

THE AUSTRALIAN CHURCH RECORD

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SECRET ANGLICAN-R.C. REPORT

PROPOSALS to exchange preachers at Holy Communion, to share theological training facilities and to jointly use churches and other ecclesiastical buildings are contained in a report on Anglican-Roman Catholic relations hitherto kept secret.

The report is by the Anglican-Roman Catholic Joint Preparatory Commission which met in Malta early last year. The Archbishop of Canterbury agreed to a request from the Vatican not to publish the report. Copies of it were given confidentially to all the bishops at Lambeth.

Its contents were leaked by the R.C. review, "Tablet" in London early in December and have since been published in the "Daily Express" and church papers.

The joint commission was set up following Dr Ramsey's visit to Pope Paul in March, 1966, and the Malta meeting was the third of a series.

RAMSEY CHOOSES

Anglican representatives were chosen by Dr Ramsey and they come from many parts of the Anglican communion but have none from Australia or New Zealand. Bishop Moorman of Ripon, a strong Anglo-Catholic, is chairman of the Anglican membership.

After a brief historical resume, the report gives its detailed proposals.

It recommends that the second stage in the growing together of the two churches should begin

with an "official and explicit affirmation of mutual recognition from the highest authorities of each communion."

"It would acknowledge that both communions are as one in the faith that Church is founded upon the revelation of God the Father, made known to us in the Person and work of Jesus Christ, who is present through the Holy Spirit in the Scriptures and His Church, and is the only Mediator between God and man, the ultimate Authority for all our doctrine."

"Each accepts the basic truths set forth in the ecumenical Creeds and the common tradition of the ancient Church, although neither communion is tied to a positive acceptance of all the beliefs and devotional practices of the other."

The report recommends that, "in every region where each communion has a hierarchy, an annual joint meeting of either the whole or some considerable representation of the two hierarchies should be held."

"In the same circumstances we further recommend:

"(a) Constant consultation between committees concerned with pastoral and evangelistic problems, including, where ap-

propriate, the appointment of joint committees.

"(b) Agreements for joint use of churches and other ecclesiastical buildings, both existing and to be built, wherever such use is helpful for one or other of the two communions.

"(c) Agreements to share facilities for theological education, with the hope that all future priests of each communion should have attended some course taught by a professor of the other communion. Arrangements should also be made where possible for temporary exchange of students.

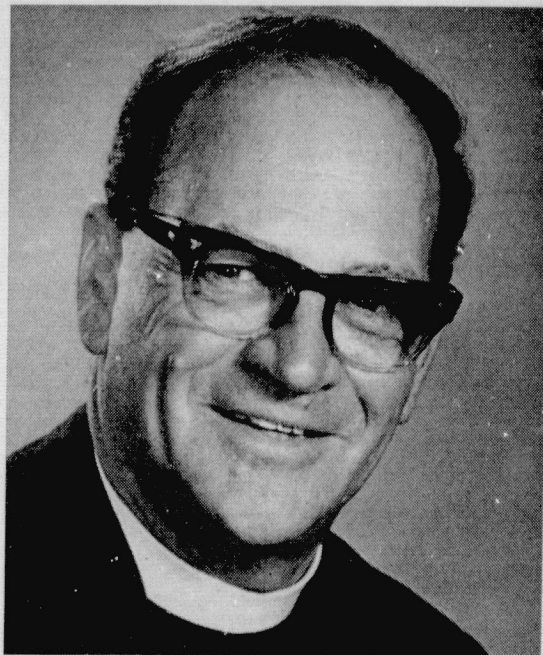
"(d) Collaboration in projects and institutions of theological scholarship to be warmly encouraged."

The co-chairmen of the Anglican-Roman Catholic Joint Preparatory Commission are the Bishop of Ripon and the Bishop of Kansas City-St. Joseph.

The other Anglican members are the Bishops of Llandaff, Colombo, Pretoria, and Ossory, Ferns and Leighlin; Canon James Atkinson; Canon Eric Kemp; Prof. Howard Root; Dr Massey H. Shepherd, Jr.; Prof. Eugene Fairweather; Prof. Albert Mol-

Continued Page 3

NEW BISHOP FOR WOLLONGONG



● Graham R. Delbridge—bishop-elect.

The Archbishop of Sydney, the Most Reverend M. L. Loane, has announced the appointment of Archdeacon Graham Delbridge, Th. Schol., to be a bishop coadjutor of the diocese of Sydney with episcopal oversight of the southern area of the diocese and to be resident in Wollongong.

The bishop-elect, who is 51,

will be consecrated in St. Andrew's Cathedral, Sydney, on Easter Tuesday, April 8th, and will reside in Wollongong from about that date.

The Archbishop also announced the appointment of the Rev. John R. Reid, B.A., Th.L., Rector of Christ Church, Gladesville, to be Archdeacon of Cumberland, from Easter, 1969.

Government gives \$10,000 to restore Sydney Cathedral

See story page 2



● St. Andrew's Cathedral clergy and choir. Staff at the left are: (Front row) Rev. Dr. John Painter, Precentor; (Second row), Very Rev. Dr. A. W. Morton, Dean; (Fourth row), Mr Michael Hemans, Organist and Master of the Chorists; (Back row), Canon Melville Newth, Headmaster of Cathedral School.

RENEWAL FOR 1969

The Bishop of Bendigo, the Right Rev. Ronald Richards, presents our readers with the challenges and opportunities that lie before Christians in this new year.

As we begin to look forward into the New Year, the year of our Lord 1969, I have been asked to express an opinion as to the important issues facing God's Church in this year.

What challenges, what opportunities, what tasks the coming months will bring forth remains to be seen but what I hope and pray that we as part of the Anglican Communion will do is to accept and study and implement the Resolutions and Reports of the Lambeth Conference with the sincerity and responsibility that they deserve.

Of course I realise that Lambeth Conference has no legislative authority, and that as a Conference representative of the Anglican Communion as a part of God's Universal Church the fact that its membership is episcopal is restrictive; but surely these two considerations cannot justify us in ignoring or treating lightly a report published with the authority of the bishops representing every part of the Anglican Communion who after some preparation and a conference of over four weeks of prayer and consultation and discussion, guided I believe by the Holy Spirit and conscious of their office and responsibility in the Church, have promulgated a Message and published Resolutions and reports for our serious study and action. Last year it was asked was the expenditure of the money involved in travelling, accommodation, administration justifiable; I would say yes but only if the message and challenge of Lambeth is met at all levels.

For there is a challenge from Lambeth. When we consider the report on Renewal in Faith and

what is called the "New Theology" the question soon arises "How firm is the Faith of the clergy and people of God's Church called to be His witnesses to the world when it seems, so easily shaken," and what is being done effectively at parish level to increase the knowledge and understanding of the full message of the Gospel with a view to deeper commitment and outreach witness?

And again there seems to be a further important consideration when I remember from my ministry that those who in sickness and pain and crisis were strong in the faith found great comfort in wide knowledge and constant use of psalms and hymns and collects as well as Scripture, and where the present trends have moved away from knowing "parrot-fashion" what more effective alternative has been substituted?

At least the bishops have placed first Renewal in Faith stating categorically "The heart of the Christian faith is, and always has been, the conviction that Jesus Christ is living, and that through him we can know God and understand the true nature of man..." First of all we need Renewal in Faith, the Faith of God's Church, not the planks of our party, if we are to play our part in the extension of the Kingdom of God.

COMMITTED

The results of M.R.I. have shown fairly conclusively just how far Renewal in Ministry has been accepted and become the concern of the bishops, clergy and laity of our Church. Is it significant that we so often speak of the plight of the Church

our Lord spoke of the growth of the "Kingdom." A phrase which emphasises the authority and power of its Lord and the obedience and service of its members.

As we live in a world where most people are claiming their "rights" where conscription is condemned, the Lordship of Christ, the implications of the Kingdom of God, the idea of spiritual national service and what it really means to "present unto thee, O Lord... a reasonable, holy and lively sacrifice" must be a very real challenge to all who are prepared to face up to the challenge of the commitment to their Lord and the mission of His Church, and how clergy and laity can do this together.

Renewal in Unity invariably brings to mind our relationship with and separation from other parts of the people of God. But in view of our Lord's high priestly prayer, His evident desire for the unity of His disciples today, the concept of the Kingdom which He proclaimed should we not take to heart the implication of the prayer which says "that we and they by drawing closer unto Thee may be drawn closer to one another" and realise that these two things cannot be taken separately.

Renewal in Faith, Ministry and Unity. Yes Renewal! Does not that mean restored, revitalised, given a new vision and a new resolve. I fear we cannot do this for ourselves. Surely we must overcome our human pride, our humanism, and in penitence seek the power of the Holy Spirit of God—the power to see our need and our shortcomings and with true humility to ask our "heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and to do all such good works as Thou hast prepared for us to walk in;" remembering that the conviction that Jesus Christ is living reminds us of His claim to be "The Way, the Truth and the Life."

EDITORIAL

THE UNFINISHED TASK

The Epiphany season and this new year of our Lord calls all Christians to concentrate their best efforts on the Church's unfinished task—bringing all who know Him not into life-changing relationship with Jesus Christ.

As the newspaper of evangelical opinion in Australia, it is, our solemn responsibility to bring this task before our readers. There is much talk about evangelism today but little real action.

The synod of the diocese of Tasmania recently asked its Diocesan Council to initiate prayer, study and action in renewal by means of evangelism throughout the diocese. This is healthy. But we must be sure we know what evangelism is. Evangelism begins when men discover the power of the gospel in changing their own lives. When the gospel is heeded by the individual, the power of God to save is let loose in his life by the Holy Spirit. Only this personal experience leads a man to the kind of commitment that St. Paul had when he said, "Woe is unto me if I preach not the gospel."

Once this kind of conviction comes, the believer must bring the Bible to bear on the lives of others; the preacher must steep himself in the Scriptures and must preach them only. We badly need a revival of biblical preaching. This alone will lead our people to Christ. We've had a surfeit of human rights, racism, Vietnam, poverty, hunger. None of these things bring a man a joy nearer Christ and the salvation he needs. Let's get back to talking about the Bible—everywhere.

Evangelism must go hand in hand with education. A trained and disciplined intellect honours Christ. Those called to the ministry must have a good theological education in which biblical theology is pre-eminent. We do not believe that training should be shared with institutions who give biblical theology a low place and practical training a high priority. Men and women who are sound in the Scriptures are needed if we are not to be diverted from our primary task.

The churches have lots to say about the mass media for communication. To communicate what? We must use every modern means to spread the gospel, but if we are spending vast sums on print, radio, television, mail, hoardings for other purposes, we are guilty of wasting God's money as well as the God-given media.

Much of the controversy about the churches' use of television in Australia at present is based on the false premise that we ought to be publicising what the church is doing. When did our Lord command us to do this? His commission was clear—"preach the gospel."

Yet the fact is that we have large numbers of people who know the power of the gospel and have committed their lives to Christ. What are they doing? In the New Testament, every Christian became an evangelist. Our Lord sent men out, not into the warm comfort of a closed fellowship. The New Testament churches sent their people out. This was a prime duty—personal evangelism.

Some congregations are training their people and sending them out. Holy Trinity, Adelaide, for example, reports each month that the congregation pays hundreds of visits to people's homes. No wonder they have had to begin a second Morning Prayer each Sunday and build a gallery to seat the worshippers. It happens in other places. But all too few.

A new year is a good time to give ourselves to the only way of renewal which the Bible knows—evangelism. It is the great task our Lord has given us and it demands top priority.

MOST TRUSTED MEN

Many readers of the Record may not know of the faithful work through the years of two very active evangelical trusts which are at work throughout Australia. Theirs is a highly specialised but effective and necessary ministry.

1. VICTORIA

The Church of England Evangelical Trust in Victoria is the oldest of such trusts. Canon W. C. Sadleir, vicar of Christ Church, St. Kilda, and later first Bishop of Nelson, New Zealand, chaired a meeting on June 14, 1910, to form the trust. He and the evangelical bishops of Gippsland and Bendigo had been behind the foundation of Ridley College that same year.

The first trustees were Dean J. C. MacCullagh, of Bendigo, Revs. A. J. Priest, W. T. C. Storrs, C. H. Barnes, the Hon. Wm. Pearson, M.L.C., and Messrs W. M. Buntine and James

Griffiths. It was incorporated as a company in Victoria in 1922 and the trustees then were Revs. A. C. Kellaway, W. T. C. Storrs, C. H. Barnes and Messrs James Griffiths, H. J. Hannah, W. M. Buntine and F. G. Hooke (Hon. Treasurer).

Members of the trust subscribe annually to the following beliefs:

(a) Supreme authority of the Holy Scriptures.

(b) Acceptance of the Reformation Settlement of the Protestant and Reformed Church of England.

(c) Free access of the individual to God through Christ alone.

(d) Right of private judgment within the limits of the Creeds and the Thirty-Nine Articles.

(e) Right of individuals to take combined action for the extension of the Kingdom of God.

The trust is a self-perpetuating body, bound together by these common beliefs. Its members have always been experienced evangelical leaders in supporters of missionary work and theological education and training.

Christians who wish have their estates or part of them administered for religious or charitable purposes by sympathetic trustees, may appoint the trust for this purpose and many have done

so. At present, the trust administers estates worth over \$200,000.

Notable assistance has been given by the trust to the Church Missionary Society, Ridley College, St. Andrew's Hall C.M.S. Federal Training Centre and has administered trusts for the benefit of many individuals. Its articles allow it to handle trusts beyond the limit of the Church of England. It also acts in an advisory capacity to a substantial trust whose objects are confined to evangelical purposes.

Present members are Dr G. B. Bearham (chairman), Rev. Canon L. L. Morris (vice-chairman), Revs. C. J. Cohn, T. G. Gee and Messrs E. W. Stockton, R. J. Mason (hon. secretary), and A. G. Hooke (hon. treasurer).

2. NEW SOUTH WALES

The Church of England Evangelical Trust (N.S.W.), like the Victorian Trust, is a registered non-profit making company, all of whose members serve in a voluntary capacity.

It was founded in May, 1948, mainly through the efforts of Canon David J. Knox. Other founding members of the trust were Canon R. B. Robinson, Rev. Marcus L. Loane, Rev. Kenneth N. Shelley, Mr Harold Bragg, Mr Fritz Langford-Smith and Mr Arthur L. Short.

Members of the trust are required to subscribe annually to its doctrinal basis which is similar to that of the Victorian Trust, with two additional clauses.

These are:

1. The doctrine of justification by faith and not for our own works or deservings.

2. The doctrine of the one sacrifice of Christ for sins finished on the cross to the exclusion of the theory of the continuance or repetition of that sacrifice.

The trust has administered for many years the "Arrawatta" missionary rest home at Chatswood, N.S.W. It also administers the capital and income of a fund for the maintenance of a Protestant and Evangelical newspaper for the Church of England in Australia. This fund was established by the Church Record years ago to ensure its continuance as an evangelical newspaper with its special ministry to the Church in Australia.

Other trusts include the Archdeacon H. S. Begbie memorial fund to assist students training at Moore College and a family memorial trust to assist children's homes and hospitals.

Rev. Jeffrey Mills is chairman of the Trust at present and Mr Murray Martin is Hon. Secretary. Mr Ross Cole, a Sydney solicitor, is Hon. Treasurer.

These two evangelical trusts would always appreciate hearing from people who may be considering making gifts or benefactions and may need help or advice to ensure that their Christian intentions are permanently carried out.

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all worshippers as members of the priesthood of all believers; and that the Lord's Supper itself, and particularly the action with the bread and wine in which the minister alone engages, is a sacrament administered to man, not a sacrifice offered to God. We affirm, further, that all ceremonial used in worship should be a true expression of these Biblical doctrines.

(iv) The Church. We believe that the Church is the Israel of God, redeemed by His Son and indwelt by His Spirit whose calling is to worship God and to witness to Him in the world. Although we hold that the spiritual unity of the Church already exists and has never been destroyed, since the one Spirit animates the one Body, we welcome all efforts to effect full communion between the churches, provided that Biblical truth is not thereby compromised.

R.C. REPORT

Continued from page one

legen: Canon John Findlow; and Canon John Satterthwaite.

MEMBERS

The report has much to say about common worship, liturgical reforms, moral questions, recognition of ministries and the question of authority.

The Vatican has approved four of the Report's recommendations.

1 Periodical regional meetings between members of the hierarchies of the two Churches.

2 Consultations on "pastoral problems of evangelisation in the modern world."

3 Common prayers, according to the rules of the Unity Secretariat's Directory.

4 Development of a special relationship between "religious orders of similar inspiration" in the two communions.

Reactions to these recommendations from the Roman Catholic hierarchy throughout the world have mostly been extremely cautious.

THE CHURCH OF ENGLAND EVANGELICAL TRUST

(Founded 1910)

Accepts appointment under wills and trust deeds

Gifts, estates, trusts handled with sympathy and backed by the experience of 58 years in the trustee field. Instruct your solicitor or write to the Trust for details.

Trustees: Dr G. B. Bearham, Canon L. L. Morris, Revs. C. J. Cohn, T. G. Gee and Messrs. E. W. Stockton, R. J. Mason and A. G. Hooke.

Hon. Secretary:

Mr R. J. Mason,
18 Wellesley St.,
Mont Albert, Victoria, 3127.

Hon. Treasurer:

Church of England Evangelical Trust,
C/o Hooke & Graham,
65 William St., Melbourne, Vic., 3000.

THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

(Founded 1948)

The Trust accepts appointments under wills and trust deeds.

Its objects are to aid and forward the work of the Church of England in Australia and elsewhere and to promote the Protestant and Evangelical doctrines of that Church. It has had twenty years' experience in handling and managing gifts, estates, trusts and bequests for evangelical purposes.

Instruct your solicitor or write to the Trust for details.

Hon. Secretary: Mr R. A. Cole, G.P.O. Box 1227, Sydney, 2001, N.S.W.

S.A. GOVERNOR AT CHURCH



His Excellency the Governor of South Australia, Major-General Sir James Harrison, K.C.M.G., C.B., C.B.E., attends his first Service in South Australia as Governor, on Sunday, December 8. He is greeted by the Rector, the Reverend Lance Shilton. On the right is Mr J. W. Murrell, the Chairman of the Trustees of Holy Trinity, Adelaide.

Speaking on behalf of the clergy and people of Holy Trinity Church, the Rector said:

"Speaking on behalf of the clergy and people of this Church of Holy Trinity, I would like to say to His Excellency the Governor, and Lady Harrison and their family, welcome to this State and particularly to this Church.

We assure them of the warmth of our fellowship in the family of this historic Church, our loyalty, and our prayers that God will bless and guide them as they seek to serve Him and His people in this State."

His Excellency was, until recently, G.O.C., Eastern Command, Sydney.

Government gives \$10,000 to restore Sydney Cathedral

The Government of New South Wales will grant \$10,000 in this financial year to the St. Andrew's Cathedral Restoration Appeal, and a further \$10,000 next year.

This announcement, received with prolonged applause, was made by the Chief Secretary of New South Wales, the Hon. E. A. Willis, M.L.A., at the St. Andrew's Cathedral Patronal Dinner held in the Trocadero.

The Chief Secretary, who had been visiting the bushfire-ravaged areas of the Blue Mountains, informed the gathering that three Church of England properties, including the Youth Department's Blue Gum Lodge, had been lost in the fires. In announcing the substantial gifts from the Government of New South Wales Mr Willis emphasised that St. Andrew's Cathedral was a national shrine in the history of the community of New South Wales "and that its name was a constant reminder that it was Andrew who fetched Peter, and accordingly the Cathedral stood to bring us back and to remind us of the things that abide forever."

The dinner, which followed a Festal Evensong celebrating the

centenary of the consecration of the Cathedral and the sesqui-centenary of the original foundation stone in 1819, was attended by His Excellency the Governor of New South Wales, Sir Roden Cutler, V.C., and Lady Cutler; the patron of the appeal, Sir Garfield Barwick, Chief Justice of the High Court of Australia and Lady Barwick; the Premier, and Mrs Willis; and Mr and Mrs Vernon Treant, Chief Commissioner of the City of Sydney.

The Archbishop of Sydney, the Most Reverend M. L. Loane, announced the appointment of the Rev. A. J. Glennon, for many years a staff member of the Cathedral, as a Minor Canon.

The Archbishop also made a presentation from the Cathedral Chapter to Professor Leslie Wilkinson, Emeritus Professor of Architecture at the University of Sydney, who had recently retired from the Cathedral Chapter after forty years' service, including that of Senior Lay Canon. Pro-

fessor Wilkinson said he had served under four Archbishops and six Deans and pointed out that much had been done to the Cathedral within his memory, indeed he had had a part in the reorientation of the Cathedral in 1941, but the acoustics and ventilation need serious attention.

His Excellency the Governor spoke of the "happy separateness and togetherness" between the Church and the State in New South Wales. "It was not always so in the early days but Governor Macquarie seemed to set the seal on the era of good relations when he set the foundation stone of St. Andrew's Cathedral."

The Treasurer of the Cathedral Chapter and one of the co-chairmen of the Cathedral Restoration Appeal, Mr F. E. Trigg, said that an architect's estimate for restoring the fabric of the Cathedral would run from \$250,000 to \$300,000.

Mr R. N. Walker, Chairman of the National Trust, taking advantage of the presence of Mr Treant, told the gathering that the National Trust regards the Cathedral, the Town Hall and the Queen Victoria Building as "a trilogy which the City of Sydney should never allow to pass away."

Notes and Comments

GAMBLE PAYS OFF

The Tasmanian Government's gamble on the results of a referendum has paid off. Tasmanian electors were asked to vote in December whether or not they were in favour of permitting a gambling casino in Hobart.

87,000 voted for the proposal and 78,000 against. Tasmanian Protestant churches united in a campaign to defeat the proposals. They would certainly have done better if the Roman church had thrown its weight behind the campaign. Rome has too great a stake in gambling facilities to take such a stand and their continued indifference to what large numbers of Christians consider an important moral and ethical question is disturbing.

The churches in Tasmania should feel proud that they were able to work together on this issue and to get such a large vote against. It is too much to expect in these days of declining standards that governments will do anything else but go along with community standards, however low they be.

It seems that Tasmania's government is out to deprive N.S.W. of its reputation as "the gambling state."

It would be interesting to know how many converted Christian men there are in Tasmania's government and cabinet. In N.S.W. there are several and the Press and their party members give them a torrid time. The same applies to the Christian premier of Queensland, Mr Bjelke-Petersen. "Nation" recently derided him for being a non-drinker and a non-smoker. Looked at positively, many decent citizens will put these to his credit.

BIBLE SOCIETY CHANGE

The British and Foreign Bible Society, long the handmaiden of all Protestant missionary activity and founded by Anglican evangelicals at the turn of the eighteenth century, has always been proud of the clause in its charter which encourages the wider circulation of Scripture "without note or comment." The Society

has now dropped these four words from its charter.

Not a word has been said publicly about it in Australia to our knowledge. But it has caused a stir in England. Privy Council approval had to be sought and it was given. "The Churchman" draws attention to attempts by individual members of B.F.B.S. committees to stifle discussion on the issue.

The Vatican has declared that it would like Protestants and Roman Catholics to produce annotated Bibles together. Section headings, annotations and explanatory notes which were agreed up by both parties, could well represent a serious assault on the freedom of Scripture and could represent a great disservice to readers.

The Bible Society might well have to weigh the obvious advantages of explanatory notes with its effect of such a radical change on the wide support it has had hitherto from a wide variety of denominations.

Safeguards which this present restless age may regard as too restrictive, may prove to be vital to the spread of God's Word to the hungry millions.

"The Church of England Newspaper" which is not renowned for excess in its editorials, comments: "The distribution of the Scriptures in the Roman Catholic Church could do great good. The distribution of the Scriptures together with notes agreed by Roman Catholics could do untold harm." We agree.

GATECRASHING CHARGE

FORMERLY vicar of Dagenham, England's largest parish in terms of population—60,000 in 2½ square miles—the Rev. E. P. C. Paterson told the annual meeting of the Protestant Truth Society that he did not talk about the conservative evangelical party or section within the Church of England. According to the Articles and the Book of Common Prayer the Church of England was conservative evangelical and anybody else was a gate-crasher.

Mr Paterson said that there was great need to be definite in the proclamation of the Gospel and he thanked God for the P.T.S. which exposed error in the Church of England, the Church of Rome, and the Free Churches. He claimed that where the Gospel was being faithfully preached people were being drawn to the churches. It was where there was no Gospel that other methods had to be employed to induce people to

THE BIBLE AND THE ORDINATION OF WOMEN

2. "There is neither male nor female"

By the Rev. G. S. Clarke

There is no obvious reason why it should be immoral to have women as ministers and not as members of parliament, heads of government, nor heads of state. The regimen of women, if it is monstrous at all, is surely no less so in secular circumstances than in ecclesiastical.

But there is no need to leave the matter on this subjective level. Scripture gives examples of women being called to exercise a public ministry (e.g., in Judges 4 and 5, 2 Kings 22, 14-20, Luke 2, 36-9, and Acts 21, 9). The ministry of some of these women is stated to be over men as well as women.

Now God never permits exceptions to a moral law. For example, He never says: "True, thou shalt not steal; but I am sovereign and therefore not bound by my own laws, and I give permission to X or Y to break it in this case." Moral laws reflect God's perfection. It is because God regards Himself as bound by moral laws that He did not make light of human sin and "clear the guilty," but sent His Son to make a full atonement for it. He wanted to be both just and the justifier of him that believeth in Jesus (Rom. 3.26). So if God permits exceptions to one of His command-

ments, that proves it to be a ceremonial and not a moral commandment.

Ceremonial

1 Cor. 14.34 and 1 Tim. 2.11 stand revealed, then, as ceremonial provisions — temporary precepts to meet the peculiar conditions of the first-century church. One such condition was that society was male-dominated. Another was that in Corinth in particular the church was threatened by disorder, one remedy for which was to prevent women from taking part in the conduct of worship—their education and background did not equip them to do so. Another problem was vanity and immodesty again caused or aggravated by lack of education and failure to equip women to exercise financial or social responsibility. 1 Tim. 2.9-14 is an exhortation to women to be modest, and it seems a little arbitrary to invest the prohibition against teaching with more eternal significance than that against wearing gold, pearls or braided hair. The moral principle on which these contemporary manifestations of immodesty were condemned is eternal, but not the examples, which have no relevance in modern circumstances.

So it is unnecessary to try to reconcile 1 Cor. 11.5 with 1 Cor. 14.34. Except from a historical point of view, it is of no practical importance how these provisions fit together.

It is interesting that 1 Cor. 11.1-16, 1 Cor. 14.34, and 1 Tim. 2.9-14 all refer to the opening chapters of Genesis, apparently to show that women are in some undefined way subordinate or inferior to men, it is no more than that. St. Paul's references to Genesis cannot make his prohibitions against women teaching or preaching any more moral and therefore eternal than his prohibition against women praying or prophesying with uncovered heads.

And we are left with no scriptural reason why Gal. 3.28 should not apply to the ministry of the word and sacraments just as much as to any other activity where there is no physical or moral bar to sex equality.

While we should not disregard the experience of Christians in previous ages and jettison the past just to be different, we should also not assume that whatever is, is right. When circumstances change it is only right and reasonable to expect God to call us to change our methods to meet the new challenge.

When Peter was faced with the novel phenomenon of uncircumcised Gentiles being apparently filled with the Holy Spirit, he resisted the temptation to theological prejudice. He looked at the facts in the face. We ought to follow his example. When women in today's society claim that God has called them to the ministry in our own denomination or any other, they are entitled to have their claims considered on their merits — in fact, just as a similar claim by a man would be considered. The basic texts are not, I suggest, 1 Cor. 14.34 and 1 Tim. 2.11, but Gal. 3.28, Acts 10.34, and Acts 11.17.

Equality

The principle of Christian equality set out in this verse (and implied throughout the New Testament) did not find immediate expression or acceptance in Jew - Gentile relations, or in the attitude of Christians to slavery. For some time Christians of Jewish birth kept up their distinctive customs, and this did not because it was explicitly condemned but because it was gradually realised to be out of keeping with the universality of Christ to keep up the practices of a rival and exclusive religion. In the same way, the Holy Spirit in the New Testament ex-

horted slaves to obey their masters and did not condemn slavery as such; and up till the last century Christian slave-owners used these facts as a Biblical justification. But to have spoken openly against slavery in the first century would have transformed Christianity into a political, revolutionary movement, which would have invited slave revolts and also have been responsible for the inevitable savage reprisals, leaving the slaves worse off. So it was left to time and the leaven of the Gospel in society and the consciences of Christians to bring about a recognition that it is wrong to buy and own one's fellow men.

To have put women theoretically and practically on an equality with men in the first-century church would also have been revolutionary, and a stumbling-block to the progress of the Gospel in a male-dominated world.

Few if any women would have had the gifts or training needed for any but a purely charismatic ministry, anyway. So the prohibitions and cautions of the epistles were wise and right too, for the age in which they were given.

But again the Gospel has transformed society. The emancipation of women, with its roots in Christianity and in the principles of Gal. 3.28, has slowly changed the attitude of men to women and women to themselves, even though Christian opinion has often lagged behind that of the general community (as happened sometimes with slavery). The relationship of the sexes in society and in the church is entirely different in twentieth-century Australia from what it was in the Levant in the first century.

Change Needed

While we should not disregard the experience of Christians in previous ages and jettison the past just to be different, we should also not assume that whatever is, is right. When circumstances change it is only right and reasonable to expect God to call us to change our methods to meet the new challenge.

When Peter was faced with the novel phenomenon of uncircumcised Gentiles being apparently filled with the Holy Spirit, he resisted the temptation to theological prejudice. He looked at the facts in the face. We ought to follow his example. When women in today's society claim that God has called them to the ministry in our own denomination or any other, they are entitled to have their claims considered on their merits — in fact, just as a similar claim by a man would be considered. The basic texts are not, I suggest, 1 Cor. 14.34 and 1 Tim. 2.11, but Gal. 3.28, Acts 10.34, and Acts 11.17.

EXAM RESULTS

The Registrar of the Church of England Bible College has announced the results of second and third term examinations for 1968.

2nd term.

Diploma course. (%) D. Watts, 87, M. Kohlhardt 76, M. Huxtable 75, E. Keynes 72, P. Burnett 65, M. Nilson 60, P. Owens 55 (one failed).

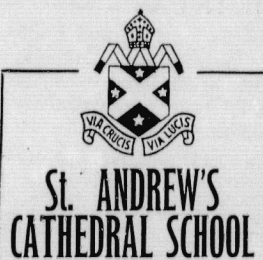
Advanced Diploma Course. J. Pickering 59, A. Gayford 55.

3rd term.

Diploma course. D. Watts 88, M. Huxtable 81, P. Owens 79, M. Kohlhardt 73, D. Arnold 72, R. A. Good 69, E. Keynes 66, P. Burnett 61, N. Marks 60, M. Nilson 53.

Advanced Diploma Course. A. Gayford 73.

Mr Paul Owens of Blaxland, N.S.W., has been awarded the pass diploma of the College on completing successfully the two year course.



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Letters to the Editor

Unfair review

I enjoy receiving the Church Record and reading book reviews and articles of interest. However, in your edition of August 8th, I found the book review by L.M. Abbott on "Gifts and Graces" by Arnold Bittlinger, upsetting and disturbing. Mr Abbott's views are similar to many critics, who in this instance are in need of "gifts and graces" themselves. I find such comments by Mr Abbott as — "final authority is not given to Holy Scripture read with the guidance of the Holy Spirit . . ." and later . . . "this book gives some moving insights; but you have to sift to find them . . . you could spend your time more usefully than reading this book" — as utter nonsense.

Perhaps Mr Abbott would be interested in hearing what a recent reviewer in England — Rev. John P. Baker, writes of this book:

"Penetrating insights, backed by a wide reading and evident scholarship, as well as humanity, humour, and spiritual and pastoral experience. A book to read with prayer and profit."

It was the Archbishop of York preaching in St. Paul's Cathedral, London, some four years ago, who made the point that today there is a "third force" in the Church — and one that we ignore at our own peril. The Archbishop reminded his hearers that we have been used in the past of thinking in the Church of two forces — the Catholic and Protestant, but now we must recognise and accept the "third," which he called the "Pentecostal." I saw during two years in Europe, some of the works and signs of the Spirit amongst Christians and in different churches. Such men as Rev. Michael Harper and many others have been raised up by God to speak to the church in its needy hour.

The "pentecostal" influence and power is seen not only in the denomination by that name, but is being experienced in the historic churches, and is breaking barriers of churchmanship in the Anglican Church, in Europe and elsewhere.

If Mr Abbott were to leave the pleasant and comfortable shores of Sydney Harbour and come to live and work in a hot and uncomfortable city in Latin

America, he may see something of what is happening amongst our "pentecostal" Brethren and other groups who experience the "third force" in the Church, and who are reaching the masses in this Continent.

I rejoice in such books as Arnold Bittlinger's, and would judge that a goodly supply of "gifts and graces" would not go astray amongst the conservative evangelicals. The Holy Spirits gifts, may make some of them a little more "progressive" rather than being "conservative."

(Rev.) REX P. UPTON,
Rosario, Argentina.

Christmas Bowl

Your editorial "Somebody has side-tracked the Church" (November 28, 1968) presents a completely erroneous picture of what Inter-Church Aid is and how Christmas Bowl funds are applied. I am quite certain that neither the A.C.C. nor any office bearer has ever described it as a humanitarian program, as you imply.

Our work in Australia is part of a world-wide response which stems from our personal experience of the saving grace of Him who healed the sick and cured the blind.

The work which receives funds from the Christmas Bowl is initiated and carried out overseas by churches and missions and Christian agencies. In no case would Inter-Church Aid operate against the wish of a local church. On the contrary it only operates in response to a direct request from a local church. As its name implies, it is a co-operative effort, crossing national and denominational divisions to help forward the essential work of the Church.

There is no great gulf, as you suggest, between the work of the Christmas Bowl and that of, for instance, A.B.M. and C.M.S. Indeed, the Christmas Bowl has regularly provided funds to churches and dioceses which are also supported by A.B.M. and C.M.S.

Inter-Church Aid and the mission agencies are partners, not opponents as you infer. It is by no means clear that decreased contributions to the Christmas Bowl would do anything but add to the needs which Australian mission boards and societies are called on to meet.

Every minister in the country receives in advance of the Christmas Bowl a list of the projects for which funds are needed. Even a cursory glance at that list will show that churches overseas seek and receive Inter-church Aid assistance for all areas of their life, service and witness.

Yes, the Christmas Bowl helps churches to serve refugees and to rehabilitate them, spiritually as well as materially. Yes, it helps churches to overcome hunger and poverty by increasing food production in the communities where they exist. But is that unbiblical? Is that different from the physical healing that Jesus performed? Is that not a proclamation of the Gospel, a witness to God's love and to the nature of the people that Christians have become through their salvation in Jesus Christ? Is the giving of \$2,000 to share in extending a Home for

the Aged in Warsaw, managed by the Evangelical Reformed Church in Poland, any less worthy or "Christian" an act in itself than the giving of a similar amount to, let us say, Australian homes for the aged?

You ask at the end of your editorial: Can we afford to build dams in India while there are villages where the name of Christ is unknown?

What our Christian brothers and sisters in Mysore State, India, who want our help in building this dam, are asking is "How will Christ's name be known in our villages unless we demonstrate that the Spirit of Christ dwelling within us, moves us in love to minister to their poverty and need?"

Surely the preaching of the Gospel of salvation through Christ is a matter of both words and deeds. The Christmas Bowl and Inter-Church Aid are concerned with both.

Without reservations I commend the Christmas Bowl to all Christian people. To share in it is an act of thanksgiving for the birth of Jesus Christ and a joyful witness to our belief that God's love, compassion and salvation is an active force in our world today.

At the same time, I pray that the mission boards and societies of our churches will receive the resources of men and money that they need as our partners in God's mission.

In Christ's name and for His sake, we invite your readers to care, as He cares, for men in all their needs.

(Rev.) E. H. Arblaster, Director, Inter-Church Aid.

Ridley progress

Your generous report of Ridley proceedings was marred by an error in the appeal figure reached. The building fund appeal now stands at \$222,224 and is still rising. The chapel, single and married quarters now completed have eliminated various temporary expedients. A land purchase adjacent remains to be paid for.

Stage 2 of the program: dining-

kitchen complex, library facilities and married tutors' quarters will require additional and new funds, so that a further appeal appears to be inevitable, after 1969.

Meanwhile, the Donald Baker Memorial Lectureship provision makes a good opportunity for friends of the college to support the endowment of our first lectureship, and commemorate a beloved former principal. All contributions to the college are tax exempt.

Another matter of some interest is that our first two men to complete the London B.D. at the college have passed.

(Rev.) George A. Pearson, Secretary, Ridley College Council, Melbourne, Vic.

Information, please

Could you please advise me about an organisation called "The Radio Church of God"? These people run Ambassador College which has three campuses, one in England and two in the U.S.A. They publish "Plain Truth" magazine and their radio broadcast, "The World Tomorrow," can be heard over 2KY in Sydney most nights of the week. The church is headed by Mr Herbert W. Armstrong.

I would like to know who these people are and how they stand in the view of other church organisations. Do you feel that they are honest and sincere in what they preach, and what is your opinion of them?

Phillip R. Chaffey, Castle Hill, N.S.W.

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TH.C. EXAM RESULTS

The following are the results of the Second Term Th.C. Examinations conducted by the Department of External Studies of Moore College, Sydney.

CHRISTIAN MISSIONS
High Distinction
Prosser J. H. Willoughby.
Pass
Crawford J. C., Belmont; Crawford A., Belmont.

ROMANS
Graham B. Parkville, Vic.; Philip D. J. Auckland, New Zealand.

Credit
Small L. J., Belmont, Vic.; Shepherd P. F., Moorabbin, Vic.; Aldersley R., Nth. Altona, Vic.; Foster J. M., Bexley; Stanley W. G., Abbotsford; Sexton S. J., Padstow; Keane J. R., Glebe; Reimer R., Sans Souci.

Pass
Pardon V. R., Wahroonga; Omodei C. A., Abernethy; Lilley F. E., Pymble; Aldersley B., Nth. Altona, Vic.; Wedd Hill; Hunt P., Dak. Plains; Fennell A., Holt D., Bexley; Fraser R., Strathfield.

EVANGELISM
High Distinction
Taylor M., Malaysia.

Credit
Woodward C.N., Dundas.

YOUTH GROUP LEADERSHIP
Distinction
Potter L., Bankstown.

Credit
Kearney J. R., Glebe.

Pass
Withy A. L., Auckland, New Zealand; Comyns E., Adelaide.

DOCTRINE IV
High Distinction
Tredwell D. D., Gordon.

Distinction
Sanson G., Auburn; Geddes M., Croydon; Mathis V., Revesby.

Credit
Smyth C., Belmont; Bowra K., Hurstville; Harvey K., Hurstville; Langstaff K., Kingsgrove; Turner M., Panania; Lloyd D. F., Auckland, N.Z.; Basset W. G., Nowra; Davis W. M., Eastwood; Levett R., Revesby; Doran A., Armidale; Preston K., Bateau Bay.

Pass
Edean J. E., Green Valley; Powers V., Newtown; Fash H., Armidale.

DOCTRINE IV
High Distinction
Taylor D. J., Malaysia; Spratt L., Harbord.

Distinction
Stening R., St. Lucia, Qld.; Brennan D., Carlingford.

Credit
Horton D., Cremorne; Sumner M., Cabramatta; Langford-Smith K., Castle Hill.

RELIGIOUS EDUCATION II
Distinction
Stening R., St. Lucia, Qld.; Miller N., Brighton-Le-Sands; Mitchell M. N., Eltham, Vic.

Pass
Hindle D., Warragatta, Vic.; Wilkins N., East Hills; Frost F., Ryde; Frost W. P., Ryde; Moon B., Eastwood; Eager M., Sth. Hurstville; Butler S. B., Butler M. J., Sandis; McEvoy J., Kogarah; Page J., Ryde; Metcalfe F. C., Brighton-Le-Sands.

CHRISTIAN ETHICS

Distinction
Court J. H., Largs Nth. S.A.; Mathison R. C., Camp Hill, Qld.

Pass
Davis W. M., Eastwood; Biggins G. E., Prospect, S.A.; Whitehorn E., Yagoona; Fletcher B., O'Halloran Hill, S.A.

DOCTRINE I
High Distinction
Fielder M. R. G., Wahroonga.

Distinction
Ryan J., Bondi; Coxhead J. L., Greenacre; Olsen D. N., Manly; Book N. T., Panara; Chamberlain A., Nowra; Clarke J. S., Wentworthville.

Credit
Tew J. M., Byrock; Olsen R. F., Grandville; Sexton S., Padstow; Turnbull D., Carlingbah; Horn M., Bexley Hills; Westlake B. J., Eastwood; Austin M. J., Baulkham Hills; Ree E. M., Pagewood; Reid C. M., Gordon; Harris R. W., Kyle Bay; Woodward J. S., Ermington; Richardson K., Narwee; Hillier G., Wagga Wagga; Collins B., Lill Pili; Small L. J., Belmont, Vic.; Turner H. M., Turramurra; Crisp H. M., Colac, Vic.

Pass
Hindle D., Warragatta, Vic.; Johnston R. D., Eureka; Price G., Ipswich, Nth. Qld.; King P., Cremorne; Acland G., Beverly Hills; Withy A. L., Auckland, New Zealand; Cawley D., Condell Park.

Pass
Taylor B., Penrith; Reece M., Sth. Hurstville; Emery S., Marrickville; Barlow L. E., Sunshine, Vic.; Green E. M., West Pennant Hills; Fagg J. M., Ballan, Vic.; Healy L., Collaroy Plateau; Nedved M. C., Green Valley; Stevenson G., Boroko, Papua; Cocks H., Strathfield; Chamberlain C., Nowra; Donovan V., St. Ives; Blow C., Bankstown; Levett G., Lindfield; Galbraith S., Deniliquin.

Pass
Doyle G. T., Dulwich Hill; Palmer M., Revesby; Granville G. S., Mt. Kuring-Gai; Badgery H., Strathfield; Stacey J., Huntingdale, Vic.; Carman D., Riverwood; Green Z., Artarmon; Brennan H. N., Penrith; Davies W., Yagoona; Raymond K., Wahroonga; Nichols R., Mt. Warrigah; Hill P. C., Milners Pt.; Wilton M., Drummoyne; Mostyn F., Unanderra; Williams, W. H., M.A.S., Derwent; Newell E., Liverpool; Johns J., Southport, Q.; Pickett H. J., West Leederville, W.A.; Boyle D., Villawood; Hughes J. L., Turramurra; Darnley C., Walsby; Walsh W., West Pymble; Smith M. M., Walsby; Hulbert P., Berowra; Treseder T., Church D. T., Clarendale, Q.; Elliott S., Nundie; Woods R. H., Canley Vale; Gant S., Sth. Strathfield; Wyatt J. R., Roseville; Robinson B. M., Cro-

ter L. E., Bankstown; Wheeler C. H., Sylvania Heights; Chiswell B. M., Gungahlin; Colhead R., Greenacre; Daniel C., Carlingbah; Breinl Dr. W., Hurstville; Walters A. A., Bankstown; Medas P. M., Millicent, S.A.

Credit

Waters P., Beverly Hills; Burn J. L., Berowra; Enever F., Gymea; Breiley J., Berrig; Hampton B., Delungra; Hemming M., Thallon, Queensland; Nightingale J., Kensington; Ramsland M., Berowra; Thompson K. S., Gray's Point; Doyle G. T., Dulwich Hill; Voerman G., Bathurst; Wundke G., Kurrala Park, South Australia; Bentley R., Pymble; Feagan J. T., Broadview, South Australia; Milburn J., Cattai; Lock H. L., Fivedock; Goodbury S., Carlingbah; Harris R., Kyle Bay; Morley J. A., Fivedock; Reece L. E., Hurstville; Rowland M., Lill Pili; Shaw J. D., McMahon's Point; Wood Y. K., Cleveland, Queensland; Griffin, J. K., Kandos; Elliott S. L., Nundie; James E. M., Druski; Bell W., Sylvania; Reason A. J., Regent's Park; Craig D., Cabramatta; Darnley W. H., Lidcombe; Fagg J. M., Ballan, Victoria; Reece M., Hurstville; Roberts E. D., Urala; Pocknell J. P., Denstone; Keate B., Kotara Heights.

Pass
Browning J. R., Urala; Halliday D. F., Brooklyn Park, South Australia; Smidlers V. J., Barrack Heights; Drake A. L., St. Peters, South Australia; Colley K., Normanhurst; Fensham A., Annerley; Queensland; Cockburn L. E., New Lambton; Ely I. H., Revesby; Sandberg W. H., Tamworth; Woods R., Canley Vale; Bond J. L., Kaslin, Queensland; Drew F. G., Drummoyne; Wayne J. C., Clearview, South Australia.

PRAYER BOOK I:
High Distinction
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Distinction
Spratt L. A., Harbord.

PRAYER BOOK I:
High Distinction
Gibbs M. A., Marickville; Powys G., Epping; Woodward J., Ermington.

Distinction
Heath L., Ermington; Francis J. M., Abbotsford; Peterkin J., Newtown; Pot-

INDONESIAN MINISTRY OPENS

Roy Ashton, executive officer for Fact and Faith Films Australia on his way home from the Asia-South Pacific Congress on Evangelism, spent three weeks in Indonesia investigating the possibility of a film ministry in this country of over 110 million people.

Dr. F. Alton Everest, director of the Moody Institute of Science, California, who had been a guest speaker at the Congress, was with Mr Ashton in Djakarta for several days.

They interviewed Church and missionary leaders, film and television executives, located translators, technicians, studios and equipment. They learned at first hand the opportunities that existed particularly on the island of Java and found many who would enthusiastically welcome the ministry of audio visuals in reaching the masses.

Yet in all this the way is open for the preaching of the Gospel by various means. Officials permit Christian activities provided they are sponsored by organisations recognised by the Government. Television is in its infancy, but Christian programs are welcomed and even paid for. The same applies to radio. Teams of evangelists tour the country and converts come in hundreds and even thousands. However, it is not difficult to become a "Christian" in a country where the Government requires everyone to believe in God, either as a Moslem, Christian or other approved religion. Consequently, many of these "Christians" are nominal or shallow in their faith. Those who are truly converted are exuberant and enthusiastic to win others.

So it is in these conditions that the Moody science films, when translated, will play such a vital part. May God continue to bless this ministry abundantly.

TEEMING YOUTH

Mr Ashton visited the cities of Jogjakarta, Semarang, Surabaya and Denpasar before returning to Australia. Speaking to the editor of the "A.C.R." he told of the vast numbers of youth attending schools and universities. In Jogjakarta alone, there are 45,000 university students over 20 years of age. In the capital, Djakarta, some 350,000 children could not be accommodated in schools this year. Indonesia teems with people who seem to be forever on the move. Driving a car through the maze of cycles and pedestrians is like trying to do so on one of our city footpaths in the pre-Christmas rush. Sporting and recreational facilities are greatly limited, jobs hard to find and competition fierce. There's a restlessness brought about by insufficient activity and a spiritual vacuum in

the lives of thousands that materialism and other religions cannot satisfy. A high degree of national pride has resulted in the building of huge edifices at the cost of millions of rupiahs and one cannot help thinking how this money could have been used in other directions. Then there is the over-confidence of many leaders in their ability to undertake tasks common in the Western world but perhaps difficult to some Asians.

WIDE OPEN

Yet in all this the way is open for the preaching of the Gospel by various means. Officials permit Christian activities provided they are sponsored by organisations recognised by the Government. Television is in its infancy, but Christian programs are welcomed and even paid for. The same applies to radio. Teams of evangelists tour the country and converts come in hundreds and even thousands. However, it is not difficult to become a "Christian" in a country where the Government requires everyone to believe in God, either as a Moslem, Christian or other approved religion. Consequently, many of these "Christians" are nominal or shallow in their faith. Those who are truly converted are exuberant and enthusiastic to win others.

So it is in these conditions that the Moody science films, when translated, will play such a vital part. May God continue to bless this ministry abundantly.

THIS WAY TO LIFE, by Derek Prime (H. & S.) 95 pp. 3/6 (U.K.).

If you want an up-to-date book on Christian apologetics for the ordinary person, this is it. The author is well known in England as a gifted young preacher and pastor, and in this book he deals with questions such as: Can life be satisfying? How can we know that Christianity is the right way? If it is, how do we find it? It is just the book for the interested inquirer who is prepared to read a little and think sincerely. The black and white sketches by L. Lattimore are quite effective.

Geoffrey Hayles.

TELL US NOW, by Edmund Davies, Universal Tandem Books, 1966, pp. 155, 60c.

An honest and understanding approach to questions in the areas of sex and marriage asked by 15-20 year-olds. Many Christians could not agree with the values put forward in his answers to questions on premarital intercourse or marriage of a Christian and an atheist. A book for Christian educators to increase their understanding of the real matters of concern to young people rather than a book to recommend directly to this age group.

Shirley Byatt

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Wilson Silintonga (left), director of Government Film Service, Republic of Indonesia, discusses with Dr. Alton Everest (centre) and Roy Ashton the possibilities of a Moody film ministry in Indonesia.

Books

THE PUZZLED PATRIOTS. The Story of the Australia First Movement, by Bruce Muirhead. Melbourne University Press, 1968. pp. 200. \$6.75.

When Australia was threatened by invasion by the advancing Japanese forces, the Government was in no mood to tolerate people like those who constituted the chauvinistic Australia First Movement — a queer anti-British Fascist, anti-Semitic group. The local security organisation regarded these people as potential quislings and some of them were interned for long periods.

The book paints a disquieting picture of what can happen to civil liberties when the ordinary legal processes are suspended on security grounds and when even the writ of habeas corpus is not effective.

The book gives an interesting detailed portrait of the brilliant P. R. Stephensen, the leader of the Australia First Movement.

B. G. Judd

A FUNNY THING HAPPENED TO ME ON MY WAY TO ST. PAUL'S, by M. Sullivan (H. & S.) 128 pp. 80c.

In this paperback Dean Sullivan talks about the relevance of the Christian faith to a visitor in the cathedral. He deals positively with important questions, though many on the inside as well as not a few outsiders would still feel that cathedrals and their maintenance are more of a hindrance than an agency in communicating the gospel in England. On p.31 it is a pity that he denies that all the gospels were written by others than those whose names they bear. Scholarship is not entirely with him, but for all that I enjoyed this book.

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THE DARK NIGHT OF THE SOUL, by G. Harkness, Abindon Press, 1968, pp. 192, \$1.45 (U.S.).

In looking at spiritual depression from the experiences of believers throughout the history of the Christian Church to present times and from the findings of the medical and social sciences, the writer provides a pastoral orientation to this problem which is well worth considering. She considers the phenomenon as sin and illness and provides positive approaches to the interweaving strands.

Shirley Byatt

IT IS TOWARDS EVENING, by Vance Havner. Revell. U.S.A. 1968. pp. 127. \$3.90.

In 50 brief chapters the author surveys today's world from the standpoint of a Christian minister, and in a candid, hard-hitting style he says things worth saying. The setting is of course American and though this is not a profound book it will prove useful for light reading in spare moments. The author is witty, but at the same time he knows the gospel which he loves to proclaim.

—Geoffrey Hayles.

OSWALD CHAMBERS, AN UNBRIED SOUL, by D. W. Lambert. Oliphants. 1968. Price 6/- pp. 94.

Intended to introduce a new generation to the standard "Life of Oswald Chambers" compiled by Mrs Chambers, this little book through sheer brevity is little more than a catalogue of the virtues, accomplishments, and the books which appear in his name, but which are, in fact, sermons and Bible studies delivered by him and collated and published by his wife. Nevertheless, an interesting little book.

Walter Spencer

THIS IS MY STORY. THIS IS MY SONG, by Jerome Hines, Oliphants. 1968, pp. 160.

Quite a frank account of the dealings of God with the author, who, as a star bass soloist of Metropolitan Opera, New York, has been in demand in many countries of the world. It is an absorbing, at times thrilling, autobiography. His summing up includes these words, derived from personal experience: "I found that miracles exist and that God is a personal God who cares for the individual—in fact, He cared enough to die for me."

D. A. Langford

BEYOND COMBAT, by Major James Hutchens. Moody Press. 1968. pp. 128. \$3.95 (U.S.).

Major Hutchens is a U.S. Army chaplain who writes of fear and faith in the jungle war of Vietnam. It is a personal story of Christian heroism set against the tragedy of war and of what war does to men. It reflects the thinking of a Christian who is convinced that the Vietnam war had no alternatives for the U.S. The history of the Chinese and Vietnamese peoples is most interestingly recorded. "Time" has given the book a commendation probably because of the backing of the U.S. policies from a Christian source.

B. J. Bryant.

Mainly About People

Rev. Ronald H. Palmer of St. David's, Foreville (Sydney), has not resigned on grounds of ill health as stated in our last issue, but to take up appointment as chaplain to the Repatriation Hospital, Concord, N.S.W.

Rev. A. Morgan Derham, formerly General Secretary of the Evangelical Alliance, took up an appointment with the United Bible Societies, London, on January 1.

Rev. Edward Steele, curate of Colac (Ballarat) has been appointed curate of Hopeoun.

Rev. Henry Thomas Langley, dean of Melbourne, 1942-1947 and vicar of St. Mary's, Caulfield, for 31 years, died in Melbourne in December at the age of 91. A member of a noted evangelical family which gave two bishops to Victoria and an archdeacon to Sydney, he was a life-long friend of the Record and the evangelical cause and was keenly interested in missionary work and religious education.

Mrs Sylvia Norrish, wife of Mr Alan Norrish, international secretary of the Bible and Church Missionary Fellowship, died suddenly in Japan on November 29.

Rev. S. Campbell S. Begbie who has returned from C.M.S., Tanzania, has been appointed chaplain of the Repatriation Hospital, Concord (Sydney).

Rev. Tom Willis, curate of the Church of the Good Shepherd, Canberra, has been appointed director of Koorawatha.

Rev. John French, formerly curate of Tumut (Canberra-Goulburn), has been ed curate at Tumut.

Rev. R. McMahon, curate of Bega (Canberra-Goulburn), has been appointed curate at Tumut.

Rev. Peter Brown (for Bega) and **Rev. David Clark** (for South Wagga) were ordained deacon in St. Saviour's Cathedral, Goulburn on St. Thomas Day.

hot line

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

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

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

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ORDERS AND EPISCOPACY

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

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

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

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

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

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

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

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

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

SPECIAL ADELAIDE SYNOD

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

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

THE AUSTRALIAN CHURCH RECORD

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

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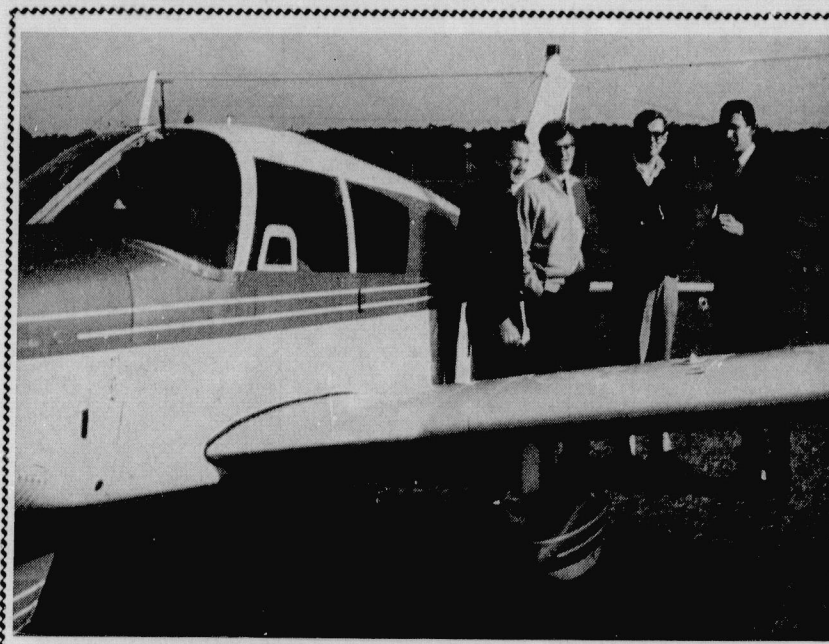
THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1430. January 23, 1969

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Price 10 cents



MELBOURNE CRUSADE TAKES WINGS

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

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

Wales and South Australia over 8 weekends.

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

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

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

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

Continued page 2

NEW UNIVERSITY COLLEGE

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

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

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

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

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

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

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

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

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

To help students with their academic, social and personal problems a system of tutors is being planned with university staff and post-graduate students. It is hoped that this will give men a sense of belonging to a real university community. These tutors will be able to make a valuable contribution to the college life.

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

OUTSIZE TOY

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

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

PERTH LINK WITH N.S.W.

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

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

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

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

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

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

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

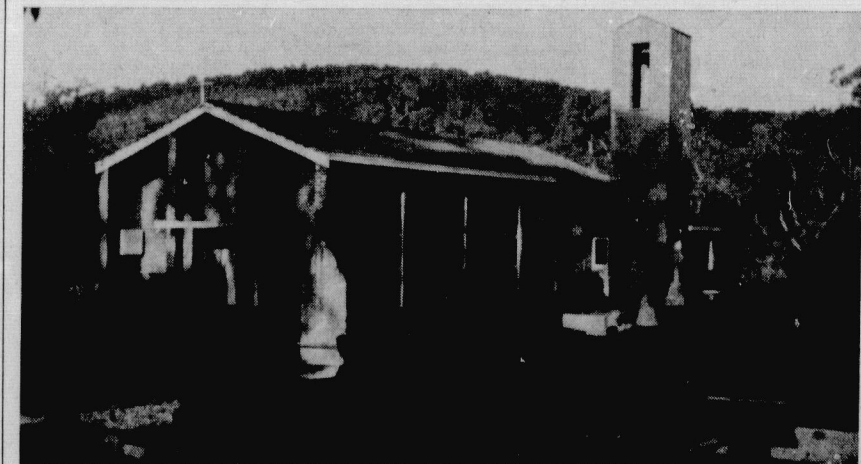
of John Adams Buckingham in loving memory of his wife Mary Ann."

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

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

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

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



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

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