





## Church Record

FEBRUARY 22, 1973

## Church attendance: what does it mean?

Readers of the religious press will be struck by current contradictions about church attendance. Some world leaders are saying the churches have turned the corner and congregations are growing again. Others say the decline is rapid and that soon many will cease to exist.

The difference might well be either of standpoint or perspective. A particular point of view is reflected in a recent opinion poll which has been published in the Australian press which says that over the past 11 years, the proportion of adults attending church at least once a month has fallen from 44 per cent to 31 per cent.

We only have ourselves to blame for this mania of counting heads. There are still dioceses in Australia who require parishes to send in annual returns showing the number of communicants at Easter and Christmas and bishops are not beyond using such statistics to refer to the "healthy" state of the diocese.

Christians need little discernment to realise that a large congregation may mean either that many are spiritually alive and love worship and the Word, or that many conform to local society or that the parish itself is very busy keeping the numbers up. And another reason today might well be that Christ and his Word is played down and substitutes are played up and the crowds are well pleased.

If a poll could ever be devised which could objectively assess reasons why people stop attending churches, we would be in a better position to understand what any decrease means, but this will never be.

If any decrease means that we are losing from the worshipping community Christians whose quality of life and spiritual maturity will be a sore loss, then it is indeed a loss.

But in congregations where the people are being challenged in Christ's name to exercise their ministry within and beyond the congregation, any variation in numbers will be mostly coincidental. If congregations are dying out, it may need to be taken as God's leading to divert our energies and resources elsewhere. We must refuse to be bound by ties of sentiment to a place where effective ministry seems no longer possible.

Falling congregations, wherever they occur, should spur us to reassess our objectives and our methods of reaching them. There will be some occasions when a decrease might cause us to praise God for his goodness.

## HYMN BOOK PROGRESS

The Australian Hymn Book Committee expressing their conviction that they are involved in "an exciting project of the Church in this generation," has prepared plans for content and publication details.

These have been submitted to the national governing bodies of the four contributing Churches — Anglican, Congregational, Methodist and Presbyterian.

Once agreement has been reached, the committee will move into its second phase, leading up to a publication of the hymn book by 1977.

The committee's secretary, the Rev Lawrence Bartlett, said recently: "At our meeting in Melbourne in December we com-

pleted a significant revision of our choice of hymns in the light of constructive comments received from Church members throughout Australia.

"This hymn book is an exciting project of the Church in this generation. It is a practical expression of the growing spirit of fellowship which is developing among the Churches. It wisely seeks to allow members of one Church to learn from their brethren in another Church. The cross-fertilisation of ideas evidenced in this book will undoubtedly tend to the enrichment of congregational life in the four Churches concerned.

"This is the first time that a group of Churches in Australia has combined to produce a common hymn book for mutual benefit."

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## PENTECOSTALISM and THE AUSTRALIAN FORUM

**Rev Geoffrey J. Paxton, is principal of the Queensland Bible Institute. His entire ministry since his ordination in 1966 has been spent in Brisbane diocese. He entitled this article "The nature and extent of Pentecostalism and the positive contribution of the Australian Forum."**

No one can seriously deny the rapid spread of the Charismatic or Neo-Pentecostal movement over the last couple of decades. "Christianity Today" had this to say about this phenomenon:

"The force that appears to be making the greatest contribution to the current Christian revival around the globe is Pentecostalism. This movement which began several decades ago, and which in its early years was very sectarian in character is now becoming ecumenical in the deepest sense. A Neo-Pentecostalism has lately appeared that includes many thousands of Roman Catholics... A new era of the Spirit has begun. The Charismatic experience moves Christians far beyond glossolalia... There is light on the horizon. An evangelical renaissance is becoming visible along the Christian highway from the frontiers of the sects to the high places of the Roman Catholic communion. This appears to be one of the strategic moments in the Church's history."

This type of statement is rather typical of the many comments on this movement which has made and continues to make colossal strides into every corner of Christendom.

## From Holiness Movement

An historical blood test will show, beyond dispute, that the Charismatic or Neo-Pentecostal child comes from the Holiness Movement of the last century, and that, largely speaking, that movement must own Wesley as its father. The Catholic ecumenist Kilian McDonnell states:

"John Wesley was father to much of the nineteenth century American religious fervour, one of his children was the Holiness Movement which gave rise to the Pentecostalism of the twentieth century."

Brunner cites the Pentecostal historian Charles Conn who also affirms this historical descent saying "... the Pentecostal movement is the extension of the holiness revival that occurred during the last half of the nineteenth century."

The child of the Holiness Movement was a black sheep of the family who now appears to have the privilege of painting the rest of the family.

The dominant emphasis of the Holiness Movement of the last century (and its twentieth century successors) was "the victorious and Spirit-filled life." Its focal point was the attainment of "an infilling experience," a degree of "surrender" which resulted in an unhibited walk with God. Boardsman, Inskip, A. B. Simpson, R. A. Torrey, Andrew Murray and Hannah W. Smith were some of the leading figures in this movement.

Towards the end of the nineteenth century some within the Holiness Movement began to speak about — and to seek for — a "baptism of fire." This baptism of fire was seen as a mira-

culous visitation of the Holy Spirit. Opposition arose from those who regarded two blessings as quite sufficient! Despite such opposition the "advocates of fire" continued to make an impact on the rest of the family with publications such as "Live Coals of Fire" (October, 1899) which spoke of "the blood that cleans up, the Holy Ghost which fills up, the fire that burns up and the dynamite that blows up." The explosion took place eventually, and the child of Pentecostalism came into the world insisting on the physical sign of speaking in tongues as the evidence of the baptism in the Spirit.

## Split in the family

It is important at this stage to emphasise that though the tongues issue caused the split in the family resulting in the leaving home of the Pentecostal child, the basic underlying theology of the two groups was and is the same. Harold Lindsell quite rightly says:

"... members of these groups (Keswick movement, the holiness movement and other deeper-life movements) believe in the infilling of the Holy Spirit, believe that every Christian should be so filled, and believe there are conditions the believer must meet in order to have this experience. Many of them have had an infilling experience and are convinced that they are in no way inferior in their daily walk to those whose baptism has been accompanied by tongues-speaking."

The Pentecostal descendant grew in stature outside the family for some sixty years and was seen by Dr Henry Van Dusen as the "third force" in Christendom. Then about 1960 in the words of John Sherill ("They Speak With Other Tongues") "the (family) walls came tumbling down." At first hundreds, and then thousands and now millions of Episcopalians, Methodists, Lutherans, Baptists, Presbyterians and Congregationalists began to be painted by the hitherto separated and somewhat outcast brother.

The reunited brethren have become known as the Neo-Pentecostal or Charismatic Movement. This Neo-Pentecostal or Charismatic force has become a transdenominational phenomenon which, though functioning outside the structures of traditional Pentecostalism, is in basic agreement with it.

Some members of the (deeper life — Holiness Movement) family refused — and still do refuse — to be painted. They disclaim any allegiance with this vociferous brother and usually concentrate on the superficial differences such as liturgical conduct ("dancing before the Lord" etc) or even speaking with more than one tongue. Such, in the words of Lindsell already quoted, "are convinced that they are in no way inferior in their daily walk to those whose baptism has been accompanied by tongues-speaking."

This may well be the case but there is also a certain embarrassment at the rather breathtaking growth of these brethren.

Why did big brother make such an impact on the family? Why are scores of folk from the many non-evangelical (or the present) churches "going over" to the ranks of this movement? This question has not received anything like the ventilation that it deserves as far as this writer is concerned.

"Within a month, what had begun at Duquesne spread to the University of Notre Dame and to the Catholic student parish of

Michigan State University. From these three centres it spread further... Soon people were speaking of a 'Pentecostal Movement' in the Catholic Church."

So writes the scholarly Benedictine Edward O'Connor concerning the beginnings and spread of the charismatic phenomenon within the ranks of the Church of Rome.

How do the respective groups (non-Catholic charismatics and Catholic charismatics) view this inroad into the Church of Rome? Generally the non-Catholic Neo-Pentecostals see the inclusion of Rome as a sign that God has decided to forego His denominational allegiances with a show of great power. Gelpi speaks of the Pentecostal phenomenon as having "shown no respect for denominational boundaries. And with the appearance of Roman Catholic Pentecostalism, the movement may have achieved something like an ultimate unity."

## Promise of RC renewal

Rev Thomas A. White in a circular letter to priests from the Catholic Inquiry Centre in Sydney had this to say:

"My conclusion, for what it is worth, is that the Catholic Pentecostal movement holds great promise for genuine renewal within the Church. Its power to revitalise the faith of many Catholics (particularly young people) is quite remarkable. Its possible ecumenical value is far-reaching."

Kilian McDonnell in his work "Catholic Pentecostalism" (p. 31) says: "Within Catholicism Pentecostalism has met with considerably less resistance than it has within the historic Protestantism."

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From page two

churches, partly because the concept of the 'wondrous' is more at home in Catholicism than in main-stream Protestantism.

McDonnell is not the only one who sees (what he inaccurately terms "Pentecostalism") as having deep affinities with the spirituality of Rome. O'Connor makes no bones about asserting the same.

"Although they derive from Protestant backgrounds, the Pentecostal Churches are not typically Protestant in their beliefs, attitudes or practices."

"... it cannot be assumed that the Pentecostal Movement represents an incursion of Protestant influences."

"Catholics who have accepted Pentecostal spirituality have found it to be fully in harmony with their traditional faith and life. They experience it, not as borrowing from an alien religion, but as a conatural development of their own."

"Moreover, the doctrine that is developing in the Pentecostal churches today seems to be developing through stages very similar to those which occurred in the early Middle Ages when the apostolic doctrine was taking shape."

It would not be wide of the mark to say that, if the next decade from Fr O'Connor is correct, Neo-Pentecostalism ought to be heralded by the Vatican as the revival of the truest and best of our religion.

"We see in every Protestant country, Christians who owed their religion to the movement we have called, in general, Revivalism, attain a more or less complete rediscovery of Catholicism."

"... the instinctive orientation of the revivals towards the Catholic... would bring in that way a reconciliation between the Protestant Movement and the (Roman) Church."

Bouyer closes with an appeal to his fellow Catholics to prepare for the inevitable return of the separated brethren under the influence of contemporary revivals.

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Earlier we raised a question regarding the impact of neo-Pentecostalism on evangelical Christians. We must now ask other questions. Is the experience the same in both Catholic and non-Catholic circles? Is

the same Spirit which led the Reformers to regard so much that is basic to Catholicism as a disastrous deviation — indeed negation — of the Gospel of Grace? These questions, like the questions raised earlier, ought to receive serious consideration by all who are concerned for Truth.

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## Points of agreement

We emphasised previously that there is an underlying agreement between so much of evangelical holiness teaching and Pentecostalism. We have also seen how some avant garde Roman theologians are bent on stressing the fundamental affinity between Pentecostal spirituality and that of Rome. We now propose a third point of investigation: Is it possible that there is a direct (though underlying) affinity between so much evangelical "victory-life" spirituality and classic Roman Catholic spirituality? The noted Catholic author Louis Bouyer has claimed as much:

"The Protestant Revival... recalls the best and most authentic elements of the Catholic tradition."

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## Notes and Comments

### The spread of the convention

One of the most heartening phenomena of recent times has been the spread throughout the land of the Keswick type Christian convention.

Tasmania, indeed, calls its gathering the Keswick Convention and it was held last month at Pt Sorell. From the Atherton Tableland in the far north of Queensland right round the continent to Perth, Keswick-type conventions have the aim of deepening the spiritual life.

Many of them, such as Mt Tambourine, Q., Katoomba, NAQ and Upwey, Victoria are held in most picturesque surroundings. Whole families come to stay in caravans, tents, guest houses or Convention-owned accommodation to spend time in quietness over the Word of God, to meet the strong missionary challenge and to have fellowship with Christians from many different backgrounds.

A feature of all is that although younger age groups predominate, there is little evidence of any age gap. They are all one in Christ Jesus.

## Another try for organic unity

It was predictable that last year's failure of the English Anglican-Methodist unity plans should be followed by further desperate attempts to achieve organic unity.

As reported in our last issue, Dr Coggan has issued on his own initiative and as the result of a small private conference at Oxford last month, a plan for the mainline denominations, including the Roman Catholics, to meet together for talks with eventual organic unity in mind.

The Archbishop of York is too good a biblical scholar to rest his desire for organic unity on the glib exegesis of John 17 which some still do not scruple to use. As a man who has always built bridges between denominations and had long associations with great interdenominational societies like the Bible Society, he knows a great deal about the real basis of Christian unity and its abundant reality today.

We have witnessed this century a unique breaking down of denominational barriers. John R. Mott caught the vision of world missionary endeavour and the ideal has been promoted through world conferences and world

interdenominational movements ever since. The Cambridge Seven began a missionary work which is still spreading today through OMF and other bodies.

The Scripture Union with its millions of members reading the Bible daily; the International Fellowship of Evangelical Students with its many affiliate bodies at all levels of education throughout the world are but two demonstrations of the unity that recognises the bond of Christ but no other.

For nearly 20 years the world has witnessed the drawing together of the denominations by the thrust of the Graham Crusades in many world regions. The preaching of the glorious gospel that Jesus Christ died on the cross for you and me saw new ties forged across the barriers of denomination. And millions are now in all denominations, saved by Christ who was preached so simply to them.

As long as people sit in their little denominational enclaves and rationalise about the correctness of their position, they will not know the joy of the unity that Christ prayed about for his children.

It seems to us that any move for organic unity is an act of

desperation unless it is preceded by a history of a unity in Christ which has already shown people how the boundaries of denominations are transcended in constant Christian faith and practice.

It seems to us that in certain circumstances, not at all uncommon, organic unity may become a substitute for true Christian unity with the devil deceiving people into thinking it was the real thing.

Organic unity must be the final step in a long process, sometimes over centuries if need be. Real Christian unity is much more practicable, takes far less time but may require more humility and Christ-likeness than many of us have.

### The impossible takes a little longer

From time to time we have spoken out about the lack of concern in the diocese of Sydney for its full-time chaplains and its deaconesses.

Many months ago Mr Stacy

Atkin wrote a very lengthy and legalistic reply to our claim that for nearly three years, long service leave had been denied to these people.

It is good news to hear that Deaconess Nell Dixon on her retirement recently was given long service leave, the first deaconess to get it.

But the chaplains are no nearer after nearly three and a half years. The diocese is spending its money taking the case to court just to find out if chaplains are "employees" in terms of NSW industrial legislation. No other diocese wasted its money doing this. They gave their chaplains long service leave exactly as provided in the General Synod canon.

When the Chief Legal Officer of the Department of Labour and Industry was asked whether the chaplains were "employees" in terms of the industrial legislation, he had no doubts that they were not and he could not understand why the diocese was taking the matter to court.

Since the chaplains are appointed by the Archbishop and paid from diocesan funds in most cases, they are "employees" in the same sense as the Archbishop or any of his assistant bishops.

All of which may make a nice legal point, but denies them a right which is not denied to other clergy. If they wait patiently for a few more years...

## Fortifying the mass media diet

We find ourselves in complete sympathy with the approach of the Australian Methodist Church to Senator McLelland, Minister for the Mass Media, to appoint a controlling body for the mass media in Australia.

The thought of a "controlling body" is an anathema to those who would use liberty as a cloak for licence. But the situation in some of the media has got completely out of hand, with some entrepreneurs thumbing their noses at Governments and the community. Their only standards seem to be those which serve the interests of their own moneybags.

Radio and television in particular are so unbelievably bad that the occasional good programs seem to come from another world. Radio treats us all like morons and calls its vast wasteland of noise, "music."

Television is worse because it is obliged to have a minimum Australian content. The Australian content has to be filled out with a nauseous repetition of blasphemy, dirt, snigger and nastiness. This is supposed to make it authentically Australian.

The last Government was too spineless to curb the mass media or to give it a direction which would help make the media an influence for good in our national life.

The famed Marshall McLuhan said recently that the influence of the mass media is very much over-rated in Western society. We are sure he is right but most of us realise that television especially is emerging as a remarkably evil influence on some people.

We do not envisage a body exercising rigid controls or forms of censorship. But the media obviously need help to sort themselves out and a start should be made soon.

## Sowing churches

Pastor Kyung Chik Han of the 14,761-member Young Nak Presbyterian Church in Seoul, said to be the largest Presbyterian congregation in the world, has joined the World Vision staff as a minister-at-large. He and twenty-seven other refugees from North Korea started the Seoul church in 1945. It has helped to establish nearly 100 other churches since then.

### Of no private interpretation

SIR — The Dean of Perth has quoted no greater authority than his own woolly thinking when he states Anglican formularies may be judged or severally interpreted by private opinion (ACR, Jan 11).

The reverse is the case. The Dean has inter alia overlooked His Majesty's Declaration (binding on all our clergy) prefacing the articles concerning the stance of the lawfully licensed clergy to the Thirty Six Articles: "... that no man shall either print, or preach, to draw the article aside any way but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense, etc. etc."

(Rev) B. J. Seers, Port Kembla, NSW.

### Contending for the faith

SIR — Replying to Mr T. R. Smith's letter (Jan 25) I would stress again what the Bible warns about those who preach another gospel.

The Bible teaches that we are justified by faith in the Lord Jesus Christ and not by works of righteousness. (Eph 2:8-9; Gal 2:16, Tit 3:7).

Roman Catholicism teaches another gospel. Paul says let those who preach another gospel be accursed (Gal 1:8, 9). John says those who have fellowship with those who bring another doctrine are partakers of their evil deeds (2 John 9-11).

Roman Catholics are Marians and Papists. If they were Christians they would be trusting solely in Christ's finished work on the cross, not offering another sacrifice in every mass, nor doing penances, nor suffering in purgatory, nor trusting in their own good works. Neither would they tolerate the pope as head of the church — one who blasphemes God in claiming infallibility and taking the titles "Holy Father," "Lord God the

Father," "Vicar of Christ." Neither would they have Mary and the saints as mediators. Jesus Christ is the Head of the Church (Col 1:18, Eph 1:22) and the only mediator (1 Tim 2:5). Christians are those who receive Christ as Saviour, repent of their sins and trust Christ to sanctify them, confident that through faith in Christ, God has forgiven them and given them eternal life (John 3:16). They love the Lord Jesus because He has saved them from Hell.

Whilst Roman Catholicism is not denounced as the harlot church, and whilst the pope is not publicly disowned as the Head of the Christian Church, people will continue to be misled, and will accept his mark 666, not knowing he is the Beast and the Man of Sin. Revelation chapters 13, 14, 16, 17, 18 describe the pope and the Roman Church and God's terrible judgment on them.

So, contend for the Faith (Jude 3).

E. Rogers, Mosman, NSW.

### World-wide ideological struggle

SIR — In this "hour of temptation to come upon all the world" (Rev 3:10), it is vital we know the truth about the world-wide ideological struggle.

After centuries of Christianity, this is our testing time — an examination, we might say, of what Christianity has done for us individually and nationally.

It is unthinkable that our views and actions should be guided by world opinion; the press with its half-truths and slanted reporting; and even the World Council of Churches. We must search for the truth, and

For so long we have concen-

# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

"goat" nation in the judgment? There is more to Christianity than the "Jesus Folk" have yet discerned. May they grow in the knowledge of the Lord, and the understanding of his immense plan of the ages.

(Mrs) Phyllis Creasey, Clontarf Beach, Q.

trated introspectively on individual salvation, we have forgotten how to think nationally. Is Australia to be a "sheep" or a

despite a lot of pseudo and humanist moralising, it is very close to us really, unsullied by world propaganda.

Take Rhodesia for instance, for here is an example of general ignorance. This little Christian country is far away. What has it to do with us?

A great deal, for on our views concerning Rhodesia, hang our total view of the wider world conflict.

How many Christians know that:

1. There is no colour bar to the vote, only a very mild educational qualification or a taxable income of \$400 per year.

2. In Parliament, the Lower House has 16 black members (proportion increasing), and the Senate has 50 black members.

3. In education and sport, 50 per cent of University students are black.

4. Sports teams and public amenities are multi-racial.

5. Hospital care is free to black Africans.

6. Rhodesia has done more for its African population than any other African country.

The mandatory sanctions against Rhodesia are not only unchristian acts against black and white, but also serve the communist cause, as do most of the judgments of the United Nations Security Council. The fact that the World Council of Churches is donating large sums to terrorist organisations (they are not so naive as to believe they will not be used for violence) makes one wonder where individual churches stand.

So many Christians, fearing to be called "racist," wrap themselves in a cocoon and ignore the great conflict of the ages which the "Captain of the hosts of the Lord" is waging with very little help from his elect.

For so long we have concen-

## REAL CELEBRATION

The person with no hope and no future is as good as dead already. More important still, a merely futuristic "life in Christ" is a deformation of the Christian hope — a denial of the real heritage of the church in his Lord.

Perhaps the Christian Church, and especially the evangelical wing, needs to discover some acceptable counterpart to the great liturgical "celebrations" of the church of other eras.

Certainly this will not be found in rock-liturgies, or by dancing in the aisles, or by popping balloons during a "worship celebration." But there is always

something new in life for the vital Christian, something that ought to make him to come alive. Jesus Christ has visited our race to bring a better future into the present.

St Paul left us a passage that may bear upon this question: "Be not drunk with wine in which is excess, but be filled with the Spirit." Complex factors have inhibited mainline evangelicals in their efforts to fulfill this injunction. Perhaps the passage has something to say that will help us find an acceptable spiritual substitute for the excesses in which today's advocates of celebration seem to find themselves trapped.

(Harold B. Kuhn in "Christianity Today.")

## New province of Melanesia?

When the diocese of Melanesia held its Diocesan Conference at Honiara, British Solomon Islands, in January, the most important question raised was the formation of a province of Melanesia.

Before a detailed consideration of the proposed constitution the Bishop of Melanesia (the Right Rev John Chisholm) asked the conference whether it accepted in principle the idea of a province.

At present Melanesia is a diocese within the Church of the Province of New Zealand.

Silence was kept for a while. The conference then declared itself ready to make a decision,

and the proposals were agreed to with no dissent.

This decision was marked by the conference rising to say together the "Gloria," and to pray for perseverance.

It was made clear that there would have to be several steps in moving towards a province — including approval by the Anglican Consultative Council and the New Zealand General Synod.

In the meantime, as far as possible, the diocese would "live and work as if it were a province."

In January, 1975, another diocesan conference will be convened, which could become the Provincial Synod.

Seven regions are to be set up, each in the charge of a regional bishop or archdeacon.

## Things that go bump in the night

"There are two equal and opposite errors into which our race can fall about devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them." (C. S. Lewis.)

A most unhealthy feature of modern life is the revival of interest in the occult. We see and hear regularly of such things as school class projects on witchcraft, teenage children dabbling with seances and ouija boards, the consulting of mediums, the pre-occupation with astrology and "fortune telling." Books and films such as "Rosemary's Baby" aggressively push the cult of Satan worship and Satan symbols are worn as jewellery.

These things are not for Christians. No doubt many people regard "talking to the glass" and consulting a medium as harmless fun, but there are those who have had their fingers badly burned, and their lives badly scarred. Dependence upon the signs of the zodiac is a complete denial of the power of Christ, who is the Lord of life.

That there are spiritual manifestations there is no doubt. Some of the experiences people have had have clearly shown that there are very real forces of

evil which can take over the lives of people who, perhaps in fun and ignorance, give the entry in the first place. The revival of the Church's ancient practice of exorcism, which our Lord Himself used, is a further indication that we have with us a very real problem, which many of our young people are being "conned" into.

By Neville L. Curtis, vicar of St Edward's, Blackburn South, Victoria

What is the Christian alternative?

Surely to so fill our lives with the love and knowledge of Jesus Christ that there is no room or time to fiddle with these counterfeits. The Christian hope of resurrection from the dead makes attempts to contact "departed spirit" a totally unnecessary and futile exercise.

The promise of God's guidance to those who seek is a far more reliable basis for action than the current "phases" of the planets.

The loving, compassionate Christ is a far more worthy object of our worship than the one described in the Scriptures as the "Father of lies."

As C. S. Lewis reminds us, we have here a real issue not something to be laughed away, but also not something which should cause us to despair if our trust is in the right direction.

Some of the relevant Bible passages are:

Leviticus 19:31

"Do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the Lord your God."

Isiah 8:19-20

"And when they say to you — 'Consult the mediums, and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living?"

Matthew 24:24

"For false . . . prophets will come and show great signs and wonders, so as they lead astray, if possible, even the elect."

John 14:6

"Jesus said . . . 'I am the Way, the Truth and the Life; no one comes to the Father; but by Me.'"

John 8:31-32

"If you continue in my word you are truly my disciples, and you will know the truth, and the truth will make you free."

### Barth Junior

Pittsburgh Seminary professor Markus Barth leaves this month for Basel University in Switzerland, where his famous father, the late Karl Barth, taught. He will fill the chair once held by New Testament scholar Oscar Cullmann.

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### Meeting

THE annual general meeting of shareholders of the Church Record Ltd will be held in the registered office of the company, Room 311, 160 Castlereagh St., Sydney, on Tuesday, 13th March, at 4.45 p.m.

## MR WILLIAMS SAYS...

Mr Williams says he feels he is being punished by God and that God's love has been withdrawn from him.

God says a remarkable thing through the prophet Amos. He says: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos 3:2).

This is contrary to what you are saying, Mr Williams. It suggests that if the people of Israel had been less precious to God they would have received less punishment. But God chastises them because He knows them — He knows they are worth chastising. What He is doing points forward rather than back to past deeds. It is like pruning a tree.

The branch which does not bear fruit is pruned that it "may bring forth more fruit." The pruning is for the sake of tomorrow. And we are chastised for the sake of tomorrow. Nothing proves our immortality like our chastisement!

### By Ken Roughley

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# NEW MAN IN SUNDAY SCHOOL LAND

By Susan Clarke

Putting "oomph" into Sydney diocese's Sunday School ministry and keeping the biblical perspective might seem impossible to you and me.

But then we aren't Chris Dudley, the Sydney Board of Education's new "man in Sunday school land."

The task is not an enviable one. Mr Dudley will fight scepticism, dissatisfaction with past methods, curriculums and an unwillingness to accept new ones.

It will take him more than a job in the right place to get Sunday School work the priority and focus it deserves.

Perseverance, tact and some gentle persuasion will be useful in his strivings.

Chris Dudley accepts the official title of Children's Youth Education Officer — and a veritable mountain of work.

But he is not scared.

"I am a school teacher, a Christian concerned with the issues at hand and cracking it get going.

"I think I will make a lot of mistakes in the early days through a lack of experience.

"God willing, it will be a very useful job. We will get things done if we go carefully.

"Beaut things in children's work seem to have lapsed, even getting folk concerned about children.

"These and other related problems have been staring us in the face for too long."

While he insists he is nothing special, "not one of those expertish bods" Chris Dudley has the experience of nine years' science teaching at James Ruse Agricultural High School.

He will also take with him to the job as many years experience in Sunday School work and knowledge gained from an MA in Education which he starts this year at Macquarie University.

Though many in the community saw Sunday School as "sort of right" for children, Mr Dudley said Christians had "blown" the opportunity to train the

young to grow to be men and women of God, equipped for every good work, ready to play their part in the church.

Sunday Schools were losing children each year and failing to attract newcomers.

He pointed the finger at the average Sunday School hour.

● Not enough time was spent in a Christian atmosphere with teaching about God. To much time involved "going through established motions."

● Most teachers were too young to lead and direct pupils. At 15 to 17 years they were sorting out problems. The young communicator principle was not good.

● Mature people in the church had to take responsibility in Sunday School matters.

"The churches have people with brilliant technical knowhow in education and yet Sunday Schools do not do things well.

"A personal faith which shows is the priority in reaching kids but this should never be an alternative or excuse for technical excellence."

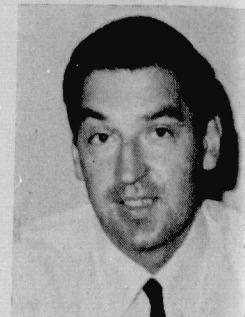
● Too many people naively regarded Sunday School teaching as a rush job at the weekend and an hour or so on Sunday.

And his remedy.

● Create among teachers an ethos of involvement with and concern for children as people.

● Recruit adults to teach — "people who sincerely want to see children grow in the Timothy sense to a personal understanding of Jesus."

● Encourage and provide programs for personal ex-



Chris Dudley

changes between teachers and children — mini house weekends, barbecues or dinners at the teacher's home about once a month, regular outings of small groups and an open front door.

Chris Dudley is often disheartened with the present state of Sunday Schools. But he is prepared to involve himself with Sunday School people, travel around the diocese, talk and take knocks.

"We can't paint a bleak picture. If we can harness this group of people, get them to share problems and ideas, things will move."

He also hopes to update teaching aids. His more progressive ideas include audio visual equipment — "inexpensive Japanese brand" — and tape recording sessions.

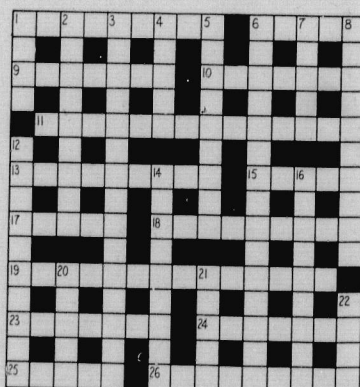
These will be featured at a teach-in for Sunday School superintendents and teachers in May — one of Chris Dudley's first projects.

Summing up the interview at his Telopea home he said: "We have to come to grips pretty smartly with the problems in Christian education. It is not just a question of slackness. We need people who will help to convey ideas."

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## BIBLE CROSSWORD No. 64

We will give a book for the nearest correct entries to Bible Crossword No 64, which should reach the office not later than March 4. All answers come from the Revised Standard Version of the Bible.

### ACROSS

- But many that are first will be last, and the — (4,5) Mk 10:31
- May his children be fatherless, and his — widow (4,1) ps 109:9
- Blessed be the God and Father of our Lord Jesus Christ, the Father of — and God of all comfort (7) 2 Co 1:3
- For he makes his sun rise on the — on the good (4,3) Mt 5:45
- And as Moses lifted — — the wilderness, so must the Son of man be lifted up (2,3,7,2) Jn 3:14
- For no man ever hates his own flesh, but — and cherishes it, as Christ does the church (9) Eph 5:29
- So, whether you — drink, or whatever you do, do all to the glory of God (3,2) 1 Co 10:31
- There you will weep and gnash your — (5) Lk 13:28
- It is through this craving that some have wandered away from the faith and pierced their hearts with — (4,5) 1 Ti 6:10
- It is the Spirit himself — with our spirit that we are children of God (7,7) Rom 8:16
- For if you love those
- who love you, what reward have you? Do not think so (4,3) Mt 5:46
- How beautiful upon the mountains are the feet of him who brings good — (7) Is 52:7
- his anointing teaches you about everything, and is true, and is — (2,3) 1 Jn 2:27
- not meant for immorality, but for the Lord, and the Lord for the body (3,4,2) 1 Co 6:13
- he looked at Jesus as he walked, and said, "Behold, the — of God." (4) Jn 1:36
- All — is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness (9) 2 Ti 3:16
- make every effort supplement your —, and virtue with know-
- ledge, and knowledge with self-control (5,4,6) 2 Pe 1:5
- for a righteous man falls seven times, and — again (5) Pro 24:16
- the keeper of — committed to Joseph's care all the prisoners who were in the prison (3,6) Gen 39:22
- Did not our hearts burn within us while he talked to us on the road, — us the scriptures? (5,2,6,2) Lk 24:32
- But when you give a —, invite the poor, the maimed, the lame, the blind, and you will be blessed (5) Lk 14:13
- let those who suffer according to God's will do right — their souls to be a faithful Creator (3,7) 1 Pe 4:19
- For that person must not suppose that a double-minded man, — all his ways, will receive anything from the Lord (8,2) Jas 1:7
- Levi made — feast in his house; and there was a large company of tax collectors and others (3,1,5) Lk 5:29
- In all toil there is profit, but mere talk — to want (5,4) Pro 14:23
- Yes, to this day whenever Moses is read — lies over their minds (1,4) 2 Co 3:15
- Behold, now — acceptable time; behold, now is the day of salvation (2,3) 2 Co 6:2
- For he that is not against — for us (2,2) Mk 9:40

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## Books

### Resources

**JERUSALEM TO ROME.** By Homer A. Kent. Baker Book House, 1972. 202 pages. U.S. \$2.95.

The book of Acts becomes more fascinating the more one studies it. Its pages provide the only reliable account of what really happened at the beginning and any book which elucidates that account must be welcomed.

This particular book presents what its author calls "the grand movement of the gospel" against its historical background, and its arrangement under headings and sub-headings, with questions at the end of each chapter make it an ideal resource book for Bible studies. It is made the more useful by the addition of photographs (some very familiar), chronological tables and maps.

David Williams.

## ABLE STUDY OF PAUL & MARK

**MARK: EVANGELIST AND THEOLOGIAN.** By Ralph P. Martin. The Paternoster Press, 1972. 240 pages. \$9.50, and **COLOSSIANS: THE CHURCH'S LORD AND THE CHRISTIAN'S LIBERTY.** by Ralph P. Martin. The Paternoster Press, 1972. 180 pages. \$8.00.

This author's study of Paul and Mark has not only convinced him of the "continuity between the Jesus of history and the Christ of apostolic faith," but that Mark's Gospel was written to serve that very truth. His book on Mark is not a commentary but an introduction to the theology of that Gospel.

## Valuable work on the Pentecostals

**THE PENTECOSTALS.** The Charismatic Movement in the Churches by W. J. Hollenweger. Augsburg Publishing House, 1972. xx plus 572 pages. Price not stated.

Dr Hollenweger has given us a very useful survey of the history and teachings of Pentecostalism in many parts of the world (including the charismatic movement within the established churches). He follows this with a critique of the "Belief and Practice" of the movement (which could with advantage be shortened).

The book is marred by a lack of objectivity in two directions, a lack of sympathy with evangelicals and an uncritical admiration

for "modern theology." Hollenweger writes with understanding of the Pentecostals but he does not extend his charity to conservative evangelicals. His attack on this group in Germany is so wholehearted that he never does get around to giving an account of Pentecostalism in that country (pp.218ff.). His adulation of modern scholars can be amusing as when he solemnly demonstrates "that in Russia both the atheists and the Christians Orthodox, Baptist and Pentecostal alike" "are afraid of modern the-

ology" (p.283; he specifically cites Bultmann, Tillich and Bonhoeffer).

Despite these defects this is a very valuable book. This charismatic movement is of the greatest importance and it is not easy to come across the information Dr Hollenweger has assembled here. He brings out the strength and the variety of this movement, often in the words of its leaders. He has put us all greatly in his debt.

Leon Morris.

## Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**ELICOTT'S BIBLE COMMENTARY** in one volume. Pickering & Inglis, 1972. 1,242 pages. UK£4.20. Charles John Elicott was Hulsean Professor of Divinity at Cambridge before his appointment to the Bishopric of Gloucester and was a conservative scholar in the finest tradition. His commentary on the whole Bible has gone through many editions over the past century but this is the first one volume edition. It has been condensed and edited by Dr Donald N. Bowdler. Thus it brings within the reach of many more preachers one of the best expositions of the whole Bible seen in the past 100 years.

**THE SPIRIT OF GOD** by Rev G. Campbell Morgan. H. E. Walter Ltd., 1971 reprint. 237 pages. UK75p. A prince among modern Bible expositors comes alive in all his vigour and freshness in this large paperback edition. Dr Campbell Morgan lays emphasis on the work of the Holy Spirit throughout the whole of human history. He also shows the Spirit's influence among men today and on the shape of things yet to come.

**UNDERSTANDING THE BIBLE** by John R. W. Stott. Anzea, Sydney, 1972. Paperback, 254 pages UK50p. This is just the book to put into the hands of every intelligent person who is beginning to come to grips with the Bible and its claims. Its eight very thorough and full chapters really face squarely the questions and doubts which thoughtful people have about the Bible. But at the same time, the reader will leave this book with the assurance that he is on solid ground if he trusts God's Word. He will also learn why the Bible stands supreme as man's only certain authority in all matters of faith. The volume is also full of resource material for study groups.

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Mainly About People

Rev Timothy Dudley-Smith, Secretary of the Church Pastoral Aid Society (London), has been appointed Archdeacon of Norwich.

The Bishop of Exeter, Right Rev R. C. Mortimer, will resign from October 1 and the Bishop of Truro, Right Rev J. M. Key will retire on July 31.

Canon Norman K. Palmer, a Melanesian, at present rector of the cathedral at Honiara, has been appointed Dean of the Cathedral.

On February 24 in St David's Cathedral, Hobart, the following will be made deacons by the Bishop of Tasmania: Messrs James Alexander Cardno (Honiara, assistant at Lindisfarne) and Maurice Rowe (Swansea). The following will be ordained priests: Revs Frank Savage (Borneo), Garth Hawkins (Invermay), Neville Newell (Smithton-Stanley) and David Lewis (St Johns, Launceston).

Rev William R. Patton, rector of St Stephen's, Wynyard (Tasmania) since 1967 has been appointed rector of All Saints, Hobart from early March.

On December 21 last in St John's Pro-Cathedral, Murray Bridge, the Bishop of the Murray made the first deacon in the history of the young diocese Mr A. R. Wood, now curate at Mount Gambier.

Rev Francis F. Bourne, curate of Hawthorne (Adelaide) since 1971, has been appointed curate of Mount Gambier (The Murray) from February 6.

Rev David W. A. Keay, in charge of Noarlunga Mission (The Murray) since 1969, was inducted as rector of St Andrews, Mannum on February 6.

Rev Henry H. Morrow, Rector of Bordenown (The Murray) since 1970, was inducted as rector of Findon-Seaton Park (Adelaide) on February 6.

Rev Conrad B. Patterson, rector of Loxton (The Murray) since 1970, has been appointed rural dean of Renmark.

Right Rev Wilfred J. Hudson, bishop co-adjutor and Archdeacon of the West in the diocese of Brisbane will retire from June 30.

Rev David A. Bluns, formerly curate of St Matthews, Holland Park (Brisbane), has been appointed curate of St Marks, Warwick.

Rev Elwyn K. Clarke, rector of Christ Church, Killybeg (Brisbane) since 1965, has been appointed curate of St Thomas, Beaudesert.

Rev Clarence E. Gomersall, rector of Ulmarra (Grafton), has been appointed chaplain of Wolstone Park Hospital, Wacol, Brisbane.

Rev Richard Hancock, chaplain of St Francis' College, Milton (Brisbane) since 1971, has been appointed precentor of St John's Cathedral, Brisbane.

Rev John G. Hodgkinson has been appointed curate of St Stephens, Coorparoo (Brisbane).

Rev Victor J. Macnamara has been appointed curate of St Johns, Dalby (Brisbane).

Rev Alfred J. A. Stottier, assistant chaplain at the Southport School (Brisbane), has been appointed chaplain of the school.

Rev Maxwell W. Timbrell has been appointed in charge of the bush brotherhood district of Cunnamulla (Brisbane).

The following are to be made deacons by the Bishop of Canberra and Goulburn in St John's Church, Canberra on March 4: Messrs Edwin Byford (Queanbeyan) and William Smith (honorary assistant, Ainslie).

Rev William G. Scott, rector of Bimbaree (Can-Goulb) since 1970, was inducted as rector of Junee on January 26.

Rev Stephen P. Waters, rector of Murrumbidgee-Harden (Can-Goulb) since 1965, has begun long service leave prior to retirement.

Rev John A. Shaw, rector of Ganmain (Riverina) since 1970, has been appointed rector of Murrumbidgee-Harden (Can-Goulb) from the end of February.

Rev Frederick A. Hart, rector of Cooma (Can-Goulb) since 1963, has been appointed rector of South Wagga Wagga from February 4.

Rev D. E. Barker, curate of Cooma has been appointed curate of Weston Creek (Can-Goulb).

Rev G. R. Byton, honorary assistant at Cooma, has been appointed rector of Bimbaree from early March.

Captain Michael Tobin of the Church Army, has moved from the parish of Junee (Can-Goulb) to Cootamundra.

Mr John N. Gee, Treasurer of the diocese of Tasmania, for the past 12 years has resigned. Mr Robert Whitehouse has been elected to the honorary position.

Rev Philip E. Kitchin, rector of St Matthews', Botany (Sydney) since 1971, has been appointed rector of St Hilda's, Katoomba, from March 23.

Rev Allan C. H. Yull, rector of Holy Trinity Garrison Church, Miller's Point, Sydney, since 1961, has resigned the parish from July 15 next. He intends to spend long service leave and a period after that overseas.

Rev Adrian O. Charles, chaplain at Christ Church Grammar School, Caremont, WA and formerly an archdeacon in Brisbane diocese, has been appointed Dean of St James' Cathedral, Townsville, from May.

The following were made deacons in St Andrew's Cathedral, Sydney, on Sunday, February 18 by the Archbishop of Sydney: Messrs Malcolm Babbage (St Thomas, North Sydney), G. Beckett (St Faith's, Narrabeen), Graeme Beagle (St Paul's, Wahroonga), John Campbell (St Andrew's, Sans Souci), William Francis (St James', Turramurra), Roderick

Should life be left to indifference or chance?

A strong warning against the dangers inherent in euthanasia was given by the Bishop of Derby the Right Rev Cyril W. J. Bowles in a recent diocesan newsletter.

"It is curious at first thought," says the Bishop, "that a society which tries to conceal death, and hide itself from it, should have a larger proportion of people than in the past urging that those who are pronounced to be incurable invalids should at the request of relatives of themselves, be put to death deliberately."

Many people were moved to support the legalising of such homicide by sheer compassion. It seemed so much more humane than allowing great pain to continue or maintaining the existence of someone who had no capacity left to communicate with others.

"But," says the Bishop, "the danger of euthanasia is that, once permitted, it would become too general, and the obligation that human life should always be respected would very easily be ignored."

"The second conviction which the Christian puts alongside his conviction about death and the resurrection which follows it is that human life in society must always be respected. Murder is a denial of this moral conviction."

"Any action by individuals, and any legislation by the community, which reduces the general consensus that life ought to be preserved, however difficult it may be for us to preserve it, is likely to lead society to a situation where it becomes a matter of indifference or chance whether human life is respected or not."

Pentecostal at two cathedrals

During a tour of Australian and New Zealand, Rev Michael C. Harper, a prominent neo-pentecostalist Anglican minister, has been invited to preach in St Paul's Cathedral, Melbourne and St David's Cathedral, Hobart.

Mr Harper was a curate at All Souls', Langham Place, under Rev John Stott for six years but he resigned in 1964 to become Director of the Fountain Trust, a body dedicated to the propagation of pentecostalist and charismatic teachings.

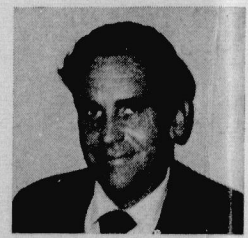
He left England on January 10 to carry out engagements in both countries. This includes National Charismatic Conferences in New Zealand at Massey University and at the Universities of NSW and Melbourne. Also included is a week's mission in a Melbourne parish, the Cathedral preaching engagements and engagements in Perth.

On his return journey, Mr Harper will address the student body at the Oral Roberts' University, Tulsa, Oklahoma.

JOHN TURNER TO C.M.S.

Rev John J. Turner, in charge of Holy Trinity Mowbray with St John's, Lane Cove, NSW, since 1969, has been appointed Assistant General Secretary of the Church Missionary Society in NSW.

Mr Turner will work with Rev David Hewetson, general secretary and will have special



Rev John Turner

responsibility for maintaining close liaison with clergy, among other things.

He was ordained in 1955 and has had considerable parish experience. From 1960 to 1965 he was youth director of the diocese of Sydney. He will take up the appointment in March.

Seamen's mission needs in WA

The Anglican Church in W.A. is to look at the possibility of setting up a mission for seamen at Cape Cuvier, 60 miles north of Carnarvon.

The Archdeacon of Northam, the Right Rev D. Bryant, said recently that there was a need for recreation facilities for men who came ashore to load salt from the area.

He had recently visited some northern ports to assess the need for seamen's missions.

There appeared to be a need for a mission at Carnarvon and an extension of the work being done at Geraldton.



Rev Russell Self

encouraging 40 per cent increase in Scripture distribution, with total circulation approaching 52 million items.

Just on 900,000 of these were Bibles, and four million were New Testaments. Of the 25 Bible Societies in the region, four exceeded a 100 per cent increase in circulation.

New registrar for Tasmania

Mr F. H. Woodhouse, a chartered accountant with considerable administrative experience and who is also an accomplished organist, has been appointed registrar of the diocese of Tasmania.

He will take up his appointment as registrar and secretary of the diocese on April 1. At present he is Administrative Director of the National Council of Chartered Accountants in South Africa.

Outside his professional duties,

Mr Woodhouse is an accomplished organist and a Fellow of Trinity College of Music, London.

At the present time he is Organist and Choirmaster of St Mark's Church, Yeoville, Johannesburg. The choir is affiliated with the RSCM.

Mr Woodhouse was born in York, England, and during service with the RAF in World War II was sent to South Africa.

After the war he returned to South Africa where he has worked until the present time.

Herbert O. Muenstermann, a United Church of Christ minister, was named executive director of the board that runs the pioneering, 1,100-bed Vellore Christian Medical College and Hospital in India.

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GOVERNOR OPENS BOOTH LODGE

His Excellency Sir Rohan Delacombe opened a new Convention Centre for the Melbourne diocese on Sunday, 11th February.

The opening of Booth Lodge (named after the former Archbishop of Melbourne) climaxes a \$120,000 building program.

The original homestead, set in 17 acres at Kallista in the Dandenongs, was given to the diocese of Melbourne by Commandeur D. S. Hore-Lacy in 1967.

At the same time a substantial gift of over \$40,000 was accepted from the Young Anglican Fellowship. This fund had been raised for a war memorial and to commemorate the life and work of Archbishop Booth.

The additions comprise four living units, with accommodation for 44 people. Bishop Robert Dann describes the new units as "motel like." He said, "Seminars can be conducted simultaneously. We have provided refrigerators, tea and coffee making facilities plus a lounge area in each unit."

The Lodge will be used by business houses during the week and by church groups on weekends.

Brilliant sunshine, a gentle breeze, and nearly 700 people combined to make the opening of Booth Lodge an outstanding event.

The Governor, Sir Rohan Delacombe, arrived at 2.30 pm and after reviewing a CEBS guard of honour, inspected the new buildings. When the official party mounted the dais a fanfare composed by Squadron Leader L. H. Hicks was played by the Hawthorn City Band.

The service was conducted by Bishop Robert W. Dann and included the unveiling of a plaque by the Governor and the dedication of the property by the Archbishop of Melbourne, Dr Frank Woods.

Mr Nigel McCleave introduced the Booth Lodge Appeal by pointing out that a number of projects yet remain to be completed. These include a covered way from the lodge to units, various items of furnishings for the Quiet Room, a number of



The Governor of Victoria, Sir Rohan Delacombe, inspects the CEBS guard of honour before the inspection and opening of Booth Lodge.

Babbage to New College

Dr Stuart B. Babbage, renowned evangelical scholar and administrator, has been appointed Master of New College, the Anglican college at the University of New South Wales.

Dr Babbage returned to Australia in January and has been living in Sydney. He took up his appointment on March 1. Prior to his return, he was Vice-President and Academic Dean at the Gordon-Conwell Theological School in Boston, USA. He had been responsible for building this school into one of the leading evangelical theological schools in the US.

Stuart Barton Babbage graduated M.A. with first class honours in history from the University of New Zealand and did his Ph.D. at London. He was awarded the Th.D. of the Australian College of Theology in 1950.

He trained at St John's College, Auckland, and at Tyndale Hall, Bristol, and was ordained in Chelmsford diocese.

He served as a chaplain with the R.A.F. and the R.N.Z.A.F. during World War II and came to Sydney diocese in 1946. He was Dean of Sydney 1947-52, Dean of Melbourne 1952-62 and Principal of Ridley College 1952-63.

WOMAN TO TOP ORGAN POST

Miss June Nixon has been appointed organist of St Paul's Cathedral, Melbourne.

The Dean of St Paul's Cathedral (Rev T. W. Thomas) has announced the appointment to the position of Organist and Choral Director at the Cathedral. The present organist, Mr Lance Hardy, has occupied the

post since 1941 and retired on 31st March.

Miss Nixon is one of Australia's most talented younger organists. She is a bachelor of music (Melbourne), a Fellow of the Royal College of Organists (London) where she also holds the Choir Training Diploma and an Associate of the Royal College of Music (London).

At Melbourne University she won the Lady Turner Prize and both the A.E.H. Nickson and Lissette Bentwick Overseas Scholarships.

While in Europe in 1971 she won the John Brook Prize at the Royal College of Organists. At short notice she was called in to deputise as conductor of the Drakensburg Boys' Choir on a continental recital tour.

She is on the teaching staff of the University Conservatorium.

In private life Miss Nixon is Mrs Neville Finney and lives at Glen Iris.

She takes up her new duties on April 30.



Miss June Nixon

Thriving Evangelical Society in west areas

Founded only a few years ago, the Evangelical Society, which is vigorously active in the western areas of the diocese of Sydney, thrives with a membership of over 100 people, three quarters of them being lay people.

The society held a most successful conference on March 3, at Kingswood, which looked in some detail at parts of the report to last Sydney synod, "Looking into the parish."

By means of diagrams, papers, discussion and debate, they concentrated on the shared ministry. The conference was open to all church members and

Publishers say porn. is going

A leading British publisher said in Brisbane recently that the pornography boom in books was on the way out.

Sir William Collins, head of Collins Ltd., one of the world's leading publishers, said that people are tired of it and that what they want is a good story.

"I think the violence that is shown on films and television is

S.A.M.S. missionary to be new bishop

The Ven. Patrick Burnet Harris, Archdeacon of Northern Argentina, has been appointed Bishop of Northern Argentina in succession to the Right Rev J. W. Hawkins Flagg. Bishop Flagg is to be an assistant bishop in the diocese of Chile, Bolivia and Peru.

Archdeacon Harris was educated at Kettle College, Oxford, and Clifton Theological College. He served a curacy at St Ebbe's, Oxford, from 1960 to 1963, and in the latter year joined the South American Missionary Society.

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