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Pagan rituals in Brazil

Writing to the Church Record from Paraguay, Rev Victor Roberts, Australian General Secretary of the South American Missionary Society, spoke of the opportunities and the need for the gospel in Brazil.

To travel by plane from London to Rio de Janeiro these days is an experience to be remembered. As a result of the hijacking crisis security checks are at their highest level. At London's Heathrow Airport there are dozens of police and security guards checking every square inch of each passenger's luggage. Even my box of Kodachrome film was opened! Finally all was clear and it was on to Rio.

Brazil is the fifth largest country in the world. It has a popu-

lation of 92 million people, increasing annually by about 3 per cent. The white population is numerically the largest but the country is multi-racial.

Discovered by a Portuguese navigator in 1500 Brazil has had a fascinating history. When Napoleon's armies invaded Portugal in 1807 the Portuguese Royal Family transferred to Rio de Janeiro and the colony of Brazil became a united kingdom with Portugal.

With the defeat of Napoleon

the Royal Family returned to Portugal in 1821, but the Crown Prince remained, and in response to popular demand proclaimed Brazil's independence in 1822. Brazil remained a monarchy until 1889 when it became a republic under a president.

ANGLICAN WORK

The Constitution of Brazil guarantees religious freedom but over 80 per cent of the population are nominally Roman Catholic. This nominalism is now so rampant that the number of active Roman Catholics is minimal. In 1889 two Anglican clergy from the Protestant Episcopal Church of the USA started work in Brazil.

This small beginning developed into the Igreja Episcopal do Brasil (Episcopal Church of Brazil) which now has three dioceses with 96 Brazilian clergy and nine US missionaries. In 1964 the Igreja Episcopal do Brasil was granted full independence and thus was able to invite help from any part of the Anglican Communion.

Knowing of SAMS work in other parts of South America, and in particular the Society's success in urban situations, Bishop E. K. Sherrill (Bishop of the diocese of Central Brazil) invited SAMS to start a work of direct evangelism in Salvador, the capital of the State of Bahia, a city of about a million people.

TEAM FORMED

SAMS decided to centre the new work around the unit of the Christian family. Two families were selected: the Rev. and Mrs Stuart Broughton and their two children (formerly serving in Paraguay) and the Rev. and Mrs Colin Blankley and their two children, who had just completed their missionary training at Allen Gardiner House in England.

The team will reside in Rio de Janeiro for language study (Portuguese) and cultural orientation under the supervision of one of the clergy of the Episcopal Church of Brazil.



The Archbishop of Melbourne, Dr Frank Woods, is garlanded by an Indian girl during ceremonies welcoming him to the centenary celebrations of the diocese of Polynesia in Fiji. On the right is the Bishop in Polynesia, Right Rev J. T. Holland.

The pace in Rio is fast. Traffic is horrific. On my first day a bus just ahead of the one in which I was travelling hit and killed a pedestrian. In typical South American style all the passengers, and probably the driver also, immediately fled so as not to be called upon as eye-witnesses. When I reached the bus it was empty but the ill-fated pedestrian was still under one of its front wheels!

PAGANISM

In one of the suburbs of Rio I was shown several shops stocked with idols and images for use in devil worship and other pagan rituals. Under one such idol was a bowl in which people dropped money in an effort to gain that idol's favour. Such practices are common in Rio and in many areas devotees of spiritism and devil worship meet to carry out their pagan rites. One of the highlights of an evening tour of Rio is to visit a Macumba rite — an Afro-Brazilian ritual originating from the African slaves brought into Brazil decades ago to provide cheap labour.

As I spoke with the missionary team we could not help commenting how similar the situation in Rio was to that which the apostle Paul faced in Athens when he said: "Men of Athens I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you."

May those of us who are concerned for the spread of the gospel in South America be much in prayer for the SAMS team in Rio as they prepared to proclaim the gospel of Christ.

Counselling centre in Brisbane

Five churches in a Brisbane suburb have combined to open a Community Counselling Service in a new shopping complex at Indooroopilly.

The developers made a suite available on the fifth floor of the office tower block and the Church of England, Baptist, Methodist, Presbyterian and Salvation Army denominations formed a committee with Archdeacon John Swan as chairman. Counsellors are being trained and a panel of specialists in various fields of community care is available for referrals.

Initially, the centre will be open 11-2 pm. Mondays to Fridays and 9.30-11 am on Saturdays. As further counsellors are trained and the service is used, the hours will be extended.

Anglican elected to lead university students

An active Anglican student has been elected president of the University of New South Wales Students' Union.



Mr Stephen Smith, 23, a committed Christian who regularly attends the Evangelical Union Bible studies at the university was recently elected from a field of nine candidates. He polled nearly half the votes and was well ahead of all the others.

Stephen has already graduated BA in psychology and is now doing his finals for a master's

degree in hospital administration.

He actively campaigned on a platform of moderation and with the declared aim of getting rid of the radicals in student government. He feels that the majority of the 16,000 students are tired of radicals expressing left-wing views in their name.

Contrary to current expectations from university student leaders, Stephen Smith agrees with President Nixon's policy on Vietnam and also believes that Governments have the right to call up people for national service when necessary. He thinks that there should be an alternative of civilian service for conscientious objectors.

In an interview with the press, he said that he had moral objections on theological grounds to sex before marriage and that it was destructive of the family system, the basis of our society.

Among his first engagements as president, a full-time position with a small salary of \$2,500, was to attend a reception in Sydney to the newly appointed Russian ambassador to Australia.

Reaching the unchurched

Forty to sixty per cent of people attending "Dialogue Missions" run by Sydney's Department of Evangelism are non-churchgoers.

Rev. John Chapman, Director of Evangelism reports that 10 Dialogue Missions have been held within the diocese in the past year and that 1971 is fully booked for such missions.

Because the diocese has made an increase in the department's budget for 1971, an assistant missionary is to be appointed in February, 1971. He will take over dialogue missions and allow the director to concentrate on other forms of evangelism, teaching missions and lunch-time evangelism in the city.

Dialogue missions are held in the homes of parishioners who invite their non-churchgoing friends and neighbours to an evening where a short talk is given and the gospel is freely discussed.

STRIKING CHAPEL AT RIDLEY



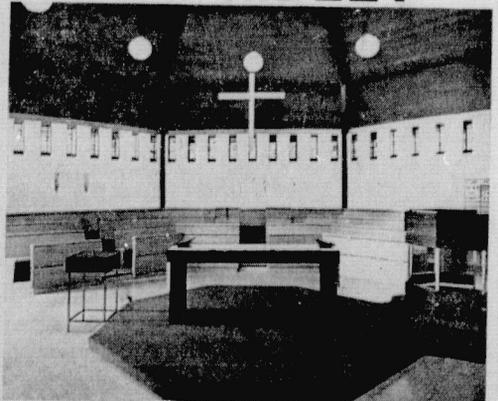
Ridley College, Melbourne is now strikingly identified by its first permanent chapel, opened in August by the Archbishop of Melbourne.

It adjoins the main college building and the pharmacy college and it follows a simple octagonal plan.

The interior clearly symbolises the centrality of both the Word and the sacraments. The table is placed in the centre of the

congregation and the pulpit has light coming from a lantern of stained glass which crowns the pyramid-shaped roof.

The canopy housing the lantern dominates the interior and it is lined with natural timber and supported on black-painted steel beams.



The table, pulpit, font and credence table are shaped from black bean and stainless steel. The light-coloured encircling pews and the white walls ensure that they form the focal point for the congregation.

Architecturally, the new chapel is the focal point of the college campus and is a notable addition to the college chapels of the University of Melbourne.

Ridley College is situated in The Avenue, Parkville, on the edge of the city area and it is an evangelical foundation. It is an affiliated university college offering full tutorial facilities for residential university students and in addition it gives theological training to men from many Australian and overseas dioceses. Canon Leon L. Morris, MSc, MTh, PhD is the college principal.

A union for women only

A 78-year-old union, with branches all over Australia, is for women only and has over 25,000 members.

This powerful union admits only Anglicans to its membership.

It is, of course, the Mothers' Union, founded in England by



Mrs Heather Stuart-Fox

Mrs Mary Sumner, wife of an Archbishop of Canterbury. The first Australian branch began in the parish of Cullenswood (now St. Mary's) in Tasmania in 1892. Its founder there was Mrs L'Osie, wife of the rector of the parish.

Today Australia has 955 branches with a membership of 25,733 members. It is certainly

the largest Anglican organisation of any kind and with its members dedicated to preserving and strengthening the sanctity of marriage and the nurture of Christian home life, it is surely the most influential of all.

Over the years there have been attempts to modify the M.U.'s aims and methods of work, attempts to persuade branches to become involved in parish fund-raising, attempts to replace it with something more appealing to a wider variety of women. The resilience of the M.U., its dedicated leadership, the simplicity and the selflessness of its aims have always ensured that such attempts have never won anything but token support.

The present Commonwealth President is Mrs Heather Stuart-Fox of St. John's Rectory, Cairns, Queensland. The Commonwealth Secretary, who is always chosen so that she is in close proximity to the President, is Mrs G. Hone, of Erville, Cairns.

If anyone clings to the notion that the M.U. in Australia is rather stuffy and the preserve of aging women, it would do their soul good to look at any issue of "Mia-Mia," the monthly magazine of the Mothers' Union in Australia. Its general appearance, layout, use of types, literary style

and quality and coverage of its articles are really "with-it."

The artwork on the cover and inside is by some very talented members. Its editor, Mrs Elizabeth Robin, of St. Paul's Vicarage, Geelong, Victoria, obviously knows her job, writes with ease and confidence and is in touch with what is happening in the church and nation.

This very powerful union is never likely to lead a national stoppage. But being militantly dedicated to its objectives, it has a unique contribution to make to our national life.



Mrs Elizabeth Robin

THE NAMES OF GOD'S PEOPLE (4) Disciples

Fourth article in the series by Rev Dr David Williams, of Ridley College, University of Melbourne.

Because of their acceptance of his choice, God's people are under an obligation to God. This is emphasised when they are called "disciples." "Disciples" are (i) "learners" (the meaning of the Greek word translated "disciples") who must know what their teacher says. But more than this, they are (ii) "learners" who must do what their teacher says. The communists understand this principle. "We study," they say, "for the sole purpose of putting into practice what we have learnt. It is for the party and for the victory of the revolution that we study."

And with reference to his disciples "putting into practice what

they have learnt," Jesus says, "Every one who hears these words of mine and does them will be like a wise man who built his house upon the rock . . . And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand" (Mt. 7-24; cf. Jas. 1:22). He says, "If you continue in my word, you are truly my disciples" (Jn. 8:31, cf. 15:7).

And "disciples" are (iii) "learners" who must do what their teacher did concerning affections: "If any man come to me and hate not his own father and mother and wife and children and brothers and sisters, yea, and even his own life, he cannot be my disciple" (Lk. 14:26).

They must do what their teacher did concerning assets:

"So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Lk. 14:33). And concerning affections they must follow their teacher, identifying with him and being identified with him, understanding that "all who desire to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:12) and expecting to "share his sufferings, becoming like him in his death" (Phil. 3:10). "Jesus suffered outside the gate . . . Therefore let us go forth to him outside the camp, bearing abuse for him" (Heb. 13:12f), for Jesus says with reference to his disciples putting into practice what He did, "Whoever does not bear his own cross and come after me, cannot be my disciple" (Lk. 14:27).

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We are being manoeuvred

(By Canon Ernest Gundry, Rector of Swanbourne, W.A.)

A good many people today, who do not properly understand the situation, are being manoeuvred into the belief that the primary work of the church is social service.

Indeed quite a number of our clergy, not having fully apprehended the true nature of the

ministry, have given backing to this point of view, by taking up work in one or other of our social service agencies; work which in some cases, any lay Christian, and in other cases, any humanitarian (Christian or not) could do equally well.

I believe that any ordained clergyman who undertakes work which a lay person could do equally well, is abdicating his responsibility. For there is work to be done which the clergy are given to do and which the laity are not given to do.

If this were not so, the whole solemn business of ordination, the setting apart of men to be in a special sense, men of God, would have no real meaning.

The essence of a minister's work, as the Ordination Service makes very plain, is to preach the Word of God and to minister the sacraments — and to do so primarily to the people committed to his care — a phrase which in one form or another occurs some five times in that service.

It is also made very clear that this is seen as a whole-time job — the "study of the world and the flesh" being laid aside for the purpose.

This, I believe, poses some severe problems for those who hold that the ministry can be a spare-time vocation and for those who take up humanitarian or social work of a kind which puts preaching and the conduct of divine worship in a secondary place.

EDITORIAL

What are we doing with all our money?

All people who are earning a living in Australia and the rest of the Western world are earning more money than ever before but in the past twelve months, more and more churches are complaining that their incomes are falling.

Strangely, the malaise has hit only the mainline denominations and their missionary boards. It seems to have hit harder still, those denominations which have highly centralised form of government and finance. Our churches in Canada and the USA are very hard hit and England is feeling it, too.

But this alarming recession in giving which certainly appears first at the level of the local congregation, has caused anxiety in Australia too. Synod after synod in the last twelve months has had to face it.

It should be clear that we have plenty of money—all of us. We are just not giving the local congregation, the diocese, the missionary society the priority each of these think they deserve.

We can't really blame the Federal Treasurer and his income tax, the increasing costs of goods and services. It's time we looked more closely at two things — the giver and the objects that he is asked to give to.

When giving begins to fall at the local level, the minister must diligently ask himself what is happening to the spirit of his people. Why are they no longer feeling committed deeply enough to God's work? Perhaps teaching is necessary — biblical teaching. Perhaps the church has been relying on a wide spread of giving, instead of a Christian standard of giving from the committed people. The number of givers is ultimately of no concern in Christ's church. It is the quality of giving that counts.

The problem at the congregational level will always be with us and its remedy is always the same. Teach the Bible and get the people themselves to search the Scriptures daily. But the problem is far different today at the level of parish, diocesan and missionary organisational levels, from what it has ever been.

Perhaps the people have lost the will to give, the joy in giving, because at these further levels, we have our priorities wrong. Building bigger and better parish plant and equipment is no longer a challenge. Our people are not pioneers building a place of worship in religionless communities. Giving to diocesan and missionary quotas or budgets are seen as repetitive steps on a financial treadmill rather than a congregation's fellowship in the glorious evangel.

The church of the Laodiceans claimed to be rich and in material things, successful. But the Lord Jesus Christ is perhaps warning us in Revelation 3:18 that the spread of the present unwillingness to give may be the public emergence of "the shame of our spiritual nakedness."

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EVANGELICAL VIEWPOINTS

Conversion

"Have you been converted yet?" this is a question that has been heard very frequently in Melbourne for some months now. Not because Melbourne has suddenly become very religious, but because of a change over in the type of gas available for domestic and industrial use; — a change requiring radical alterations to most gas-using appliances.

Appliances which had worked very well using manufactured gas could not now be used effectively, if at all, without being "converted."

"Conversion," however, has a far more important meaning for the Christian, and we can well consider three questions concerning it.

1. What is conversion?
2. Why conversion?
3. How?

What is conversion? The dictionary gives this word many shades of meaning, all of which indicate change — a change of form or substance, a change of direction, or a change from one type to another, change of currency.

In religion we speak of conversion and mean turning from a life where there is little or no thought of God to a life where God is the centre of our thinking and acting. To the Evangelical Christian conversion means acknowledging the claims of Christ in all and every avenue of our life, and the surrender of our will to Him.

Why conversion? Jesus said: "I am the way, the truth and the life, no man cometh to the Father but by me." He also said: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." Again, to Peter, "When thou art converted, strengthen thy brethren." To our Lord, conversion was not only very important, it was essential.

By nature we tend to strive to please ourselves. Perhaps, because of our training, we make very valiant efforts to please others, and often we succeed, but this does not mean that we also please God. Loving and serving others was emphasised by our Lord as being very important. In a sense this is righteousness, but it is our righteousness, and even in the Old Testament we are warned (Isaiah 64:6) that "all our righteousnesses are as filthy rags." To God, the very best that we can do is, like a set of filthy dirty clothes, God's righteousness is as a spotless garment.

NOT CONFORMING

Another form of righteousness for which some of us strive comes by "serving" God. Regular attendance at services, conforming to the requirements of our denomination, intellectual and verbal assent to the creeds, and a desire to "fight for the faith," lead some to trust in this as righteousness.

In the time of Jesus Christ, the most religious, and the most highly respected members of the community were generally the scribes and the Pharisees. They were scrupulous in their observance of religious obligations, obedience to the Law, keeping of fasts, and the giving of tithes and offerings.

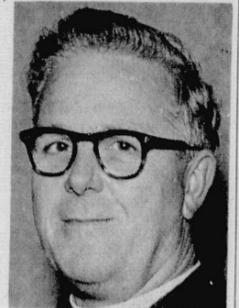
Yet our Lord said to his disciples, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." In saying this he set a humanly impossible standard. The standards of the scribes and Pharisees were the highest of their day.

Conversion made the difference between Saul the blood-thirsty persecutor of Acts 9:1, and the tender-hearted brother of Acts 21:13 and of the epistles which bear his name. Conversion to the Philippian jailor when he accepted Paul's challenge to "believe on the Lord Jesus Christ," meant a new man, compassionate, kind and loving. Conversion opens, for all of us, the way to the righteousness of which Jesus spoke.

How? A very important question is "how does one become converted?" There is no simple answer to this question. If we are to be right with God then conversion is essential. Our Lord

emphasised this. The apostles taught it, and experience bears out what they say, but the question still remains, how? Conversion to the Christian is something that happens, not by striving — but by God's Spirit.

Rev. George Tooth has been vicar of St. Clement's, Elsternwick, Victoria, since 1965.



Rev. George Tooth

The answer to our question, "Why conversion?" then, could be that without conversion, a complete and radical change, there can be no righteousness which is acceptable to God. Saul of Tarsus, a Pharisee of the Pharisees, at whom no one could point the finger of scorn, and whom none could accuse of deviation from the highest religious or moral standards, discovered his need of conversion.

He tells of his conversion on the way to the city of Damascus in the Acts of the Apostles. Later he is able to say "Who shall lay

anything to the charge of God's elect. It is God that justifieth. Who is he that condemneth, it is Christ that died, yea rather that

is risen again, who is even at the right hand of God." (Romans 8:33 and 34.)

If we study conversions in the New Testament, Saul, Cornelius, the Philippian Jailor, Timothy, Lydia, the Ethiopian and many

others, we find that in every case conversion came through believing in the Lord Jesus Christ, and surrender to him. There was a definite change, from the old way — man's way — to the spiritual way — God's way. They could be used by God. There was an infilling of the Holy Spirit. God's grace was theirs. The change was not always dramatic, as in Saul's case, but often a steady, even development.

So we see that conversion is a definite change, an 'about-turn.' It was commanded by our Lord as a prerequisite to a place in the Kingdom.

Those who have been converted learn of the love of God in a new dimension. They know the real peace — the peace of God which passes understanding. To them spiritual things are no foolishness. The Gospel of Christ is the power God unto salvation.

On my path

A short time ago, we clergy wives were allowed to sit in on a discussion about baptism. It was an interesting experience.

My overall impression is that there is a great need for clarification. It is so easy to get bogged down with theological terms that the real issue is obscured.

I know that a number of Anglicans have at one time or another been confronted with the question of baptism by immersion. Some have even been told that they are disobedient to God if they are not immersed.

Some indeed accept this, especially when approaching certain groups with whom they desire fellowship. This is the stipulation, but frankly now, does more water mean more blessing?

Surely true baptism is dying to self and rising with Christ. If this is the attitude of a sincere Christian, how can he be accused of disobedience to God?

The scriptural basis for baptism, and its implications, need explaining in simple terms: there

is too much woolly thinking about it.

What ordinary Church members need is some simple theology — not a tome, but a leaflet. Perhaps a series of leaflets, or booklets, dealing with the main points of doctrine in our faith. If by any chance these are already in existence, I should be glad to know.

By Margaret

It is no exaggeration to say that a number of Anglicans today are almost ashamed of having been baptised as infants, due to the pressure of these immersion groups.

This is simply not good enough — and it is high time that someone stood up and said so!

family care is our aim

Some children from broken homes are now placed in small family units instead of institutions. Here a new "father and mother" love and care for them. The Church of England Homes have family units in Epping, Marsfield and Wahroonga, and plan more. You can share in setting up these family homes. Contact Director Rev. F. Rice. Office: 86 5623. Home: 869 2285.

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Notes and Comments

Historians note

Historians please note that coming events do not always cast their shadows before.

On October 10, 1945, the diocese of Grafton met to elect a bishop to succeed the late William Henry Webster Stevenson.

In the final ballot, there were three candidates left. These were the Bishop of New Guinea (Bishop Philip Strong), the Archbishop of Northam, W.A., Ven. Christopher Storrs and Rev. Victor Abram, rector of St Jude's Randwick (Sydney).

The voting is of interest, in view of Bishop Strong's election years later as Archbishop of Brisbane, then Primate of Australia and his more recent award of a knighthood by the Queen. Storrs got 55 votes, Abram 26 and Strong 13. Incidentally, only three of the clergy who took part in that ballot are still benefited in the Grafton diocese.

Bishops' predicament

At least two Australian bishops have been put in quite a predicament by their published replies to the question of journalists as to whether they would attend an ecumenical service in Sydney arranged for the Pope.

Bishop Garnsey of Gippsland and Archbishop Woods of Melbourne both said they would attend if invited. They said this, according to press reports, the day that the Archbishop of Sydney's statement about his unwillingness to attend such a service

WOMEN MINISTERS? — NON-RADICAL STUDENTS

with Pope Paul was published. The speed with which the press seeks reactions does not leave bishops or anybody else with any time to reflect or to think through the complexities of a situation. And this one, from the point of view of all Australian bishops, is a complex one and it involves some of those niceties of episcopal relationships, which they try hard to keep in a somewhat delicate balance.

It may well be that Bishop Garnsey, as President of the Australian Council of Churches, had consultation with Archbishop Loane before the Archbishop published his statement. This might account for the statement setting forth his personal judgement on the matter of united worship with the Pope, leaving Bishop Garnsey free to act according to his judgement. As ACC President, his dilemma is unique.

But it is difficult to understand why Archbishop Woods could so easily resolve such a matter as a reply to the press seems to indicate. Of course, that was some weeks ago and in the interval, he has had time to assess the situation calmly. Inter-diocesan

and inter-provincial relationships are not so strong in Australia that any diocesan can treat them cavalierly.

The godly in adversity

God's word brings the utmost encouragement to the godly, even in the face of extreme adversity.

In 2 Kings 6, the army of the King of Syria surrounded Doh-an in order to capture God's servant, Elisha. Elisha's servant was terrified when early one morning he saw that the town was surrounded by a vast host.

"Alas, my master, what shall we do?" he said. Elisha's calm answer was, "Fear not: for those that be with us are more than those that be with them." And he prayed that the Lord might open the eyes of the young man to see the strength of the hosts of God. When his eyes were opened, he saw that the mountain was full of horses and chariots of fire round about Elisha.

God's reserves are ours alone. "The race is not to the swift, nor the battle to the strong."

Vietnam book on doctrine

A Vietnamese pastor and former student at Moore College, Sydney, has produced the first volume of a text-book in basic Christian doctrine in Vietnamese.

Pastor Pham Tin spent 1944 at Moore College and returned to his country to carry on theological teaching and child evangelism. He also completed the Th.L. diploma of the Australian College of Theology which he had begun at Moore.

The new text-book will find a great need among Vietnamese Christians. It is entirely in Vietnamese except for the dedication which reads:

"To the Reverend Doctor D. B. Knox, the Faculty, my dear Friends in Australia, in sincere appreciation of their kindness and their Christian love to me."

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Myth exploded

The myth that our universities are the stamping ground of student radicals has received quite a set-back with the appointment of an evangelical Christian as student president at the University of NSW.

Stephen Smith (see story this issue) was elected on a platform of moderation by a very large majority and the University of NSW has over 16,000 students. Obviously sufficient students were opposed to radical domination of student politics to elect a young man whose Christian commitment was no secret.

It will re-assure many to know that students offered such firm support to a man who is not dedicated to stirring student unrest, sit-ins, seizing administration buildings or even anti-Vietnam war demonstrations.

Perhaps it proves that Christians, as a very influential minority in most of our universities, could play a much more worthwhile part in setting the tone of student affairs if they were determined enough to try.

ORDINATION OF WOMEN

After a vote by orders, the clergy at the Houston General Convention of the Protestant Episcopal Church in the USA managed to defeat the proposal to ordain women in PECUSA.

The argument most often heard was that the ordination of women would set back possible union with the Roman Catholic Church.

It is interesting to note, as on many other significant matters, Anglo-Catholics and Evangelicals are the conservative forces which are most strongly opposed to the ordination of women. Bearing on this, the Roman church has not a closed mind on the subject and the question of women in orders

of women. This is an admission that evangelicals could not have made a generation ago.

We cannot afford to regard this whole question of the status of women in our denomination as having a low priority. We should be studying the question afresh and we must face the question in the light of all that the Bible teaches. At the same time, we must be aware that we are in danger of bringing to the conference table our entrenched cultural patterns and theological concepts which to re-examine, may cause very considerable anxiety.

THEOLOGICAL CONTROVERSY

The uses of theological controversy are, to expose error, and to produce and diffuse clear and correct opinions upon all points of doctrine. It is the church's imperative duty to aim at these objects, and controversy seems to be as indispensable with a view to the second as to the first of them. But it is an evil and an abuse, when the exposure of error is made to serve as a substitute for the realisation and application of what is admitted to be true. (William Cunningham.)

NEW GUINEA PASTORS CONFER

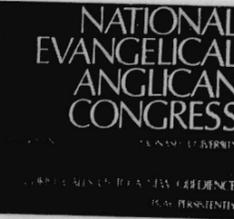
Pastors from all over Papua-New Guinea and the Solomon Islands will meet at the University of Papua/New Guinea, Port Moresby, 23-28 January next.

Paul Rees and Dr Stanley Mooneyham, world president of World Vision, were asked to organise it by the Evangelical Alliance and the Melanesian Council of Churches and it will be fully representative of all the Protestant denominations.

Among those on the organising committee are Bishop George Amba, Bishop Ravu Henao, Rev Joshua Daimoi, Rev Kongko Si-pangwe and Rev Riley Samson.

Conference leaders will include Bishop Chandu Ray, Rev-Festo Kivengere of Uganda, Dr

NEAC '71 POSTER



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LETTERS

Does it matter?

Like Rev E. C. White (A.C.R. October 15) I live in an Anglo-Catholic diocese and I too have noticed the attitude which the A.C.R. adopts towards the sincerely cherished beliefs of Anglo-Catholics. This raises many questions in my mind.

Why should you take Anglo-Catholics to task because they teach the unbiblical doctrine of the "real presence" in the Lord's Supper? Does it matter that this doctrine is expressly denied in the Articles of the Anglican faith? Can you not see your way clear to ignore the fact that this doctrine completely repudiates the finished, efficacious work of the Lord Jesus on the cross?

Surely the essence of becoming a Christian, of having a personal relationship with the living God is not a matter on which we should place too much emphasis. Does it really matter if this relationship is established by the outward administration of the sacrament of baptism or by a personal step of faith in the Lord Jesus?

Why should you exalt biblical truths so dogmatically? Are they that valuable? Is the Bible the basis of all Christian truth? It would seem to the Rev E. C. White that the A.C.R. should perhaps reconsider its approach to truth on such a basis.

Perhaps Rev E. C. White should reconsider what it means to be evangelical.

G. R. Smith,
Kandos, N.S.W.

Right to happiness

Bishop Davies (A.C.R., 15/10/70) said in speaking of the drug problem: "The pursuit of pleasure or happiness is not an inalienable right in our society."

In Fenelon's "Maxim of the Saints," article 16, are these words: The simple desire of our own happiness, kept in due subordination is innocent. When the principle of self-love passes its appropriate limit, it becomes selfishness . . . in many Christians a prominent principle of action is the desire of happiness.

And in reply to E. C. White and Anglo-Catholics, I did not hear one whimper from Sydney against Bishop Shevill casting aspersions on the Puritans from the south when speaking on TV before his departure for England. I am appalled that bishops and others are so far from Christian love that they support practices which are not Church of England and never will be, please God.

Wilma Terry,
Hawthorne, Q.

Changing the BC

As a reader of the "ACR" for many years I cannot agree with "Margaret" ("ACR" 1 Oct) that our prayer and hymn books need to be reshaped.

I do not think a new set of services would ever have the beauty that we have now and most of all in the communion service.

Why are the 10 command-

ments so often not read? Surely in this restless and sport-loving age we need to hear them more than ever.

These are just the ideas of an old-timer.

(Miss) Ina Barwick,
Owen Gap,
Via Scone, NSW.

RI neglected

I read a boy's letter in a newspaper recently saying that the State school which he attended had no regular visits by the minister at the school.

A later letter in the same paper from a minister confirmed the boy's statement that religious instruction at our State schools was a neglected duty. This clergyman said that the reason for the scanty visits was that clergy are very busy and could not always find the time to give RI to school classes.

Would it be possible for theological students to give a helping hand in this very important work? If it could be done, not only would the young people gain by learning of our Blessed Redeemer, Jesus Christ, but the work, too, could be part of the training of the students, so soon to become clergy.

We should make an effort to meet the needs of young people while they are at such an impressionable age.

A.J.S.,
Croydon, NSW.

Stand endorsed

I wish to endorse Archbishop Loane's stand on the Pope's visit.

With so many being against

what he said, I say thank God for his statement as a Protestant.

To those who either do not know or who choose to forget what our heritage is, let them read the history of the Reformation and what it accomplished.

We look at Rome's actions in the past towards godly people such as the Waldensians, Ridley and Latimer. We remember the great truths they stood for — the sufficiency of God's word without tradition — of Jesus alone paying at the cost of his blood the price of our eternal redemption — of the right of private judgment. We reject papal infallibility and the veneration of the Virgin Mary, who though a wonderful maid, was still a sinner who needed a Saviour (Luke 1:47).

We remember the ungodly Mass which is repugnant to God's word and a denial of all that Jesus accomplished by his only sacrifice.

As Bishop Jewel has said: "If the pope does indeed desire we should be reconciled to him, he ought first reconcile himself to God."

N. Parker Jnr.,
Blacktown, NSW.

Christians & war

I think the dilemma raised by your correspondent Glenn Martin (15-10-70) can be resolved by appeal to the biblical notion of "ethical principles."

The middle section of 1 Corinthians (Chs. 5-10) clarifies this notion, among other things, by specifying certain ethical activi-

ties which are governed by rules (e.g., "Flee fornication") and others which are governed by general principles, (e.g., meat offered to pagan deities).

Paul very clearly teaches that the principles governing legislated activities are faith and love; it follows that, as Glenn Martin points out, because a Christian's attitude to the defence of others is not governed by rules it must be governed by principles, and so is to be determined by the principles of faith and love.

An obvious interpretation of these principles is that faith is a relationship between a man and his God, while love (as used in 1 Cor.) is a relationship between men. Thus the decision to defend or not to defend is to be taken on the basis of the relationships existing between the person making the decision and (on the one hand) God, and (on the other hand) other people.

There is no reason to suppose that every case of such a decision is to be resolved in the same way, nor that the same Christian should always respond to the decision situation in the same way. What would have been right in Gethsemane may well be right in Vietnam — and it could well be wrong there also. It is for each Christian to seek the will of God in his own situation.

Peter M. Mendham,
Manly, NSW.

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OUR MINISTRY TO PEOPLE

Ministry in relation to Christ and to people was the subject of five addresses which Archdeacon Stanley Moss of Melbourne gave to the recent Bendigo clergy retreat.

- (1) Jesus completes our humanness (2 Cor 6, 8-10). Under pressure of God's creative hardening-process we sometimes want to give in. Our Lord steadfastly
- (2) There is a commitment leading to death and another to sonship (John 8, 31-36). The "rich young ruler" behaved within the law but he shrank from that wholehearted commitment to Christ that is life abundant.
- (3) Man! Who do you match with? (John 6, 47-51; 7, 37-39). People today are hungry for personal identity and a relationship with each other and God. Christ is the key to understanding life — He satisfies every need: He is the end and purpose of existence; He brings meaning to life, and shows the way through suffering and death.
- (4) All life is a prayer (Matt 6, 1-15). Five needs for prayer — Conversational prayer helps us to pray fruitfully, as well as saying formal offices. Shut the door on intruding pressures and the temptation to let go of a daily withdrawal. Meditate and reflect; don't hammer God with a barrage of words too. He wants us to hear his voice too. We will be drawn closer to others by putting intercession for them first — Paul's example with strong emphasis on praise and thanksgiving. True fellowship comes through prayer — with family, and in the congregation.
- (5) Love is all (1 John 4, 13-21). Everyone needs assurance of being accepted unconditionally by self, others and God. Knowing ourselves helps us to understand others. Three levels of help are: doing things to people — imposing on them; working for people — patronising benevolence; working with people — empathetically, not sympathetically.

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NEAC executive chosen

The organisers of the National Evangelical Anglican Congress, 1971, have formed an executive committee, based mainly in Melbourne.

NEAC executive chosen

Members of the executive are: The Rev. Canon L. L. Morris, Chairman, Mr Alan Kerr, Deputy Chairman, Rt Rev A. J. Dain, Rev G. A. Pearson, Secretary, Rev E. D. Cameron, Rev L. R. Shilton, Rev P. Corney, Mr W. H. Olson, Mr A. Truett.

CLASSIFIED ADVERTISEMENTS

Positions Vacant

ORGANIST-CHOIRMASTER will be required for St. Anne's Church, Ryde, early in the new year. Apply to the Rector, St. Anne's Rectory, Church Street, Ryde, Phone 804114.

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It is anticipated that the appointee would commence early in 1971. Applications with full details of qualifications and experience and the names and addresses of three referees should be addressed to:

Director of Christian Education, Box 71, P.O., Newcastle, 2300, by 25th November, 1970.

TYPIST-CLERK, JUNIOR. Keen Christian girl required for reception and general office duties. Permanent position.

Minister's reference essential.

Apply in writing to the Chief Executive Officer, South Sydney Women's Hospital, Griffin Street, Camperdown, 2050.

Or telephone 51 2861 for appointment.

CHRISTIAN YOUNG LADY, 16 to 18, wanted for interesting position in wholesale bookroom. No Saturday work. Minister's reference essential. Phone 25 5557 for appointment.

ORGANIST-CHOIRMASTER required for St. Bartholomew's Church, Norwood, South Australia. Pipe Organ. Apply to the Rector, 77 Beulah Rd, NORWOOD, 5076.

FULL-TIME Verger-Caretaker required for St. John's, Parramatta. Desirable applicant should have church association. Generous salary and rent free cottage. Apply to The Churchwardens, St. John's Church, Church Street, Parramatta, 2150.

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HOLIDAYING in Melbourne? Accommodation is available at Ridley College during vacation. Apply the Principal, Ridley College, Parkville, 3052.

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Crossword Prizes

Book prizes for Bible Crossword No 25 have been posted to Mr John Hunter, Kogarah, NSW and Mrs F. King, Minto, NSW.

BIBLE CROSSWORD No. 26

We will give a book for the two nearest entries to Bible Crossword No. 26, which should reach this office not later than Nov. 21. All answers come from the Revised Standard of the Bible.

- ACROSS**
1. But now in Christ Jesus you who once were far off
 2. entered
 3. all into the near in the blood of Christ (4, 4, 7) Eph 2:13.
 4. And the people of Israel went up out of the land of Egypt equipped (3, 6) Ex 13:18.
 5. for the Holy Spirit will have handed you over to flour what you ought to say (5) Lk 12:12.
 6. Then Jesus, crying with a loud voice, said, "Father, thy hands — commit my spirit!" (4, 1) Lk 23:46.
 7. At the end of forty days Noah opened the window of the ark which he had made, and sent forth a — (5) Gen 8:6.
 8. and offered burnt offerings and peace offerings. So the Lord — supplications for land (6, 3) 2 Sa 24:25.
 9. then, when tribulation or persecution arises on account of the — they fall away (4, 11) Mk 4:17.
 10. When you pray, say: "Father, hallowed — thy name. Thy — come" (2, 7) Lk 11:2.
 11. Pilate answered, "Am I a Jew? Your — and the chief priests have handed you over to me" (3, 6) Jn 18:35.
 12. Sing praises to the Lord, in him who — in the heavens, the ancient heavens (5) Ps 68:33.
 13. and put a — to your throat if you are a man
- DOWN**
1. But — the counsel which the old men gave him, and took counsel with the young men (2, 7) 1 Ki 12:8.
 2. the stone was rolled back; for it was — large. And entering the tomb, they saw a young — sitting on the right side (4, 3) Mk 16:4.
 3. and kneeling down on the — we prayed and — one another farewell. Then we went on board the ship (5, 4) Ac 21:5.
 4. And he — for ever and ever; he fixed their bounds which cannot be passed (11, 4) Ps 148:6.
 5. And they devoted themselves to the apostles' teaching and fellowship, to the — and the prayers (8, 2, 5) Ac 2:42.
 6. "Suppose ten are found there." He answered, "For the sake — I will not destroy it." (2, 3) Jn 18:32.
 7. I have — them, and none of them is lost but the son of perdition; that the scripture might be fulfilled (7) Jn 17:12.
 8. She said —, — die. Do you believe this? (2, 5) Jn 11:26.
 9. Let no evil talk come out of your mouths, but only such as is good for edifying, as that which may impart grace to those who hear (4, 3) Eph 4:29.
 10. The wolf and the lamb shall feed together, the lion shall eat — like the ox (5) Is 65:25.
 11. — can compare with thee! Were — to proclaim and tell of them, they would be more than can be numbered (4, 1) Ps 40:5.
 12. — and whoever lives and believes — me shall

One way to do it



THIS SIGN against cursing and swearing in six languages stands in the busy Amsterdam Central Railway Station in the Netherlands. It was erected by the Society Against Swearing, founded for just that purpose in 1917. The society is inter-denominational and has 5,500 members. Signs are placed in transport and public places asking the traveller to "avoid and fight cursing and swearing." Last year the society became international when it spread to Italy. (Australian Baptist block)

Let's get rid of "thou" and "thee"

Rev Ted Watkins, rector of St Bartholomew's, Norwood, South Australia, has some strong feelings on this subject. This is what he says:

Since the RSV was produced with a modern text using "thou" and it's cases "thee, thine and thy" in reference to God, there has been a division of opinion over the use of "thee" in modern settings of the communion service, and elsewhere.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Common household English used to address God.



Rev. E. G. Watkins.

The "Holy Communion for Australia" has omitted all use of archaic forms, and the English "Series II" retains "thou." Is it merely a matter of personal preference, and therefore in difference, or an important issue? I believe it is not only important but relates to the whole personal aspect of the Christian with his God.

As the Oxford Dictionary states: "Thou, and its cases thee, thine, thy, were in old English used in ordinary speech; in Middle English they were gradually superseded by the plural ye, you, your, yours, in addressing a superior and (later) an equal."

When the Authorised Version was translated in 1611, along with our Prayer Book of 1662, there were two kinds of English spoken. A high English and a low English. The high English ("you" and "yours") was used for special ceremonies and in connection with the Royal Family and nobility. So we have the introduction in the Authorised Version speaking of "Your Majesty's Royal Person . . . 'thy bless you in their hearts', and so on.

It may be argued that this is a form of "keeping God's name holy" as the prayer suggests. However, a close study shows us that the name of God in the Bible is the expression of his being, especially in his revelation to men. As Barclay sets out the

meaning of the phrase, "help me to give to you the unique position your nature deserves, in my life", and has nothing to do with mere semantics.

No child to my knowledge addresses his father in Elizabethan English! Let us avoid this tendency to destroy the intimacy of the child of God with his heavenly father by retaining the use of "Thou" in modern translations and settings.

Books

Organ transplants

MATTERS OF LIFE AND DEATH ed E. Shoffer, Darlon, Longman and Todd, 1970. 60 pages. UK 15s.

This is a collection of papers by six doctors and a theologian on "the subject of death." It deals with the very important subject of organ transplantation; it has a paper of "The Nature and Management of Terminal Pain" by Dr Cicely Saunders, who has made such a great contribution in this field, a fine paper by a Christian psychiatrist on "Facing Death," and another, very penetrating in its understanding on "Bereavement."

A book which will be of great value to doctors, and to those who minister to the dying and to the bereaved, but also to any who share this concern, or who wrestle with the problems raised in relation to organ transplantation.

Francis Foulkes.

Dr Young on Tas. unity

Dr Guildford Young, Roman Catholic Archbishop of Hobart has released a 1,000-word statement on Roman Catholic membership of the Tasmanian Council of Churches.

His diocese made formal application and was admitted to the TCC, which is the State branch of the Australian Council of Churches.

Dr Young said in part of his statement: Representatives of the churches come together in the council to try to deepen ecumenical consciousness, to understand one another better and see in truth and love where and why they agree and disagree and to discover ways of serving the community in areas where they can reach agreement on a joint effort.

Loyalty to the authentic Christian tradition of their communities is not and cannot be compromised in any way.

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JONATHAN MARK IN THE PARK. JONATHAN MARK AT THE DOCTOR'S. Both by Jacqueline Sibley, Scripture Union, 1970. Each 26 pages and 95c.

Two tiny tales well suited to children of pre-school age. Each holds the interest and introduces God in a natural, homely manner.

In The Park, Jonathan becomes cross and that night learns that God forgives all who are really sorry for being naughty. At The Doctor's, Jonathan discovers that our marvellous bodies have all been made by God.

The books are sturdy and well illustrated both in colour and line drawings which invite colouring in. J. L. M. Dooley, SECULAR CHRISTIANITY AND GOD WHO ACTS by Robert Blackie, Hodder and Stoughton Ltd., London, 1970. pp. 256. \$5.75.

This book is important because it draws attention to difficulty many modern theologians have in speaking of God's actions in the world. Blackie argues the reason is that the so called, "Secular Christians" have a world view which will not admit acts of God. There is some truth in this observation. But, it is an over simplification. We do not observe any unambiguous acts of God, but in spite of this Christians must continue to affirm that God can act in his-

Life & times of Whitefield

GEORGE WHITEFIELD. The Life and Times of the great evangelist of the Eighteenth century revival. By Arnold Dallimore. Banner of Truth Trust, 1970. 620 pages. UK 42s.

This splendid volume, published in the year that marks the bicentenary of Whitefield's death, is the only major work on Whitefield since Luke Tyerman's two-volume biography appeared in 1876. The author makes use of new materials as well as old and writes in an easy and attractive style.

This is only the first volume and covers no more than the years from 1714 to 1740. It does full justice to Whitefield's antecedents, his connection with the Holy Club, his conversion, his great venture into open-air preaching, his astonishing success as an evangelist, and his impact on the American colonies as well as on England. The book throws new light on John Wesley's conversion and makes it clear that Whitefield was the true pioneer of the eighteenth-century revival.

There are excellent character studies of John and Charles Wesley, of Howell Harris and John Cennick, of Gilbert Tennent and Jonathan Edwards, as well as of lesser figures. Whitefield's philanthropy is linked with his evangelism and his concern for the Negro slaves is seen in a new light. He was undoubtedly the prince and chief of the open-air evangelists of the eighteenth century, and probably the greatest

Bishops & World Development

The Australian bishops met at Gilbulla, Menangle, NSW during the last week-end in October. It is a private annual meeting and only one item was released to the press.

In the course of their discussion they heard the Right Rev D. A. Garnsey, Bishop of Gippsland, and this year's President of the Australian Council of Churches, report on the formation of the Joint Secretariat on Action for World Development. The conference welcomed the formation of the secretariat, an ecumenical venture sponsored by the Australian Council of Churches and the National Commission for Justice and Peace of the Roman Catholic Church.

The bishops accepted the main affirmation of the Joint Secretariat that the churches have great responsibility to promote national development in all its aspects: political, economic, educational and spiritual, and pledged their support to the program of education and study to be implemented in 1972. They agreed to commend this study to their dioceses. The bishops anticipate that many Australians of all Christian traditions will become involved in this program. They hope that it will create such a wide movement of public opinion as to enable the Government and people of Australia to play a greater and more significant part in development, not only in our own nation, but also in the newly independent and developing countries.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

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and experiences by means of paper or even circulars and notices, this little book will help you. If you have the yen to write but haven't had the inspiration, this will certainly inspire you. If you think that juggling with bold face and capitals or underlining important words helps get the message across, this book will undeceive you and help you to use the language tools you have. Many people could write helpfully and so extend their influence for Christ. This book tells you how.

and in fact that He has acted decisively in Jesus Christ. In another sense the whole of history is God's act. Perhaps it is this that makes for ambiguity. Dr John Painter.

Well worth reading in spite of the over simplification of the views of the "Secular Christians." It has some tediously difficult passages where the nature of "act" and the "agent of

preacher England has ever produced. The Banner of Truth Trust has brought this book out in a most attractive format. (There are minor misprints on pages 123, 154, 333, 418, 488, 508, 565.) It is a book which makes one eager for the sequel. One sentence from Whitefield's pen sums up the whole: "The whole world is now my parish. Whosoever my Master calls me, I am ready to go and preach His everlasting Gospel. My only grief is, that I can do no more for Christ" (p 400). A book to make our hearts burn within us.

These sermons proceed from objects of daily life by analogy

the act" are discussed. But it is a book that those interested in the debate, whether with Robinson of Geering, will not want to miss.

Richard C. Bush Jr. Abingdon Press, 1970. 432 pages. US \$9.50.

A soberly chilling book

Twenty years of the People's Republic of China and its dealings with religion are considered and documented in this book. The official view of religion is first set out and then the author deals with the rooting out of Christianity's foreign connections; with the Catholic and Protestant Churches, and then, because the material available is less, with other religions: Islam, Buddhism, Confucianism and Taoism.

The official view is that religion is superstition and freedom of religion means freedom for its decline and decay. The erosion of religious groups is carefully documented and a variety of stages — away with foreign elements, truly patriotic religion, the Hundred Flowers Blooming and the fierceness of the Red Guard cultural revolution — set out for the 20 years under study. I found it a thoughtful, thorough and absorbing book, with extensive and careful references, and I would recommend that readers ask for it to be placed in their public library. Incidentally, the visit of the Australian Anglicans in 1956 is mentioned, and the perceptive report they made is noted with appreciation. To read such a book as this makes one realize soberly how far we must still journey to present our Christian faith to all the world. Bruce Rosier, Bishop of Willochra.

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YOUNG'S LITERAL TRANSLATION OF THE BIBLE by Robert Young, Baker, 1970, 764 pages, US\$4.95. The author of the "Analytical Concordance" brought out the first edition of his literal translation in 1862. This paperback edition makes a valuable tool available for serious Bible students who are not at home with Hebrew and Greek. It could also help teachers and preachers who wish to check the accuracy of the various modern versions. This price is small for such a useful work. STORY TIME FOUR by Jacqueline Sibley, Scripture Union, 1970, 95 pages. UK 6s. Fifteen Bible stories told for the under sixes and very well told at that. An attractive cover and lots of good line drawings make it a good buy for parents with small children or as a gift to them. The woman at the well of Sychar, for example, is simply told in a way to stimulate and hold the child's interest. DIMENSIONS OF CHRISTIAN WRITING by A. Donald Bell and John C. Merrill, Zondervan, 1970, 96 pages, US \$1.95. Not a book on techniques that must be mastered but one that encourages the non-writing Christian, of whom there are far too many, to share their ideas and experiences by means of the printed word. If you write the weekly church bulletin, the parish paper or even circulars and notices, this little book will help you. If you have the yen to write but haven't had the inspiration, this will certainly inspire you. If you think that juggling with bold face and capitals or underlining important words helps get the message across, this book will undeceive you and help you to use the language tools you have. Many people could write helpfully and so extend their influence for Christ. This book tells you how.

The subtitle of the second book is "striking parallels between today's news events and Christ's second coming." Dr. White attempts to relate Christ's return to theology, science, the church, society, philosophy and politics. This book has many regrettable features: the ghastly neologisms (scientism, warism); Malapropisms galore ("cenripetal" for "central," "ad infinitum nauseum"); dropping the names of many scientists, philosophers etc., with hardly a tittle of science, philosophy etc.; embarrassing naivety in treating science and interpreting the Bible; a crude pre-millennialism. The total effect is that Dr. White received his D. Phil. (Oxon.) and has never quite got over it. To any but the under-educated, this book will seem puerile.

THE PIG'S BROTHER AND OTHER CHILDREN'S SERMONS by S. Lawrence Johnson, Abingdon, 1970, pp. 128. U.S. \$3. RE-ENTRY by John Wesley White, Zondervan, 1970, pp. 164. US. \$3.95.

These sermons proceed from objects of daily life by analogy

and spiritual application. Their quality is uneven. Some contain good basic ideas, some are too elaborate to either ring true or hold attention, but many are simply trivial morals from nature.

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Mainly About People

Rev J. Brian Albany, rector of Moora (Perth) since 1967, was inducted to St Barnabas', Kalamunda, in mid-October.

Rev Stuart N. Langshaw, curate of St Luke's, Dapto, since 1968, has been appointed curate of Christ Church, St Ives (Sydney).

Rev David A. West, curate of St John's, Beecroft (Sydney) since 1968, has been appointed curate of St. Stephen's, Penrith.

Rev Peter St J. Hobson, curate of St Stephen's, Penrith (Sydney) since 1967, has been appointed curate of St Philip's, Eastwood.

Rev Fred G. Hanson, curate of St Hilda's, Katoomba (Sydney) since 1966, has been appointed curate in charge of the new provisional district of St

Philip's, Waitara, from February 4 next.

On St Andrew's Day, November 30, the Archbishop of Melbourne will ordain the following: (deacon) **Mr Paul Allan Bignoux**, (priests) **Revs Alwyn L. Greenaway** (St John's, Toorak), **Peter J. Hughes** (Christ Church, Warrnambool), **Howard J. Humphrey** (St James', Dandenong), **Michael J. Jobling** (St Andrew's, Brighton), **James D. Pilmer** (All Saints', East St Kilda) and **Philip H. Sullivan** (St John's, Camberwell).

On Sunday, November 29, at All Souls', Sandringham, Right Rev Robert W. Damm, co-adjutor bishop of Melbourne, will ordain as deaconesses: **Misses Elsie J. Hutchinson** (All Souls', Sandringham) and **Margaret F. Webster** (St George's, Bentleigh).

NEW COADJUTOR FOR MELBOURNE

Rev James Alexander Grant, 39, chaplain of Trinity College, Melbourne, has been appointed a co-adjutor bishop for the diocese of Melbourne.

He will probably be consecrated on St Thomas' Day, December 21. His appointment fills the vacancy left by Bishop Felix Arnott's election to the archbishopric of Brisbane. A third coadjutor is still to be appointed for the diocese.

Mr Grant graduated from Trinity College, Melbourne, with honours in his arts degree in 1954 and taught for a few years until he re-entered Trinity in 1957. He took a first class Th.L. and was Hey Sharp Prizeman in



Rev James Grant

1958. He was ordained to a curacy at St Peter's, Murrumbidgee, in 1959. He helped pioneer the Diocesan Task Force in 1960 and led the force from 1962.

From 1966 to 1970 he was domestic chaplain and examining chaplain to the Archbishop of Melbourne and since his appointment to Trinity College earlier this year, he has continued as an examining chaplain.

LARGE BEQUEST FOR ARMIDALE

The greater part of a \$338,793 Church of England school and estate has been left to build a hostel for girls at Moree in the diocese of Armidale, N.S.W.

It was bequeathed by Miss Margaret Anne Woods of "The Glen," Ashleigh, near Moree. She died in April this year at the age of 86.

In her will, published earlier this month, she also left legacies of \$2,000 to the Far West Children's Health Scheme and to four local charities in Moree. Personal effects and jewellery were left to the Salvation Army.

\$2,757 freewill offering

\$2,500 was asked for as a freewill offering recently at Holy Trinity, Adelaide. \$2,757 was given.

Reporting this, one of the Wardens, Mr A. P. B. Coward, said that the ready response shows the confidence people have as Holy Trinity seeks to maintain an effective witness to the city and the community.

The offering will help to provide a new vestry and counselling rooms and the unexpected balance will go towards the general church budget.

At over \$40,000, Holy Trinity's budget is one of the largest in Australia and it includes a very large sum towards its extensive missionary enterprise.

JOHN LEWIS IN JAPAN



Rev. John Lewis, recently elected Bishop of North Queensland, teaching English to a class at Kobe University, Japan, where he is with the Society of the Sacred Mission.

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Round-up of church press comment

The British Council of Churches (equivalent of our ACC) is facing a crisis according to an editorial and an article by a BCC supporter, Canon David Paton in the CHURCH TIMES.

There are considerable tensions between the churches who have delegates on the BCC but who often disagree with its pronouncements. It has all come to a head because of the WCC racist grants. A Council which publishes statements which its member churches hotly oppose, and this the BCC has often done, is likely to be left to quietly die.

New Life quotes Sir Paul Hasluck, who recently addressed Presbyterian women on "The Permissive Society". "There are those who discard any notion of duty to one another or to society, and who represent any idea of discipline as being the same as repression."

Gift to Carpentaria

A gift of \$1500 has been made by the Sydney synod to the Carpentaria diocese for its aerial mission.

The Archbishop of Sydney, who spent part of his boyhood in Northern Queensland, revisited some familiar areas there in August when he and Mrs Loane were guests of the Bishop of Carpentaria, the Right Rev Eric Hawkey, whose headquarters are at Thursday Island.

Bishop Hawkey uses an aircraft belonging to the diocese to visit many centres. The pilot of the plane, Rev Tony Matthews, is the son of Bishop Hawkey's predecessor, Bishop S. J. Matthews. Dr Loane flew in the aircraft during his visit to Carpentaria.

The gift to the Carpentaria Aerial Mission is intended to provide a hangar for the aircraft.

Church TV policy reviewed

Australian churches may have to give up the free time they at present enjoy on television unless they become more directly involved in the preparation of religious programs.

This was said by the Church of England Television Society in its annual report to Sydney synod. It quoted part of the report by the Advisory Committee on Religious Programs of the Australian Broadcasting Control Board. It read:

"The leaders and policy-makers of the churches should be invited to re-examine the use that is being made of the time and opportunities provided for them in commercial television and broadcasting and the use that is being made of the resources available for this purpose. If the churches cannot become more directly involved in preparation of religious programs it may become necessary for them to relinquish at least some of the responsibility they should now be holding, and to assume the role of advisers to licensees on the presentation of religious matter."

The Sydney CETS spent \$32,571 in 1969-70 and presented 264 programs during the year on channels 4, 7, 9 and 10.

Over the 14 years of its operation it has had no complaints from stations over program quality and has often been commended for highly favourable public reaction to some programs. A steady stream of letters comes to the stations from viewers, speaking of the good effects the programs are having.

The South India Churchman editorial marks the anniversary of the independence of India and the founding of the Church of South India as a united body. "Independence was hailed as a panacea," he writes. Union of churches was said to be a precondition of an effective ministry, the activating force for evangelism, more spiritual fervour, a more dynamic role in helping to re-make India. "These hopes too, have remained unfulfilled," he says, and he concludes that the anniversaries might best be celebrated by silence.

A correspondent to the Church of England Newspaper points out that one Portuguese East Africa group (FRELIMO) given race grants by the WCC "employs the indiscriminate use of land mines, abduction, burning and terror".

With Scots caution, the editor of Australian Presbyterian Life admits that the WCC race grants will cause deep divisions among Christians but decides neither to praise nor condemn the \$200,000 grant.

Mia-Mia (Mothers' Union) has a feature article on Her Honour Justice Mitchell, Australia's only woman judge. A nice question is posed — should she be called Mr Justice or Miss Justice Mitchell. But Roma Flinders Mitchell doesn't settle the question for us.

Prayer breaks drought

Two hundred and forty-six points of rain drenched Longreach in Queensland's drought-stricken central west less than a day after members of seven churches prayed for rain.

The rector of St. Andrew's, Longreach, Rev Peter Davies, said: "We probably won't be able to convince any non-believer of the power of our prayers, but it is a most encouraging result for us believers."

Asked by the press to comment, a weather bureau forecaster said: "Conditions were certainly right for storms, but they were just as right in other areas near Longreach that did not get any rain. I'm not going to argue against the idea of prayers."

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HIGHGATE MISSIONARY BUDGET

An increased missionary budget of \$1,150 has been accepted by the vestry of St. Alban's, Highgate, Perth.

St Alban's is deeply committed to the CMS missionary cause and is a regular port of call for missionaries on their way across the Indian Ocean or returning home by that route.

As well as supporting the parishes own missionaries on the field in East Africa, St. Alban's has a number of others who have gone out to serve C.M.S. Sister Judy Little is in Melbourne preparing for C.M.S. service and Lyn Cannon and Paul Gill are training for future missionary service at the Adelaide Bible Institute.

Two of its men, Allen Barton at Wollaston and David Meier, at Moore, are also in training for the ministry.

GARNER TO DIRECT INSTITUTE

Rev Gordon Garner took up appointment on November 1 as Director of the Australian Institute of Archeology in Melbourne.

Mr Garner has been senior lecturer in Old Testament at Ridley College, Melbourne, since 1966. He formerly held the position of Director of the Institute from 1963 and first joined its staff in 1954.

He graduated in arts, specialising in history and Hebrew and later gained an honours degree in divinity. He assists in the parish of Doncaster.

He will continue as a visiting lecturer at Ridley and will visit other theological colleges and tertiary education centres.

PIONEER S.S. TEACHERS



Four women being presented to the Governor of N.S.W., Sir Roden Cutler, at the Golden Jubilee Celebrations of Sydney's Board of Education. From the left they are: Miss G. A. Walton, sister of the Board's second director, Rev. Fred Walton; Mrs. H. E. L. Patton (Melbourne), widow of the first director, Rev. James Patton; Mrs. I. Strange who began Sunday School teaching in 1894, and Mrs. E. Lund, who also began in 1894.

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