

# THE AUSTRALIAN

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## OUR TENTEN APPEAL—FOR WINGS OVER CARPENTARIA

Anglicans All! Bishop Matthews needs the last \$4,000 for a small \$22,000 aircraft to speed the Word and Sacraments to people in his enormous 640,000-square mile Diocese of Carpentaria. He has the best part of \$18,000 in hand—see how below—and this means finding \$1,000 each week between now and Easter.

One glance at the accompanying sketch map will give an idea of the distances involved. Dotted all over this vast area are men and women on cattle stations, and in tiny townships, who may see a parson once a year—and their bishop once in a decade.

There is only one sin—**and economic—** way to get around this diocese in 1966; the way Sir Hudson Fysh pioneered nearly half a century ago when QANTAS started in this very part of the world, and the way the Salvation Army does it today. By air.

Here is the background to this particular Appeal, and the hard facts of the position. They will make it clear that this light aircraft is no luxury or gimmick, but a real necessity if the Church of England is to do a decent job in Carpentaria.

First, most of us will know a bit about Bishop Matthews. A King's boy, he was educated in Australia, served 13 years in India, 4 years as vicar of an English parish, then another 4 years as Chaplain to the Southport School before becoming Archbishop of Rockhampton, 1954-1960.

In 1960, he was consecrated Bishop of Carpentaria. On the 26th of this month, he will be 66 years of age. So you may take it he is physically tough. As soon as he got to Thursday Island, where the Bishop's House is, he realised that he could never get around the diocese effectively and economically without a small aircraft, capable of flying long distances over rough country and under tropical conditions.

The Church was neglecting many of the people of the outback, because of their lack of communications. During the "wet" in these parts, raising

four months each year, you just cannot travel most places by road. You can only fly.

There are plenty of small landing strips. But unless you charter a plane at enormous expense—round about \$20 per hour—you are restricted to the small airlines. And the trouble here is that with fortnightly services you find yourself stuck for a couple of weeks at some place out in the bush where you have done all you need to do in a day or two. Meanwhile, you are urgently needed elsewhere.

### MONEY

Quickly strag up the picture, Bishop Matthews began at once quietly trying to collect the money to buy an aircraft.

He actually had in hand about \$8,000 from the Carpentaria Association in ENGLAND.

Other friends in Australia and THE UNITED STATES have given him some \$1,600.

The balance which he has in hand has been raised by meetings, and from sources, about which we did not press the Bishop. We suspect they have meant a lot of pinching and scraping, and a bit of begging here and there.

Don't let us be over-cynical about this, but isn't this just like the Church of England in Australia?

Here is this Diocese of Carpentaria, with one of OUR bishops, one of OUR dioceses, inhabited by OUR fellow-Anglicans, OUR responsibility.

So the Bishop raises this help in England and the U.S.!

Similarly, isn't it just too like our Church of England at its worst that we have not moved with the times, while the Salvation Army has TWO aircraft, based at Mount Isa and Katherine?

The Bishop does not say these things. We do. For his own part the Bishop is humbly grateful it comes from us.

Our view is that the ordinary Anglican parish, the ordinary Anglican, will always show enough pride and loyalty and devotion to our Church to help in a cause like this, if only they are told the facts. And the fact is that the Church in Australia is no longer a Central offshoot, relying on England to do our pioneer work. This is where we started, and this is where we stand.

in the Royal Australian Air Force.

He swotted the combination of mathematics and physics at school, went in his application, and passed the Selection Board. But to the Royal Air Force ground when the Medical Board rejected him on a technicality in the registration.

Instead of learning to fly at the taxpayer's expense, Tony did it the hard way, scrumming a few hours here, a few minutes there, and paying for it out of his own pocket, until he qualified for his pilot's licence. He is one of those who like flying.

Meanwhile, he felt the call to the Ministry, and was ordained. He has served for the past few years on the ground in the very territory over which he will now fly—not in anything so spectacular and terrifying as a Mirage, but on God's work.

Three weeks ago Tony was married: A school teacher, Valerie, whom he met when he was an assistant engine fitter. We met them in Sydney, and she's a sweetie who has survived the oddest sort of honeymoon we've ever heard of in terms of expense: comparing different kinds of aircraft, travelling from one aerodrome to another, and sales reports, weighing the economics of many second-hand types against a new aircraft, and watching her husband conversing with the type and getting his pilot's licence endorsed accordingly.

With "the Old Man"—Tony's bishop—can'tly watching it all.

They finally bought the aircraft, a Cessna 441, and now these words appear in print: this will be in service from Thursday Island—with more than \$4,000 still owing on it.

Which is where we started. There is a need: the need of our fellow-Anglicans living in some of the most remote and inaccessible parts of the Gulf country and Central Australia. An aircraft and a pilot, which will go a long way towards meeting the need, are the only things that remains is \$4,000, so to which there is a form on page 12.



The Reverend Anthony Matthews in the Cessna 441.

### OUR CURRENT M.R.I. PROJECTS

**NEW GUINEA GIFTS MOUNT**  
The Church of England Information Trust acknowledges with gratitude the gifts listed below for our £18,000 series of Appeals in the spirit of M.R.I.

A further sum of £100 from an anonymous donor, due to reach us as we go to press, will increase the total by that amount, and bring the amount earmarked for our New Guinea appeals to £247,726.

This will have the sum of £232,120 to reach our target of £280 for the New Guinea project, which is aimed to help the work of the Diocese's Information Office, Miss Susan Young, and to extend the circulation of "The Anglican" in the Diocese.

In addition to help for our New Guinea project, and now the Carpentaria Appeal, the Trust welcomes help for its Free Fund in particular.

During recent months, the position in Australia's drought-stricken areas outlined by the Prime Minister, Mr Harold Holt, has had its effect on many of our readers.

Some of them, who have subscribed to THE ANGLICAN for nearly fifty years in position, are frankly no longer in it. They are no. In every such case which has come to our notice.

Dr J. A. Munro, at present Rector of St. John's, Dee Why, Diocese of Sydney, is to become Rector of St. Paul's, Manuka, A.C.T., at the beginning of June.

Dr Munro, one of Australia's best known parish priests and theologians, is a former Dean of Ballarat and Federal Supervisor of Religious Broadcasters for the Australian Broadcasting Commission.

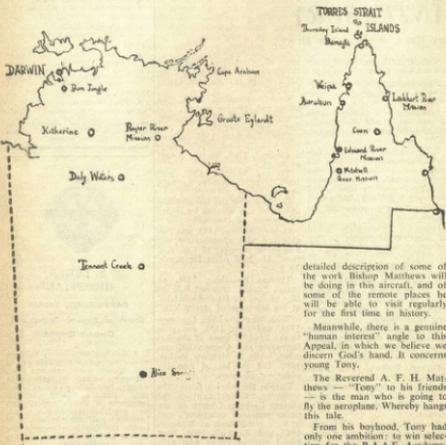
He is a member of the Editorial Advisory Board of the Church of England Information Trust.

### DR J. A. MUNRO FOR CANBERRA

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detailed description of some of the work Bishop Matthews will be doing in this aircraft, and of some of the remote places he will be able to visit regularly for the first time in history.

Meanwhile, there is a genuine "human interest" angle in this Appeal, in which we believe we discern God's hand. It concerns young Tony.

The Reverend A. F. H. Matthews—"Tony" to his friends—is the man who is going to fly the aeroplane. Whereby hangs the tail.

From his boyhood, Tony had only one ambition: to win selection for the R.A.F. Academy, Point Cook, and to become a pilot.

Next week, we shall give a

Cattle country in the Diocese of Carpentaria. The last draft of cattle for the year leaves Mitchell River in the Gulf of Carpentaria for the 750 mile drive to Mareeba.



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"TO HONOUR OBEY THE KING"

By FRANCIS JOHN BREBLY

THE Catechism continues. "My duty towards my neighbour is to love him as myself, and to all men, as I would they should do unto me . . . to honour and obey the king, and all that are put in authority under him."

To honour means to hold in high esteem or to respect . . . To obey means to be ruled by, to yield to, to carry out or perform.

Writing to the Christians in Rome, St. Paul said that every man "is subject to the higher power: For there is no power but of God: the powers that be are ordained of God . . . as his first Epistle to St. Timothy, he said, 'I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men: for Kings, and all that are in authority: that we may live quietly and peaceably in all godliness.'"

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lead a quiet and peaceable life in all godliness."

Firstly, then, to honour the King. All life comes from God and every Christian is a living soul. When we are born into this world, we are born into a household which God has allowed to exist and it is in that particular household and in those particular circumstances that we are to live out our lives to His honour and glory.

When a child is born into a Royal Household, therefore, it is because God has chosen that place for it. Our Kings (or Queens) are not, then, of royal election but of God's choosing.

Before Moses died, he entrusted the Israel he had led out of Egypt to his son, Joshua. He said, "I have chosen you to be the man who will lead the Israelites into the Promised Land, which I have sworn to your fathers to give you."

When that time came, he said, they must set an King over them "whom the Lord Thy God shall choose."

For the crime of idolatry, the Lord God sent a sign to him, and it shall be with him, that which is before the priests . . . he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this Law, which these statutes do to them; that his heart be not turned away from the Lord; that he turn not aside from the Commandments, to the right hand or to the left."

Three hundred and fifty years before the Children of Israel demanded their king and when Samuel the Prophet prayed before the Lord, they have not rejected thee, but they have chosen thee."

Nevertheless, He gave them the King they so much desired. He sent Samuel to anoint Saul, which he did saying, "The Lord has chosen Saul, and he is the man whom the Lord has chosen to be King over Israel."

When Saul departed from David, "the Lord God chose David to be King, and David was anointed with oil, and he was the man whom the Lord had chosen to be King over Israel, and thou shalt be a captain over his men."

That meant that although the people had rejected God as

their only King. He had not cast them aside but had set them up as a Captain leading them under His Command. The Lord God had chosen to obey His orders, another way of saying that He had chosen to be King over them.

When Solomon departed from the ways of God, the larger part of the kingdom was taken over by him and given to Jeroboam. Jeroboam rebelled against the King God had chosen for them and Joseph of Arimathea, who is mentioned in the Gospels, remarks that all the evil and wickedness of Israel and Judaea stemmed from the fact that the people rebelled against their King. God was permitting him to reign, who is King of Kings.

THE SOVEREIGN Bishop Jeremy Taylor writes that there is no sin which God punishes so severely as disobedience and rebellion against Him.

"For the crime of idolatry," he says, "Christians are sworn among His people, but it was never held that the earth opened and swallowed up any but the rebels against their prince." Before the trial of King Charles I, Queen's counsel, the Lord Chief Justice, Sir John Finch, said that he is not above the law but subject to it, secondly, kings are not above the law, and the Commandments of God and thirdly, kings are bound to teach and govern Thy people Israel."

When he is anointed, the King (or Queen) is given "the sign of the cross" and the calling of God: the Royal robes with the prayer: "The Lord God has chosen thee to be King over Israel, and thou shalt be a captain over his men."

According to the Bible, the King (or Queen) is given "the sign of the cross" and the calling of God: the Royal robes with the prayer: "The Lord God has chosen thee to be King over Israel, and thou shalt be a captain over his men."

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dignity and of defence of the Catholic Faith," while the King's prayer is placed upon his head being, "O God, the Crown of all the faithful, grant to His royal heart with Thine abundant mercy to afford us all, principally yours through the King eternal, Jesus Christ our Lord."

Our Kings (or Queens) are chosen and anointed, consecrated and hallowed to the service of God, His people, and bearing the outward and visible signs of the sacre-ment, for those of our office, we can see that rebellion against Him is rebellion against Him, who is King of Kings.

So great is the responsibility of their task that it is our duty to honour and obey them because in honouring them we honour God.

Secondly, to honour and obey Him, "all that we put in authority upon us." In very early days, it was possible for the King to reign directly over his own people with his advice and help of his wise men and priests; but as time went on, populations increased and magistrates and people over which he reigned multiplied, so that it was no longer possible for him to oversee everything himself.

By a gradual growth, the present parliamentary system came into being. The King is elected by the people to represent the people to make laws, and to give orders and magistrates to see that they are administered justly and to see to the defence of the realm. The King is chosen and appointed by God; the Parliaments are chosen or elected by man under God.

AUTHORITY Bishop Jeremy Taylor says, "The King (or Queen) is elected by the people, and he descends from God, and our duty is to honour and obey Him, because He is God's Power, which God imparts into him as an inheritance."

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# PROBLEMS OF DROUGHT IN RURAL DIOCESSES CONCERN SEEN AT ANOD

FROM OUR OWN CORRESPONDENT

The Bishop of Armidale, the Right Reverend R. C. Arnold, in his report on the State of the Diocese to synod here on February 28, drew attention to the conditions of drought which have prevailed since his enthronement a year ago, and forecast a difficult time ahead in many parts of the diocese.

**THE BISHOP OF ARMIDALE, THE RIGHT REVEREND R. C. ARNOLD, IN HIS REPORT ON THE STATE OF THE DIOCESE TO SYNOD HERE ON FEBRUARY 28, DREW ATTENTION TO THE CONDITIONS OF DROUGHT WHICH HAVE PREVAILED SINCE HIS ENTHRONEMENT A YEAR AGO, AND FORECAST A DIFFICULT TIME AHEAD IN MANY PARTS OF THE DIOCESE.**

He said that the drought has been particularly severe in the north-western part of the diocese, and that it has caused a great deal of hardship to the people living in the country areas.

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# NEW SCHOOL OPENED

FROM OUR OWN CORRESPONDENT

Melbourne, March 7. A new church of England Grammar School, to be the expanding core eastern suburbs, commenced the school year with its first term and was officially opened on Saturday, February 26.

The Right Reverend F. R. Arnold conducted the opening ceremony, and the address was given by the Lieutenant-Governor, Sir Edmund Herring, who officially opened the school. The school is situated in the Yarra Valley, Church of England Grammar School for Boys, at Ringwood, on a 70-acre property at Ringwood, in the parish of St. Andrew's. The school, in selected classes, has about 140 boys attending at first year primary to first year secondary.

New classes will be added each year, until the full range from the primary to matriculation level is complete. It is expected that the total cost of the school will be \$1 million.

Sir Edmund Herring spoke of the completion of the school as a triumph for religion on the part of many people, and that it was a demand of morality. New people illustrate only too clearly the need for a community in raising because of the need of religion.

Most of our great schools were begun last century, in that sense of time, life was very different from today, so that it is not surprising that a new school should be opened at this time.

# ORDINATION AT MULLEWA: RECTOR AFTER TEN YEARS

FROM OUR OWN CORRESPONDENT

Perth, March 7. An ordination is a very rare thing in the scattered Diocese of North West Australia.

In fact Bishop John Frewer on the occasion of the ordination of a priest in the whole 36 years of his episcopate.

The Bishop of Perth is expected to be in Perth in the next few days for the last ten years.

The Bishop of North West Australia, the Right Reverend Howell Witt, held his first ordination in the parish of St. Andrew's, Perth, in 1930.

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# TWO IMPORTANT DECISIONS

FROM OUR OWN CORRESPONDENT

The Standing Committee of the Diocese of Sydney, under the chairmanship of the Right Reverend M. L. Loane, last week passed two resolutions of interest.

One concerns the establishment of a new Public Affairs and Information Unit, to be active part in local government and in the community.

The Standing Committee requests the Premier of New South Wales to take steps to ensure the establishment of a new Public Affairs and Information Unit, to be active part in local government and in the community.

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# VALLEY VIEW FROM ALTAR

FROM OUR OWN CORRESPONDENT

SOUTH GUNDAGUIS NEW CHURCH

An expansive clear glass window behind the altar in the new church of St. Andrew's, South Gundaguis, gives a panoramic view of the whole surrounding area. The elaborate window, which is a valley where Gundaguis means.

The new church in the fast-growing southern end of Gundaguis, in the parish of St. Andrew's, South Gundaguis, was dedicated during service in the presence of the Right Reverend M. L. Loane, Bishop K. J. Clements. It is built in a modern style, with a prominent view of the whole surrounding area. The elaborate window, which is a valley where Gundaguis means.

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# SCHOOL DEBATE

FROM OUR OWN CORRESPONDENT

It is a growing school with a future, and the members of synod were tenacious in their support of the school, and bring the school and its hopes and problems before members of synod.

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# BENDIGO W.A. HEARS OF LIFE IN INDIA

FROM OUR OWN CORRESPONDENT

Bendigo, March 7. The Bendigo Diocesan Women's Auxiliary to the Australian Board of Missions held their annual General Conference at St. Mark's, Bendigo, on Saturday, March 5.

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# NEW HOBART CANON

FROM A CORRESPONDENT

Hobart, March 7. The Right Reverend S. J. Selwyn, the Rector of St. John's, Hobart, the Reverend Gilbert Craig, the Rector of St. Andrew's, Hobart, and the Reverend Canon S. David's Cathedral, Hobart.

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# ARCHBISHOP SUGGESTS EARLIER RETIREMENT

FROM OUR OWN CORRESPONDENT

"One of the questions the Anglican Church ought to face is the possibility of Bishops being appointed to their retirement age."

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# PEOPLES' NEEDS

FROM OUR OWN CORRESPONDENT

"We must look at a worship here and look out beyond the altar you will be able to lift up your eyes to the hills, for mine eyes will be to the hills, from hence cometh my help."

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The only man thought to be a candidate who was eligible for the Archbishop Herring is Dean H. T. Langley of Melbourne.

The Right Reverend R. L. Richards, who has been kindly interested in Returned Servicemen's organization, was also a candidate for the Rectorship of St. Andrew's, Hobart.

The Anglican Church, more than any other, has been applying by long-standing traditions concerning leadership.







# THREAT OF BREAKAWAY IN C.S.I. DIOCESE

## COMMISSION OF ENQUIRY BEGINS WORK

ANGLICAN NEWS SERVICE

London, March 7

An independent commission of enquiry, established by the Church of South India Synod, into the trouble in the Madhya Kerala diocese, began last week.

Serious danger has arisen in the diocese of a breakaway of "backward class" Christians.

The C.S.I. came into being in 1947 as a union of Congregational, Presbyterian, Methodist and Anglican in South India.

The Kerala trouble has been exacerbated by support for the breakaway group from the International Council of Christian Churches, a body opposed to the World Council of Churches.

The breakaway leaders have issued circulars designed to stir memories of the origins of Christian work in their area through the Church Missionary Society, and are reported to be in process of forming an independent Anglican Church.

The Archbishop of Canterbury, Dr. A. M. Ramsey, has expressed this hope that "there may be a real reconciliation" and adds, "I am sure that many will share this prayer and this hope."

The commission of enquiry consisted of Bishop H. Samirra, retired Moderator of the C.S.I., Mr. R. D. Paul, and a retired General Officer. The latter was a C.M.S. missionary in South India from 1950 to 1985, and from 1952 was on the staff of the Kerala Theological Seminary. He flew to South India from London on February 23.

### MUCH FRIGTION

There has been friction for some years between the "backward class" Christians and those of the "Syrian" origin who occupy many of the positions of influence and authority.

Recently this has led to more serious signs of disaffection, and many thousands of "backward class" Christians are involved.

The commission is listening to all parties and will try to suggest ways of restoring fellowship.

The breakaway group has been in touch with leaders of the International Council of Christian Churches and claims that on March 10, there will be a reordination of twenty new presbyters, held by an "Anglo-Sinhalese" bishop from America.

It is understood that the ordinations may be performed by someone who claims to be an Anglican bishop but who is in fact a bishop whose claims are acknowledged by the Anglican Church.

The I.C.C.C., with headquarters in Amsterdam and an office in New York, has been promoted in opposition to the C.S.I. to which the Church of South India belongs as does every Province of the Anglican communion. The Orthodox churches and all the main Protestant traditions.

Dr. C. MacIntyre of the

### IMPLEMENTING THE VATICAN COUNCIL

ECUMENICAL PRESS SERVICE

New York, March 7

An Institute of Ecumenism to help provide scholarly leadership in understanding and implementing the 16 documents of the Second Vatican Council will be established this autumn by the Roman Catholic University of America in Washington, D.C.

### SAME FOR LEVY

GENEVA, March 7

For the first time in the Netherlands, the separate Catholic and Protestant broadcasting companies are carrying the same service sermons during Lent.

### S.C.M. POST FOR ROMAN CATHOLIC

ANGLICAN NEWS SERVICE

London, March 7

For the first time in its 100-year history, the Student Christian Movement has appointed a Roman Catholic priest to its staff.

Fr. Laurence Bright, O.P., a former research scientist now based on St. Dominic's Priory, Hampstead, will spend part of his time as associate study secretary at the S.C.M.'s national headquarters and in travel round regional meetings.

The general secretary, the Reverend David Edwards, said last week: "Our general council already exchanges observers with the office of Catholic Students, our branches are open to all Catholics as to every one else, and the University Group is particularly open to us, including Roman Catholic members."

"But this appointment is the biggest step we have taken to

reach the 3 million Catholics in the British universities, and we are delighted that it has the full blessing of the Roman Catholic authorities."

## EXTREME MEASURES SEEN IN RHODESIAN CAMPS

ECUMENICAL PRESS SERVICE

London, March 7

The British Council of Churches charged in a statement issued last month that the Smith regime in Rhodesia is using "excessively harsh" and "extreme" measures in its attempt to break the morale of restricted Africans.

Based in association with the Conference of British Missionary Societies, the statement charged that growing evidence from reliable sources indicated that methods of police tyranny are now widespread.

"This denial of basic human rights," the statement is given in the fact that no ministers of the Church are permitted to visit those restricted at the camp at Gonaguzungwa.

It said the Bishop of Mafikeng had written to the British government officials with government officials for permission to visit this camp.

The statement said that it received a last and final refusal. "This denial of pastoral care is done in the name of a régime claiming to safeguard Christian civilisation," the statement declared.

It said that in one camp restricted Africans are confined to a small hut at night, the bush, surrounded by barbed wire, heavily guarded and with arches shining all night. In another camp they are allowed to receive mail but are not allowed to see relatives, even wives, are not told where they

### "APPALLING"

The statement said: "In what is now an every day occurrence the African is being treated as a slave. African was taken into custody by the police in December, and in the month of a month without any charge being made against him, and then released with no explanation."

"During that time the prison authorities refused to allow a Bible sent in for his use, and over six months' working time special food to be sent to him on Christmas Day."

The conditions of overcrowding, lack of sanitation and lack of shelter for the sick are appalling.

The British Government has given assurance in Parliament that mission societies and overseas workers working in Rhodesia will be allowed financial help for their work during the present emergency.

Britain has imposed complete economic sanctions against Rhodesia, following the Unilateral Declaration of Independence by the white majority Smith government last year.

The government said that mission bodies will be permitted to see to Rhodesia 50 per cent. of last year's remittances. A statement issued by four British Missionary societies said it considered the level of

### £50,000 NEEDED FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, March 7

An urgent need for £50,000 so that the second and third phases of Bilsington Cathedral can be completed was made last week by the Bishop. Hugh Clayton, of the Right Reverend C. R. Clayton.

The work began last Tuesday and will consist of completing the crossing, the building of the lantern and the spire above it, and finishing work on the transept.

In the large central space at the crossing of nave and transept and underneath the lantern will be the high altar, and a podium of polished Derbyshire marble.

Above the altar will be suspended a decorative crosswork carrying eight silver lamps.

The octagonal lantern will contain stained glass windows by John Hayward. From the lantern will rise an aluminium spire ninety-seven feet high.

Dr. Clayton is to appeal to maeconic brethren in the east and west Lancashire provinces to meet the cost of completing the spire already in existence.

The portion already in existence was paid for by them.

**KENYA FEMINE  
REAL THREAT**  
ECUMENICAL PRESS SERVICE  
Nairobi, March 7

An official report of the Christian Council of Kenya has reported that the threat of strainism is very real so many of the nation's peoples.

Mr. Timothy Wamukoye reported to C.C.K. officials that since he discussed the issue he has been convinced him additional need for more equipment.

The C.C.K. now operates training relief programmes in 10 districts. The World Council of Churches has issued an appeal for funds to the Southern, Central and East Africa.

**SOUTH AFRICA  
INCOME**  
ECUMENICAL PRESS SERVICE  
Geneva, March 7

The multi-racial Christian Institute of Southern Africa receives 20 per cent of the income from churches and church organizations in the Netherlands, Germany, Britain, Sweden and the U.S.A., Institute director Dr. Bevers Naude has reported.

He said most of the money is being used for work among independent South African churches which have traditionally shunned contact with the larger churches.

## DR CHANDRAN APPOINTED W.C.C. VICE-CHAIRMAN

ECUMENICAL PRESS SERVICE

Geneva, March 7

The Reverend T. Russell Chandran, Principal of the United Theological College, Bangalore, India, has been appointed a vice-chairman of the Central Committee of the World Council of Churches.

The Central Committee had authorized its Nominations Committee to present to it the name of someone from a country which was not in America for appointment as a vice-chairman as well as until the Fourth Assembly.

The present vice-chairman is Dr. Ernest A. Payne, London, general secretary of the Baptist Union of Great Britain and Ireland.

The Central Committee's appointment followed a request by Dr. Franklin Clark Fry, New York, secretary of the Lutheran Church in America, that he be permitted to resign as Central

Secretary. Dr. Fry submitted this request because that was an abnormal and basically undesirable situation for a world-wide organization of churches to have both of what may be his chief posts of leadership and of the same nationality.

This was a reference to the election of Dr. Payne Carson as general secretary.

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## THE BIBLE STUDENT

# THE HISTORY OF THE SPIES

By THE REVEREND JOHN ROBERTICA

### THE PASTORAL EPISTLES

By WINIFRED M. MERRITT  
BY ORGANISATION:

Church organisations in the earliest days of Christianity was very simple. There were no club buildings, no Christians meeting in small groups in private homes. Naturally, it took some time for any systematized worship pattern to be evolved. When Paul, during his first missionary journey, had made a number of contacts in a town or district, sufficient to constitute a congregation, it was his practice to appoint a presbyter to minister and rule it, perhaps also, as many maintain, a leading or presiding presbyter with special authority in given areas, all of them however, looking to Paul as his superior.

When for any reason, as the Church continued to expand, he was himself unable to visit any congregation and set in order things that might need attention, he selected one of his companions and fellow-workers to act in his stead.

He had at one stage, for instance, appointed Timothy to be his delegate in Ephesus and Titus in Crete, though neither authority in such capacity was so subordinate and dependent.

Deacons were also appointed whose duties would be similar to those of the deacons apart in Jerusalem in the earliest days of the Church, as recorded in Acts.

They would have charge of the temporal affairs of the Church, in addition, perhaps, to the responsibility for certain purely spiritual work.

Possibly, too, deacons were commissioned and charged with the care of the women in the Church, and with the commendation of the Gospel to women outside its membership.

### AUTHORSHIP

To forward clarification of the authorship problem as surrounding the Pastoral Epistles, an intensive study of the organization of the early Church has been carried out, and the conclusion has been reached that the state of affairs revealed in the Pastoral is what might be expected to have developed by the latter years of Paul's life.

Were it possible to prove conclusively that the evidence supplied by the Pastoral Epistles as to the ministry indicated a marked variation from Paul's personal practice, it might be necessary to join them, on other grounds, question their authenticity; but such, it seems, is not the case.

The claim to apostolic authority, as it appears in the Pastoral as in Paul's known writings. The author does not recognize any right of his converts to advise in his directions, and he inculcates discipline strenuously.

He sends delegates to Churches which he is, for the time, unable to visit personally. They are his temporary appointees who may be recalled at any moment, but in the Pastoral, Timothy and Titus are given a freer power than formerly, power to ordain, powers of discipline, powers in matters of organisation, and as the work of the presbyter becomes too great for them to handle alone, others are to be associated with them.

Thus, by the time a leader was forced by death or otherwise permanently to lay down his charge, a successor would be fully trained and equipped.

The author of the Pastoral Epistles is obviously preparing to hand over to others, a state of affairs which fits perfectly the circumstances of the time and the early Paul, whose (ecclesiology) seems imminent.

The directions given as to character, requirements, show how thorough was the procedure followed to ensure that the new office bearers would be well-qualified and suitable to his predecessor.

We remarked earlier that modern scholars are much concerned to emphasize that the apostolic office is not some hierarchical, sacerdotal.

Each gospel has its own Christology, and each of the four gospels have offered solutions, most of which have had something to do with this problem.

All will admit that the gospels do not all belong to the same "school" of "scientific" history, as deduced by Lord Acton and his disciples. However, the gospels give us a picture of a person who lived in history, and this was intended for the purpose for which they were written.

The earliest Christian preaching was done by those who were well acquainted with the person and doing of Jesus of Nazareth. Many of them had probably seen him as he journeyed about in Judea and Galilee.

### BROAD OUTLINES

As the Church sought to fulfill its mission in the diverse environments of the Holy Land, there was a need for more and further information about the person of Jesus to supplement the information given in the Gospels.

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the gospel to people influenced by all these beliefs, and the fact that the Jewish scriptures were not to be discarded.

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the kind of writing we know as "apocalyptic". This distinctly Jewish way of religious writing meets us in the Book of Daniel in the Old Testament, and is heralded by the righteousness as heralded by a series of catastrophic events.

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can adopt this approach without in any way compromising the unique position of the scriptures as on the best evidence we have to the person of Christ.

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### SECOND COMING

There can also be no doubt that in the early apostolic period, the New Testament Church's second coming in judgement was regarded as imminent.

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### what is sound

sound

Available air-vibration, impression made on the sense of hearing. (Oxford Dictionary)

sound

Free from... defects of good quality. (Oxford Dictionary)

sound

Through, reliable. (Oxford Dictionary)

AWA Products combine them both

## "MEN ONLY" NIGHT HELD AT COOPAROO

St. Stephen's Church, Cooparoo, Diocese of Brisbane, was filled with men only on Shrove Tuesday night.

The night singing of about 130 men, the organ music by Mr. S. Parker, the short and long prayers, and the Lord's Prayer led by the rector set the tone of the evening.

The service was presided over by the parish hall was filled by men to hear an address by the Honorable Mr. L. G. Queensland Minister for Health.

There was nothing to do with health regulations but concentrated upon the layman and his Church.

Mr Toth left no doubt as to his convictions and loyalty to Christ and the requirements of the Christian Faith.

The claim of worship leading to service; the need for men to be sponsors; the requirement to gain knowledge of the Faith; the critical need for an active lay apostolate; and the total commitment of men to Christ's work were stressed. The Church were woven into an address which struck deeply into

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what is sound

Available air-vibration, impression made on the sense of hearing. (Oxford Dictionary)

sound Free from... defects of good quality. (Oxford Dictionary)

Through, reliable. (Oxford Dictionary)

AWA Products combine them both

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