





# A STRATEGIC PROJECT: Africa Christian Press

CHRISTIANS have been called to many different pioneering missionary tasks in Africa. Many kinds of work formerly done by missionaries are now carried on by dedicated African Christians.

For others, requiring specialised gifts and training, missionaries are still needed. For some of these also material help is still needed from outside Africa because of the more slender resources available there.

The field of Christian literature work is one in which help is still vitally needed.

Millions taught to read — to read what?

The Christian Church has taught millions of Africans to read. But what are they reading?

From many African States comes the report of the large

quantities of Communist literature available at cheap prices, or distributed free.

No one who has lived or even stayed for a few days in an African town of any size, is unaware of the volume of cheap novels that Africans are buying and reading — the worst scum of western literature that could be offered to influence the thought of Africans.

There is a battle for the hearts and minds of Africans today, and books and magazines and newspapers are among the most powerful weapons being used.

Literature to meet the needs.

Literature in the vernacular languages of Africa is indispensable — the language of the heart is the supreme medium of communication of the Gospel.

But all through the British or formerly British territories of Africa there is need and demand for Christian books in English, such as the more educated can use, such as people of many different tribes and peoples can read.

There is, however, a serious limitation in the use of Christian books written in and for western countries. The need of the hour is of books written by

men and women who see Christian truth through African eyes, and who understand the needs and the thinking of Africans — African writers wherever possible, and where not yet possible missionary writers with an understanding of Africans.

The Africa Christian Press.

This great need has brought into being — under God — the Africa Christian Press, a body both interdenominational and evangelical, which aims to provide Christian literature for English-speaking Africans all over the continent.

The Council of Reference include Dr Ishaya Audu, a Nigerian delegate to the Berlin Congress on Evangelism, Archbishop Sabiti of Uganda, and Bishop Alfred Stanway of Tanzania. Mr Anthony Harlow, formerly scripture Union staff worker in Rhodesia, is the Secretary.

Some titles have been produced already, a series for school and college use dealing with problems of Christian faith and living; "Newtown Families" a book dealing with marriage and the Christian family in Africa; "The Message of Easter" by Nigel Sylvester, for more than ten years a Scripture Union staff worker in West Africa.

A series of Bible commentaries in simple English is envisaged, and some are already prepared.

Africa Christian Press is a strategic project, and Christian people are asked to pray for the

writers, the distributors, and the readers of these books which seek to carry the message of Christ to the growing numbers of educated Africans, the leaders of the Africa of tomorrow.

It is also a project in need of financial help, as any Christian literature that is to be brought within the means of the majority of African people today must be subsidised.

This is readily understood when it is recognised that in many part of Africa a labourer's monthly wage is between \$A10 and \$15. Not many Christian books beyond 0.10c or 0.20c are likely to be bought, except by a few.

By subsidies the Bible Societies make the Bible available in the various vernaculars for 0.60c-0.80c, Gospels for about 0.5c and New Testaments for 0.15c or 0.20c.

Other Christian literature must be subsidised similarly. An African pastor is likely to receive only a tenth the salary of a Christian minister in Australia. So for him, and for others like him, the simple commentaries produced may be priced between 0.30c and 0.40c.

Many who read of this project for Christian books for Africa may be moved to pray for it. Any who wish to contribute to it may send their gifts to The Treasurer, Africa Christian Press, c/o The Right Rev. A. J. Dain, Diocesan Church House, George Street, Sydney.

## Green Valley development

A crowd of some 450 people, including visitors from all parts of Sydney, witnessed the setting of two foundation stones for St. Mark's Church at Sadleir Village in Green Valley on September 3.

The Ceremony, at which Archbishop M. L. Loane, officiated, was also attended by Bishops Dain and Begbie together with Archdeacon Pitt, the Rev. Charles Sherlock (Director of New Housing Areas Committee), the Rev. and Mrs. John Ross (Rector of St. Luke's, Liverpool), the Rev. and Mrs. B. Bovis (St. Mark's first Curate), the Mayor of Liverpool, Ald. E. Smith; the Hon. E. G. Whitlam, Leader of the Federal Opposition, and Mrs. Whitlam; the Hon. N. J. Mannix, State Member for Liverpool, Architect Mr Colin Anslow and other prominent citizens.

During his address Archbishop Loane stressed the need for building to facilitate the Church's work in areas such as Green Valley and evidenced this by drawing attention to the number of children in the gathering.

After the ceremony at Sadleir the Archbishop proceeded to the original site of St. Mark's in Byrne St, Ashcroft, where he opened and dedicated the Sunday School and Youth Hall recently erected.

In his address of thanks the Rev. Reg. Clark, Curate at St. Mark's, expressed the appreciation by the congregation of the attendance of all present, and acknowledged the help of visiting work teams and the generous financial support of St. Luke's, Liverpool and the New Housing Areas Committee, through its Director, Rev. C. Sherlock.

## Outback induction



THE presence of eight visiting clergy at the induction of one of their brother ministers would arouse little comment in most of the dioceses of the Australian church but for a bush diocese it is a most newsworthy event.

And at the recent induction of the Rev. William James Lawton, B.D., Th. Schol., to the parish of Mullewa and Yalgoo by the Bishop of North-West Australia, every minister within a radius of 400 miles was present.

It was a great day for the people of the parish as they hadn't had a resident minister for more than twelve years, but thanks to further

support from the Bush Church Aid Society yet another gap in the ranks of the N. W. clergy has been filled — the sixth in this diocese alone.

Before the induction, which took place in conjunction with the Holy Communion service, the Bishop said that the service was not designed to saddle one man with a single-handed job but rather to challenge every person present to accept faithfully his share in Christ's ministry to the towns and the people of the bush.

The Rev. W. W. Devitt, who had lived and worked in Mullewa, read the epistle and the rector read the gospel. After the induction Mr George Eves, Churchwarden and President of the Shire of Mullewa, welcomed the Lawton family to the town.

## CANADIAN CHURCH PERMITS REMARRIAGE OF DIVORCEES

From Page 1

or otherwise dependent children of any prior marriage.

If the children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory.

The applicants understand the Christian doctrine of marriage as defined into this canon, and intend to enter into such a marriage, and believe on reasonable grounds that they have the capacity to enter into and sustain the marriage during their joint lives.

### OPPOSITION

Opposition to the canon was basically centred on the indissolubility of Christian marriage, Bishop Munn, one of the three bishops who opposed the passage of the canon, explained that he felt, "in conscience, that, if our Lord Jesus Christ were here today, he would not want to see this happen."

"I appreciate the social and practical implications of this change, but I feel it contrary to all the Church's teaching and word as laid down in Holy Scripture."

Two other bishops — Bishop Watton and Bishop March, both heading dioceses made up largely of Indian and Eskimo people — opposed the canon on the grounds that their people took a completely different sociological view of marriage.

The Canadian Mothers' Union will now be faced with the challenging question of whether or not it should admit to membership women who have been divorced.

If it does, will it automatically have to sever its direct links with

the parent Mothers' Union movement, the prime object of which is "to strengthen, safeguard and promote Christian family life on the basis of the life-long nature of the marriage vows as taught by the Church?"

Members of the Mothers' Union, in fact, have to pledge themselves to "uphold and witness to our Lord's teaching that marriage is a lifelong union."

The question whether remarried women who have been admitted or re-admitted to communicant status should be permitted to become members of the Mothers' Union has already been raised by the Union's Dominion Council in New Zealand. It will be one of the subjects due to come before the world-wide Mothers' Union conference when it meets in London next year.

"This whole question of membership is going to be very fully debated," said Mrs Dorothy Thorold, the Mothers' Union's assistant central secretary, this week. "Obviously I wouldn't like to prejudge any decision on this matter."

A resolution of the 1948 Conference had declared: "The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognised by the Church."

The 1958 Lambeth Conference had endorsed this resolution and had re-emphasised "the imperative duty of the Church to bear faithful witness to life-long monogamy as the standard of its teaching. We cannot challenge the world with any lesser standard than the one our Lord gave us."

## Australian GFS to train Korean

THIS month a letter has been sent to the chairman of the G.F.S. in Korea asking that they might send a student to Australia to begin her training in early 1968. This is in response to a direct call for assistance by the Korean G.F.S.

The World G.F.S., active in over 30 countries, has taken Korea as the country which it will aid during the present period between World Council Meetings. The idea of a World Project has become strongly established as part of G.F.S. work and Mombasa and British Buina have already been given assistance in establishing G.F.S. work there.

Each country which has G.F.S. is asked to support the World Project. Australia has already worked hard to raise money to help Korea and now there is money available in Australia to pay the fare of a Korean girl to Melbourne where she will live in Deaconess House.

### Savings on sweets

Her course will be a varied one, including leadership training in many spheres. Details of the course to be provided are already being arranged. The Australian G.F.S. has gained the permission of the World Council to undertake this scheme as its contribution to the World Project for 1965-1969.

The Executive of the Australian G.F.S. has just met in Sydney at Deaconess House, and this effort was the highlight of the meeting.

Another subject discussed at the Executive was Operation I.C.E.S. I.C.E.S. stands for two

things — "I can eat sweets" or "I can extend security."

As the Australian G.F.S. is growing rapidly and has approximately 14,000 members and juniors it needs more publicity and more literature for its increasing branches. Operation I.C.E.S. should be completed before the end of this year. Each branch is being asked to refrain from sweets and ice-creams for one week and to give the money so saved to G.F.S., Australia to produce more literature at a Commonwealth level.

The Security and Legacy Fund will be a permanent one and it is hoped that Operation I.C.E.S. will be an annual event.

The next Commonwealth I.C.S. Council will meet in January, 1969 prior to the next World Council. For the first time the Commonwealth meeting will be held in Canberra at the Canberra Grammar school and it will include a Leader Training Seminar.

## CLERGY EXPRESS VIEWS ON MINISTRY

GIVEN their time over again, 87 per cent of New Zealand's Anglican priests would choose the ordained ministry as their life's work. Ten per cent who wouldn't feel their ministry was "worthwhile," but now see other avenues of service to which they might have been attracted earlier.

In a report disclosing this, Canon R. S. Foster, warden of St. John's Theological College, Auckland, says the selection of ordination candidates is the most pressing issue facing the Anglican Church in New Zealand.

His report, compiled from answers to a questionnaire by 313 clergy (about half the total), showed:

● 8 per cent feel their job is frustrating (mostly for "good" and positive reasons) and 15 per cent feel their job is "all right."

● 71 per cent disagreed with the idea that the parish system is out of date.

● 71 per cent think the Church should be more discriminating in its administration of baptism.

● 58 per cent hold that confirmation is a prerequisite for Holy Communion.

● 54 per cent find adequate time for study.

● 48 per cent find adequate time to prepare sermons.

Canon Foster contends that there is a need for the Church of the Province to think more deeply about lay training.

"To be advised not to seek ordination is not a judgment of a man, nor can he be regarded as in any sense a failure," he says. "This point needs considerable emphasis."

The biggest proportion of men who think the parish system is out of date is in the 31-40 years of age group, and those who have been ordained between six and 10 years. This, says Canon Foster, is to be expected. At this stage they would be becoming vicars for the first time and doubts about the viability of the parish structure would be raised in their minds.

— Church and People.

## HOW TO SPEAK A WORD IN SEASON

A STUDY of Isaiah 50: 4-11 by the Rev. A. M. Stibbs, M.A.

There is often no qualification more desirable in Christian ministry than the ability to speak the appropriate and helpful word to the spiritually needy and distressed.

Such ability is acquired, on the one hand, by the gift of God, and, on the other hand, through the steadfast obedience of personal discipleship. Its acquisition is exemplified in the pattern Servant of the Lord, the incarnate Son of God Himself, prophetic witness to whose inner discipline and devotion is given in Isaiah 50.

Christians who read verses 4 to 9 can but recognise that these words may by us be reverently regarded as true uniquely of Christ Himself.

Here He discloses the secret of His inner life; God spoke to Him morning by morning. He declares His God-inspired readiness to do the Father's will. He unflinchingly faces suffering and reproach.

He counts on God's sure help, and on His own triumphant vindication as God's servant. Let us find in this penetrating Scriptural revelation a pattern for our own service and an indication of the conditions of effective ministry to others.

(i) Be a daily listener and a docile learner (verse 4, see R. V. and margin). "The prophet," says George Adam Smith, "learns his speech as the little child does by listening. Grace is poured upon the lips through the open ear."

While prophets of old often

received divine disclosures in dreams or ecstatic visions of the night, this servant receives revelations when already wide awake. The Lord meets with him morning by morning, and teaches him little by little what and how to speak to others. He is like a pupil going regularly to school.

There is no equipment for the ministry comparable with this, — to have the Lord to rouse one from sleep, to discover that He can awaken one's spirit as well as one's body to pay heed, and thus to be given private instruction alone with Him morning by morning.

(ii) Be a devoted doer and a steadfast sufferer in the practice of obedience (verses 5, 6). When we thus sit at the Lord's feet to learn of Him, we find that He gives not only the mind to understand, but also the will to obey.

No matter how costly His demands, He can so open our ears that the spirit of rebellion and refusal is taken away. In its place there is given the spirit of devotion, even when the practice of obedience involves facing inevitable pain and persecution.

Nor have the conditions of God's service in this world changed since Old Testament and New Testament times. Those who would be faithful in this ministry need to recognise clearly that such obedience, far from bringing earthly honour and advantage, is much more likely to bring suffering and reproach.

What is, therefore, demanded is perseverance in unflinching consecration to the God-appointed pathway. Only those who have themselves thus faithfully endured, can be qualified to speak the encour-

aging word to others who have become weary and faint in mind. (Compare Hebrews 12.3).

(iii) Be a hopeful believer, sure of God's active intervention and help (verses 7, 9). For determination to endure is best inspired by strong confidence in God's certain aid. We need, therefore, to know and to prove that those who thus trust in Him will never be disappointed and put to shame. Such a servant of God may well ask "Who can condemn?" if it is God who justifies. Indeed, "if God be for us, who can be against us?" (See Romans 8. 31, 34).

Such are the assurance and the outspoken assertion which can best bring new hope and courage to the depressed and the despondent. But no one can minister the inspiration of such hope to others, unless he has first made such confidence his own, and proved its worth to fortify steadfast endurance.

(iv) Thus become a decisive preacher, with a clear message of both hope and warning (verse 10, 11). It is out of such discipline and devotion and dependence that the coveted ability to speak the decisive word is born.

Such a servant can gently exhort the dependent to trust in God and to take courage. To one whose heart is right, he fears the Lord, to one whose feet are right — he is obeying the voice of God's servant, to one whose experience nevertheless seems all wrong — he walks in darkness and has no light, to such a one in his weariness and despondency this servant can say from the depth of his own experience of similar trials, "Count on God's faithfulness. Trust in the name of the Lord. Stay upon your God."

Also, to any who try to provide themselves with man-made cheer (as they might say, "drink and be merry" or to go to a show) and thus to brighten their darkness with some temporary artificial light, the same servant gives the solemn warning that all such temporary relief will not finally avail. Such merry-makers of this world will find, when the evenings of life's passing enjoyment is over, that they must (to quote Matthew Henry) "go to bed in the dark."

Such then are the high privilege and solemn responsibility of the minister of the God-given word — to bring challenge and warning to the self-confident and temporarily self-satisfied, lest they "lie down in sorrow"; and to bring comfort and hope to the weary and faint-hearted, by encouraging them to trust in the name of the Lord, and to stay upon their God.

## EDITORIAL

### THE CHURCH OF ENGLAND IN SOUTH AFRICA

The action taken by Archbishop Strong in publicly "disowning" the Rt. Rev. Stephen Bradley, Bishop of the Church of England in South Africa, is to be deplored. Whatever the merits or demerits of Bishop Bradley's views on apartheid, one suspects that Archbishop Strong has used these views as an occasion to air his personal distaste for the Bishop's Church.

Particularly objectionable is the use of the term "sect" to describe the Church of England in South Africa, a church which traces its origins to the coming of the first English settlers to the country in the middle of the eighteenth century.

It is difficult to conceive how this Church can be treated as schismatic when it has, in fact, maintained through the years the true Protestant and Reformed character of the Church of England and remained faithful to the 39 Articles and the 1662 Book of Common Prayer. The real secessionist body is the Church of the Province which, although the larger of the two, separated itself from the Church of England under Bishop Gray in 1870.

This fact was established once and for all in legal judgements given in both South Africa and England. In the latter country the Privy Council declared that the Church of the Province had adopted a doctrinal standard different from that of the Church of England and had thereby cut itself off "root and branch" from the Church of England.

The Archbishop of Brisbane is also astray in the second matter he raised—"communion" with the Church of England. The plain fact is that the Church of England in South Africa is in full communion with both the Church of England in England and Australia. It continues to remain faithful to the Reformation settlement and in this respect offers a happier example than the Church of the Province which has in recent years drifted still further and further from the historic faith of the Church of England.

Bishop Bradley, the duly elected and validly consecrated Bishop of the C.E.S.A., is assured of a warm welcome during his stay in Australia from all who cherish the Protestant and Reformed faith of the Church of England.

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# Notes and Comments

## DECLINING DOG-COLLAR

This was the title of a recent paragraph in an English church newspaper. Since the secular press reported the Archbishop of Sydney's statement on the clerical collar some time ago, just about every church newspaper in the world has reported his statement and has published correspondence on the question. From time to time the subject raises its head but it appears to be a dying issue. At an interdenominational gathering of clergy recently in a city hospital, 12 out of 35 present wore collars. One of the 12 was an Anglican.

## CHURCH AND SOCIAL DRINKING

Changing habits of the community are being reflected in the Church. A Sydney parish unashamedly advertises its wine and cheese tasting. Church schools in Sydney and elsewhere invite their council members, bishops and archbishops to have a sherry or whisky. Church balls in areas where these are popular are very far from being "dry" affairs. Keen young Christians are going along with the idea that it's smart to drink and older Christians are shifting their ground.

## DRINK FOR EFFECT

People develop a liking for alcohol because of its effect. It makes them feel good, more adequate, more secure, more relaxed, more at home with people. Other drugs can do this but alcohol is a socially acceptable narcotic, whereas cocaine and morphine aren't.

Like all narcotics, alcohol is a habit-forming drug and hundreds of thousands in Australia are "hooked."

Of course, it has been found that alcoholics have certain personality factors in common; particularly inadequacy and dependency. But it is not certainly

known to what extent these are reinforced by the alcohol habit. One thing is certain — if you never have a drink you will never be an alcoholic and you will never cause others to drink.

## GOOD GROUND

But is it firm ground that we have shifted to? Official sanction of drinking by church-sponsored functions or even by individual church members is certainly taken to sanction the use of alcohol. Some would say there is no harm in such sanction. The fact is that about 10 per cent of all who drink will eventually become alcoholics. If Christians are concerned about society, they must be greatly concerned about this vast problem in Australia.

## Moore College visit to Morpeth

At the beginning of the third term four students from Moore College, Sydney, Peter Eyland, Monty Edwards, Alan Gordon and Geoff Williams, paid a two-day visit to St. John's College, Morpeth.

They arrived on the morning of Monday, September 4 and spent most of the day meeting students and staff. In the evening they debated with the Morpeth debating team on the topic, "That Poverty is a Blessing," the adjudicator being a local solicitor, Mr J. Logan. The host team won by a very narrow margin.

On Tuesday afternoon the visitors were taken for a tour of the local countryside which included a visit to several local churches and to the Prebreyean Agricultural College at Tocot. While they were at Morpeth they joined in the college life, attending chapel and lectures.

There was much time for informal discussions and this was used to the full. They returned to Sydney on Wednesday morning after breakfast.

This visit was in return for a visit made by several Morpeth students in July and it is hoped that these intercollege visits will continue. The general feeling at Morpeth is that much is being achieved by them and that they are a step towards a more understanding relationship between the two colleges.

## N.Z. ANGLICANS

A survey conducted among New Zealand's Anglicans shows that an experimental liturgy in the form of a modern Holy Communion service has been well received generally.

Some 40,000 questionnaires were sent out and about 30,000 were received back again. The experimental liturgy found most favour in Waiapu, Auckland and Waikato. It was liked least in Nelson while Dunedin, Wellington and Christchurch were in the middle.

Overall some 56 per cent of respondents expressed the view that they liked the new liturgy "very much" or "for the most part." 22 per cent said they "rather disliked" it or disliked it very much.

Figures also showed that the new service was liked most by people in the younger age groups.

## Bible on tape

For the first time in history the entire Bible is now recorded and available for virtually every make of record and tape player, a project completed in 1966 by George Otis, founder and president of Bible Voice Inc. of California.

LIVING LETTERS has just been released on tape reels and 8-track stereo cartridges by Bible Voice, Cliff Barrows of the Billy Graham team is the voice on these new tapes produced under an exclusive licence from the publisher, Tyndale House, and distributed in Australia by Bible Voice Australia, 211 La Trobe St, Melbourne, with branches at Sydney, Brisbane and Adelaide.

LIVING PSALMS AND PROVERBS is also in recording and will be released shortly along with the Philips cassette version of LIVING LETTERS.

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# THEY SAY

Many of you, like me, enjoy the books of Patience Strong. Could I commend to you a record of some of her works which I played during the Quiet time for Clergy wives at Synod. It is a long-playing record entitled the "Quiet Hour". I am sure in the rush and bustle of life you will receive great pleasure from listening to it.

— Mrs Nancy Richards, Bendigo, Vic.

I am eagerly looking forward to my first visit to Cape Barren Island at the end of August. Shortly after my arrival in the Diocese, I received a very warm invitation from the Islanders to visit them. We have managed to do much over recent years to improve our ministry to these people, and Deaconess Marie Kingston has played a significant part in this ministry of outreach. In a letter which I received in April from the rector of Furneaux Islands, the Reverend Frank Diacon, there is some information which may be of interest to you all.

The present population of Cape Barren Islanders is approximately 50 men, women and children, and all are Anglican. Since his appointment to Furneaux Islands, the rector has been spending three to four days each month on the island, plus occasional visits at other times.

— Bishop Robert Davies of Tasmania.

He is disenchanted most of all by twenty years' talk of renewal which now seems to have been largely lip-service, talk about new partnership of the laity and the clergy, talk about house-church experiments, talk about revival of Bible study, talk about new patterns of worship, talk about joint action for mission — talk that was only talk.

— Dr. John V. Taylor, C.M.S., London.

In the same way, our worship needs purifying and deepening. The words, the idioms, the style of past generations are no longer real and satisfying.

— Archbishop George Appleton, of Perth, W.A.

## W.C.C. CALL TO SPAIN

(Heraklion, Crete) — The World Council of Churches, through an action by its policy-making Central Committee, urged Spain to liberalise its recently adopted Laws on Religious Liberty so as to recognise Evangelical and other Protestant churches in that country as churches in fact and not "mere associations."

The full text follows:

"The Central Committee is concerned to hear that the Law on Religious Liberty in Spain recently passed by the Cortes appears to fall far short of the positive standards demanded by the Evangelical Churches and other churches in their desire to be recognised not merely as associations but as churches, enjoying full rights and freedoms, both for themselves and their members, such as are stipulated in the declarations and documents of the United Nations, the Second Vatican Council and the World Council of Churches. It requests the C.C.I.A. and the Secretariat for Religious Liberty, especially in dialogue with the Roman Catholic Church, to continue to keep in touch with the Evangelical Churches and other churches in Spain, and in particular with the Commission of Evangelical Defence in Madrid."

E.P.S., Geneva.

There is a tendency in church life these days for people to consider that one service on a Sunday is sufficient. There may be good reasons why some people can come only once; for family reasons (although a creche has been provided at our church), transport or responsibilities in other directions. Others may find it necessary to sleep in, although in this five-day week I would have thought that Saturday provides that opportunity. It is not for me, however, to work this out for anybody else, but simply to suggest that we conscientiously face up to this question before God. It has sometimes been said to me, "We never have a sermon on such a subject." Sometimes my reply has been, "It is obvious you were not at church last Sunday morning." Do let us give serious consideration to this, that we who value our worship services, our fellowship together, and the hearing of the Word of God, do not become "oncercs" on Sunday when it need not be so.

— Rev. L. R. Shilton, Rector, Holy Trinity, Adelaide.

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# Letters to the Editor

## Away with the Church Year?

In a recent issue of your paper there appeared an article by the Rev. Alan Nichols on "Away With the Church Year." After reading the article one is inclined to fear that the author is in danger of being called an angry young man, a rocker of the boat, or even a heretic.

The suggestion that we do away with the Church Year will undoubtedly be offensive to a great number of good and sincere Anglicans. Imagine such a suggestion coming from a member of the clergy!

However, I can't be a very good Anglican as I entirely agree with Mr Nichols and have thought this way for a good few years. There is no Scriptural justification for observing seasons which in nearly every case have been taken from pagan traditions. (So, incidentally, has much of the clerical dress worn.)

Christmas and Easter are two good examples of pagan festivals. Who can deny that on the whole they are still pagan, in the way the community observes them? Perhaps a step in the right direction might be to abandon all Lord's Supper observances on those occasions and have an evangelistic sermon. We might save a few people from unworthily attending the fellowship meal at the Lord's Table, and we may have a better chance of showing unbelievers the real significance of Christ's incarnation, death and resurrection.

That, of course, would only be a first step towards abolishing the special observance of particular truths on just a one-day-per-doctrine-per-year basis.

Next would come the saints' days. When one seriously thinks about these it is a little bit ridiculous to say, "Today is the conversion of Paul — we will have Holy Communion this morning." Even more ridiculous

are patronal festivals (some I know used to think the minister was announcing a petroleum festival). Why does a particular church think it wise spending much time celebrating, for example, St. John's Day, just because that church happens to be called St. John's?

It is clear that the observance of the Church Year is out of date for Christians. It has been out of date ever since Christ came to set men free from the need for religious props. The Jews had to sacrifice and keep various observances because God had not finished revealing Himself.

One of the most disturbing things about Church Year observances is the near compulsion which the Church imposes even on the community as a whole. I am always amazed to hear learned ministers denouncing the holding of the Sydney Show on Good Friday when Good Friday's observance, geared to the moon's phases, is obviously of pagan origin.

Conceivably each individual local church could pick its own date for each observance and every day would be a holiday for someone. If individuals want a system of observances of our present kind, that is their business but surely it is most unhelpful as well as unnecessary to impose such a system on everybody.

As Mr Nichols says in his article, a systematic weekly Biblical exposition would be the best way to feed us as we sit in the pews, and, incidentally, it might be of great benefit if an exposition lasting at least 30 minutes was part of every Communion service. This would be far more effective than a few comments on the Epistle or Gospel for the day.

My view is extreme. But I think it is Scriptural as far as it goes.

**DAVID MORRISON, Wahroonga, N.S.W.**

## Israel and prophecy

I am grateful to David Hewetson for stimulating my thinking further on Israel and prophecy. But his reply leaves me, as one who has a long way to go in the study of prophecy, dissatisfied with his main contention.

Mr Hewetson appeals to the recurring fulfillments of prophecy at different levels to support the idea that it is not only possible, but probable, that Palestine yet has a part to play in prophetic fulfilment. I think that this analysis of levels of fulfilment actually militates against that conclusion.

It seems to me that the biblical pattern of fulfilment never allows regression. Once there is revealed the nature of the anti-type, i.e., the reality which the earlier lesser fulfilment typified or foreshadowed, there is no place for a return to the lesser type.

Take for example the temple. At the destruction of Solomon's temple prophecy indicated a glorious everlasting temple in the future. Until the reality was known the post-exilic temple existed, but when Christ made known the reality as lying in himself (e.g., Jn. 2:19-22), and

when the disciple perceived it (e.g., Acts 7:44-51), the temple "made with hands" was forsaken for good.

It was inconceivable that the purposes of God could be manifested in the type when the anti-type was revealed and was actually being experienced in Christ.

Mr Hewetson asks how we can be so sure that God will not show the world a specific blessing in the Israelite State as He has done before. My answer is that the Israelite State of the Bible was, before Christ, a type of kingdom of God, and its materialistic blessings a type of salvation. I cannot believe that we are to be shown these weak and beggarly elements again now that the glory of Christ has been revealed, and is to be experienced now as the ultimate blessing for both Jew and Gentile.

To return to the mere shadow of the glory is to repeat the error of the Galatians, which is the same as the error of the pre-millennialists and dispensationalists in seeking an earthly kingdom for the Jews; it winds the clock back on revelation.

The point is that, prophetically, Palestine cannot be separated from the other key concepts of the OT revelation. The promises to Israel were shown to include with the land the holy city, the temple, and the Davidic throne.

Dispensationalism is consistent at least to the point of recognising that once we allow Palestine back into future prophetic fulfilment, we must allow the entire literal pre-Christian Judaistic structure; temple, animal sacrifices and all. In this they demonstrate the real absurdity of regression.

Mr Hewetson begs the question when he appeals to "the remarkable appearance of a modern Israel State," and to "the miracle of Jewish durability." Affirming the case does not prove it.

I suggest that the only thing which makes these factors more "remarkable" or "miraculous" than the affairs of many other nations is the assumption of their relationship with prophecy. This is the assumption I originally questioned!

Is there a case to be found in Scripture of regression from the wider fulfilment to the narrower from the fulfilling in the anti-type to a repeat of the type? If so I must revise my conclusions.

Contention is not my aim, for as both a student and a teacher of prophecy I know the value of friendly controversy. Perhaps Mr Hewetson and I will go on together adding eccentric colour to life.

—(Rev.) G. Goldsworthy, Newtown, N.S.W.

## Liberal Evangelicals

The approval with which your "Notes and Comments" records the demise of the Anglican Evangelical Group Movement, and the "firm exclusion" of Liberal Evangelicals from the Keele National Congress, well illustrates the hard, narrow, uncharitable attitude (tending to Pharisaism) which seems endemic to that "strong Calvinism" to which you attribute those happenings.

The end of a Society which included the men you name, and especially Bryan Green; and which inaugurated the Bible Reading Fellowship, should surely be lamented by all Christians? In his capacity as an evangelist, Green still holds the distinction of drawing and preaching to the largest indoor congregation ever to be seen in Sydney — (Cathedral, Chapter House, Town Hall, and the basements of the two latter, all linked together and packed out).

And the above Pharisaism is most offensively evident in the Rev. Alan Nichols' slighting reference to Christmas and Easter communicants, and in his really blasphemous suggestion that the Church should call these days "purely pagan festivals," in order to shut off from the Lord's Table those whom he, in his own private mind, lumps together in a general condemnation as "unbelievers." Yet at the same time, we should drop our traditional reference to "Trinity," lest some "guest" (his guest or the Lord's?) in the congregation should be moved to contempt for Anglican ways.

But who more contemptuous than our home-grown neo-Puritans themselves? Thinking themselves as modern as tomorrow, they reflect like a mirror their own success, for their part, in abolishing Christmas, and the Church Year, and the Prayer Book holus bolus, by Act of Parliament. Howbeit, though supposed (like Paul) to have died, like him they rose up and returned to the City, to the joy of their mourners.

(Rev.) Ralph Ogden.

## Missionary zeal remains

By an odd coincidence, just after receiving the latest issue of A.C.R. today, with a book review that I had done on the life of William Threlfall, (a pioneer Methodist missionary to the early South African settlers) I had a visit from a South African friend of mine, Mr V. G. T. Cook.

I then discovered that Mr Cook is the great-grandson of Edward Cook, who took up Threlfall's work after the latter's death. Mr Cook preserves the name of Edward's wife, Florence Thornhill, in his own name today.

It is also apparent that the old pioneer missionary zeal has survived. Prior to taking up his appointment this year as Mathematics master at a Canberra High School, Mr Cook founded a missionary fellowship at Broken Hill, where he held a similar position at the huge high school there. The fellowship provides a popular meeting ground for missionary-minded people of all denominations.

Recently Mr Cook has brought a similar Fellowship into being in Canberra. Remembering that Threlfall was greatly influenced by the evangelical revival, it is heartening to know that Australia is still being touched by the ripples of that spiritual upsurge, via the Cape.

—(Rev.) A. D. Deane.

## W.C.C. AND EVANGELISM

(Heraklion, Crete) — A consensus already exists among the churches on the nature of evangelism, but there has been a failure to put this consensus into practice. Thus the World Council of Churches' Division on World Mission and Evangelism should give a more vigorous lead in this whole area, the Central Committee stated after examining the subject at considerable length.

The Committee endorsed a proposal that a special Roman Catholic-W.C.C. working party be named by the Joint Working Group to explore the possibilities for common witness in missionary situations.

It also stressed the need for conversations with conservative evangelical and other non-member churches to gain a better understanding of the common evangelistic calling.

The D.W.M.E. was asked to see to what extent a consensus on the meaning and scope of evangelism actually goes, and to carry on discussion of issues still open to disagreement.

The secretariat for evangelism was also asked to work with all divisions within the W.C.C. to ensure that they "relate their activities appropriately to the evangelistic purpose of the W.C.C., and to act as stimulus to the member churches in their evangelistic work."

## FIVE MILLION N.T. IN 10 MONTHS

(New York). — A colloquial paperback translation of the New Testament, published ten months ago by the American Bible Society, is turning into a genuine best-seller.

Planned as a simplified version written in street-corner English and brightened with 200 modern line drawings, the volume titled "Today's English Version" (T.E.V.) was intended for distribution among those ten million Americans who don't read well or are learning English as a second language.

The Bible Society had estimated that first-year sales would probably reach one million copies. But by last week sales had passed 4,020,000.

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## Mainly About People

The Rev. J. A. Goodridge, at present Home Secretary of the Victorian Branch of C.M.S., will take up an appointment as vicar of the parish of Bacchus Marsh (Melbourne), on November 15.

The Rev. E. S. Harradine, curate of All Saints', St. Kilda (Melbourne), has been appointed curate to the Melbourne Diocesan Centre.

The Rev. R. Philp, Anglican Chaplain to the Royal Melbourne Hospital, resigns as from September 30 to take up parish work at St. Luke's, Wandal (Rockhampton).

The Rev. K. Good, curate at St. Peter's, Murrumbidgee (Melbourne), will commence duties in the diocese of Wangaratta on November 1.

The Rev. J. O. Were, formerly Senior Chaplain to the Royal Australian Navy, has been appointed to the parish of St. Paul's, Gisborne (Melbourne) as from October 8.

The Rev. M. R. Hazell was inducted to St. Alban's, West Coburg (Melbourne) by Bishop G. T. Sambell on August 31.

The death has occurred in England of Mr R. Hudson Pope, well-known and much loved children's evangelist who was for many years on the staff of C.S.S.M.

The Rev. S. M. F. Woodhouse, rector of St. Stephen's, Bristol, is to be the new Archdeacon of London and canon-resident of St. Paul's Cathedral, London, in succession to the new Dean of St. Paul's, the Very Rev. Martin Sullivan.

The Rev. N. H. D'Aeth, assistant curate at Vauluse (Sydney), is to be priest-in-charge of Midland (Perth).

The Rev. W. G. P. D. Painter, rector of East Fremantle (Perth) and formerly honorary canon of St. George's Cathedral, Perth, has been elected as a chapter canon.

The Rev. L. W. Riley, rector of Applecross (Perth), has been appointed by the Archbishop of Perth as an honorary canon of St. George's Cathedral.

The death has occurred in England of Dr Charles J. Wright, a notable modernist whose views on the Virgin Birth earned him a public rebuke from Lord Fisher of Lambeth when he was Archbishop of Canterbury.

The Rev. J. Mankey, formerly curate-in-charge of Padstow (Sydney), has resigned in order to return to England.

The Rt. Rev. S. J. Matthews, Bishop of Carpentaria since 1960, has announced his forthcoming retirement—possibly to take effect at the end of this year.

The Ven. Robert George Porter, Archdeacon of Ballarat since 1957, has been appointed assistant bishop of Ballarat. Archdeacon Porter came originally from Sydney. He served for a time as a missionary in New Guinea and was made an O.B.E. for his services during the Mt. Lamington volcanic disaster. He will be consecrated in Melbourne on September 21.

The Rev. R. Patfield, rector of Wentworthville (Sydney), is to be rector of St. Paul's, West Manly, from early 1968.

The Rev. K. C. Gilmore, from Croydon Park (Sydney), is to be curate-in-charge of St. Mark's, Harbord, from October.

The Rev. W. Gregory, rector of Gympie (Sydney), is to be rector of St. Matthew's, West Pennant Hills.

The Rev. K. Baker, rector of Blacktown (Sydney), is to be rector of St. George's, Earlwood.

The Rev. G. Thomas, curate at St. Luke's, Liverpool (Sydney), is to be priest-in-charge of Franklin Harbour (Willochra).

The death has occurred in England in a motor accident of Mrs Roy Hession, wife of the well-known author of "Calvary Road." Mr Hession was injured in the same accident and is in hospital.

The Archbishop of Canterbury is at present engaged in a three-weeks visit to the U.S.A. Dr Ramsey is accompanied by his wife and one of his chaplains. Among other engagements will be an address to the General Convention of the Episcopal Church meeting at Seattle.

### PIANOS FOR RECTOR.

Every time the phone rings in the Rectory at Willingale (Essex), the Rev. G. H. Marsden and his wife look at each other and say, "Another piano!"

News got around through a paragraph in the local paper that the Rector was learning to play the piano so that he could train his young choristers, but that he needed a piano on which to practise. As a result Mr Marsden has been offered about 20 pianos.

## S.A.M.S. LEADER FORECASTS SWEEPING CHANGES

**SWEEPING changes in the Anglican Church's work in Latin America within the next few months are forecast by the General Secretary of the South American Missionary Society, Canon Henry Sutton.**

"Radical changes in patterns of ministry, in diocesan structures and in the size of dioceses will, in my opinion, be quite essential if we are to make any headway," he said.

"The more we can decentralise our form of government the better it will be." He points out that in one diocese, if a synod were held, ordained Indians from the Chaco would have to travel 2,000 miles to attend and would then be faced with a language problem.

"The geography, the distances and the language barriers make the accepted pattern of a centralised government quite untenable in Latin America."

Canon Sutton was particularly encouraged by what is happening in Paraguay, where six years ago there was only one English-speaking service and a little work among Indians in the Paraguayan Chaco.

Today, there are five churches in the towns and cities, some with congregations of more than 80, others smaller, but all growing and, as Canon Sutton put it, "souls are saved weekly."

In one of the churches the music was provided by guitars and harps, with the psalms set to Latin American rhythms.

### RADIO PROGRAMS

"The 24th Psalm was exquisite and exciting," he said. "You don't get the impression that Anglicanism is Anglo-Saxonism imposed on the Church."

Another relatively new feature is the radio program put out from their own studio by the missionaries and national Christians.

"Instead of a hymn-prayer-hymn sandwich they have, for instance, a well-known piece of scripture dramatised, and at the end a tremendous evangelistic 'punch.' Hundreds of people are doing the correspondence Bible course which they are invited to write in for."

One of the biggest problems facing S.A.M.S. missionaries is the social condition of the Chaco Indians in the Argentine.

"We simply have got to do more, and quickly," says Canon Sutton with a note of urgency in his voice. "Given all the money in the world is there an answer to the Indians' social dilemma since they live in such remote areas? Could we really find work for them over a long period of time?"

The questions pour out as Canon Sutton recalls the scrub, forest and glaucous mud in which 10,000 Indians are living, 150 miles from civilisation. "Take Dr Michael Patterson and his team of five nurses on a river 350 miles long—everywhere they go they would not know

where to start. It would be a job here and a job there . . ."

The key is money and the knowledge of how best to use it, he emphasises. "Our medical work is magnificent, but it is not preventive medicine."

Asked whether the society would be forced to retrench through shortage of funds, Canon Sutton admitted that the society had financial problems in spite of a record income last year.

"Our dilemma is that this was a day of unique opportunity—and we availed ourselves of it. Our reserves are nearly gone. There is no point in saving for a rainy day," he says. "South America's rainy day is here!"

But he is not downhearted. "You can base your budget on your known income and you may become moribund," says Canon Sutton, "or you can say: 'Here is a day of opportunity, we must grasp it' and look to God in a new way and reorientate your thinking."

Genuinely sacrificial giving and more intensive missionary education are two things which will help, he believes. The average parochial church councillor must be educated to read missionary literature and to appreciate the fact that "the Church overseas is his Church, for which he is responsible before he has seen to his own needs."

—G.E.N.

## RETIRING AGE OF 70 FOR CANADA'S CLERGY

Seventy has been set as the normal retiring age for bishops and clergy in the Canadian diocese of Huron by a new canon passed by the annual synod meeting. It became operative immediately.

The rules require a bishop to submit the question of his resignation to the Executive Committee when he reaches 70. If he fails to do so, the question may be placed on the agenda of the executive committee at the request of any member.

If the executive expresses the opinion that the bishop should resign, he is to tender his resignation to the Archbishop. If he fails to do so within three months, the executive committee will report its opinion direct to the Archbishop.

The executive is empowered to request the bishop to continue in office on an annual basis, subject to yearly review by the executive.

Clergy are to submit their resignations to the bishop within 90 days of reaching the age of 70. The bishop may either accept the resignation or refer the matter to a "retirement advisory committee."

After consultation with this committee, the bishop may either accept the resignation or postpone it from year to year.

## THE AUSTRALIAN CHURCH RECORD

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## W.C.C. and Roman Catholic Church "closer together"

HERAKLION, Crete.—The World Council of Churches and the Roman Catholic Church are being drawn closer together by their common efforts to promote the ecumenical movement, a leading Swiss theologian told the Central Committee of the World Council here, August 17.

Dr Lukas Vischer, director of the W.C.C. Faith and Order Commission, presented the second official report of the Roman Catholic-W.C.C. Joint Working Group (J.W.G.), which he serves as co-secretary with Father Jerome Hammer, O.P. Father Hammer, who is associate general secretary of the Vatican Secretariat for Promoting Christian Unity in Rome, is attending the W.C.C. Central Committee meeting in Heraklion as an official observer of the Roman Catholic Church.

Acknowledging that it is often asked whether the Roman Catholic Church plans to join the W.C.C., Dr Vischer told the Central Committee that the J.W.G. thinks that "for the moment the common cause of Christian unity would not be furthered if the Roman Catholic Church were to join the World Council."

The J.W.G. also studied the problems of religious liberty, examining the Vatican Council's Declaration on Religious Liberty and various W.C.C. statements.

"There is basic agreement on what the principal of religious liberty requires in practice," says the second official report of the J.W.G. "The texts on both sides give a sufficient basis for mutual understanding and possibly common action when practical problems arise. Therefore, though the problems of religious liberty must continue to be discussed in ecumenical dialogue, there is good reason to hope that in the course of time on the basis of the agreement reached, still existing tensions may be overcome."

In annual, missions-giving marathons, The People's Church of Toronto raised \$325,000, and Boston's Park Street Church more than \$300,000.

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# THE AUSTRALIAN CHURCH RECORD

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

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## THE CHURCH IN PACIFIC OUTPOSTS

**EARLY in September, the Editor visited, while on holidays, two Pacific Islands and saw first-hand something more of the Church's work there in the diocese of Polynesia. He tells in this article something of what he saw at Savusavu on Vanua Levu, second largest island in the Fiji group and at Tonga, main island of the Friendly Islands.**

I spat on my finger and leaned down to test the valve on the rear off-side wheel of the battered VW.

The reason for the flat tyre was obvious and it was also obvious that at Savusavu there was no garage with supplies of free air. The Rev. Maurice Basden got out a foot-pump and quickly got to work, apologising profusely for the delay which didn't bother my daughter or me in the slightest. Vuki's children came to gaze but more at the white visitors than at the car. Their shyness was typical of the children in those parts of the Pacific which are off the beaten track.

### UNEXPECTED

Soon we were off leaving St. Leonard's House far behind and passing the tiny airstrip outside the village. The sign said "Savusavu Airport." It had a narrow strip carved between the coconuts, a windsock and a shed housing a fire engine, against which two or three Fijians leaned comfortably.

Some miles further on we saw a large party from the ship,

watching a fish drive. I asked Maurice what he felt his greatest need to be. His reply was unexpected but pleasing. "To be left alone and to be left in one place long enough to get on with the job," he said.

Soon we reached the house that he has just taken over. It was set on a hill in an old coconut plantation and most rooms had restful views of waves breaking on the coral reef, the beautiful Pacific sparkling in the brilliant sunshine.

The house is commodious, but primitive by our standards. No electricity, fuel stove, tank water, simple basic furniture. It reminded me of my years with B.C.A. under the same conditions.

Obviously, Maurice was happy here and happy in his work, and I felt something of the envy that I have for every missionary I have met on the field.

### HOSPITALITY

He showed me the large wall map of the island. It is a large island and the larger part of it is in his parish. But roads are almost non-existent and the pastor must either walk or go by water. Boats, I found, are more often being repaired than in use. Labasa, the main town, is but 20 miles away, but there is no road. There is an air service but mission folk can ill-afford its use.

Back at St. Leonard's House an hour or two later, I talked to Vuki between orange drinks which he kept regaling me with. The Rev. the Ratu Laione Qorore Vuki is the first Fijian ordained to the Anglican ministry.

His wife was taken ill and was flown out to Labasa, the nearest hospital, that morning. Nevertheless, Vuki was the soul of friendliness and hospitality. He and his family live at St. Leonard's House which is vicarage, place of worship, Sunday School, meeting place, etc.

### EXPERIENCES

He told me of the two lay readers and their work and spoke with pride of his own work—visiting church members, the sick, people in the many scattered villages and simple personal evangelism.

Obviously, he loved his work and counted it a privilege to serve Christ in the ministry.

He is a short but powerfully built man and made light of the distances which he must travel on foot to visit and encourage his small and scattered flock.

It was a privilege to join Vuki and Maurice Basden in a tiny room set up as a chapel and overlooking the bay to sing and worship with them in Evening Prayer. I was asked to choose the hymn and we sang "Jesu the very thought of Thee" together.

As I left, Vuki presented me with two beautifully worked palm mats which his wife had made and I walked thoughtfully back to the landing to return to the "Iberia."

Some days and many experiences later, I was a guest on the bridge as the pilot brought us through the buoyed channel to Nuku'alofa. Tonga looked large, perfectly flat and therefore rather uninteresting. It belied its great charm. From the ship, one saw only the palace of the King of Tonga set amidst large pines, the International Dateline Hotel and neat cottages. Ashore, you met the charming inhabitants of what Cook aptly named, the Friendly Islands.

Tonga's is a bare subsistence economy and a man who is employed at \$10 monthly is better off than most. A unique system of land tenure ensures that all can grow their daily necessities. The coming of the tourist shops adds significantly to the national

Continued Page Six



● Outside St. Leonard's House, Nawi, Savusavu. Rev. the Ratu L.Q. Vuki and three of his children, with the Rev. Maurice Basden.

## PERTH PROPERTY DEVELOPMENT

**THE past year has seen considerable development in diocesan property, both from the point of view of improving present property, and so increasing income, but also by planning for the future.**

As a result of increased income from present property the See Fund has been able to take over almost all expenses in connection with the Bishops and the Archdeacons, thus releasing more money for Diocesan Council granting.

Similarly the property set aside for maintenance of the office by statute has brought in more income, with the result that \$5,000 was able to be transferred to the budget of the Diocesan Council.

The block of offices about to be built on one corner of the Bishop's House estate is a notable break-through, and will bring in considerably more income than that particular plot provided previously.

Within the next few years the income from property should be significantly increased and the grants to new parishes, struggling parishes and new work, should be proportionately greater. In this work of improvement and development the Diocese owes much to Mr A. C. Daw and to Archdeacon Guest for their wisdom and pertinacity.

The assurance of increased income from Bishop's House estate has brought me to the decision that the Archbishop should return to Bishop's House as his place of residence.

The present residence of the Archbishop makes a suitable and comfortable home for a family, but it does not provide the necessary room for the hospitality which the Archbishop should offer as part of his ministry to the Diocese, the city and the State.

Our planning experts advise us that the southern half of the Bishop's House estate will not be needed for development for some considerable years and it therefore seems right to use the house as the diocesan home.

On the other hand it does not seem right that one man should use all the available land

for himself and hospitality, and so the Trustees and the Diocesan Council have in principle approved a plan to put the diocesan offices close to Bishop's House and also to build several houses for senior clergy, thus creating a small diocesan close.

My wife and I hope to return to Bishop's House by Easter next, but the completion of the proposed offices and clergy house may take some months longer. Once the move of Archbishop and diocesan office is complete, it will be possible to initiate a creative plan for the property in Cathedral Avenue and Hay St.

—Archbishop's Report to Synod.

## GRAHAM CRUSADE 1968

**Coffee clubs and milk bars all over Sydney will be visited and thousands of teenagers invited to the Billy Graham Crusade in a plan now being formulated at the Crusade Headquarters.**

Every surfer and surfer on Sydney's crowded beaches will be contacted at the height of the summer season with handbills advertising Billy Graham's visit to Australia in March and April.

The plan is now being unfolded to thousands of Church teenagers who are being called to special meetings to work out a strategy to reach every young person in the city with an invitation to the Crusade.

Massive planning is now under way by special committees of the

Crusade, who have already called 14 regional meetings for Youth Contacts— young people in local Churches who will act as local representatives for the Billy Graham Crusade. Hundreds of such Youth Contacts have been appointed by local clergy.

Explaining the youth preparation for Sydney's Crusade, Youth Executive Chairman, Rev. Dudley Ford, said: "We believe that the miracle of a whole generation of young people becoming interested in the Gospel in London can be repeated here in Sydney. This is why busy people are making themselves busier to help Churches prepare for the Crusade."

The Youth Committees of the Crusade have representatives of every Protestant denomination as full members. As well, many Evangelical Movements such as Scripture Union are represented.

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