sort of evangelicism. It is militant, while at the same time it is more open to other streams of thought than its traditional image suggests. It is certainly concerned with man as a member of society as well as man as a soul to be saved and some evangelicals can criticise "pietism" as vigorously as any of the social action advocates.

Are evangelical churches full? Some are, but when asked, my informants generally added qualifications, e.g., that an evangelical church tends to draw people from a wide area and substantial numbers may come from parishes other than the one in which it is situated.

The biggest congregations I saw in England were in churches at opposite ends of the Anglican spectrum. One was evangelical,

the other Anglo Catholic. One did not have a cross anywhere in the building; the other had a ceremony of incensing the Gospel. What does this prove? David Martin, sociologist (and a Christian) at London University, is saying that too many radicals or exponents of "secular Christianity" are over-estimating the degree of secularisation in British life.

Extremist groups of various types are getting a hearing, despite their unsecular and non-relevant (apparently) approach.

What they offer people is a religious identity. They know what they stand for. And, so Martin argues, the church's survival depends on retaining, articulating and proclaiming a core of accepted belief and practice. The core may vary. Anything but vapidly and vagueness will save a church from death.

EDITORIAL

THE POPE'S ENCYCLICAL

Pope Paul's encyclical on birth control is of significance to Protestants both for what it is and for what it is not.

It is an exercise of papal authority carried out with such a plain disregard for "collegiality" and all that it was claimed to imply as to make it inescapable that the second Vatican Council was little more than an elaborate and deceptive piece of window-dressing.

Now for what the encyclical is not. It is not an *ex cathedra* pronouncement and is therefore not infallible according to Roman Catholic rules (unlike, e.g., Pius XII's definition of the dogma of the assumption of Mary into heaven, in 1950). But Roman Catholics must still accept it as true, and commit sin if they do not!

The position has its obvious absurdities, but it was almost certainly carefully thought out. It means that if opposition to the encyclical grows so great as to threaten another Reformation, it can still be withdrawn (though with considerable loss of face). For as it was not infallible, it could just be that Pope Paul was wrong, as Pope Liberius was wrong about Arianism! But if Pope Paul had spoken "infallibly" it could never ever have been altered. It must be as certain and as unchangeable as the fact that two and two make four.

Let us hasten to admit that it involved self-deception as well as misleading outsiders, since there is no doubt that many Roman Catholics sincerely believed that the structure and nature of their church had undergone significant changes—hence their struggle of conscience now. But the encyclical has shown that they were wrong. Final decisions and final authority in the Roman Church still come from one man. There is no appeal from him.

Once again, the Church of Rome is in the position in which it often is. It seems to be and claims credit for being fixed and sure and unchangeable, but really it is just the opposite. Any future pope can revise this encyclical for any reason (such as an ecumenical one), and then it can be reversed again, and so ad infinitum.

Clearly, it is absolutely out of the question that Anglicans should ever accept a situation such as this, despite what must be the uniquely ill-timed suggestion made at the current Lambeth Conference that they should. In the words of Archbishop Laud (no fanatical Evangelical), when offered a cardinal's hat as a bribe for leading the Church of England back to Rome: "Somewhat dwelt within me which would not suffer that till Rome were other than it is." Rome is still not other than it was.

We who have a really infallible and unchangeable final authority in the word of God, which abides for ever, can welcome opportunities for Christian fellowship with Roman Catholics, and sympathise with and pray for those in intellectual difficulties because of things like this. But we can never, as faithful stewards of the mysteries of God, allow ourselves to be entangled in the yoke of bondage to any human authority which claims to be final, binding on our consciences, and superior to God's word.

THE ECUMENICAL MOVEMENT

"The first chapter of Magna Carta is a confirmation of liberties in these words:

First, we have granted to God, and by our present charter have confirmed for us and our heirs for ever, that the Church of England shall be free and shall have all her whole rights and liberties inviolable. We have granted also and have given to all freemen liberties underwritten, to have and to hold them and their heirs, of us and our heirs for ever.

"The force of the ecumenical movement in our day and generation threatens this liberty and the Church of England stands in jeopardy since many of its leaders are advocating union with the Church of Rome.

"Indeed on June 4, 1967, one of your Episcopalian Bishops called on all non-Roman Catholic Christians to recognise the Pope as the head of a universal church. Notwithstanding the claim that the Roman Catholic church is divesting itself from being a hierarchical church to an ecumenical church there are still to be found two distinct systems of religion and these cannot be welded just as two differing systems of law cannot be joined together.

"How is it possible to fuse two systems of law which are diverse? If one system requires that a citizen shall be deemed to be innocent until proved guilty and the other stipulates that he is guilty and must prove his innocence before he can be freed, how can they become one?"

"Let ecumenical dialogue continue for the betterment of both

churches which is in accordance with the findings of the Council of Evangelism held recently at Wheaton, that the door should be open for real dialogue with other parts of Christendom. Moreover, we should assist one another in our social programs but the doctrinal differences of the two churches are such that they cannot be bound together without destroying the first chapter of the Great Charter which has endured since the year 1216."

Extract from address delivered by Mr Justice A. R. Richardson at Houghton College, U.S.A., on June 3, 1968.

Standards

The early Church would never have won the Roman Empire without standards. Among these was a refusal to marry an unbeliever to a believer. We are most anxious not to offend anyone. We tread more delicately than Agag in our anxiety not to step on any corns. We are respectable, inoffensive and ineffectual. If we introduce standards we may well find ourselves less popular, but much more respected and effective.

To refuse to marry unbelievers will be unpopular in some quarters, but, like our Lord, we should refuse to court popularity. We must make it abundantly clear that we have no desire to baptise anyone merely to enable him to be married in church, but that if anyone wishes to be married in church he should be a Christian, that we shall be delighted to hold baptismal classes for anyone who wishes to be baptised.

—Rev. C. W. Haskell in "Church and People," N.Z.

In Need of T.A.C.T.

A new missionary venture in Port Moresby aims to produce Christian tradesmen with initiative. What hinders the development of native business, as well as lack of capital, is lack of opportunity. The result is that few native people have had much experience in leadership, at least in matters of business and finance.

The fact that native Christians in particular lack such experience is causing concern to churches and Christian organisations which want them soon to take up responsible positions.

It is hoped that Technical and Christian Training (Ltd.) will help to solve some of these problems. It will be a profit-making enterprise centring on automotive repairs and servicing, helping to train versatile tradesmen in all aspects of running the business, and as an incentive, paying cash and share bonuses to employees.

The board of directors, a group of evangelical Christians from various major churches, and missions around Port Moresby, see two points as especially important. First, T.A.C.T. in conjunction with other organisations, will formally train its employees in Christian leadership. Secondly, it will house its employees in its own hostel-type accommodation in order to provide the atmosphere of a Christian home.

Share capital is being sought, but the crucial problem is to find two Christian tradesmen who as full-time missionaries will undertake day-to-day management and assist in leadership training. Preferably one should be a qualified automotive mechanic, and the other a panelbeater-spray painter.

Further details (including prospectuses) can be obtained from T.A.C.T. Ltd., Box 483, Port Moresby.

Left no estate

ATLANTA, U.S.A.—(ABNS)—A Chicago lawyer, Chauncey Eskridge, indicated that the slain civil rights leader, Martin Luther King jun. left virtually no estate. Neither did he have a will.

During his lifetime, he received royalties from four books, a \$50,000 Nobel Peace Prize, and a salary from his church. He did not receive a salary, only expenses, as head of the Southern Christian Leadership Conference. At his death he had less than \$5,000 in cash inasmuch as he had donated his money to civil rights organisations and to the poor.

Eskridge revealed that S.C.L.C. had voted Mrs King a \$12,000 a year salary.

SERVICE TO EDITORS

As a service to editors of parish, diocesan and other church papers, the Church Record is happy to lend printing blocks of all illustrations appearing in the paper. These are sent post free. Acknowledgement of the source would be appreciated.

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The Record would be glad to be placed on the mailing list for parish papers in Australia, New Zealand and overseas. Address to The Editor, Australian Church Record, 511 Kent Street, Sydney, N.S.W., 2000, Australia.

CENTENARY IN ARGENTINA



● St. Bartholomew's Church, Rosario, Argentina.

One of the oldest Anglican churches in South America, St. Bartholomew's Rosario, Argentina, celebrates its centenary this year.

The church was founded by the South American Missionary Society which began work in the Argentine in 1835. Today, the Missions to Seamen chaplain acts as rector of St. Bartholomew's. The present rector is the Rev. Rex Upton, an Australian.

Rosario is the second city of Argentina with 800,000 people and the parish feels that this vast Spanish-speaking population is a missionary challenge. At present there is a small Sunday School and a youth work, using the Spanish language.

Canberra schoolhouse

The "Old Schoolhouse" at St. John's, Canberra, being both residence and schoolroom of the first schoolmaster in Canberra, is currently being restored as an historical building by the National Capital Development Commission.

When completed, the building will house objects of historical value associated with early settlement and Church life in this diocese. They will be on public display and parochial authorities expect many visitors to view them.

NOMINATIONS FOR BISHOPRIC

—The Bishop of Nelson, N.Z., the Right Rev. P. E. Sutton, has been appointed Archbishop Lesser's Commissary to preside over a synod to make nominations for a successor to the Right Rev. J. C. Vockler as Bishop in Polynesia. The synod, which will meet on September 20, may nominate not more than three persons for consideration by the New Zealand bishops, who will choose one of them as the new bishop.

CANADIAN UNIONS "PREMATURE"

(TORONTO) — Anglican Bishop George B. Snell of Toronto told the annual synod that plans for merging local Anglican and United Church of Canada congregations will be discouraged "because they are premature". He said: "I have observed a certain impatience to begin schemes of amalgamation. It is premature to do any uniting between congregations before we have a clear picture on the national level!"

EPS, Geneva

RUSSIAN EVANGELIST IN AUSTRALIA

Rev. Peter Deyneka, founder and General Director of the Slavic Gospel Association is spending September in Australia. He has already visited Adelaide and Melbourne and he will fulfil engagements in Sydney and Brisbane.

Mr Deyneka was born in Russia and has returned to it on several occasions, the last in 1965.

The Slavic Gospel Association is an independent, interdenominational work of faith, supporting over 100 missionaries in 24 countries of the world. It is sending Bibles, New Testaments and Gospel literature in Russian and other languages to Soviet Russia and nearly 50 other countries. It founded and supports the Russian Bible Institute in Temperley, Buenos Aires, Argentina, the only Russian Bible Institute in the world. The Association is responsible for the broadcasting of programmes in Russian, Polish, Ukrainian and other languages over 10 radio stations, reaching Russians and others in many parts of the world.

MISSIONARY COLLEGE OPEN DAY

On Saturday, September 21, the Sydney Missionary and Bible College Annual Open Day will be held in the College grounds, situated at 43 Badminton Road, Croydon. For purposes of accommodation a large marquee is being erected on the spacious southern lawn of the property.

In keeping with the main purpose of the occasion — to provide interested friends with an opportunity of observing firsthand something of the overall life of the College — both meetings will feature members of the staff and student body.

The speaker at the 3 p.m. session will be the Rev. Howard Green B.D., recently returned from convention ministry in New Guinea.

The 7.30 p.m. session will be addressed by the Principal of S.M.B.C., the Rev. Arthur Deane B.A., B.D. The supporting musical items will be provided by the members of the student body.

A basket tea is scheduled for 5.30 p.m. and in between the tea and the evening meeting a fact and faith film will be screened.

The Bible is a postgraduate course in the richest library of human experiences. —Herbert Hoover.



● Rev. Rex Upton, Missions to Seamen chaplain at Rosario and rector of St. Bartholomew's.

Baptist Centenary

A meeting for men of all denominations has been organised for the Pitt Street Congregational Church, Sydney, on Sunday afternoon, September 23. The meeting will be addressed by a well-known overseas speaker in the person of Dr Stephen Olford, pastor of the Calvary Baptist Church in New York.

Dr Olford will visit Australia in September to be guest speaker for the Centenary Assembly of the Baptist Union of New South Wales.

The Men's Society has organised the united churches men's meeting as part of the Union's centenary.

The meeting is to be broadcast over Station 2CH and will begin at 3 p.m. Dr Olford will also address a Bible teaching series of meetings in the Scots Church, Margaret Street, Sydney, at 7.45 p.m. on October 1, 2 and 3.

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Notes and Comments

OCCUPATIONAL DISEASE

Clergy are highly prone to the sickness of scolding the congregation they have for the absence of those they do not have. It is highly unlikely that it has ever succeeded in bringing a single person to church and it certainly discourages the regulars.

Nevertheless, the illness seems to be endemic and has spread like a rash to parish papers. Here, clergy hostility to absent friends spends itself in monthly diatribes about empty pews, etc.

The pews, would certainly raise a lot of guilt-feelings but probably do not raise one more churchgoer. A business man would change his P.R. policy if he met with such resistance, but not the clergy.

The only known cure for the disease is working hard involving and training the people you have. But this does mean mixing freely with your people and it does mean gladly accepting the small numbers. Perhaps clergy as a class are obsessive about numbers and small numbers particularly, raise clerical anxieties to blow-up point.

Our Lord did not feel threatened by small numbers. Neither did St. Paul. Perhaps the widespread nature of this clergy sickness is a failure to understand the Bible and the nature of the ministry.

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DULL WORSHIP

Clergy need to look a lot harder at the nature of the worship we are offering in our churches. There are still too many churches where worship is "conducted by the minister." Lay participation is limited to responses, singing, amens and taking up the collection plate. Too many churches are digging in their toes and resisting liturgical experiment and change. In some cases, the clergy are persuading the people that the changes are not wanted. 1662 is made to seem sacrosanct.

Evangelicals must continue to give leadership in liturgical reform. The whole of our liturgy needs some change, including the services of baptism, marriage, and burial of the dead. The Reformers of past ages did not hesitate to change the liturgy in order to come to grips with the needs of their age. Nor should we.

The pettifogging ritual and the archaic vestments which accompany the televising of Anglican services throughout Australia do little to suggest that we, as a church, are in touch with the needs of worshippers in the modern world.

People won't be fobbed off with talk about "the drama of the eucharist." Evangelicals may not suffer from this kind of handicap but they have others of their own which get in the way of public worship. The passive resistance to any form of change may be the worst of all.

WOMEN PRIESTS

Archbishop Loane's very firm statement at Lambeth rejecting entirely the idea of women serving as priests in the Church of England, was very widely reported, stirred up a lot of unnecessary controversy and was widely misunderstood. Archbishop Loane said that he was prepared to be a minority of one in the issue, but it turned out that he was strongly supported by the Bishops of New Guinea, North Queensland, Chester and Osory, Ferns and Leighlin. Only the Bishops of Hong Kong and Rochester, U.S.A. spoke in favour of the Archbishop of York's plea. An issue like this is apt to be clouded by considerable emotion. The question has nothing to do with the equality of the sexes, discrimination against women, or keeping women "in their place."

It ought to be clear that we have no body of women in the

Church of England who have sought admission to the ranks of the ordained clergy.

Indeed, it seems that the question is one raised entirely by men. It could be said that men are trying to push the women into something they do not want.

We have a shortage of ordination candidates. But women are not clamouring to enter theological colleges to take their place. We never hear of an Anglican woman leaving our church because the Congregational Church is prepared to ordain her. If there were a strong movement in our church for the ordination of women, we might expect some such movement.

WOMEN'S MINISTRY

We believe that women have an essential ministry in the church and that at present they are exercising this ministry in a remarkable way, both at home and on the mission field. We could not do without this ministry and its exercise is clearly sanctioned by the New Testament.

Women were not ordained to the presbyterate in the New Testament and we believe that it was in the Divine Order for the church that it should not be so. Why is it that men, and bishops at that, are seeking change? Perhaps they are finding an all-male bench of bishops rather tiresome?

CZECHOSLOVAKIA AND VIETNAM

Once again the world has witnessed the sad spectacle of Soviet armed might being used to suppress the freedom of a neighbouring country as Soviet and other Communist bloc nations have poured troops, tanks and arms into Czechoslovakia. The Soviet Union deserves the strongest possible condemnation for this vicious action.

It is patently clear—that those who have eyes to see—that, in spite of all the pleasantries, the cultural exchanges and other contacts of recent years, international Communism has not deviated from its path of total world domination. There is a striking parallel between what has happened in Czechoslovakia and what has been happening in Vietnam. The Soviet Union and its allies simply refuse to leave its neighbours to live in peace under the governments they choose. Likewise in the east, North Vietnam and China refuse to leave their neighbours to live in peace under the governments they choose. Not only is South Vietnam a victim of this policy of aggressive interference but so also are all the non-Communist countries of the east, particularly South Korea, the Philippines, Thailand, and Malaysia.

One other observation should be made. We have seen and heard many vocal protests over the American and Australian presence in Vietnam but most of the groups concerned in such protests are strangely silent over Czechoslovakia. The reason is, we believe, not hard to find.

THEY SAY

As a Church Councillor, I despair calculating the man hours wasted in the battle for Church-fabric funds—hours that should be used for the real work of the Church, the spreading of the good news of Jesus in parish and mission-field!

—Elizabeth Peters.

The satisfaction of doing things for God's sake, the privilege of partnership with Him and His people and the true peace which only the real Christian knows, have as their foundation the message that we have been given a Saviour, who is Christ the Lord.

—Rev. Geoffrey Hayles, Byford, W.A.

Off the coast of California there are several nuclear-powered Soviet submarines with 12 missiles on each one, with nuclear warheads that can travel two thousand miles. They are on the East coast. They now have every city in the United States covered. And if some mad man should come to a place of power our whole world could collapse overnight.

—Dr Billy Graham.

"However laughable it may seem, I appear to be acting Metropolitan for the present."

—Bishop Brian MacDonald, Coadjutor Bishop of Perth, W.A.

Nevertheless, those who hold a theological view of marriage are in the best position to face their problems. Their conviction that marriage is for keeps gives them a steady foundation on which to work.

Donald N. Bastian, Greenville, Ill., U.S.A.

Under God the shape and pattern of things to come may well depend on how you and I measure up to our discipleship to the Lord Jesus Christ.

—Dr Edward Carpenter, Westminster, U.K.

Considered detail by detail, the picture that confronts those who are concerned with our world-wide mission is disconcerting and perplexing. Yet to the eye of faith the outlook is not dark, but luminous with the strange half-light of a new dawn in which the outlines of an unfamiliar landscape are beginning to emerge.

—Dr John Taylor, C.M.S., London.

It seems that our new venture with the service "The Modern Liturgy" has been well worth while. Many have expressed their appreciation of this fresh approach to worship.

—Rev. George Robinson, St. Stephen's, Willoughby, N.S.W.

After two days' sail, we reached Auckland, the largest city in New Zealand. I spent an enjoyable period with Mr E. G. Cowell, the Registrar of the Diocese and then saw something of the life of the Church in the few hours available. The theological college founded here through the foresight of Bishop Selwyn serves the whole province and costs the students nothing to attend.

—Bishop Ian Shevill, of North Queensland.

I want to suggest that only Inter-Church Aid of all the concerns of the ecumenical movement has really taken root in Australia.

—Rev. Clive Harcourt Norton.

"Prayer," says P. R. Baelz in his recent book Prayer and Providence, "is a touchstone of a man's religious beliefs. What he

believes about prayer is an indication of what he believes about God. More particularly, what he does about prayer is an indication of what he believes about it . . . To cease to pray would be to cease to believe."

Dr John V. Taylor, C.M.S., London.

Already the City of Greater Wollongong is bigger than most of the six cities of the other dioceses of Australia outside of the State Capitals and Newcastle and humanly speaking it has far greater prospects of growth and development than most of them. Nowra, for example, I'd estimated to have a population of 100,000 but in the turn of the century — only 32 years away! While the estimates for Wollongong vary from 350,000 to 900,000 in the same period Obviously the Church must adapt its administration so that it can serve men and women with more flexibility here and in other areas of Australia.

—Canon Basil Williams, Wollongong, N.S.W.

Take your Christian responsibilities seriously. Extend your capacities with some serious Bible study, and instead of looking for your own enjoyment, give practical service in your home and workplace, and in your Church.

—Mr Ray Czereteko, Willoughby, N.S.W.

The (Lambeth) Conference will be both an intellectual and a spiritual exercise which will greatly stretch both mind and spirit. That, combined with the close fellowship with bishops from all over the world, representing many races, nations and circumstances, is a truly educational experience.

—Bishop Kenneth Clements, of Canberra-Goulburn.

Christ always lives where there is room for him. If there is room in your heart for Christ, he lives there; if there is room in a law office for Christ, he lives there; if there is room on a locomotive engine, he will be there; if there is room in a baggage car, he will be there.

—Sam P. Jones.

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Letters to the Editor

Newspaper witness

Praise be to God that one Australian church paper stands by the great truths of the Reformation. May it continue to prosper. Nobody knows what it is like to live in a diocese and see Evangelical parishes gradually taking on an Anglo-Catholic tenor, or listen to parish priests stating that Justification by Faith, is Faith and Grace with a little bit of works thrown in.

Perhaps Roman Catholicism is strong in Sydney and that is why we have the paragraph inserted in the "Australian" and The "Anglican" referring to the get-together of all faiths. The Semitic Study Circle of Sydney University seems to be lost in a fog and Anglican leaders there placing the Christian faith on a par with Islam.

It is not realised just how much the problem of Nigeria and Biafra is accentuated by the Muslim desire to take over Nigeria, and that the Muslim Hausas in 1963 wanted to withdraw from the Federation but now that oil is flowing in the Creeks Region of the Ibos and their riches are greater, Biafra must stay with it.

Thank you for your expose of "Father" Rushton. Had anyone the courage to write the secular Press and state the truth it would doubtless end

These columns are open for free expression of the opinions of all our readers. The Editor reserves the right to abbreviate the content of any letter over 200 words.

in the W.P.B. the world hates truth, as Our Lord said.

Then too, Mr Dalziel's letter calls for comment. In a Four Corners program dealing with rape, neither the commentator asked the boys how much liquor they had consumed, nor was Mr Cameron, the M.L.A. courageous enough to state that liquor was the massive cause behind rape cases. Our new Premier stated in a TV interview that night trotting for example was to the detriment of the community but although the Government members might think this it was just not possible to keep evils like liquor and gambling away from the people because that's what they want. Do they? Although a letter of mine on the breathalyser was printed in our local paper the editor removed my last paragraph in which I stated that "the community has to make up its mind whether it wants to eat its cake or keep it." How our country ought to be made aware that it has rights but it has responsibilities as well.

W. TERRY, Hawthorne, Queensland.

Diocese of New Guinea

I was glad to read Rev. Leon Cohen's letter ACR, (July 25, 1968), for I shared with him disappointment at the tone of your interview with Miss Susan Young of the Diocese of New Guinea (ACR June 27, 1968).

The army in Papua, New Guinea Command had a remarkable venture in evangelism in April 1967, when a mission was held for all denominations, indigenous and expatriate, in the three army centres in Port Moresby, and at Wewak and Vanimo.

Bishop David Hand, as Diocesan and Senior Chaplain, C.M.F., was one of the missionaries, with his assistants, Bishops Bevan Meredith and George Ambo. The spirituality of these three men, and their love and concern for the peoples of the Territory made a real impression on all who were associated with the Army Mission. Bishop Ambo, the only indigenous Bishop in the Territory (Rome has no indigene among its 19 Bishops) was received with great joy by the indigenous troops.

These three Bishops are men of real simplicity, devoid of pomposity, true fathers in God, and very aware of their great responsibility at this stage of the Territory's development. At the closing service of the mission at Taurama Barracks, a service he shared with Chaplain General A. E. Begbie, Bishop Hand gave one of the finest evangelistic addresses I have ever heard, and many came forward as a result of his invitation.

Twelve months ago I had the opportunity to go back to H.Q. P.N.G. Command for four months. In correspondence with

Bishop Hand before I left Sydney I stated my principles as an evangelical, and the matter of churchmanship was not raised again. On the day of my arrival in Port Moresby, after dinner at the Bishop's house, he conducted a short commissioning service, and presented me with his authority to officiate, welcoming me to the family of the church in the Diocese.

In the months which followed I travelled as far afield as Vanimo, near the W. Irian Border, Rabual and Dogura. At every point of contact with the Bishop and Anglican Mission staff I was offered friendship and hospitality, and matters of churchmanship were never an issue. It is hard for some Anglicans to realise that despite the diocese's reputed Anglo-Catholic emphasis, the Bishop is primarily concerned with the urgency of propagating the Gospel while there is time. To this end, facilities which will build up people in their Christian faith, such as Scripture Union, are supported enthusiastically.

I had the privilege of conducting a number of services in St. John's, Port Moresby, sometimes in the presence of the Bishop. Numbered among the congregation were Anglicans from the Diocese of Sydney, all keen evangelicals, who are active in the church and Sunday school there. Three of the young men were assisting in services in the absence of a curate; a number of people met for Bible study and prayer weekly. The Rector, Canon Ian Stewart, opens his rectory for fellowship meetings, and is a good friend to all Anglicans who live in P.M. or who call there.

How disappointing it is to find in New Guinea some Anglicans who have never identified themselves with the Anglican Church in the Territory. Some, including schoolteachers, have linked up with the Boroko Baptist Church, a church which stands to gain thereby, and thus an idea has developed that this is the obvious spiritual home for keen Christians in Port Moresby. Some clergy and christian friends, with good but misguided intentions, have advised Anglicans going to Port Moresby to steer clear of the Anglican Church. In reality, the christian who is prepared to give loyal service, free of censorious spirit, will find christian fellowship and friendship in the Anglican Church there, and in other Territory centres.

My experience in the Territory left me with the conviction that the work done by the former Bishop of New Guinea (our present Primate), the present bishops, and the Anglican Mission staff, will be a thrilling page in the history of missionary enterprise in the 20th century. Yet this has been achieved with minimum resources of money and manpower.

It must surely go on record as one of the tragedies of missionary enterprise that C.M.S. has not entered the work in Papua, New Guinea, either to open up new areas or to supplement existing mission staff. I have heard that initial approaches to the diocese along this line were rebuffed (though this has never been confirmed officially)

and one wonders how frequently or how recently the matter has been pursued in the last 20 years. I can see a lot more point to this than to sending money and staff to South America, where we have no historic or strategic ties.

I concur completely with Mr Cohen's statement that "if, when independence comes to New Guinea, the country has not been won for Christ, and the Government is not in the hands of committed christians, then it will be you and I who will have to make accounts in the Judgment."

DOUGLAS C. ABBOTT, Ryde, N.S.W.

Two-sided coin

My friend the Rev. Donald Howard has upset me in his letter of the past issue, July 25, in which he quotes freely from the O.E.V.* Bible. I am disturbed because Jesus asked men for commitment. This involved the human will answering the call of God. He says there are "two ways," "Two fruits," "Two Masters" and "Two Foundations" in His sermon on the mount and he suggests that men examine their hearts to make sure that the choice is correct. Then Jesus said "Come unto me all ye that travail and are heavy laden" . . . "Come" involves the human will. We also note that to Peter He said "Come after me" . . . Peter in response followed. He felt the call of God and with his will he answered.

Again we note that it was the will of Jesus that men should come who, by an action of their will, would not. Luke 13 tells of the cry over Jerusalem with the words "I would that . . . but you would not." The Philippian gaoler, "What must I do to be saved?" "Believe in . . . (put your trust in) . . . the Lord Jesus Christ." Again an action of the will.

It seems from a study of the Scriptures that God in His Grace calls but that man is able to answer or reject that call. Any answer that removes the element of the human will from the matter of Salvation is only partly Biblical.

BARRY BRYANT, Port Kembla.

What's a parish for?

I smiled when I read the letter ("A.C.R." 11/7/68) about my good friend (Rev. R. C. M. Long) not being known and loved as Rex Long. I enjoyed that write-up about a live parish. I hope someone will write up All Souls', Leichhardt, N.S.W.

RETIRED VICAR, Melbourne, Vic.

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LETTERS TO EDITOR

Continued from previous page

Tees

I noticed in the "Australian Church Record" recently, that a new suburb near Mt. Druitt, is to be called "Blackett." Is this in memory of my late grandfather, Mr E. T. Blackett? If it is can you call the attention of those responsible that the name is spelt with one T. We one-T family do like to see our name correctly spelt, as there are many spelt with two Ts that are no relation.

But, I cannot help feeling, that once again God has given them the chance—and once again, by their ruthless attitude towards the Palestinian Arabs, and their lack of respect for their property and rights—they have "muffed" it.

—Michael Weiss,
Form V,
Mentone High School, Vic.

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The Chief Administrative Officer
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Special Events

YOUTH CONGRESS
Organised by the Church of England Youth Department.

ON: Saturday, September 21.
AT: Scots Church Margaret Street.
FROM: 2.30 p.m.—5.30 p.m.
TOPICS: "God and Society," "Science and Survival," "The Christian's Cultural Calling."

Short lectures on each subject will be followed by a Question Time. Speakers include University and Theological lecturers.

Please mention "Church Record" when replying to our advertisers.

REFORMATION SUNDAY

Reformation Sunday will be observed throughout the world on 27th October this year. It will commemorate the 451st anniversary of Martin Luther's nailing of the 95 theses to the door of the Castle Church at Wittenberg.
The Record will note the event with a special Reformation issue and will include special prayers for the day.

Now, perhaps God was giving them another chance — after World War II the Jews had everything going for them — world sympathy for their persecution — British support to their request for a national home because of Chaim Weizman; the Arabs were hospitable towards them — everything was in their favour to buy land in Palestine and live peacefully — even if it would have taken a little longer to proclaim statehood.

I conclude that the naming of this suburb is considered an honour, but from what my father told us of E.T. there is nothing he would hate more than to have his name given to anything — he was a very retiring person.

—(Miss) E. L. Blackett,
Springwood, N.S.W.

Too ecumenical

The 1968 "Societas," student magazine of Moore Theological College, gives an enlightening insight in the present emphasis of Moore College.

Whilst recognising that all students are not candidates for ordination, is it not unusual for the student body to include students from the West End Methodist Mission, St. Andrew's Presbyterian Church, Cairns, Holyrood Presbyterian Church, Cairns and the schismatic Presbyterian Reform Church, Sutherland? As a regular donor to the college I would like to know if these students are Anglicans, and if so, why they were attending non-Anglican churches; if not Anglicans, are they in receipt of college bursaries?

The list of students attending theological School lectures are designated "Rev." but the college photo designates the college staff as Mr Ford, Mr Goldsworthy, Mr Barnett, Mr Nicholls. Now I know that medical practitioners who are G.P.s are called "Dr" but the specialist surgeon prefers "Mr." Are we to assume that this form of pedantry is creeping into the Ministry, so that run-of-the-mill clergy are "Rev." but specialist theologians are "Mr." Or could it be that reluctance to use the traditional "Rev." title indicates some undertone of doubt about the nature of the Anglican Ministry?

Could it be accidental that in an Anglican theological college magazine it is impossible to find any reference to the Ministry of the sacraments (Baptism is referred to as a "rite"), though the Ministry of the Word fills the major content of the paper? The word "Priest" does not get a mention, though "Minister" and "Pastor" are used liberally.

There is nothing about the content of the magazine articles which is better than pedestrian. That is one aspect. But the more concerning aspect is that there is nothing in the articles which indicates that they were written by men who are preparing for the priesthood of the Anglican Church, to minister the Word and the sacraments.

Surely this says something to those who are concerned about the large number of ordained drop-outs which the college is producing, where we see men who have spent four years in the college still not knowing what the Ministry of the Anglican Church really is.

—N. Apeiran,
Paddington, N.S.W.

Herod would not accept that a son born of the line of David will succeed to his throne—and in his refutation ordered the slaying of the boys of Bethlehem, and later dies a horrible death. The fanatic Jews ordered Pontius Pilate to put Jesus to death and eventually succeeded — and later the whole Jewish nation was dispersed until recent times, and suffered many persecutions.

Books

THE ATONEMENT by F. R. Barry. Hodder and Stoughton 1968, 224pp. \$2.50.

The former Bishop of Southwell proposes that we drop traditional doctrines of the atonement — indeed he misleadingly asserts that "atonement is not a New Testament word" and that "there is no official Church teaching" on the subject — and start from "what has happened and happens still in human lives." Like many moderns, he thinks theology is merely the exercise of creating symbols for one's experience.

It is incongruous to see a bishop denying doctrines which he has agreed to teach as a condition of his ministry.

For instance on p.55 he denies that man has fallen away from original righteousness. He likewise denounces the doctrine of Christ's death as a satisfaction for sin. His insights are often good, but his book is the poorer for his inability to grasp the objectivity of divine revelation, and for his irritating habit of representing his point of view as at odds with the teaching of his own church, where in fact it is not necessarily so.

—D. W. B. Robinson.

PROFESSION: MINISTER. By James D. Glaspe, A.B., D.D. Abington Press, 1968. pp. 174. \$3.50.

Can an American writing about the American ministry say anything relevant to the clergy of the Australian Church? One may answer in the affirmative without being committed to the author's conclusions.

Dr Glaspe makes an analysis of the task of a minister from the standpoint of other professional tasks, and comes up with a proposal for the formation of a professional association — the American Academy of Parish Clergy.

But in the course of his analysis he makes abundantly clear the need for clergy of any land and any denomination to take seriously the responsibility for efficiency, proficiency and dedication in the various skills needed in the day-to-day practice of their vocation.

Our Lord's statement that the children of this world are in their generation wiser than the children of light did not suggest that the children of light are to be commended for this; and perhaps we could all learn something from Dr Glaspe's down-to-earth analysis.

—C. E. W. Bellingham.

QUESTIONS ON THE CHRISTIAN FAITH ANSWERED FROM THE BIBLE by Derek Prime. Hodder & Stoughton paperback, 1968 80c.

This book aims at stating what the Bible has to say in answer to 50 basic questions on the Christian faith. Each answer is accompanied by a number of Bible references which should substantiate or illustrate it in some way. It is aimed at meeting the needs of five groups of people: (1) Those who want to know precisely what Christians believe; (2) New Christians who want to understand the fundamentals of the Christian faith as quickly as possible; (3) Christians who want to remedy their ignorance of Christian teaching; (4) those Christians who want an easy-to-consult reference for aid in answering questions about their faith; (5) groups studying Christian doctrine.

It has been given a thorough trial by a group of I.S.C.F. camp officers who have found it invaluable in helping them quickly locate relevant Bible references when being asked difficult questions by intelligent teenagers. It has also proved helpful for individual and group Bible study. Those who have used it have not been theological experts, but so far have not found anything in it which seems to contradict what they already know about Christian doctrine and the Bible.

Obviously, the people had borne all they could, the seeds of revolt existed. Dexter Daniels started the germination process, which Hardy aided and nurtured. The Aborigines themselves are laying claim to their lands. They have a just case, and belatedly the Church must espouse their cause. I never thought I would be indebted to any Communist for anything. I am to Hardy.

—G. A. Pearson.

THE UNLUCKY AUSTRALIANS by Frank Hardy, Nelson, Melbourne, 1968. pp. 249. \$4.95.

This book deals with the Wave Hill strike for equal wages and the Gurindji claim to their tribal lands. To read this book is to feel for a wronged people.

Frank Hardy's self-analysis obtrudes overmuch, yet lends authenticity to the reason for his being on the spot and for his fellow-feeling for the Aborigines. One wonders why the Christian Church has not taken action on behalf of these people — why it was left for a Communist to espouse this cause. The book reveals a degree of exploitation, deprivation and degradation reminiscent of the worst features of the worst type of colonialism: it shocks to find this true of our country.

THE APOCALYPSE OF JOHN. Studies in Introduction with a Critical and Exegetical Commentary. By Isbn T. Beckwith. Baker Book House, Grand Rapids, 1967, 810 pp. English price 75/.

The Limited Editions Library here gives us a reprint of a work originally published in 1919. Isbn Thaddeus Beckwith was a Protestant Episcopal professor at the General Seminary, New York, who spent a large part of his 93 years in scholarly retirement working on this book. There are over 400 pages of introduction, dealing with all the main questions of date, purpose, interpretation, etc. The commentary is on the Greek text.

The treatment is very scholarly and judicious. The writer is conservative and reverent, and accepts the Apocalypse as a true work of Christian prophecy, with a permanent message clothed in a traditional idiom.

—D. W. B. Robinson.

MELBOURNE STUDIES IN EDUCATION, 1967. Edited by R. J. W. Selleck. Melb. Univ. Press, 1968. pp. xi, 251. \$6.75.

This tenth volume in the series asks some pertinently disturbing questions that are of importance to thinking Christians. The main theme of the volume is "Who should control Education?" The problem which the book ignores is that the usual answer in Australia is "Whosever pays for it, except, perhaps, at tertiary level." Someone should have tackled this subject.

Dr Max Charlesworth argues cogently, via J. S. Mill, that the State should not control the educational system. But, apart from a brief reference to the universities, he maddeningly refuses to deal with practical issues. When educational initiative is left almost solely to the State, the result may be "too little, too late," as Colebatch shows from New Guinea.

When teachers are public servants, politics and economics may force them to act and be more like trade unionists than practitioners of an important profession. This seems to be the lesson underlying the story of the Victorian Teachers' Tribunal. Experience in France and in earlier days in Tasmania, further illustrates the problem.

The obvious conclusion is that education should be externally financed but autonomous. But the practical problems of this conclusion need further investigation. The reading of this book may spur someone on to make it.

—Roderick W. Bowie.

MODERN MIRACLES, by Jack Winslow. Hodder & Stoughton, 1968, pp. 90. Price 80c.

Jack Winslow is an Anglican clergyman, a former missionary to India. This latest small paperback is a response to the present-day situation where he sees a widespread search for God, abundant instances of Gospel proclamation and yet a disappointing result.

His answer is "that the preaching of the Word is not confirmed, like that of the early Christians, by the miracles that attend it." He believes that any who have not already rejected the possibility of Gospel miracles should be invited to consider the evidence such as he offers in many stories of himself and others. He calls on us to "prove God now" and to testify to the miracles that are occurring. Identifying cases of special providence is a highly personal witness. Its main value is to leave the reader challenged to examine his own level of discipleship.

—G. H. Feltham.

THE GOLDEN AGE by Geoffrey Serle. Melbourne University Press, 1968. pp. 455 \$3.75.

A reprint of a hard-cover edition of 1963, this paperback is of the highest standard and half the price. Strongly sewn and all the original illustrations on art paper.

This history of Victoria from 1851 to 1861 introduces us to the colony one year after it achieved self-government. These ten years were to see the foundations laid of the society which is, in many respects, the Victoria of today. It was a community shaped by the vast discovery of gold in that decade. Serle does less than justice to the efforts of the Churches in the colony before 1848 and also to Bishop Perry, first Bishop of Melbourne. Perry comes in for criticism simply because he was a strong evangelical.

These are but minor blemishes in an exceedingly well-written and thoroughly documented coverage of the period.

—Rex Meyer.

THOSE INCREDIBLE CHRISTIANS: A New Look at the Early Church, by Hugh J. Schonfield; Hulchinson, 1968. pp. 266. \$4.75.

As a collection of writings contemporary with the New Testament, this is an excellent book. As a study of the Historical Jesus and His 1st Century interpreters, it is revolutionary. Credulity quickly gives way to shock and at length to irritation. Despite one's constant disagreement, there is a style and theme that impels one to read to the end. This is not a book for the casual reader; it raises issues that demand an answer.

Paul the Apostle and John the author of the Fourth Gospel suffer most for their treatment of the "authentic" Jesus. They are seen as leaders of a sort of theological Mafia; both are guilty of deliberate fraud in Hellenising the Messianic concept dominating Jesus. Thus the author will say "Catholic Christianity is based on a radical deviation" (p. 160) and again, "We must say that either Messianism was the essence of the Gospel, or that Christianity from its very inception was a fraud" (p. 224).

One quotation may highlight the theme of the book: "By the sentiments John has attributed to Jesus on earth he has magnified him in quite a different way to what was done by Paul, but only to betray him more grievously than Judas" (p. 195).

The reader is forced to question the truthfulness of the New Testament documents and the validity of his own preconceptions. On this ground alone, it is eminently worth reading.

—William Lawton.

TOMORROW'S CHURCH by William A. Holmes. Abingdon, 1968, pp. 176. \$3.50 (U.S.).

An exciting account of experiments in North-west Methodist Church in the United States. The method of presenting the Gospel and the variations in worship would seem radical to most Australian Anglicans.

Despite this, one feels that there is much in what this book has to say. The author has a thoroughly Scriptural approach but he lives in our contemporary world. A book to read.

—K. R. le Huray.

STIR WHAT YOU'VE GOT by Raymond E. Balcomb, Lothian, London, 1968 pp. 160 \$3.25.

A refreshing and lucid approach to Christian Stewardship, and particularly to tithing which the author insists ought to be the minimum basis of Christian giving. His command of English and his graphic illustrations make this an easy and enjoyable book to read. With some minor reservations, the reviewer finds himself generally in agreement with the thesis. Allowance must be made for the difference between the American and Australian scene. An additional chapter on the Biblical basis of tithing would add to its value.

—Walter Spencer.

PROFITABLE FOR DOCTRINE AND REPROOF. Report of Puritan and Reformed Studies Conference. Evangelical Magazine, London, 1968. pp. 72. 4/ (U.K.).

This annual report never fails to offer a feast of fat things to all interested in reformed theological thinking today. The five papers here are: Rex Ambler's "The Christian Mind of Abraham Kuyper" Dr Packer's "The Puritans and Spiritual Gifts;" Dr Evans' "Daniel Rowland;" J. A. C. Gair's "Baxter's Reformed Pastor" and Dr Martyn Lloyd-Jones' "Sandemanianism."

The King James version compressed to what the author regards as essential. It could be read in a few hours.

THE READER'S BIBLE arr. by James Reeves. Tandem, London, 1968. pp. 283. \$1.20.

Witness Booklets. Peckering and Inglis, London, 1968. 1/3 each (U.K.).

No. 4—Why I am still a Christian by E. M. Blacklock. No. 5—The Baptism of the Holy Spirit—Biblically Explained, by Stephen S. Short. Both have 16 pages of excellent material but six point type unrelieved by headings or breaks of any kind will scarcely attract readers.

BISHOP WESTCOTT AND THE MINERS by Geoffrey Best. Cambridge University Press, 1968. pp. 40. 5/ (U.K.).

The seventh Bishop Westcott Memorial Lecture, throwing considerable light on Westcott as a social reformer and his sympathy with the Durham miners in the 1892 strike. Lack of editing and unimaginative presentation of the booklet do not help.

MINISTER'S MARRIAGE MANUAL by S. W. Hutton. Baker Book House, U.S.A. 1968. pp. 99. \$2.95 (U.S.).

Rather slender source book, attempting too much for its size. Australian clergy may be interested in the section which gives the marriage service of the seven major denominations and that of the Jewish faith.

VITAL WORDS OF THE BIBLE by J. M. Furness. Lutterworth, London, 1966. pp. 128. 13/6 (U.K.).

Makes no claim to rival Trench or Wuest but is a very useful introduction to 51 of the great words. Will lead the Bible student to grasp something of the thrill of serious study of such significant words as love, kingdom, grace, righteousness, church, hell, priest, covenant, etc.

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Mainly About People

Rev. R. L. Kellam, of Zeehan and Rosebery (Tasmania), has been appointed rector of Sorrell and the Tasman Peninsula from August 22.

Rev. Charles R. C. Tidmarsh died in Melbourne in August. He was vicar of St. Mary's, South Camberwell, from 1920 to 1956 and for many years was most active in the affairs of the C.E.M.S.

Rev. Douglas E. K. Blanche, who spent all his active ministry in the diocese of Canberra-Goulburn, died in Sydney in August.

Right Rev. Ishmael S. M. Lemaire, assistant bishop of Accra (Ghana), has been elected Bishop of Accra. He is a Ghanaian whose whole ministry has been spent in the diocese.

Right Rev. A. R. Graham-Campbell, bishop of Colombo from 1948 to 1964, has been appointed assistant bishop in the diocese of Peterborough.

Venerable J. A. Swan, rector of the Church of the Annunciation, Camp Hill (Brisbane), has been appointed rector of St. Andrew's, Indooroopilly.

Rev. Roy M. Grant, formerly of New Guinea, has been appointed curate of St. James, Toowoomba (Brisbane).

Rev. Michael A. Paxton-Hall, rector of St. Mark's, Warwick (Brisbane), has been appointed rural dean of Warwick.

Mr H. E. Roberts, headmaster of Brisbane Church of England Grammar School since 1947, has announced that he will retire late next year.

Mr Frank Roberts, of Young, N.S.W., has been appointed Assistant Registrar of the diocese of Canberra-Goulburn. Mr Roberts is at present a partner in a firm of public accountants, chairman of the local hospital board, a syndicator and a Lay Vice-President of the Church of England Men's Society in N.S.W. He takes up his appointment on November 1.

Rev. Michael North, curate of St. Barnabas, East Roseville (Sydney), has been appointed curate of St. Andrew's, Summer Hill.

By the death of Miss Margaret Foster Barnabas, East Roseville (Sydney), has passed away the last of a large family of sisters who were well known in church and education for half a century. They were associated with parish and choir work in Singleton, Kogarah and Belmore-Lakemba. N.S.W. Deaconess Ellen Moister served in Tasmania, Melbourne and Sydney. Miss Ann Moister and Miss Sarah Moister were widely known as headmistresses of State girls' schools at Kogarah, Arncliffe and Lakemba.

Mr Tom Jewett, Stipendiary Reader at All Saints, Canberra will be ordained at All Saints on St. Matthew's Day, September 21.

Rev. L. J. Lovell, vicar of St. Keverne, diocese of Truro, has been appointed rector of St. Paul's, Oatley (Sydney).

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Primate, Archbishop Strong, of Brisbane.

The Rev. R. W. Gregory, chaplain at Brighton Grammar School, Melbourne, has been appointed Dean of Trinity College, University of Melbourne.

The Rev. R. M. Grant, of the diocese of New Guinea, has been appointed Assistant Curate of St. James', Toowoomba (Brisbane).

The Rev. L. J. Grimmett, chaplain of Royal Hobart Hospital (Tasmania), has accepted nomination as Rector of Clarence.

Canon E. A. Gundry, rector of Beaconsfield (Perth) is to be rector of Swanbourne.

The Rev. D. Ingleson, of Nollamara (Perth), is to be priest-in-charge of Wembley Downs-Walton. Dean of Trinity College, University of Melbourne.

The Ven. J. A. Swan, rector of the Church of the Annunciation, Camp Hill (Brisbane), is to be rector of St. Andrew's, Indooroopilly.



Rev. Dr. John Painter has arrived from Durham, England, to take up an appointment as Precentor at St. Andrew's Cathedral.

A graduate of Moore College, Sydney, Dr. Painter went to Durham University four years ago where he was appointed as Chaplain Tutor to St. John's College. A keen sportsman, Dr. Painter is a former member of the Cumberland Cricket Club (Parramatta), and also of the N.S.W. Lawn Tennis Association. He followed his athletic interests in Britain where he recently put up a score of 170 runs (not out) on behalf of Durham against Newcastle. This feat was noted in the British Press. Dr. Painter holds the degrees of Ph.D. (Durham), B.D. (London), and Th.L. (Th. School, Dip. R.E. (Melb)). He is married and has one daughter.

C.E.B.S. PROCESSION

Over 600 C.E.B.S. and officers of the Church of England Boys' Society, diocese of Sydney, marched in their Annual Procession through city streets to the Cathedral on Sunday, August 18. A wreath laying ceremony took place at the Cenotaph.

The Boys' Brigade Band led the procession and several C.E.B.S. branch bands led Area and Federation contingents, with the colour parties following.

At the Cathedral Service the Rev. Garry Child was commissioned as Diocesan Director of the Society. He was presented by the Chief Commissioner Mr Peter Leithhead and commissioned by the Senior Vice-President of the Sydney Executive, the Rev. H. Czeretko.

The Rev. L. K. Bennett, rector of Warragamba, was the special Preacher for the service. Channel 7 TV News service covered the procession for their Sunday News program.

TH.C. EXAM. RESULTS

THE following are results of First Term examinations for students taking the Th. C. Courses conducted by Moore College, Sydney. These names also include those enrolled for the Sydney Preliminary Theological Certificate.

NEW TESTAMENT I

High Distinction
Coxhead, R., Greenacre; Fiedler, M., Wahroonga.

DISTINCTION
Coxhead, J., Greenacre; Roe, J. W., Merrylands; Acland, C., Beverly Hills; Johnston, R. D., Lismore; Louzada, L. M., W. Malaysia; Ryan, J., Bondi Beach; Walker, J., Gray's Point; Galbraith, S., Demillique.

CREDIT
Lloyd, D. F., Auckland, N.Z.; Levett, G., Lindfield; Frith, E. W., Wahroonga; Small, L. J., Belmont; Vic. Harris, R. W., Kyle Bay; Woods, R. H., Canley Vale; Paine, C., Gilgandra; Taylor B., Penrith; Brennan, D. J., Carlingford; Clarke, J., Wentworthville; Aldersley, R., N. Altona, Vic.; Brownings, J. R., Uralla; Mitchell, N. N., Eitham, Vic.; Boushara, M., Belmont; Bramley, R. M., Ipswich, Qld.; Sexton, S., Padstow; Wood, Y., Cleveland East, Qld.; Williams, W. H., H.M.S. Derwent.

Blackley, R. E., Coogee Beach, W.A.; Gardner, D., Hornsby; Harris, P. R., Eastwood; Hindle, D. P., Wangaratta, Vic.; White, N. P., Epping; Court, P. N., Adelaide, S.A.; Walesty, W. W., Pymble; Austin, M. J., Baukhams Hill; Barlow, I. E., Sunshine, Vic.; Butler, B., Fairfield; Hunt, D. K., Killara; Little, G. M., Ivanhoe, Vic.; Nichols, R., Mt. Warrigal; Roberts, E. D., Uralla; Shelley, P., Manly; Stenson, G., Papua; Aldersley, B., N. Altona, Vic.; Horn, M. L., Beverly Hills; Smith, B., Kingsgrove; Woodward, J. S., Ermington; Darnley, W. K., Heathcote; Chapman, J., Mt. Kuring-gai; Breinl, W., Hurstville; Ely, I., Revesby; Palmer, M., Revesby; Patterson, A. P., Gadger's Creek; Pawsey, R., Normanhurst; Pigotti, H. J., Leederville, W.A.; Rainsford, J., Pendle Hill; Stidwell, H., Parkes; Booker, D. G., Heathcote; Chapman, J., Dee Why; Duncan, J., Dee Why; Hillier, Waggia Waga; Thomas, R. J., W. Lindfield; Touzel, I. H., Wodonga, Vic.; Dennin, D. L., Coorparoo, Qld.; Doyle, G. T., Dulwich Hill; James, E. C., Pascoe Vale, Vic.; Ramsland, J. A., Berowra; Smith, N. A., Hillside, Vic.; Booker, N. T., Pannania; Bond, J., Raglan, Qld.; Garrick, D., Woollahra; Hunt, P., Oak Flats; Thomson, J. W., Baukhams Hill; P. Millers Point; Irvine, S. J., Carlingford; Pearce, K., Gilgandra; Sutcliffe, E. J., Green Valley; Woodward, H., Merewether; Fock, V., Dee Why; Bevan, G., Riverwood; Frazer, J. McD., Baukhams Hill; Healey, I., Collaroy Plateau; Hill, P. C., Homebush; Martin, R., Wahroonga; McFarlane, I., Sutherland; Newell, E. M., Bargo; Newell, R., Bargo; Patterson, W. J., Gilgandra; Shelberg, F., Annerley, Qld.; Sidbottom, D., Penrith; Treseder, T. H., Hunters Hill; Voerman, G., Bathurst.

OLD TESTAMENT III
HIGH DISTINCTION
Tay, Dr. M., Johore, Malaysia; Hoek, S., Malacca, Malaysia; Stening, R. J., Brisbane, Qld.

DISTINCTION
Campbell, I., Newtown; Horton, D., Cremorne; Newport, O. M., Dalby, Qld.; Spratt, L. A., Dee Why; Geddes, M., Croydon; Langford-Smith, K., Castle Hill; Mathis, V., Revesby; Roe, J. W., Merrylands.

CREDIT
Davis, W. M., Eastwood; Donald, B. S., Fairfield; Williams, L., Kingsgrove; Lloyd, E., Auckland, N.Z.; Keogh, J. W., Pannania; Smyth, C., Belmont; Warwick, N. K., Castle Hill; Llewellyn, J., Collaroy Plateau.

PASS
McAtley, P. B., Timboon, Vic.; Turner, M., Pannania; Talbot, L. E., Mittagong.

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High Distinction
Coxhead, R., Greenacre; Fiedler, M., Wahroonga.

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CREDIT
Lloyd, D. F., Auckland, N.Z.; Levett, G., Lindfield; Frith, E. W., Wahroonga; Small, L. J., Belmont; Vic. Harris, R. W., Kyle Bay; Woods, R. H., Canley Vale; Paine, C., Gilgandra; Taylor B., Penrith; Brennan, D. J., Carlingford; Clarke, J., Wentworthville; Aldersley, R., N. Altona, Vic.; Brownings, J. R., Uralla; Mitchell, N. N., Eitham, Vic.; Boushara, M., Belmont; Bramley, R. M., Ipswich, Qld.; Sexton, S., Padstow; Wood, Y., Cleveland East, Qld.; Williams, W. H., H.M.S. Derwent.

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OLD TESTAMENT III
HIGH DISTINCTION
Tay, Dr. M., Johore, Malaysia; Hoek, S., Malacca, Malaysia; Stening, R. J., Brisbane, Qld.

DISTINCTION
Campbell, I., Newtown; Horton, D., Cremorne; Newport, O. M., Dalby, Qld.; Spratt, L. A., Dee Why; Geddes, M., Croydon; Langford-Smith, K., Castle Hill; Mathis, V., Revesby; Roe, J. W., Merrylands.

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Davis, W. M., Eastwood; Donald, B. S., Fairfield; Williams, L., Kingsgrove; Lloyd, E., Auckland, N.Z.; Keogh, J. W., Pannania; Smyth, C., Belmont; Warwick, N. K., Castle Hill; Llewellyn, J., Collaroy Plateau.

PASS
McAtley, P. B., Timboon, Vic.; Turner, M., Pannania; Talbot, L. E., Mittagong.

GEERING AFTERMATH

Two more Presbyterian ministers have resigned from the Presbyterian Church of Australia, following the Rev. A. G. Kerr, of Sutherland, N.S.W., who resigned over the New Zealand Presbyterian Church's acquittal of Professor Lloyd Geering of heresy charges.

The two ministers are Rev. Denis C. Shelton, minister of Warren, N.S.W., and Rev. Keith R. McPhail, of Beacon Hill, Narraween, N.S.W. It is understood that Mr Shelton has related himself to Mr Kerr at Sutherland, N.S.W., and that Mr McPhail has linked with the Reformed Churches of Australia.

"CAN WE HELP YOU"

Is anybody happier because you passed his way, Does anyone remember that you spoke to him today? Were you selfish (pure and simple) as you rushed along your way, Or is someone mighty grateful for a deed you did today? Can you say tonight in parting with the day that's slipping fast, That you helped a single brother in the many that you passed? Is a single heart rejoicing over what you said or did, Does a man whose hopes were fading, now with courage look ahead? Did you waste the day or lose it, Was it well or poorly spent? Did you leave a trail of kindness or a scar of discontent? As you close your eyes in slumber, do you think that God would say, "You have earned one more tomorrow, by the work you did today?"

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FORGIVEN...BUT...

In 1829 two men, Wilson and Porter, were convicted of robbing the United States mail, and sentenced to death by hanging. Three weeks before the time set for Wilson's execution, he was pardoned by President Andrew Jackson.

Strangely enough, Wilson refused the pardon. The case went to the Supreme Court (United States vs. George Wilson, 7 Peters Report, p. 150) and the Court finally handed down its decision: "A pardon is a deed, to the validity of which delivery is essential and delivery is not complete without acceptance. It may then be rejected by the person to whom it is tendered; and if it is rejected, we have discovered no power in this court to force it upon him."

Most people would agree that Wilson was a fool for refusing to accept a pardon. Yet these same people daily reject the pardon which God has provided for them.

Because God is just, He must punish us for our sins. But because God is merciful, He Himself suffered the wrath of God against our sins as He died on the cross of Calvary. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Your pardon has been signed by God Himself. Now all you need to do is to accept it by telling God in prayer that you wish to be counted among those for whom Christ died. Unless you accept the pardon, you remain condemned.

Wilson's was a strange case. But then Wilson was a fool.

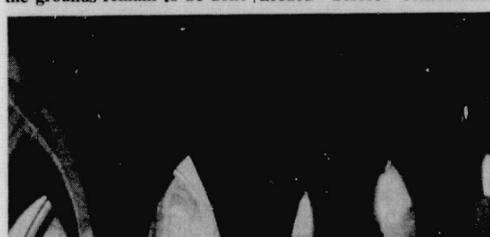
THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION
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BRISBANE CATHEDRAL NEARS COMPLETION

THE erection of the two additional bays to the nave of St. John's Cathedral, Brisbane, is nearing completion. This leaves a fourth bay, the tower and spires of the original plan to be completed in the distant future.

At the moment, the temporary western end and entrance and the landscaping of the grounds remain to be done before the consecration in October. At the beginning of this month, \$70,000 was needed before consecration.



Morning light shows off the pillars and vaulted stone ceiling, part of the new work, St. John's Cathedral, Brisbane.

At the moment, the temporary western end and entrance and the landscaping of the grounds remain to be done before the consecration in October. At the beginning of this month, \$70,000 was needed before consecration.

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19 NEW MISSIONARIES DESPITE BUDGET FALL

The C.M.S. Federal Council at its annual meeting in August, adopted a reduced budget for the twelve months commencing July this year.

Despite this reduction provision was made for the sending out of 19 new missionaries to many different parts of the world.

The federal secretary, Rev. E. D. Cameron, said, "The immediate opportunities before the society, especially in Asia, and the rapidly changing climate in these countries convince us that the time for action is now and not in five years' time. What could be done in 1969 may be an impossibility in 1974." He went on to explain the society's present position and future plans in reply to some questions put to him:

C.M.S. BUDGET 1968-69 — \$364,000	
State Allocation	
N.S.W.	\$187,000
Vic.	113,900
S.A.	23,600
Queensland	17,500
Tas.	14,000
W.A.	8,000

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LOVELY INTERIOR

From the outside, the Cathedral on its elevated Ann Street site and lacking its central tower and western spires, is disappointing. Inside it is a different story. As it stood before the present extensions, the interior of St. John's gave promise of being outstandingly lovely.

Today, this promise is fulfilled. With the morning light streaming in and silhouetting the massive stone pillars (see photo), its proportions and beauty are breathtaking. Australia will never have another cathedral to compare with it.

Worship in the building can be a deeply moving experience. At least, Evening Prayer was, on the last Sunday in August. Ornament is restrained, the music was pure delight and the small



Work on the two new bays at St. John's Cathedral, Brisbane, nearing completion.

congregation joined warmly in both worship and praise. The public address system leaves very much to be desired and might be the worst in any Australian cathedral. The Dean's rich tones and the preacher's thinner tones were produced too fast and the reverberations meant that the congregation only hears about 50 per cent of what is said. But they're working on it.

L.I.F.E. IN SYDNEY & MELBOURNE

DR WILLIAM R. BRIGHT, a layman from the U.S.A. is in Australia to conduct lay institutes for evangelism in Sydney and Melbourne.

L.I.F.E. sessions are being held at St. Andrew's Cathedral, Sydney from September 16 to 21 with three sessions each day. Dr Bright will then go to Melbourne where sessions will be held at St. John's Toorak at 10.30 a.m. and 7.30 p.m. each day from September 23 to 28.

An advisory council for L.I.F.E. has been set up in each city and co-ordinator is Rev. Geoff. Fletcher, director of evangelism for the diocese of Sydney.

The program of the institutes is designed to help lay people

present Jesus Christ to students and adults in an organised and effective way, avoiding the clichés and jargon that often hinder the gospel. It trains them to answer questions and objections without arguing; to overcome the natural fears and anxieties people have about talking of their faith; to talk with confidence and authority and to follow-up the personal contacts they have made.

L.I.F.E. plans to reach every Australian for Christ and to encourage every Australian Christian to look towards the whole world and every person in it.

Dr William R. Bright is conductor of L.I.F.E. sessions in Sydney and Melbourne this month.

EVANGELISM IN N.S.W. COTTON BELT

The North West of N.S.W., much of it in the diocese of Armidale, is having its best season for ten years. A bumper wheat crop is at present short and vividly green. Sheep graze amidst plenty. And the vastly increasing cotton fields have been ploughed for a new sowing.

Rev. Mathew Burrows, vicar of Wee Waa with Pilliga and Burren Junction, gives us his impressions of the program of evangelism which recently covered much of this area of the diocese of Armidale.

"Outreach North-West" was a new experience for the people of four parishes in North-West New South Wales in August. And it was a new experience, too, for the 120 students of Moore College and Deaconess House, many of whom had not lived in the country before.

Looking back I can see four main results of the mission. We learned something more of the sovereignty of God. There was