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HERE IS YOUR TASK

Sydney synod challenged

The challenge of the Church's task at home and abroad was strongly stated at the Sydney synod missionary hour from 7 to 8 pm on Wednesday, Oct 13.

The Archbishop of Sydney, Dr Marcus Loane, introduced the four speakers who were given 15 minutes each to speak of the work they represented.

They were Rev Neville Keen, General Secretary of the Home Mission Society; Rev Victor Roberts, General Secretary of the South American Missionary Society; Mr Frank Roberts, an Aboriginal pastor who is doing special work for the Australian Board of Missions and Rev David Hewetson, NSW Secretary of the Church Missionary Society.

Mr Keen showed how the Home Mission Society is uniquely placed to show Christian concern because of the many thousands of people who each year make use of its many agencies.

He spoke of the wide extent of its existing work and the plans for future development. These include services to discharged prisoners, drug dependants, homeless men and Aboriginal young people who have been State wards. He mentioned a story written by a boy from the Charlton Homes, "How I found Christ in a boys' home."

Rev Victor Roberts gave a brief survey of the work of the South American Missionary Society from its founding in 1844 to its commencement in Australia by Archbishop Mowll in 1955 and spoke of the 14 Australians who have gone out in the past 16 years. This Anglican work now has 120 missionaries in South America.

He told synodsmen of the vast opportunities for the gospel

which this continent alone in the world offers for the gospel of Christ. It is completely open and no restrictions are put in the way of securing visas. It has none of the world's other great religions but there is great hostility from Roman Catholicism and a strong attachment to Marxism in many places.

Evangelical Anglicans have a strong contribution to make, Mr Roberts concluded.

Mr Frank Roberts was given a specially warm welcome and he opened by referring to the infallible power of the gospel of Christ. He showed how there was no virile contact or relationship with the Aboriginal people on the part of Christians except in the northern half of Australia.

The Church's great commission, Mr Roberts said, was to reach the "whosoever" but it was apathetic towards his people. He said that the existing system

which robs the Aboriginal of his dignity must be eradicated.

Rev David Hewetson briefly introduced a CMS audio-visual which gave a brief survey of the work since CMS began in Australia in 1816. Then it turned to the whole field of CMS endeavour today, ending with the new work recently begun in Nepal and Indonesia.

The audio-visual showed how Australian CMS with its current budget of \$500,000, has 212 people at work in 22 different lands.

Synod was held from Monday 11 to Friday 15 October in St Andrew's Cathedral Chapter House with 850 parish representatives.

For the first time, the galleries had to be reserved entirely for synodsmen. Closed circuit television relayed all proceedings to the Chapter House basement for the sake of the many visitors.

All the equipment was lent by Sydney Church of England Girls' Grammar School and pupils from the school worked the many cameras, arc lights, monitors etc. Their presence and quiet efficiency was quite a feature of this synod.

B. Hunter to Riverina

After at least one refusal (a Melbourne vicar) and a deadlocked synod on 29 September, the synod of the diocese of Riverina on 6 October elected Archdeacon Barry Russell Hunter, rector of Callide Valley, Rockhampton, as Bishop of Riverina.

The bishop-elect graduated from St Francis' College, Brisbane with a first-class Th.L. in 1953 and more recently graduated in Arts from the University of Queensland.

He served a curacy in Brisbane and then spent 1956-61 with the Bush Brotherhood of St Paul in that diocese. He went to Rockhampton diocese as rector of Chinchilla (1961-66) and has been at Callide Valley since. He was appointed archdeacon of the East in 1969.

Harlin Butterley —Dean of Hobart

Rev. Harlin John Lascelles Butterley (44), a former Australian C.M.S. missionary, has been appointed Dean of St David's Cathedral, Hobart. He is at present a garrison chaplain with the British Army in West Germany.

Mr Butterley is a graduate of Sydney University and Moore College where he gained a first-class Th.L. He was curate of Narrabeen and then in charge of St Luke's Mascot (1952-54) before going to Tasmania as CMS Secretary (1954-57).

He served CMS as chaplain to

St Stephen's College, Hong Kong (1957-67) and while there gained a London B.D. He has been with the British Army since 1967 and while stationed in Germany he gained his diploma in education.

Mr Butterley is married with two children and he expects to take up his appointment early in February.

R.C.s spend \$700,000 in drive for converts

According to a report in "The Australian," Australia's Roman Catholics have spent \$700,000 in the past twelve years in order to win non-Roman Catholics to their faith. In that time, 3368 people have become Roman Catholics.

The money was spent by the Catholic Inquiry Centre, which is based in Sydney but advertises in newspapers and magazines

throughout the country.

The advertisements invite non-Roman Catholics to write for a brochure about the Roman

Catholic Church. They are invited to follow this up by enrolling for a free correspondence course on the Roman Catholic faith.

The centre is paid for by "sponsor" groups and individual donations.

The groups are made up of 10 or 12 people who each contribute 20c a month. There are 1682 groups now operating.

FESTO KIVENGERE IN CHILE

The interdenominational, international and evangelical mission, World Vision Incorporated has just sponsored its 85th Pastors' Retreat, the last three being held during September and October in the South American countries of Chile, Brazil and Colombia, at which hundreds of pastors from all Protestant denominations gathered in fellowship.

The retreat in Chile was held in Valparaiso where the South American Missionary Society has established a growing work. The principal speaker for the week was the Rev Festo Kivengere, an Anglican evangelist from Uganda in East Africa, and a preacher well known to many Christians in Australia from his visits here over recent years. He had also been scheduled as one of the speakers in Brazil and Colombia, but because of circumstance beyond his control was prevented from participating.

Other speakers included: Dr Samuel Escobar, Director of the Latin American equivalent of the Inter Varsity Fellowship; Rev. Dr Richard Halverson, Minister

of the Fourth Presbyterian Church of Washington, author and radio broadcaster; the Rev Rafael Baltodano from Nicaragua, Advisory Secretary of Evangelism in Depth in Latin America.

One of the features of the retreat was the daily early morning prayer meeting in one of the main "plazas" (squares) of Valparaiso followed by a march of witness through the main streets with the participants singing hymns. The latter made a particular impact on the city as a whole.

A significant step taken during the retreat was the decision to commence Evangelism in Depth in Chile in April, 1972, begin-

ning from the south of Chile. The theme of this movement for evangelism is "Total mobilisation for total penetration."

Mr Kivengere is known as one who endears himself to his brethren in Christ wherever he goes, as he did during the retreat in Valparaiso, this being especially true amongst his Anglican brethren in Chile.

In a brief private meeting with Chilean Anglican clergy the latter were amazed and thrilled to hear of the rate of growth in the Anglican Church in East Africa. Their hearts were so touched by the warmth and reality of the message of this Spirit-filled servant of God that a number of them covenanted to pray that

God would open the way for Festo to return to Chile for teaching and evangelistic missions in all regions.

On the occasions when he spoke of those who were faithful unto a martyr's death, and the power of the Holy Spirit so clearly revealed in their testimonies, there were few dry eyes among his listeners.

Anglicans in the Valparaiso Region were especially privileged in that Mr Kivengere was able to spend a weekend with them and spoke to five of the congregations including an English service in Vina del Mar and a united rally in St Paul's, Valparaiso where three adults received Christ as Lord and Saviour as a

result of Festo's preaching.

During his week in Valparaiso, Mr Kivengere was able to have interviews with leading authorities of the city, notably the Governor of the Province and the Acting-Mayor of Valparaiso. On both occasions Festo took the opportunity to witness clearly for Christ to these high ranking officials.

The most unusual meeting which Mr Kivengere addressed was a group of young Roman Catholic women. Thanking Festo, the leader of the group said that his visit and message had made real for them Christ's promise, "when two or three are gathered together in My name, I am there in the midst."



1. Rev Festo Kivengere shaking hands with the Acting Mayor of the City of Valparaiso. (SAMS missionary the Rev G. Blaxland in background.)
2. The commencement of the daily march of witness, with Protestant pastors singing through the streets of Valparaiso. (The signs read: "Christ lives," and "For me to live is Christ.")

Youth — What's happening?

Our opportunities with young people are diminishing rapidly, if not coming to an end. We have been rather too satisfied with the work we have done in our churches with large groups of young people in fellowship teas, Bible studies and social activities.

Some clergy and youth leaders in areas where groups are thinning out are beginning to be alarmed, but they are in the enviable position of realising the truth.

It is not that we have not tried. We have tried to get with it. We have attempted to imitate all kinds of popular events and happenings, giving to our camps and special events names and programs which are redolent of the "happenings" that attract so many urban young people.

We have alternated between trying to be relevant on the one hand, and feeling on the

other that our only duty is to "proclaim the Word" and let the young respond as they will. Both extremes are artificial.

The gulf between church-directed and church-rejecting young people is widening, and most apparently successful outreaches to the latter group have in fact only constituted some new combination of the former.

What then are we to do? Any answers will be tentative but should all be prefaced by a cessation of our frantic attempts to patch up the situation. For patching up will not do.

We need in many situations to begin all over again. Particularly do we need to attempt a deep and concerned understanding of the world the young person inhabits.

His values, goals and most elemental assumptions about life may be very different from what we have presumed, and may force us to some solid and rather humbling home-

work. This will probably apply to all of us where social and cultural values have been nurtured primarily in a local church, young and old alike.

At the same time we must be turning on to these insights any light which the Scriptures can shed.

One rather startling discovery will probably be that there is no word directly applicable to many of the questions we have unearthed.

The book which speaks so directly to man's unchanging nature often does not speak so directly to his changing environment. But the questions will have to be answered.

And after this? Perhaps these attempts honestly undertaken will take so long to be realised that anything else said now would be long forgotten. Let us pray at least that it does become necessary for something further to be said.

John Colet

Why include John Colet in a list of Evangelical leaders? Why put him beside men like Wycliffe, Tyndale, Luther and Calvin? Who was he?

Many who are familiar with the others, and are aware of their place in history, would know little, if anything, of Colet. And some who do know of him might question his rights to be called an Evangelical leader. Firstly he is classed as one of the English humanists. And secondly he would have called himself a Catholic, with belief in transubstantiation and the sacrifice of the mass and allied doctrines.

In spite of this John Colet has a special place in the history of Protestantism, and is an important link in the chain of Evangelical witness.

The vital fact to be taken into account in any assessment of his life and influence is the time in which he lived.

He was born about 1466, the son of a wealthy merchant. This gave him the means to travel, and he spent a couple of years in Italy from 1494-96 which influenced him greatly. By this time he was the sole survivor of his parents' 22 children!

The point is that he preceded the great Reformation figures. If he had followed them with his views unchanged he would be of little interest to us. But he was one of those who led the way.

this was revolutionary. So though he did not go as far as Luther or Calvin would, and though he didn't believe all they did of the way of salvation, he was pioneering in this field.

From 1505 until his death in 1519 he was Dean of St Paul's.

Rev Norman M. Gelding, author of this article, is a graduate of Moore College and Sydney University. He served CMS in Tanganyika from 1948 to 1962 and since then he has been in charge of All Saints, West Lindfield, NSW.

This was a strategic position which he used to good effect. His establishment of St Paul's School with money he inherited from his father was a material aid in the advance of the Renaissance in England. But Colet considered preaching to be his real work as Dean.

Someone had earlier said of his preaching: "You say what

you mean, and mean what you say. Your words have birth in your heart, not on your lips. They follow your thoughts, instead of your thoughts being shaped by them." Most preachers would wish this could be said of them!

Colet had an outstanding opportunity in 1512 which he used boldly. This was to preach at the opening service of the Convocation of Canterbury, called for the extirpation of heresy.

This sermon was full of challenge, accusation and exhortation, based on Romans 12:2. "Be not conformed to this world, but be ye reformed in the newness of your minds..." and applied in particular to priests and bishops.

He didn't mince words, nor talk in vague generalities, as he accused them of being conformed to the world, and challenged them to attend to the reformation of the Church.

This brought his views right out in the open. Later that year he was himself charged with heresy, which indicates he indeed had much in common with the Evangelical and Protestant.

Galloping speakers

In this age of rush, bustle and efficiency, it's sometimes good to listen to someone who slows you down...

I am thinking in particular of Christians who enjoy the privilege and opportunity of speaking to groups.

Most of us are eager for folk to get blessed; maybe a bit too eager sometimes, so that we try to tell everything we think and feel all at once, getting the maximum amount of teaching into the minimum of time.

Result — mental block on the part of listeners. Or are they listening really, with their heart and minds, and not just with their polite expressions?

A recent magazine from Britain featured on the cover a preacher in his pulpit, Bible in hand, and underneath a large pink caption "What Gets Through?"

Please don't think I'm a cynic when I say, "Precious little!"

Most of us have sat under those dear, earnest souls who take their stand at the speaker's desk, draw a deep breath, open the first page — and they're off!

Text after text, experience after experience, is quoted in support. All in vain: you're miles away.

Speakers and would-be speakers — don't be afraid of silence, of pause, of quiet, so that your hearers may be able to take in what you are saying.

Stop and look at them occasionally — and not at the ceiling and walls. Smile, send out a

warmth, look human. Get the feeling of where they are, and when it's time for you to say the next bit.

A few verses from Scripture, expounded clearly and simply and illustrated from life (your own life if possible) are worth ten pages at breakneck speed.

Basically, most of us are simple folk; we may have one or two profound thinkers in our au-

By Margaret

dience, but they are the exception. We must break the bread of life into very small pieces for people to take in.

A heart and mind at rest will speak volumes through the peace and poise of the speaker. Aim at getting one truth across, and leave the rest.

No one should ever have to say, "I can't remember a thing she said!"

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A PRESCRIPTION FOR AGE

One old person says "I am not wanted." Another says "I belong to Christ!" One is aimless; the other is purposeful. One is restless; the other is contented. One is sad; the other is filled with joy. One is fearful of the future and death; the other is awaiting eagerly the meeting with the Lord and his "Well done." One is self-centered and discontented; the other is daily dying to self and while one gets, the other gives.

The promises of Scripture speak of God "who satisfies you with good as long as you live so that your youth is renewed like the eagle's" (Psalm 103). "He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength: they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40).

NOT WANTED? When the

Christian is assured of God's love and presence always. Are not the everlasting arms underneath?

AIMLESS? When the Christian is commanded to go

By Sheila Hayles

and make known the good news about Jesus Christ, to teach the young, to serve and love all men, to pray for others and to worship God. He has promised us the strength for this work as well.

RESTLESS? Why the rushing about in feverish activity, the travelling the world to find one knows not what and the running away from self and God? So many people who retire follow this pattern. Jesus promises that He will give us rest for our souls. Truly godliness with contentment is great gain.

SAD? When joy is the Christian's lot. Joy is a fruit of the Spirit and the Holy Spirit is given to all believers — they are children of God. Why sorrow when the Lord is risen and alive for evermore?

AFRAID? Why is there fear of death when the Lord promises that "He who believes on the Son has life?" (1 John 5) This life is for now and for eternity. The Christian has the assurance which Paul had when he said "To live is Christ and to die is gain." (Phil 1) Our Lord Jesus has conquered death and there is no need to fear as death is but the passing into the wonderful inheritance which Christ has prepared for those who love him.

SELF-CENTRED? No, the Christian is daily dying to self and living for Christ. "It is in giving that we receive and it is in dying that we are born into eternal life." The scripture says "As a man sows so shall he reap. If he sows to the flesh he will of the flesh reap corruption and if he sows to the spirit he will of the spirit reap life everlasting."

If we really belong to Christ he will renew us, he will strengthen us, he will give us joy and purpose for living and when the end does come he will give us peace for dying.

NEAC RE-UNION IN S.A.

Many South Australians who attended the National Evangelical Anglican Congress in Melbourne in August met together at Holy Trinity, North Terrace, on Friday, October 1.

Others who had been unable to attend shared in the fellowship and saw slides and heard Congress tapes.

Holy Trinity has also had three follow-up meetings following NEAC when important issues raised at the Congress were studied and discussed. Leaders were Rev Lance Shilton and Dr Norman Broadhurst. All attending over the three weeks paid \$2.50 which included the cost of the NEAC papers.

COOKING UP A SERMON

Rev Dudley Foord, Dean of Students at Moore College, was interviewed recently by Sally Blakeney, a reporter from the "Australian." These are some of the things he said about contemporary preaching.

Racy, relevant and spiced with good stories — that's the sermon that keeps congregations awake.

And that's the message Mr Dudley Foord, Dean of Sydney's Moore Theological College, has for preachers looking to pep up their sermons.

"Five years ago, I decided to give speaking a rest for three months and I went around just listening to what other preachers had to say," he said yesterday.

"I was shocked to find our preachers were doing a lousy job of it — so many of them seemed unable to grasp the world in which we are living."

Mr Foord, who delivers a regular sermon on The Perils of the Preacher to his students, admits to being the prime mover behind the Sydney Synod's decision to set up a college for preachers.

A year ago he was appointed

head of a committee to lay down guidelines for the scheme which has been operating in one college in the United States for 40 years.

TINGE OF FUN

"I've heard the issue of morals talked about when there is no understanding of the moral climate or the problems faced by young people," he said.

"A sermon must be interesting. It must be expressed in terms that people understand, not in biblical language."

"It must always match gears with the contemporary world and I would hope it would have a tinge of humour."

"Ideally a preacher should preach two sermons on a Sunday: an instructional one and a racy one."

"In the more structured sermon he could have a blackboard at the back of the pulpit to write down the points he makes."

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Notes and Comments

Arrant jingoism

For a piece of arrant jingoism, Bishop Howell Witt surely takes the cake in his monthly column in the October "West Anglican."

First he has some comments on the "Nationalist" Evangelical Congress. Then having accused evangelicals of this sort of thing, he comments on the South African cricket tour and puts the proposal that of all things, a Welsh team should have been invited!

He feels that a tour by a Welsh side would settle the race question for it would possibly include a Welsh Pakistani and a Welsh Indian. He even mentions a Mohammed Ali ap Ivor Jones. The Bishop says that he is "Australian to his bootlaces." But after asking "Are we frightened of inviting the Welshmen here?" his origins with a name like Howell Witt must be suspect indeed. Talk about prejudice!

WELSH CRICKET—WHY NO PRIESTHOOD— ABORTION AND HOMOSEXUALITY

"Priest" or "presbyter" Restrictive view of ministry

The warmth of the Archbishop of Melbourne's praise for the National Evangelical Congress was rightly tempered by some criticisms. But his stated regrets in "See" that "the word 'priesthood' was not mentioned" in the NEAC report is surprising.

Dr Woods has tried hard to have Anglicans included in the proposed union of Methodists, Presbyterians and Congregationalists in Australia and for this reason, his expressed regard for the terms "priesthood" and "priest" seem out of character.

Not one plan for church unity has chosen to use these two terms in reference to its ministry as the Archbishop knows, "priest" is a highly ambiguous technical term which the Church of England has preserved but has never until recent times, brought into everyday usage. It has been used in a variety of ways, some of which are irreconcilable with the Bible and Anglican theology.

"Minister" is simple, non-technical, unambiguous and thor-

oughly Anglican. "Presbyter" is a technical term which has the advantage of being unambiguous as well as being biblical and Anglican. Its use in modern Anglican theology goes back at least to Bishop Lightfoot's "Excursus on the Ministry."

In the official Latin version of our Book of Common Prayer, "presbyter" is used at all times for "priest."

Wherever in the world Anglicans have entered into union with other Protestant bodies or are planning to do so, the word "priest" has been deliberately dropped.

Perhaps NEAC was more forward-looking in its usage than was apparent.

Differing views on moral issues

Widely divergent views are emerging from Australian dioceses on the vexed question of abortion and more recently on homosexuality. The question is whether existing laws in these fields should be liberalised. Christians should not have closed minds on either issue.

Strong opinions on both sides are emerging about abortion and although Sydney's Abortion Report has been widely quoted with approval in many dioceses, it should not be taken as the last word on the subject.

Sydney's Moral Questions Committee itself is watching developments and new findings in this field and is not prepared to say that the subject is finally settled.

Canberra-Goulburn diocese took a contrary view and voted strongly for liberalising existing legislation. Doctors in the Australian Christian Medical Fellowship are strongly divided on the question. Obviously,

Christians may differ in their views on this and they must keep their lines of communication open.

Much the same can be said on the move to change the law which makes homosexual relations between consenting adults in private a criminal offence.

Let there be no mistake about homosexuality being a sin which the Bible expressly condemns. But the question which was raised in Britain and is now coming to a head in Australia is, should we make the offender a criminal? Adultery is a sin, often condemned in Scripture but British law does not make it a criminal offence punishable by law.

Melbourne synod recently decided to press for a change in the law. Sydney synod did not discuss it this year but its Moral Questions Committee has been studying it and will report on it in 1972.

In Melbourne, very strong emotions took charge of some speakers and such a distasteful subject is bound to generate more heat than light among many.

We must not let our personal feelings about it blind us to the fact that evangelical, Bible-loving Christians hold widely differing views on it and that we must examine our own view to see whether it is in accord with reason and charity or with prejudice.

Church property & public attitudes

Church ownership of real estate has always been an abundant source of criticism, much of it justified. Sydney diocese with its 100 acres of glebe lands in and around the city must be asking itself if it has a liability or an asset?

Its Glebe Administration Board is to be congratulated on its efforts to inform the general public about the history of this property and its present management.

Its press releases and its printed materials given to synodsmen have helped to avoid misunderstandings. The Board has ahead of it for many years a vast borrowing program before it will be able to return large sums to the diocese for its rapidly expanding needs.

The move at the recent synod to amend the Church Trust Property Act so that later the diocese may be in a position to assist other dioceses in Australia shows that the Board is well aware of its obligations as a steward of God's gifts.

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LETTERS

Happy to serve in New Guinea

Rev D. McGraw was right in drawing attention to the fact that many Anglicans who go to Papua New Guinea reject their own Church in the Territory.

My family's closest friends in New Guinea have been office-bearers of Boroko Baptist Church since its foundation. The minister who was pastor of that Church for 11 years till two months ago was a former army colleague of mine. These people make no secret that the Baptist Church has done extremely well from Anglicans who have made their spiritual home there.

This situation might be understandable if the parish of Port Moresby were hostile or even unsympathetic to evangelical Anglicans, but this is not so. There could be no parish church anywhere which has a more friendly attitude to worshippers. Those who might expect to find St John's Port Moresby a hotbed of Anglo-Catholicism will find that its services have less liturgical froth than many Sydney churches.

It is hard for many evangelical Anglicans to realise that one can live and work in an Anglo-Catholic diocese (if one can label a whole diocese "Anglo-Catholic" or "evangelical") without compromise.

That one can do so is illustrated by Rev Douglas McCraw's ministry in New Guinea. A staunch and uncompromising evangelical if ever there was one, he is loved and respected by bishops, clergy and people throughout the Territory, where he has exercised a valuable dual vocation of priest and pilot for many years.

For my own part, the six months I have served in the diocese have been among the happiest of my 20 years' ministry. Compromise of my position as an evangelical has at no time been expected, and I can recall no occasion when churchmanship has been an issue.

Some things are different, of course. For example, the term "Father" is widely used. Indigenous people call all clergy "Father." The Baptist chaplain at Goldie River Army Depot has given up as hopeless the attempt to stop his Protestant troops from calling him "Father." So one accepts this as local custom, though some would see Anglo-Catholic overtones in it.

On my recent tour of duty in Port Moresby I attended the weekly clergy meeting with both European and indigenous clergy. There was thoughtful discussion on the work of the church and of Port Moresby's distinctive problems. There was a genuine concern for the future of the church when self-government comes. There was a real pastoral concern for European and indigene alike.

My close association with Bishop Hand, diocesan bishop, and Bishop Meredith, senior chaplain AMF gave me a new insight into the ministry of missionary bishops. These bishops are not prelates. They live in simple and trying conditions, but are devoted servants of Christ, with a great love of people.

It is a sad fact that many parishes in Sydney where giving is mainly to CMS have neglected to tell people of what their church is doing in New Guinea. Some parishes prefer to direct any giving to New Guinea to undenominational missions.

While in Port Moresby recently I received the "Church Record" which reported critically on the proposed appeal for \$1. million for New Guinea, to stabilise diocesan finances for the advent of self-government. In the same mail I received the excellent booklet produced by the Glebe Administration Board in

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★ ★ ★

Not a word in Prayer Book about supposed superiority

I wish to point out a fatal weakness in the argument of Rev John Adam (ACR 7/10/71). He insists that Morning and Evening Prayer "have a place in Anglican worship especially on State occasions when some who worship may not be Christians and for combined church services where the Holy Communion might prevent other Christians from participating because of conscience."

Both the Prayer Book and the history of the Church of England fail to give him support.

There is not a word in the Book of Common Prayer about the supposed superiority of the Lord's Supper over say Morning Prayer — in fact any man who has read the English reformers cannot fail to understand that such a liturgical division could only come about from a failure to grasp the relationship of word and sacrament.

Further, from the Reformation down to the last quarter of the nineteenth century the normal Sunday morning service was Morning Prayer, not Holy Communion.

(Rev) Douglas C. Abbott,
Victoria Barracks,
Paddington, NSW.

Indeed, before the Tractarian movement became more interested in ritual than theology, the majority of Anglicans went to Communion quite infrequently.

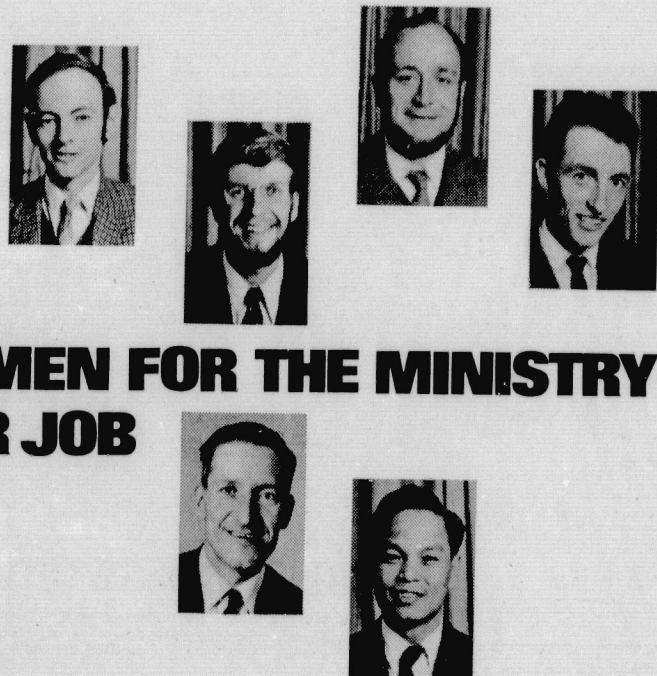
This practice was duplicated in the mid-nineteenth century in Australia, being regarded as quite consonant with being a loyal Anglican.

Finally, if it is true that "most Anglican confirmings" are taught about "the Lord's own service in the Lord's own house on the Lord's own day," then it seems necessary for them to be re-taught in line with teaching of the Church of England.

(Rev) T. C. Milton,
Biggenden, Q.

Pastoral work before cathedral

On the eve of his retirement, Bishop Kenneth J. Clements told the "Canberra Times": "I could never have given myself in these last 10 years to the idea of setting up the Anglican cathedral in Canberra because I believe there are much more important things than that: setting up the pastoral work of the church in the parishes is much more fundamental."



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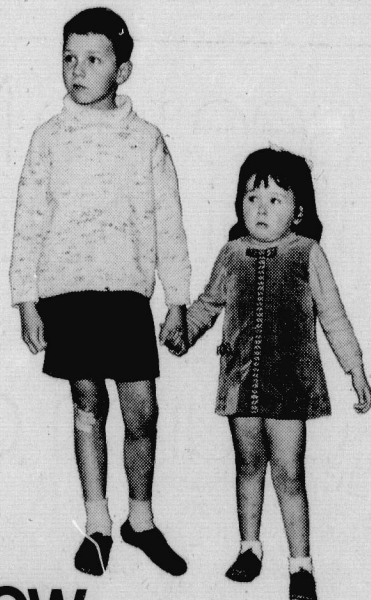
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MORE LETTERS

Degrees for all trained clergy

"Education," a NSW publication, has provided in its current issue an article by an educationist entitled "A Degree for all Teachers." In it the writer states, "A student who undergoes some form of training and tertiary education beyond the University entrance level for a period of three years, without obtaining a degree, is deemed to have passed through a cruel, immoral, selfish and a mean system which is unfit for an advanced and truly civilised country."

Applied also to theological education, this statement makes interesting reading. For years the Church in Australia has required men to study for the ThL diploma as a requisite for ordination. This course has involved men in three years' study, often at great personal and family expense. At the end of it the student receives a diploma which is not worth the paper it is written on outside the Church.

Attempts have been made to establish an "elite" group who have been directed towards the

BD (London), a farce of a degree if ever there was one. Graduates holding this degree have achieved it by simply submitting to an examination. They have never been required to submit assignments, attend seminars or tutorials with other university students, nor had the face to face teaching which is regarded as an imperative of modern university life. Least of all have they ever rubbed shoulders with other students on a university campus. So the graduates with this degree find themselves with a degree

from a university which they have not only never attended, but which most of them will never even see during their lifetime.

The time must be long overdue for a thorough going faculty of theology or divinity in one of the three universities around Sydney. Attempts to establish such at the University of NSW was damned with faint support.

No theological student with three years' or more full-time study should be rewarded with less than a College of Advanced Education diploma, and preferably with a recognised Australian university degree.

It is high time some courageous layman took up this matter of qualifications following theological training, so that men willing to take the sacrificial course of offering for the priesthood will receive an adequate academic recognition for the work involved.

Layman, ThL.

Dean of Melbourne on marriage ban

Some of the most successful marriages would not have taken place if celebrants "strictly exercised their right to refuse to marry some couples, the Dean of Melbourne said recently.

Very Rev T. W. Thomas, Dean of St Paul's Cathedral, said: "Authorised celebrants have the right to refuse to marry, but it is a very difficult right to exercise conscientiously."

The dean was commenting on suggested amendments to the Marriage Act put to the annual meeting of the National Marriage Guidance Council by a legal sub-committee.

They included a "certificate system" to nullify a marriage on the grounds of immaturity of a party at the time of marrying; and divorce for couples whose marriage guidance counsellor believed had "irretrievably broken down."

Crossword Prizes

Book prizes for Bible Crossword number 43 have been posted to Mrs L. M. Book, Buchanan, WA; Mrs A. L. McGarry, Miles, Q; Mrs A. Alexander, Narrabri, NSW; and Mrs W. J. Kah, Blacktown, NSW.

BIBLE CROSSWORD No. 43

We will give a book for the two nearest entries to Bible Crossword No. 43, which should reach this office not later than November 15. All answers come from the Revised Standard Version of the Bible.

ACROSS

- For which is the greater, one who — at table, or one who serves? (4) Lk 22:27.
- If we say we have — with him while we walk in darkness, we lie and do not live according to the truth (10) 1 Jn 1:6.
- Do not be — world but be transformed by the renewal of your mind (9, 2, 4) Rom 12:2.
- Yes, brother, I want some — from you in the Lord (7) Phm 1:20.
- There is a way which seems right to a man, but its — is the way to death (3, 2) Pro 16:25.
- Do not toil to acquire wealth; be wise enough to — (6) Pro 23:4.
- God has not rejected his people whom he — (8) Rom 11:2.
- and you have ignored all my counsel and
- When therefore the owner of the vineyard comes, what will he do to those —? (7) Mt 21:40.
- Do you not know that friendship with the world is — with God? (6) Jas 4:4.
- And every day he was teaching in the temple, but at night he went out and — the mount called Olivet (6, 2) Lk 21:37.
- But to all — —, who believed in his name, he gave power to become children of God (3, 8, 3) Jn 1:12.
- When — — said this, he showed them his hands and his side (2, 3) Jn 20:20.
- they became fools, and exchanged the glory of the — God for images resembling mortal man or birds or animals or reptiles (8) Rom 1:23.
- for in a — — test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality (6) 2 Co 8:2.
- Behold, I am the hand-maid of the Lord; — be to me according to your word (3, 2) Lk 1:38.
- For all that is in the world, the lust of the flesh and the lust of the eyes and the — of life, is not of the Father but is of the world (5) 1 Jn 2:17.
- as far as the east is from the —, — does he remove our transgressions from us (4, 2, 3) Ps 103:12.
- for in every nation any one who fears him and does what — — is acceptable to him (2, 5) Ac 10:35.

DOWN

- The Lord sustains him on his — — his illness thou hastest all his infirmities (7, 2) Ps 41:3.
- For we have seen him — in the East, and have come to worship him (4) Mt 2:2.
- There was also an inscription over him, — — — — — (4, 2, 3, 4, 2) Lk 23:38.
- but the Pharisees and the lawyers rejected the purpose of God for —, not having been baptised by him (10) Lk 7:30.
- For we have seen him — in the East, and have come to worship him (4) Mt 2:2.
- The Lord sustains him on his — — his illness thou hastest all his infirmities (7, 2) Ps 41:3.

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Books

Dismembering giants

WHERE IS HISTORY GOING? by John Warwick Montgomery. Zondervan Publishing House, Grand Rapids, 1969, pp. 250, \$5.95.

The author, from Trinity Evangelical Divinity School, Deerfield, Illinois (Lutheran), brings together a number of essays already published on topics in the philosophy of history, including critiques of Barth and Tillich.

The subtitle, "Essays in Support of the Historical Truth of the Christian Revelation," indicates his standpoint. The collection as a whole is fairly heavy going.

While it may edify some to see philosophical giants dismembered by their own weapons, others might wish that the author had also given some more succinct and sensitive attention to the question of ordinary scepticism.

Professor E. A. Judge

A WONDERFUL STORY

BREATH OF LIFE, by Patricia St John. Norfolk Press, 1971. 238 pages. \$4.80.

"Within the span of 50 years, the gospel has flooded a land that was sunk in witchcraft, heathendom and degradation."

To two boys (almost) God gave the call to work in East Africa with people who had never yet heard the gospel. Through schooldays and university years the two companions kept their vision and in 1920, the two (now doctors and married), Len Sharp and Algie Smith completed three years experience at Mengo Hospital, Uganda. With CMS blessing they set out for Ruanda-Urundi, south of Uganda and under Belgian rule.

This story tells of opportunities, difficulties, amazing developments, civil war, massacre, untiring service. A wonderful story — thrilling. The frailty of man, the victory of the cross, and unfailing faith are the keystones.

John S. Moyes

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Teenage "sit-in" for South Coast

A teenage "sit-in" is being planned for the Wollongong region so that young people may be able to express their views on controversial issues.

The Bishop in Wollongong, Right Rev Graham Delbridge has been led by his contacts with young people at the National Evangelical Anglican Congress in Melbourne in August to hear the views of young people in his area about the church and the community.

Young people at the congress, including a group of believers in a "Jesus" hippy cult, had met

Canon Green at a sit-in one evening. "All asked him questions about all sorts of things," Bishop Delbridge said.

"And it was clear there was dissatisfaction about the Church and the community at large. The "sit-in" would be held Michael's Pro-Cathedral, Wollongong.

TRAVELLING SCHOLARSHIP

The Joan Augusta Mackenzie Travelling Scholarship has been established to enable study abroad by a clergyman of the Church of England in Priest's orders who has served at least two years after his ordination as a Deacon.

The Scholarship is of the value of \$3,000 or such other sum as the Trustees shall determine and is to be used by the recipient to study, or gain experience in parish work, in Great Britain or elsewhere, for a period of two years. To be eligible for the award of the Scholarship the applicant must be not more than 35 years of age on December 31 preceding the year of the award, and have been educated in Australia and propose to return to Australia after study.

The award is made by the Trustees after consultation with the Principal of Moore College and the Rector of St. Thomas', North Sydney.

The first award will be tenable from July 1, 1972; applications close on December 31, 1971. Further particulars and application forms may be obtained from The Trustees, Joan Augusta Mackenzie Travelling Scholarship, C/- Permanent Trustee Company of NSW Limited, 23 O'Connor Street, SYDNEY 2000.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

SYSTEMATIC THEOLOGY by Louis Berkhof. Banner of Truth Trust. 1969 reprint. 784 pages. £UK1.75. Where else could you get a systematic study of the whole Christian faith for just a few dollars? But you must add to the scope and size and low cost of this volume, a most competent, reformed scholar who kept revising this work until his death in 1957. Professor Berkhof had an immense store of knowledge and yet he writes compactly and concisely. Study and keep this book as an antidote to modern indifference, superficiality and confusion. There are no theological questions which it does not shed great light on.

THE KOREAN REVIVAL by Rene Monod. Foreword by Dr Billy Graham. Hodder Christian Paperbacks, 1971. 62 pages. 60c. This is not the story of one revival but one continuing revival that has been spreading among Christians in Korea for years. Dr Graham in his foreword confesses that his personal experience of revival in Korea had a profound impact on his own life. We pray for revival. Read the thrilling story of what it can do for a nation.

THE CROSS AND SANCTIFICATION by T. A. Hegre. Bethany Fellowship. 1970 reprint. 276 pages. \$US1.25. Norman Grubb writes the foreword to this fine instruction on how to live the Christian life. Its 21 chapters begin with "Have you lost your Bible?" and end with "I sought for a man." That and all between call rank and file Christians out of their apathy. Nothing better for group study.

The Bible and current scientific hypotheses

WHO WAS ADAM? By E. K. Victor Pearce, Paternoster Press, 1969. 151 pages. \$3.95.

The author of this book is rector of a busy parish church in the United Kingdom but his training in anthropology and his thorough grasp of contemporary research in this and related fields have enabled him to produce an up-to-date and stimulating book on human origins and the biblical record. The author first contends that the Adam story accords well with paleontological evidence in describing Neolithic man.

He then traces the biblical narrative through from Genesis 2 to 11 offering fascinating comments on its possible relevance to currently accepted hypotheses in anthropological studies (Chs. 1-9). He also devotes two chapters to an examination of Genesis 1 and 2 (Chs 10-11).

In the final (and perhaps the most useful) section of the book

Pearce discusses the problem of human origins and contemporary work in the field of molecular biology. (Chs 12-16.)

The reviewer finds himself unable to assess the final value of much of the very interesting information in Chs 1-9 because of its technical character. The final section of the work does, however, leave the clear impression that the creation of man is a fantastic achievement and makes it very difficult for anyone to take the Darwinian theory of biological evolution seriously.

B. L. Smith.

Thousands inspect Toowoomba church

5000 people inspected the floral decorations last month at St Luke's, Toowoomba, Q, as part of the city's Carnival of Flowers.

The Rector of St Luke's, Rev Vernon Cornish, said he believed this was the greatest number of people to have inspected the church during the first weekend of the Carnival of Flowers.

The idea of decorating the church had been introduced several years ago, and St Luke's was now a "port of call" for tourist buses.

He said 2,500 people had visited the church on Saturday alone and large numbers attended at night.

Special features of this year's display are hanging baskets on all pillars and a floral picture of the Madonna and Child, fashioned in petals.

Mr Cornish said hundreds of hours of work had gone into the preparation of the display.

St Arnaud feels the pinch

The Archbishop of Melbourne has reported that the diocese of St Arnaud is taking strong measures to cope with the severe rural recession.

It proposes to abolish existing parish boundaries and organise the diocese into about 12 pastoral regions.

The diocese was cut off from Ballarat in 1925 and has 21 parishes or districts and 26 clergy.

In his address to Melbourne Synod, Dr Woods said that the Church in Victoria was considering a survey to plan the future work of the Church to fit in with the changes.

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PROFESSOR EDWIN JUDGE REVIEWS

Cambridge Ancient History

THE CAMBRIDGE ANCIENT HISTORY, VOL. I, PART I, PROLEGOMENA AND PREHISTORY, ed I. E. S. Edwards, C. J. Gadd and M. G. L. Hammond, Cambridge University Press, 1970, pp 758, £UK6.

The various fascicles of the third edition that have been published separately over the past six years are now assembled (with some updating) into the familiar CAH format, with maps and index added. It is the first of four volumes which will replace the original Vols. I and II with a completely new text.

The doubling of size certainly does not exaggerate the scale of discovery over the last forty-five years, and the chronological control produced by radiocarbon 'determinations' ('dating') would still be misleadingly precise as just as remarkably transformed the quality of our knowledge.

Who could have dreamt even ten years ago that we should now be excavating a city of 10,000 souls from the seventh millennium before Christ, three to four thousand years earlier than the civilisations of Egypt and Mesopotamia?

James Mellaart, who has been opening up the huge mound of Catal Huyuk in Anatolia, presents here a comprehensive

stocktaking of his discoveries so far.

There is much more to come from this site alone, not to speak of hundreds of others which await excavation. Big questions are at stake. The origin of this Neolithic civilisation is still unknown to us and... we may expect many more surprises. But already the connection of Catal Huyuk with Syria is plain, and its economy drew from as far afield as the Red Sea.

At Jericho, Kathleen Kenyon has demonstrated that a similar development may have occurred even earlier there, though on a smaller scale.

The section on Palestine is by R. de Vaux of the Ecole Biblique at Jerusalem, but the period covered in this volume does not reach down as far as biblical times.

The modernity of its contents and standing of its contributors will begin to restore to the CAH its ascendancy as a standard point of reference. Yet the very concentration of material is frustrating. No comprehensive picture emerges, and the contribu-

tors stress indeed the fluid and confused state of our exploding knowledge.

The editors might have insisted upon more summing up, or added a general chapter or two in the style of the late Sir Frank Adcock's editorship. There is not even any editorial guidance on when the volume is supposed to begin — one assumes it must be with the roots of the 'neolithic revolution.' The difficulties of this term are referred to by sev-

eral contributors, and call for a proper debate. Some chapters reach back well beyond that ('The Geological Ages,' 'The Earliest Populations of Man'), and at least two are essentially subsequent to the period of the volume ('The Evidence of Language,' 'Chronology').

Yet in spite of a chapter headed 'Primitive Man... in Palaeolithic Times' there is no treatment of the most familiar prehistoric documents of all, the cave paintings of France and Spain, nor of the European Palaeolithic to which they belong.

There should at least have been a stocktaking chapter, parallel to those on geology and physical anthropology.

The lack of it leaves many questions up in the air, especially

that of religion. Historians who are used to the difficulties of defining religious thought from written documents must find the ease with which prehistorians jump to conclusions from one or two mute artefacts positively hair-raising. Because of its solid coverage of the physical data, this volume gives a misleadingly firm impression of what we know of early man's thought processes.

Instead of the repeated easy assumptions (inspired of course entirely by the supposed parallels with modern primitive societies), we should have been given a critical analysis of the problems of saying anything at all about man's thinking before written documents became available.

E. A. Judge

An overshadowed reformer

MELANCHTHON, REFORMER WITHOUT HONOUR, by Michael Rogness. Augsburg Publishing House, 1969. 165 pages.



Philip Melancthon's place in the Reformation has been overshadowed too long by the ebullient Luther. A new book on Melancthon is timely and welcome. However, Clyde Manschreck's, *Melancthon, The Quiet Reformer*, is likely to remain the standard English biography of Melancthon.

Indeed Rogness's work almost presupposes an acquaintance with such a book as he gives little of the historical context of Melancthon's work. This is a serious limitation for the general reader in what is otherwise a useful book.

Too often writers have affected to find deep rifts between Luther and Melancthon. No one, least of all Luther himself, questions their difference of style and temperament. "I am a rough woodman who has to make a path, but Philip goes quietly and peacefully along it," Luther once said.

But it was the same Luther who asserted of Melancthon's

Locis Communes, a statement of Lutheran theology, that "next to Holy Scripture there is no better book."

In reading a book on Melancthon there are certain key issues we look for. How much of his humanist background does he reject and to what extent does it continue to influence his approach to theological problems? Does his doctrine of justification, especially in the 1535 edition of the *Locis* really represent a departure from Luther's teaching?

Is his definition of adiaphora (matters of little consequence) in the Leipzig Interim of 1548 a conciliatory step towards the Emperor's sell-out to Catholicism? Does his theological method, particularly as seen in the later revisions of the *Locis* let that old whore, reason, in the back door? Is he then to some extent responsible for the scholasticism of later Lutheranism?

Rogness deals briefly but sensitively with these problems. One example will demonstrate. In his definition of adiaphora (matters of little consequence) in the Leipzig Interim of 1548 a conciliatory step towards the Emperor's sell-out to Catholicism? Does his theological method, particularly as seen in the later revisions of the *Locis* let that old whore, reason, in the back door? Is he then to some extent responsible for the scholasticism of later Lutheranism?

Rogness deals briefly but sensitively with these problems. One example will demonstrate.

Melancthon's understanding of the presence of Christ in the Lord's Supper led his enemies to accuse him of departure from Luther. His doctrine was stigmatised as Philipism or crypto-calvinism.

In the 1540 variations to the Augsburg Confession Melancthon spoke of the presence of Christ's body "with the bread." Can this be reconciled with Luther's "in and under" formula?

Rogness denies any real discrepancy, pointing out that Luther was answering the Zwinglians and Enthusiasts while Melancthon directed his definition against Catholic theology.

Perhaps this is too simple and it is one of the tantalising aspects of this book that it is rather too complex for the general reader but not sufficiently analytical for the person who really wants to get to grips with the vast and still relevant issues which a study of Philip Melancthon raises.

Maurice Betteridge

BARRIERS TO PRAYER

In Germany, there is a famous Sisterhood, belonging to the Evangelical Lutheran Church, known as the Sisterhood of Mary.

One of the co-founders, Miss Basilea Schlink, talks about this Faith Order in her recent book called "Realities."

Describing how, for absolutely everything, they depend upon faithful prayers to God, Mother Basilea goes on to say, "We have found that prayer has absolute pre-requisites, and if these are not fulfilled, the prayer is undoubtedly impeded.

In the New Testament, several sins are named as prayer obstacles... in general these are — refusal to forgive (Matthew 6:15) wrath and doubt (I Timothy 2:8) all sensible behaviour

(I Peter 3:7, 4:2 to 7). "You must be self-controlled and alert to be able to pray," refusal to confess our sins one to another (James 5:16) stinginess and greediness (Luke 6:38) earthly-mindedness because "seek ye first His Kingdom and His righteousness and all other things will be yours as well (Matthew 6:33).

Mother Basilea adds "a decisive obstacle to decisive prayer is unrepented and unconfessed sin from which one does not want to depart."

Congresses On Evangelism To Continue

National and regional congresses on evangelism will be the direct result of the European Congress on Evangelism which met at Amsterdam last month.

German and Dutch participants appointed committees to develop the plans. The English decided on a congress in May, 1972, to be devoted to the strategy for evangelism, and France will hold a number of mini-congresses.

All these efforts may culminate in 1973 with a new World Congress on evangelism to coincide with a World Congress on missions.

Some 1,200 people from all over Europe attended the European Congress, which was addressed by prominent Conservative evangelical leaders. These included the Reverend John Stott, rector of All Souls, Langham Place, London; and Dr Leighton Ford, an associate of Dr Graham.

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MELBOURNE SYNOD STIRS A HORNETS NEST ON HOMOSEXUALITY

There have been many strong reactions to Melbourne synod's passing of a motion on 11th October which asks the Government to legalise homosexual acts committed by consenting adults in private. A report of synod's Social Questions Committee containing this recommendation was adopted on the voices after considerable debate.

The Committee chairman, Mr J. F. Patrick, a barrister, moved the adoption of the report.

"So long as the homosexual act does not injure society, then society has no right to impose a criminal penalty upon the act," he said.

It is a question between an individual and God, and not between society and man."

Mr Patrick said the Church of England did not definitely say the homosexual act was irretrievably sinful.

He said the report was careful to avoid taking any line on the sinfulness of the act.

Mr R. L. Yelland said the adoption of the recommendations in the report should be deferred.

He said many Anglican leaders must have doubts about the wisdom of the Church recommending changes in the law.

Mr G. J. Jones also opposed the report, saying the answer to the problem lay in a more enlightened attitude in the courts.

Thirty young Christians from La Trobe University, most of them Anglicans, handed out leaflets and paraded large banners in the public gallery. Their leader was Mr Ian Maling of Greensborough parish.

They said they were asked to take their banners out by Dean Thomas and later by Arch-

shop Woods. The banners called for a return to "Bible-based" Christianity.

Mr Maling, in his early 20s, said the group did not condemn homosexuals, but regarded them as sinners who could be redeemed.

He pointed to one banner which said "God loves Homosexuals not Homosexuality."

Mr Maling said: "We feel concerned for them, but this decision is not helping them at all."

Bishop T. T. Reid of Adelaide told the *Advertiser* that the Church should do nothing to encourage people to commit homosexual acts.

"By advocating the abolition of laws designed to discourage homosexual acts the Church could give the appearance of condoning them because most people have the erroneous idea that what is lawful cannot be sinful," he said.

Dr Reid said a distinction must be drawn between crime and sin.

"Crime is what the community regards as contrary to its interests and which it seeks to prevent by law," he said.

"Sin is what the Church believes to be contrary to the revealed will of God."

The Victorian Attorney-General, Mr Reid, condemned synod's recommendation.

Mr Reid said he would not recommend changes in the provisions of the Crimes Act concerning homosexuality.

He said any lessening of penalties or changes would be an encouragement to acts of homosexuality.

"In my view, this is a sign of degeneracy in any community," Mr Reid said.

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THE MARCIA ABEL ENTRANCE SCHOLARSHIPS AT MOORE COLLEGE

In her will, Mrs Marcia Abel made provision for scholarships for students entering on theological training at Moore College.

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PERTH SYNOD SUPPORTS KALGOORLIE MERGER

The Perth synod early in October agreed to support the proposal to merge the diocese of Kalgoorlie with Perth. Archbishop Sambell said that it was necessary for the sake of the Kalgoorlie clergy.

Discussions are to be held between the Archbishop and Bishop Denis Bryant of Kalgoorlie.

Synod service was in St George's Cathedral and the Archbishop preached. Synod met in the South Perth Civic Centre and its first meeting was addressed by Bishop Howell Witt of North West Australia.

Archbishop Sambell on the Wednesday supported an approach to the Commonwealth Government to hold an independent inquiry into the whole social services system. The whole philosophy of social services was based on maintaining the existing poverty level, he said.

Synod agreed to draw up a three-year plan for developing its own social services in the diocese. Rev R. J. Cook of Dalkeith moved to appoint a committee to prepare the plan and present it to synod in 1972. He said that the plan should not be undertaken for the sake of evangelism but as an extension of evangelism.

The motion was proposed after Archbishop Sambell had asked the synod if the Church should be identified with social services.

"Now is the time to determine the church's policy in that field," he said.

Opposing the proposal, the Rev Peter Lomas, the Anglican chaplain to the Mental Health Services, said that the Church should not waste time drawing up a three-year plan — action was needed now.

He called on Churches of all denominations to combine their social service departments in an effort to provide more effective action.

Rev Dick Pethybridge of St Albans Highgate moved a motion which was carried unanimously, asking the Federal Government to stop the sale of liquor to Aborigines in the Northern Territory.

Mr Pethybridge said that work on the mission was being ruined by the effect that liquor was having on the Aborigines.

"They are becoming unemployable," he said.

Mr Pethybridge said that pro-

gress at the mission had reached an advanced stage. It was running its own cattle industry and growing its own rice.

Few of the 500 Aborigines on the mission station were unaffected by quarrelling and fighting.

Mr Pethybridge told the synod that Professor Ronald Berndt, professor of anthropology at the WA University, had recently visited the mission. He had found that almost half the Aboriginal wages, pension, endowment and

trainee payments went to the liquor store's proprietor.

The exploitation and degradation of the Aboriginal population amounted to genocide.

A letter will be sent to the Minister for Aborigines, Mr Howson, asking for immediate steps to stop further exploitation and degradation of the Aborigines.

Letters will also be sent to the Minister for the Interior and the Administrator of the Northern Territory.

IMPROVED S.S. STANDARDS BRING RECORD PRIZE-GIVING

158 prizes and over 750 certificates were presented to boys and girls from 100 Sydney Sunday Schools, or to their representatives, at the Annual Diocesan Prize-giving held in St. Andrew's Cathedral on Sunday October 10.

Every seat in the Cathedral, Nave and Gallery was filled for the service, with some of the children occupying the side chapels.

The Address was given, and the prizes presented by the Dean of Sydney, the Very Rev A. W. Morton, whilst the service was led by Choristers from St Luke's, Liverpool, St Philip's, Eastwood, and St Andrew's, Wahroonga.

The prizes were made available as memorials and gifts from individuals and a large number of Sunday Schools throughout the diocese.

Four children in various grades obtained 100 per cent in the examination, three of these being boys and two of them coming from the parish of St Bede's, Beverly Hills.

A feature of this year's examination results was the increased percentage of children who obtained distinction and first class honours level.

A comparison of the results in recent years shows that, while it is true that Sunday School enrolments in the diocese have fallen over the past decade, with a consequent fall in the number of children participating in the examination, the standard of attainment has improved, bearing

out the contention of many that with the lower pupil/teacher ratio and increased attention being given to Sunday School properties, equipment and teacher training are all bearing fruit in an improved efficiency and an increased commitment among the core of Sunday School scholars.

BISHOP WITT ON BINGO

The legalising of Bingo (House-House) by the Western Australian Government is a bit sad, commented Bishop Howell Witt, of North-West Australia.

"It's all part of the twentieth century mediocrity," he said.

"There's no skill attached and not much enjoyment as far as I can see.

"It's sad to think that people will sit and listen to an anonymous bloke calling out anonymous numbers.

"As a churchman I would not like to see the Church being supported with money in this way."

Bishop Witt deplored the effects of gambling on a community.

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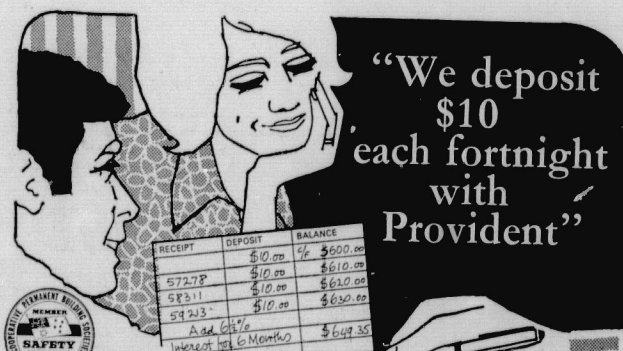
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Toowoomba schools to go co-ed

On the recommendation of the Toowoomba Church of England Schools Council, the Council of the diocese of Brisbane has agreed that as from the beginning of 1972 the Glennie Preparatory School and the Church of England Boys' School (which takes preparatory school pupils only) will combine under the administration of the Headmaster of the Boys' School (Mr E. G. White).

The Glennie Preparatory School will move from its present location at Sutton House adjoining the main Glennie Memorial School property in Herries Street, Toowoomba, to the property known as "Bogunda" in Campbell Street, Toowoomba, immediately opposite the main buildings of the Church of England Boys' School.

The new location for the girls will be self-contained as regards dormitories and play areas, but the girls and boys will be taught together in classrooms, and all

the boys and girls who are boarders will eat in the present dining-room of the Boys' School.

The enclosed garden surrounding "Bogunda" will provide a delightful play area for the girls, and there is also an area of about one acre beside the building. Boarders will be supervised by resident women staff, and proposed improvements to the inside of the house will make it even more comfortable and attractive.

The girls will retain their identity as "Glennie" girls and

wear the same uniforms as the girls in the secondary school known as the Glennie Memorial School. Contact with that school will also be maintained.

The educational, social and economic advantages of the new combination are considerable. The girls will gain from joining the larger classes at the Boys' School and from normal contact with boys of their own age, and the cost of duplicating teaching staff and equipment in the two schools will be eliminated.

BUNBURY SEVERE CLERGY SHORTAGE

The diocese of Bunbury is facing one of its most severe shortages of clergy. Eight men will be needed by the end of this year.

Bishop Reginald Hawkins has said that it is the worst since he came to the diocese. Most of the shortage has been caused by the illness of clergy which has obliged them to resign their parishes.

Advertising in both England and Australia has not brought encouraging results.

The Bishop has said: On this account, and I hope as a temporary expedient, present manpower will have to be deployed and certain parishes reconstructed, in order to supply services to the largest number of people. My plan of action will be notified to the Diocesan Council.

"The plan will be sufficiently elastic to allow vacant parishes to be filled as manpower becomes available. "I have good hope for the future but, in the meanwhile, faithful laity, by their prayer and work, are asked to make good the deficiency."

Governments putting pressure on Christian medical work

Montreux (EPS).—A number of governments are asking the World Council of Churches for help in drawing up plans to integrate Protestant and Roman Catholic medical services with government-owned facilities.

In recent weeks the Christian Medical Commission (CMC) of the World Council of Churches has received pleas for assistance from government officials in Botswana and Papua New Guinea.

During this same period directors of church-sponsored medical facilities in Uganda and India sent SOS signals to the Geneva-

based commission.

Mr James McGillivray, CMC director, told the committee of the Commission on World Mission and Evangelism meeting here that church agencies are experiencing increasing pressure from Third World governments to co-ordinate their hospitals with national health plans.

"I expect this trend to become widespread in many lands within the next few years," he predicted. Helping the churches to handle this pressure is one of CMC's top priorities, he said. Another priority is national and regional workshops with church leaders and government health personnel to discuss the philosophy of community health care.

THE GOAL OF THE CHURCH. To know our Lord and to do his will and we assess these goals by study of the New Testament Church and a ready ear to learn of the needs of people.

FELLOWSHIP AND WORSHIP. Examine Romans 12: 4-12 and see if our present patterns of worship and ministry allow for mutual encouragement and help. It was agreed that there is not a great interchange of ideas and the question was raised of the possibility of having "house communions." It was generally recognised that the church has sectionalised the family.

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Christianity—world growth or decline?

STEPHEN NEILL LOOKS AT THE FACTS

The number of nominal Christians in the world is not of the slightest interest to Christians. But there are conflicting opinions on the growth or decline of Christianity relative to other religions and the world's population.

Bishop Stephen C. Neill, missionary and ecumenical statesman, now lecturing at University College, Nairobi, Kenya, contributed recently to the UK "Church of England Newspaper" on this question and sheds new light on it.

The 1968 World Christian Handbook edited by Coxill and Grubb maintained that although nominal Christians represent about 30 per cent of the world population, they will be only 20 per cent by the year 2000. Of these, 12 per cent will be Roman Catholics, 5 per cent Protestants and 3 per cent Orthodox and Old Catholics.

Dr Neill refers to the frequent statements in recent years about the alleged rapid spread of Islam in Africa. He says:

We have been told ceaselessly by Christian writers over the last 20 years that Islam has on the whole been far more successful in Africa than the Christian missions, and that many more people are becoming Muslims than are becoming Christians.

I have had the privilege of travelling very widely in Africa; in every country which I have visited I have raised the question of the status and prospects of Islam.

Let me limit myself to Central and East Africa. In Rhodesia, Zambia and the Congo Republic, I was told that Islam is practically unknown, except for a number of immigrants, and for a small region where the Congo Republic has a common frontier with the Sudan.

In Malawi the greater part of the Yao people became Christians about a century ago, but the Islamisation was very superficial, and there is no sign of any notable Islamic advance. In Tanzania, Kenya and Uganda the Muslims are a much respected and influential minority, of perhaps respectively 20, 8 and 4 per cent. But nowhere is there any sign of a strong movement toward Islam, in spite of active missionary work, especially by representatives of the Ahmadiyya section of Muslims. Only one writer has studied the movement from one of these faiths to the other; the conclusion seems to be that in recent years the number of Muslims who have become Christians is higher than that of Christians who have become Muslims.

On the other hand, in parts of Kenya and Tanzania, the churches are growing at the rate of 10 per cent per annum, which means that they will double themselves in seven years.

No doubt the Christianisation is lamentably superficial; yet there are grounds for speaking of very rapid Christian advance in this as in other parts of Africa.

On the question of the growth or decline of the total world Christian population, Dr Neill says that despite uncertainties and unforeseen factors in demographic projections "there seems to be no good reason for questioning the affirmation that the Christian percentage of the world's population has increased since the beginning of this century, is increasing, and will increase until the end of the century."

He concludes with a warning. "I have already said, this demographic projection has nothing to do with spiritual quality. There are no grounds for complacency about the Churches and the effectiveness of their response to the Gospel."

"The enemies of the Church are many, active and virulent. On the other hand there is no reason to be anxious and alarmed, as though the Lord's hand was shortened that it could not save. "Those in the north should not be resentful if, for the time being God seems to have moved south of the Equator."

New Scriptures for Pacific People

During a visit of two weeks to the Gilbert and Ellice Islands in the South Pacific, Bible Society Secretary Maurice Harvey received orders for some 48,000 copies of the Scriptures to be delivered during the next 12-18 months. This includes nine new editions of the Scriptures in Ellice and Gilbertese, of which eight will need to be subsidised.

Geelong parish protests synod homosexuality decision

The vestry of St Matthew's, East Geelong, has protested against the recent decision of Melbourne synod on legalising homosexuality between consenting adults in private by sending the letter below to two daily newspapers.

The vestry (church committee) of St. Matthew's Church, East Geelong (Church of England, diocese of Melbourne), unanimously desires publicly to dissociate itself from the decision of the diocesan synod, as reported in the news media to press for the legalising, under certain conditions, of the practice of homosexuality.

The vestry believes that the performance of homosexual acts under any conditions is against the eternal law of God (e.g., Leviticus 18:22; 20:13; Corinthians 3:5-6; Romans 1:27). Though, regrettably, they may share in the many and diverse activities of the democracy of sin common to all men, to be consistent, people who profess and call themselves "Christians" (or, God's people) should promote the upholding of all the moral laws of God.

God's laws proclaim the majesty, purity, and holiness of the God such people claim to worship. They, also, declare to men how far short every human being has fallen in thought and action from God's righteous standards. They reveal that all men lie under God's judgement and are liable to the eternal penalties of that same law.

The vestry recognises a community obligation to seek to understand and help homo-

sexuals (and others). However, it considers that, when professing Christians in any way suggest the denigration of God's laws, they become guilty of a gross lack of love and concern for the very people they claim to be helping. They rob people of a law that, if received, could convince them of a need to turn, unreservedly, to Jesus Christ.

By the penalty he paid on behalf of sinners when he died at Calvary, this eternal Son of God could discharge forever every obligation these and all men have incurred through the breaking of God's righteous laws. He could give them strength in the daily fight to overcome the sins by which they have become ensnared.

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• Choral items by the Sydney Festival Male Voice Choir, conducted by Frank O. Akehurst
• Presentation of Annual Report by the League Secretary Walter S. Mottram

Guatemala expels bishop

The Rt. Rev. William C. Frey, Bishop of the Episcopal Diocese of Guatemala, together with his wife and their five children, arrived in Miami, Fla., Sunday, October 3, under orders of deportation by the Department of Immigration of the Republic of Guatemala.

The reason given by the Immigration Department for the expulsion of the Bishop was "interference in political affairs of the country."

Bishop Frey and nine other Christian leaders had signed a statement two weeks earlier "calling for the cessation of violence and restoration of constitutional guarantees."

Agreement on Trinity College

The House of Bishops, meeting informally at Church House, Westminster, recently gave their recognition to the new Trinity College, Bristol, the formation of which has been the subject of negotiations between the three Bristol Colleges, Tyndale Hall, Clifton Theological College and Dalton House, the women's training college.

Rev J. A. Motyer, deputy principal of Tyndale since 1970, is to be principal and dean of college; Miss Joyce Baldwin, vice-principal of Dalton St Michael 1961-1971, to be dean of women; Rev G. T. D. Angel, Tutor at Clifton 1965-1971, to be dean of studies; and Rev Dr J. I. Packer, principal of Tyndale since 1970, to be associate principal, a non-administrative post freeing him to develop theological education and to maintain links with similar experiments in England and overseas.

Sydney Synod makes many important decisions

The final session of the 35th Synod of the diocese of Sydney which concluded on October 15 proved to be a turning-point on major issues which will affect the Church for the future:

CATHEDRAL. Synod decided that it was impossible for financial reasons for a building to be erected on the Cathedral site for both school and office purposes.

A new office building complex, estimated to cost \$13 million was approved for the Kent Street frontage.

Synod further resolved, during a four-hour debate on the subject, that the St Andrew's Cathedral School should not be moved until its future is determined, and that the standing committee consult with the Cathedral Chapter and the school council about the future of the school.

Synod gave standing committee authority to proceed with all arrangements which it may deem necessary for the erection of the new office building complex and to arrange, if so determined, the relocation of the school.

It was also decided that Church House, alongside St Andrew's Cathedral should not be demolished until the contract to develop the whole site has been signed, and that none of the Cathedral site should pass from the full control of the Synod.

The report of the commission on the role of the Cathedral was also submitted to the Synod.

A motion moved by Mr Graham Wade and seconded by

Bishop Frank Hulme-Moir urged the Synod to approve an expanding ministry with the Cathedral at the heart of the city.

OUTREACH. On the first night, Synod warmly endorsed "Move In For Action" the report of the Commission on Evangelism which had met for three years. A motion calling on the Church at every level to re-evaluate present strategy in evangelism, and to reconsider the traditional message and methods of local church evangelism, was passed unanimously.

While there were some criticisms of the report in some details, the commission's secretary, The Rev John Chapman, said that the intention of the report was not to censure or criticise but to get the Church to look again at its message and methods.

TONGUES. Synod members showed great interest in the charismatic movement and spoke of the drift of young people from the Church partly because of its inflexibility towards such spiritual manifestations as speaking in tongues and spiritual healing.

Archdeacon John Reid proposed that Synod asking standing committee to appoint a special committee "to consider the charismatic movement from a scholarly and pastoral standpoint" and

to conduct a study into the question of tongues, the interpretation of tongues, and prophecy; the subject of spiritual healing; kindred spiritual gifts and their place in worship; and spiritual gifts and their place in witness and evangelism.

In his speech, Archdeacon Reid said: "Some see the charismatic movement as divisive. Some see it as enriching the lives of Christians. We need a thorough study of it from a theological point of view."

FLEXIBILITY. Synod, in short but active debate on the Thursday night, endorsed the spirit of the National Evangelical Anglican Congress that more flexibility is necessary in worship patterns to allow for local churches to adjust their worship to meet local needs.

A motion proposed by Canon Peter Watson was passed which read: "That a committee be appointed to draw up a form of service which could be used, after proper request and approval, in place of the Order for Evening Prayer in the inner city and new housing areas; such a form of service to reserve the same basic order and balance as the service of Evening Prayer, but to allow for more flexible adjustments in a particular congregation and to make provision for the orderly exercise of both prayer and testimony by members of the congregation."

An amendment which was endorsed by a large majority removed the words "in the inner city and new housing areas" so that the inquiry will cover the entire diocese.

MASS MEDIA. On Thursday night Synod by a majority of more than two to one endorsed the interim report of the Commission on Mass Media and committed the diocese to a 12-year strategy in using mass media.

Bishop Graham Delbridge, chairman of the commission, moved that "this Synod received the interim report of the commission on mass media and endorses the basic concept of using mass media to achieve three specific objectives in communication of the Christian message: (a) to inform; (b) to evangelise; (c) to influence people."

The motion went on: "This synod commends the first stage for 1972-73, during which period greater co-ordination between church departments using mass media is to be initiated, and training of church people is to commence. Synod requests standing committee to look into ways and means of financing the 12-year program and to bring a report to the next synod." Mr Bruce Davies, secretary of the Premier's Department, and a member of standing committee, said that he understood that the synod had already committed itself to an expanding program of evangelism by accepting the "Move In For Action" report.

"I don't feel we can afford to lose another 12 months, I feel there is a sense of urgency there."

WORLD COUNCIL OF CHURCHES. Synod resoundingly defeated a

motion to cease payments to the World Council of Churches, the Australian Council of Churches and the NSW Committee of the Australian Council of Churches.

TRUST MONIES. Synod approved an ordinance which will lead to a change in the Act of Parliament governing disposing surpluses from the Glebe Administration Board to be used for purposes outside the diocese of Sydney. This was originally debated last year on a motion from the registrar, Mr John Denton.

PREACHING. Without debate synod passed a motion requesting the establishment of a college of preachers in the diocese under the presidency of the Archbishop and the chairmanship of Bishop A. J. Dain.

ROLLS. Synod passed after vigorous debate a motion approving in principle an electoral roll for every church in the diocese to indicate clearly who is entitled to vote at vestry meetings.

MOORE COLLEGE. Without debate a motion from Mr Peter Nicholson commending the need of men for the ministry to the continuing prayers of the diocese was passed. The motion continued: "Synod hears with concern that through rising costs the general fund of the college will, in spite of careful economy and a rise in students' fees, be in deficit this year and that it is estimated that the deficit will be \$20,000 next year; it asks the priorities committee of standing committee to confer with the college committee to seek ways by which these deficits may be met and the running costs of the college may be maintained without undue additional burdens falling on the students."

ABORIGINES. "That this synod hears with deep concern the problems created by the sale of liquor among the Aboriginal people of the Arnhem Land Reserve as highlighted recently by Professor Berndt of WA. It commends and supports the Church Missionary Society in its efforts to combat this situation, and realising the concern which efforts to combat this situation, and realising the concern which the Federal Government has for the welfare and advancement of the Aboriginal people, urges it to take the necessary action to prevent alcoholism spreading among them."

OTHER MATTERS. Rev Geoffrey Feltham of Epping moved a motion asking the State Government to legalise homosexuality between consenting adults in private but when he was absent from synod when the motion was to be debated, it lapsed.

Rev Beaumont W. Powers of Newtown unsuccessfully moved a motion urging the community to accept two-child families as the responsible future maximum. He also urged synod to advocate wider availability and use of birth-control aids to make family limitation easier.

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Mainly About People

Prebendary J. K. Cavell, rural dean of Plymouth and a prebendary of Exeter Cathedral has been appointed Bishop of Southampton in succession to the Right Rev K. E. N. Lamplugh.

Rev Charles William James Gumbley, who had been assisting at St Philips Eastwood (Sydney) since his retirement in 1961, died recently. He was a former CMS missionary in India, rector of St Mary's Maitland and of All Saints' Hunters Hill (1945-61).

The Bishop of North Queensland at his first ordination service held at Mackay on October 17 ordained Rev Ian McAllister priest.

Rev Ellis Jones of St Michael's House, Craighall, will be ordained priest by the Bishop of St Arnaud on December 4 and will be curate at Christ Church Cathedral.

Rev Reginald Charles Brown, who spent all his ministry in Tasmania and was rector of St Paul's Launceston (1953-63) when he retired, died last month in Perth after a long illness.

Rev Frederick C. Oakley, rector of Kilmore (Wangaratta) since 1965, is retiring from the beginning of November.

Rev Anthony E. R. Burge, curate of Wodonga (Wangaratta) since 1970, has resigned to return to England to take up an appointment.

Rev Ian Hardy, curate of Port Pirie (Willochra) since 1967, has been appointed Executive Officer for Camp Conqueror, the diocesan youth camps.

Sister H. J. Smith, acting matron since February, has been appointed matron of St John's Hospital, Rockhampton.

Rev Brian W. Richardson, rector of St Matthews, Manly (Sydney) since 1964, has been appointed rural dean of Warringah from October 1.

Rev Trevor Cuthbertson, in charge of St. Lukes, The Oaks (Sydney) since 1969, has resigned.

Rev Lionel M. Swindelhurst, in charge of St. Aidans, Hurstville Grove (Sydney) since 1970, is retiring from December 31.

Rev John D. Potter of St John's School, Singapore since 1968, has been appointed vicar of St Paul's Canterbury (Melbourne) from October 15.

Rev John Romanis, vicar of Holy Trinity, Oakleigh (Melbourne) since 1966,

has been appointed vicar of Christ Church Hawthorn from December 15.

Rev John R. Gaden who has been at New York Theological Seminary since 1969, has been appointed to a chaplaincy at Melbourne Church of England Grammar School from January next.

Ven J. Harvey Brown has resigned the archdeaconry of Brighton (Melbourne) from December 31, and will be archdeacon emeritus. He will continue as vicar of St Margaret's Caulfield.

Rev Carl E. Christianson, vicar of St Timothy's, Bulleen (Melbourne) since 1966, has been given 18 months' leave of absence to go to Sweden.

Rev William J. Mitchell, vicar of All Saints', Clayton (Melbourne) since 1962, has resigned from March 31, 1972 and will join the locum tenens team.

Rev Ronald D. Lloyd, Vicar of All Souls', Sandringham (Melbourne), since 1961, has resigned from December 31, because of ill health.

Rev Philip H. Armstrong, vicar of Christ Church, St George (Brisbane) since 1963, has been appointed rector of St Paul's, East Brisbane.

Rev Gerald R. Greaves, curate of St James' Toowoomba (Brisbane) since 1969, has been appointed vicar of Holy Trinity Karoom.

Rev Allan R. McFarland, formerly rector of Home Hill (NQ), has been appointed rector of St Cecilia's, Chinchilla (Brisbane).

Rev Desmond J. F. Williams, vice-principal of St Francis College, Milton (Brisbane) since 1968, has been appointed rector of St Mark's, Albion.

Rest of the news

A leading Roman Catholic layman said in Melbourne recently that his Church had bitten off more than it could chew in trying to run both primary and secondary education and he added that we are seeing the end of the Church's traditional system in Australia.

Dr Max Charlesworth is reader in philosophy at the University of Melbourne and is a member of the editorial board of the "Catholic Worker." The Church has run its schools like the State runs its schools and has failed," he said.

Sydney synod agreed to set up a College of Preachers for its ministers. It will meet for a week each year to begin with and it will concentrate on those ordained for three to six years.

Parishes in Rockhampton diocese are being urged to set up Anglicare Committees to help care for the aged. The first has been set up by Rev John Warby at St Barnabas' North Rockhampton and others are planned for two other Rockhampton parishes. Mr Warby is chairman of the recently established Diocesan Commission for the Aged. At present, help is planned by

means of visitation and help with domestic work.

Bishop John Lewis entertained delegates at the North Queensland annual Mothers' Union Conference with Australian and overseas songs accompanied by his guitar. Over 80 attended the three-day conference in Cairns, chaired by Mrs T. Johnston of Ayr. Mrs D. Stuart-Fox, Commonwealth President spoke on her recent overseas visit.

The "Adelaide Advertiser," which probably gives more attention to religion in its editorials than any other city paper, has an editorial on the Jesus Cult. Its punch line is: "What is certain is that many thousands of young Americans, calling themselves Children of God or, more usually, Jesus freaks, are finding in their Christianised communes something they feel they cannot find anywhere else."

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Record budget for Bibles

The United Bible Societies have adopted a record World Service Budget of \$7,684,100 for the year beginning November 1, 1971.

This decision was the culmination of a long period of planning and budget review, during the course of which priorities for the use of the limited resources available were determined — first by the individual Bible Societies requiring support, then at the Regional level, and finally, within a global context, at the UBS Executive Committee meetings held from September 22-25, 1971, at Aurora, Canada.

THOSE WHO CHANGE SOCIETY

The preacher brings the message of the Gospel to Christians who live in the world, and who should seek to influence society to obey Christ. True, not all in society will become Christians, and many Christians may fail to see or understand fully the social implications of their faith. Yet those who do hear, understand, and act will work toward the regeneration of society as a whole. It is these persons who will take the social action that will really change society, because they themselves have been changed through the preaching of the Gospel of God's grace. (W. Stanford Reid)

Evangelistic outreach at St Jude's Carlton

The 106-year old St Jude's Carlton in the heart of Melbourne held its annual meeting of the Friends of St Jude's in conjunction with an evangelistic outreach on Sunday, 31 October.

St Jude's is part of the Inner City Ministry and in charge is Rev David Binns. High-rise buildings, including vast blocks of residential apartments are now a feature of this area.

Mr Binns finds that much of

his ministry is to university students and young adults who now live in the area in increasing numbers.

The annual meeting of the Friends was held at 4 pm and Rev Lance Shilton of Adelaide

and Rev Dr David Williams of Ridley College spoke on their knowledge of the parish in the 1950s.

The evening service was an evangelistic guest service and Mr Shilton preached on the topic, "Freedom by choice."

Rev Michael Chin who assists at St Jude's on Sundays, trained counsellors for the after-meeting to which inquirers were invited after the service.

Features of the work are a variety of youth clubs and a number of "house church" Bible studies. Coming under pastoral care are the Royal Women's and the Royal Children's Hospitals.

Man is a maker of symbols. To Christians the cross symbolises hope at its greatest and reality at its sharpest. But modern man does not understand or believe in such hope, and another symbol, the butterfly, is gaining.



St. Jude's, Carlton, and some of the high-rise developments nearby.

Japanese joins ACC staff

A Japanese youth worker and former University Student Affairs Officer in Tokyo has been appointed to the staff of the Australian Council of Churches to conduct an experimental youth ministry.

Tadashi Miyabe, 33, who holds degrees in Arts and Divinity from Waseda University, Japan and Yale University, USA, has taken up the position under the Australia-Asia partnership scheme of the East Asia Christian Conference.

80 years of service Deaconess Institution meets

On Friday, 8th October, in Deaconess House Hall, the Church of England Deaconess Institution celebrated its eightieth Birthday in the presence of the Governor's wife Lady Cutler. The Archbishop of Sydney presided at the meeting.

Lady Cutler brought a message of encouragement and joy as she made reference to her first visit to Deaconess House five years ago to open the Mary Andrews Wing and the Chapel.

Referring to the wonderful work being done by deaconesses,

she mentioned in particular her friendship with Deaconess Shirley Harris a C.M.S. missionary in Pakistan.

Mrs D. Bragg referring to the Deaconess House report quoted the following: "The work of the Deaconess Institution likewise

challenges us to be witnesses full of courage, faith, love, joy, hope, who will go out into the world to minister to the needs of others."

Rev A. N. S. Barwick, who has been the honorary Treasurer of the Deaconess Council for 21 years presented the financial report for the last time.

Dr Gary Andrews, the Superintendent of Lidcombe Hospital gave a provoking paper on geriatrics. He said preparation for old age should begin in infancy. It is important to have widening interests and an increasing number of friends.

Bishop passes London B.D.

The Right Rev John H. Lewis, Bishop of North Queensland, has passed his final examinations and graduated bachelor of divinity of the University of London.

Mariners meet at Battery Point

Hobart's most historic church, St Georges Battery Point was crowded on October 3 for its 37th annual mariners' service.

The service was conducted by the Archdeacon of Hobart (the Ven H. A. Jerrim) and the incoming rector of St George's (the Rev E. G. Beavan), whose induction took place the following week.

The Governor (Sir Edric Bastyan), the Premier (Mr Bethune), the Lord Mayor of Hobart (Mr Soundy), and commanding officers of the Navy, Army, and Air Force were at the 11 am service.

The annual, colourful service is centred primarily around "those who go down to the sea in ships."

St George's has a long association with mariners and those who work with and for them.

LANDMARK

Consecrated in May, 1838, by Bishop Broughton, the only Bishop of Australia, the church was completed in 1847. It became a welcome landmark to early mariners.

In recent years many flags have been donated to the church by shipping companies, local aquatic associations, and societies. Others are presented at the annual service.

North Sydney Council to appoint chaplains

The North Sydney Council decided recently to have a chaplain, and subsequently appointed Rev. James Bruce, minister of St. Peter's, North Sydney as first man to fill the office.

The duties of chaplain to the council include attendance at all regular meetings of the council to open proceedings with prayer, and to represent the churches of the municipality at official council functions, such as naturalisation ceremonies.

A term of six months has been set for the chaplaincy, which position, it is expected, will be shared in turn by all ministers within the municipality.

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