

# THE AUSTRALIAN CHURCH RECORD

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## Doubts about province of South Pacific

MEMBERS of the South Pacific Anglican Council which met near Popondetta in Papua recently found themselves confronted by a serious dilemma.

What were they really there for?

The object of S.P.A.C. is to provide a forum and a structure for the close co-operation of its member dioceses — Papua-New Guinea, Melanesia, Polynesia and Carpentaria.

For several years now this has in effect meant working towards the formation of a province of the South Pacific.

But over the past year or so opinion in the dioceses has been turning against the idea and by the time the delegates assembled for the S.P.A.C. meetings this had developed into definite opposition.

Delegates weren't acutely prepared to put it on record that they no longer wanted their own province; but they did formally decide not to debate the matter, which really amounted to the same thing.

This decision left members

with the problem of how S.P.A.C. could be used instead — or whether perhaps it should be disbanded.

Clearly, there must be ways in which the dioceses could and should work together. But how, and in what fields?

In trying to resolve this problem, delegates were faced with the same sort of actors as those which had caused them to abandon the idea of a province.

To begin with, the area covered by S.P.A.C. is vast, so that even if the colour of most of the people is the same, their desires, ideals, opportunities and problems sometimes aren't.

Also, each of the S.P.A.C. dioceses is attached to a province with their own traditions and way of doing things.

### Work together

However, after a slow start and in spite of proceedings which were mostly hesitant and uncertain, S.P.A.C. delegates did find a number of ways in which they felt their dioceses might profitably work together.

Theological training was the most important of their common concerns. As Assistant Bishop Bevan Meredith of Papua-New Guinea said: "Our dioceses stand or fall by this. If we don't improve our theological training, we are in trouble."

So it was decided to give this "high priority" in S.P.A.C. activities and to boost the scholarship account to enable more men to go to the Pacific Theological College in Suva and to the proposed Union Theological Institute in Port Moresby.

There has been a move to get a common liturgy for all the S.P.A.C. dioceses, but this was one instance in which delegates felt there were regional differences which should be recognised and catered for.

Nevertheless, though they thought a common liturgy was neither necessary nor even particularly desirable, the delegates did think there should be a common pattern and that the dioceses should keep each other informed about liturgical developments by means of specially appointed "correspondents."

It was also decided to appoint diocesan "correspondents" to a S.P.A.C. Literature committee and to establish a literature fund "as a matter of urgency."

### Disappointing

At the end of the meeting, delegates issued a message to the S.P.A.C. dioceses. This was a disappointing document, being (save for a few additional paragraphs) exactly the same as that issued by the last S.P.A.C. meeting in 1966.

This prompted Mr J. P. Lane, the Australian Board of Mission's observer, to say that the S.P.A.C. meetings "could in some quarters be regarded as so much waffle. What have we done? Three years later the same bit of paper comes to the surface again. Some people might think that S.P.A.C. is just a 'paper tiger'."

On the other hand, the Bishop of Melanesia, Bishop John Chisholm, thought that "Perhaps we need to hammer some of these points — the message has gone out before, but the message doesn't seem to have got through."

The statement therefore carried familiar messages about the need for more skilled workers,

the need for each Christian to have a solid spiritual foundation to his life, the need for self support and the need for unity among people, dioceses and churches.

The future of S.P.A.C. itself is still in the balance.

At one point it began to look as if the delegates were virtually going to vote S.P.A.C. out of existence. But in the closing stages they summoned enough enthusiasm to decide on another, smaller meeting, to be held in Honiara next January.

That is the meeting which will undoubtedly decide S.P.A.C.'s fate.

## NEW N.H.A. DIRECTOR

CANON PETER WATSON, B.Ec., Th.L., has been appointed Sydney's Director of New Housing Areas from April 1. His appointment is for two years. A member of the New Areas Committee for three years, he was appointed Rural Dean of Prospect just two years ago. Last November the Archbishop appointed him Canon of the Provisional Cathedral of St. John, Parramatta. So Peter Watson has become the youngest rural dean in the diocese, the youngest canon, and now New Areas Director.

Speaking of his own ministry in the new area of Lalor Park, Canon Watson says: "The primary emphasis of my ministry is to help those in my parish who have committed themselves to Christ to develop relationships with Christ and with one another. This is an emphasis I see in the New Testament and also in the writings of men like Roland Allen.

"I think it is possible for a stranger to come into a local church and see the fellowship there and be converted. I think a clergyman today — especially in a new housing area — has to search out among the thousand homes and find six or ten or twenty men, and spend maybe twelve months sharing his vision and concern with them, and helping them to form a genuine New Testament fellowship.

"That is what happened here at Lalor Park, and that is why the Church of England happens to be the strongest Protestant church in the suburb."

In the six years in the parish,

## "THE ANGLICAN" CLOSES DOWN

THE trustees of "The Anglican" announced on February 5 that that week's issue of the paper would be its last.

The paper was founded by Mr Francis James in 1951 after the closure of the "Church Standard" which had been Australia's Anglo-Catholic newspaper. "The Anglican" followed a more liberal line but it was frequently in the news for its political opinions and for its plain speaking about more domestic ecclesiastical concerns.

Two years ago it announced that it would be forced to close down unless its financial losses could be made up and its circulation greatly increased. At that time, the Australian Church Record approached the paper expressing its willingness to make a cash offer. The approach was rejected by "The Anglican."

Later, Mr James was invited by numbers of Anglo-Catholic dioceses to speak at their synods, appealing for more subscribers. Many of these dioceses pushed the appeal in their diocesan magazines.

Nothing has been heard from Mr James since he crossed into mainland China early in November and without his leadership and financial support, the trustees have been obliged to close the paper to avoid further losses. His wife, Mrs Joyce James, was officially the editor of the paper.

## Seventeen courses offered

PARISHIONERS of Holy Trinity, North Terrace, Adelaide, are offered seventeen courses in the church's 1970 study program.

The courses are spread over three terms each year and cover such subjects as Basic Christianity, Christian Belief and Space Age Theology, World's Religions and Cults, Parents' Course, Teachers in Training, Confirmation and Th.L. and Th. Dip, as well as S.P.T.C.

The courses are offered by correspondence or by attendance each Sunday night from 4.50 p.m. to 6 p.m. They cater for all ages from youth to old age and creche facilities are available, plus a meal at 6 p.m. for 35 cents. Fees for the courses are mostly under a dollar a term but range from nothing to \$6.50 yearly for each Th.L. subject.

Much of the lecturing is done by trained and experienced people from the congregation but some by the rector and his staff of three curates.

One course this year is the series of studies in term two for the National Evangelical Anglican Congress 1971.

The rector, Rev. Lance Shilton reports that hundreds take these courses, either by attendance or correspondence. The number of courses offered has increased each year and four new ones have been offered in 1970.

## Pastoral Care Symposium

A SYMPOSIUM ON pastoral care was held on February 11-13, at the University of N.S.W., as part of the 29th International Congress on Alcoholism and Drug Dependence. The Primate and Cardinal Gilroy



Rev. Dr. John Nurser

were presidents of the symposium and its host was Sir William Hudson, president of the International Congress.

The first session considered "the pastoral dilemma" and leaders were Dr N. J. Charlesworth, Rev. Gerry Daily and Professor Basil Hetzel of Melbourne, a leader in the national clergy-doctor movement.

Rev. Dr Charles Noller and Rev. Norman C. Webb considered the dependency needs of people in our scientific and technological society. Sister Mary Luke and Mr R. S. Watson, Q.C., considered "sin and sickness."

"Priorities in practical concern" were dealt with by Rev. Peter Evans and Dr N. McConachie. Rev. Dr C. Keogh and Rev. Dr John Nurser of St. Mark's Institute, Canberra considered the pastor's conception of himself.

At the final session, "new horizons in the pastoral care of the alcoholic and drug dependent person" referred in a practical way to possible future advances in this difficult field.

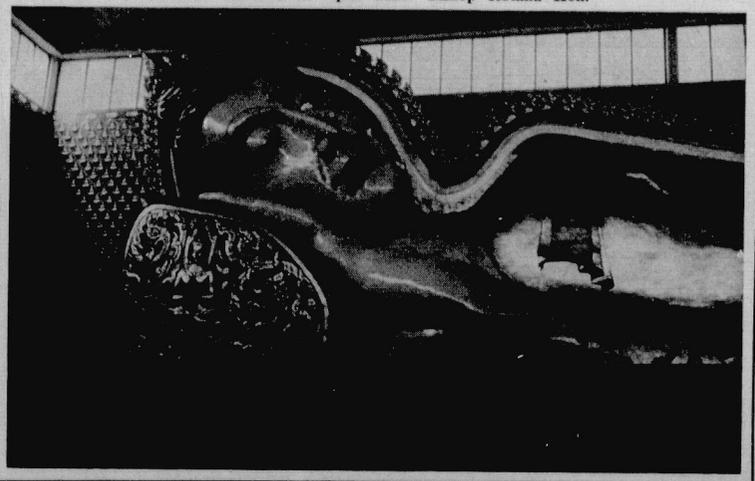


Canon Peter Watson

Park became the main church and a new rectory was erected there; and church membership has more than doubled.

As part-time director of New Areas, he will still remain Curate-in-Charge of Lalor Park. But as well, he will have oversight of five ministers and a youth worker, and many part-time and honorary helpers in the Green Valley-Mount Druitt-Cabramatta West complex of suburbs.

Inside the Temple of the Reclining Buddha, Penang, West Malaysia. The whole temple and especially the trunk of Buddha is lavishly decorated with gold leaf. Habakkuk 2:19 refers to this practice. Penang is the second largest city of the new diocese of Malaya to be founded in April under Bishop Roland Koh.



# Learning by heart

REPEATEDLY the Old Testament insists that the words of God's revelation and direction should be taught to children. For instance, in Deuteronomy 6: 6-9, immediately after a statement of the Ten Commandments: These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.

Notice how various practical outward means are suggested for keeping the divine law in mind and memory. God's commandments are to be taught diligently to our children. The Hebrew word means literally what or sharpen. It suggests the word of God should be made incisive and impressed on our children. To change the metaphor, we might say that we are told to rub it in.

## On the wall

With our children God's words should be made the subject of incidental conversation, both in the morning and at bedtime, both sitting indoors and walking outdoors. Look at the direction to exhibit the words, to write them up for children to see. Recognising God and responding to him are not helped by making images and bowing down to them, but can be helped by writing up God's words and frequently looking at them.

Putting up verses from Scripture on the walls of our homes

and our churches used to be a common custom. To our loss it has largely been abandoned. If we want to help our children, why not do this in their bedrooms?

The injunction of Deuteronomy also says that God's words shall be in or upon your heart.

By Rev. Alan Stibbs  
of Oakhill Theological  
College, London.

In our everyday speech this means "stored up in your minds."

We still talk of learning by heart. By this we do not mean an extra dose of emotion, but rather with such concentration of mind that we can remember them, and so easily recall and accurately repeat them. This is how God's words should be taught to, and learnt by, our children.

## Basic principle

Learning by heart has largely gone out of fashion. This is partly because some educational authorities think, and think wrongly, that a child should not learn by heart something which he cannot as yet fully understand. But notice how in piano playing, for instance, if you want to make progress, you must begin, and preferably begin as a child, with scales and exercises. This is not because they are attractive or satisfying in themselves, but because later they will provide the necessary equipment to perform things that are fully worth while.

The same is true of the vocabulary and grammar of a foreign language. Acquiring these essential rudiments involves memory work inevitably. Only by mastering these things can we go on freely to speak the language, or fully to appreciate its literature. There is a fundamental educational principle involved in teaching certain things to children by heart. It needs to be done so that later on they may have these things as resources to be drawn upon and treasure to be used.

## BELL HOPS

A four-foot bell weighing a ton has been stolen from the gate of the Episcopal Church of St. Michael and St. Mark, Brooklyn, N.Y., under circumstances that are hard to explain, according to the rector. It took "five strong men" to move it to the place from which it was stolen, the rector said.

## LANDFALL

by Peter Newall

"LET ME THINK," said Alice in Wonderland, "was I the same when I got up this morning? I almost think I can remember feeling a little different. But if I'm not the same, the next question is, who in the world am I? Ah, that's the great puzzle!"

Those who are over forty look back now at the strange beings they were at twenty with a sense of unease, if not embarrassment. How could one be so dogmatic, sensitive, hurtful and histrionic? Those who are nearing their twentieth year look forward to the person they shall be with the interest of a captain who builds his own boat. Of course it will float, but where will one voyage and what changes for good or ill will seafaring make?

All of us are becoming someone as well as being someone. There are two ways of becoming, one is the pilgrim's progress, the slow but certain inner transformation of the personality into a unique likeness of Jesus Christ. Who that will be the believer does not know, only he will be like the Lord. The alternative is a regress, the gradual retreat from the knowledge of the Almighty, the blurring of spiritual vision, the loss of desire for God.

Such learning by heart is best done in childhood from very early years. Passages learnt will stick in the memory as a lifelong and inexhaustible treasure, always available to draw on. There is unquestionable moral value during adult life in having the words of Scripture stored up in one's mind. Such words set a moral tone and standard of conduct. They provide effective constraints to right action, and strong restraints against wrong practice. They are pointers to holiness and safeguards against sin. The Psalmist once confessed, I have laid up thy word in my heart, that I might not sin against thee (Psalm 119:11).

Having God's law in one's heart is in the Old Testament a distinguishing characteristic of the godly man. In itself it is a potential guarantee of stability of character. Psalm 37:31 says of the righteous man, The law of his God is in his heart; his steps do not slip. As its crowning reward the heart well stocked with God's words leads to inner choices pleasing to God. The resulting attitude to life is expressed, I delight to do thy will, O my God; thy law is within my heart (Psalm 40:8).

What better work can anyone do than permanently to impress on young minds the precious truths of God? Nor is there any time in life when it can be so easily and so perfectly achieved as in those years of childhood when the memory is like wax to receive and marble to retain.

The family, with its narrow privacy and tawdry secrets, is the source of all our discontents. No doubt there was an element of journalistic sensationalism when Dr Edmund Leach said that in his Reith Lectures. Yet he was only stating openly what must be the logical conclusion of the growing number of attacks on family life.

## Family life

Traditionally, Christian countries have taken great care to preserve the sanctity of family life. Now Dr Leach challenges the whole concept root and branch. Have Christians been wrong to work with the State in the education of the young? Is this country misguided in preserving religion as an essential part of national education? These are big questions with far-reaching consequences. And they are not just for Reith lecturers and educational theorists. They are relevant to every parent of a child.

The early years of a child's life are of crucial importance in shaping that child's character and basic ways of approaching life.

## EDITORIAL

# Prayer and fasting

SINCE THE REFORMATION, the Church of England has made no distinction between "fasting" and "abstinence," nor does it lay down any rules for observing fasts or for observing the season of Lent.

The revival of the Christian discipline of fasting and of the observance of Lent in the Church of England we clearly owe to the Oxford Movement. Evangelicals have widely accepted some observance of Lent and weekly teach-ins, Bible studies, gatherings for prayer or special evangelistic efforts are common. Self-denial is encouraged through giving extra time to prayer, Bible-reading, meditation, giving — especially missionary giving.

A different approach to ministering to the local congregation today has meant a falling off of the close observance of the Christian seasons of the year. In this, Lent has particularly suffered.

We believe that this is inevitable. The seasons still provide a framework for preaching and teaching, but since Christians are a small minority in every community, it appears to be a waste of time to impress large numbers of the unconverted with the importance of Lent, when they are not impressed with the importance of being saved by Christ and born again into the believing community.

"Fasting" or "fast" occurs 59 times in the Bible, and although it is not mentioned in the Pentateuch, it is used in Judges, a very early book. It occurs frequently in the New Testament and our Lord fasted and mentioned its importance several times.

It appears that in earliest Christian times, fasting meant going without food for a day or for most of it in order to be completely free from worldly cares and to have unhurried time for prayer. Our Lord links prayer and fasting. But in the course of history right up to the present day, fasting came to mean an almost legal observance of rules for eating and for religious exercises.

We would like to see more and more emphasis on prayer. Lent might well be a time when the local congregations hold schools of prayer. The Christian who learns to steep his life in prayer cannot be anything else but a front-line Christian. He will be active, witnessing for his Lord in his daily vocation.

By any view, prayer and fasting cannot be separated in practical Christian living. Fasting means personal sacrifice and we need lots more experience with this. But if the sacrifice of food, time, money, sleep, energy is to be blessed of God, it must all be offered in prayer to Him. The strength of any Christian's walk depends upon how much he loves to spend time with his Lord.

We neglect fasting to our spiritual detriment, but we are immeasurably poorer if we neglect prayer.

## Menninger says preach louder

MINISTERS discouraged with their preaching should not turn away from it and confine themselves to counselling individuals, but should "preach louder," according to the noted psychiatrist Karl Menninger.

Comparing preaching to preventive medicine, he said it was not enough to heal those who are sick, but people must also be told to stop destroying themselves. "It is time for clergymen to speak out," he asserted, "You should not be in the silent majority but the evocative minority. People are moved by what you say."

Dr Menninger was a featured speaker at a three-day conference of ministers, psychiatrists, and others in the counselling field. Sponsored by the American Foundation of Religion and Psychology was on the theme "The Revolution in Values."

## Australia's first UBS meeting

THE BIBLE Society movement began with the formation of the British and Foreign Bible Society in London on March 7, 1804. The American Bible Society followed in 1816, and the British and Foreign Bible Society in Australia began on March 7, 1817, in Sydney.

Today there are 49 National Bible Societies. For mutual planning, co-operation and assistance, the United Bible Societies was formed in 1948. Australia is the host to the meeting of the Executive Committee of the United Bible Societies, to be held in Canberra February 16-20.

Among those participating will be the Rev. Right Rev. R. C. Kerle, Bishop of Armidale and a Vice-President of the United Bible Societies, the Chairman of the United Bible Societies, the Rev. Dr. Laton Holmgren, General Secretary of the American Bible Society, Rev. Peter Hsieh, of Singapore, Mr D. O. Somoza, of Argentina, Rev. A. L. Kwansa, of Ghana, the Hon. G. J. Foot, Leader for the Government in the Legislative Assembly, Tasmania, and Rev. James Payne, General Secretary of the Bible Society in Australia.

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## EVANGELICAL VIEWPOINTS

# Baptism

OF all the subjects considered in this series, none has caused greater disagreement than that of baptism. Very often this disagreement is based on emotion not theology, yet even among Evangelicals there is diversity of opinion. It will be rightly said by all who read this article that the author is hardly the expert to speak for this divided multitude. Nevertheless, someone ought to pinpoint some of the essentials of the question and to put forward the view, that in certain areas, disagreement and lack of dogmatism are really no problem.

In the New Testament the thoughtful reader will find in connection with baptism:

1. That it is understood as a command of Christ (Matt. 28:19).

2. That water baptism was practised in the New Testament

Rev. Silas Horton has been at St. Bede's Beverly Hills, N.S.W. since 1963.

Evangelical Christians therefore ought to hold that baptism with water is, generally speaking, normal for every Christian and is an indication of his repentance and faith. The water may be applied by immersing or by pouring, the Church of England appears to have a preference for immersing (see Aubric before the actual baptism in both Prayer Book Services). As our Lord, who corrected erroneous ideas about the sabbath, did not indicate any change in God's attitude to believers' children, there appears no barrier to believers asking for the baptism of their children.

Godparents appear to be a convenient and probably helpful piece of church ordering but are not regarded as essential to any baptism in the New Testament. Those who hold with infant baptism in the above terms find no barrier to fellowship with those of a 'baptist' persuasion, usually any barriers come from the other side.

## Our hopes for the future

Because meeting in Christian fellowship is a usual mark of a believer, our biggest distress is over the pressure to baptise the infant children of parents who have made no attempt to associate in fellowship with other Christians. From the Church of England point of view these are those who never attend the local church where they desire the baptism to be administered. We would therefore hope and pray that pastors and people might be

## The consequent practice

7. That the important truth pictured by water baptism is the essential baptism of the Spirit, which, along with forgiveness, is an integral part of the Gospel of salvation. (e.g. 1 Cor:12:13, John 1:33, Acts 2:38).

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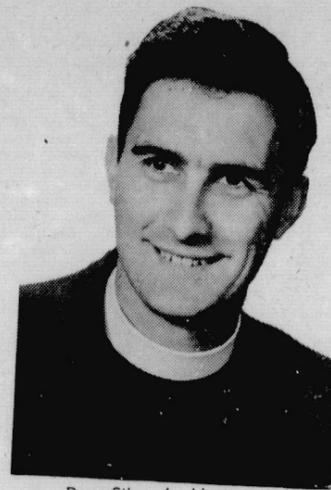
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Rev. Silas A. Horton

more positive in regard to infant baptism and that 'apparently non-Christian' parents might be a little more honest.

The Prayer Book instruction that baptism should be adminis-

## Big R.I. task well in hand

RELIGIOUS INSTRUCTION is really a giant-sized problem at Whalan, one of the fastest-growing of Sydney new housing areas, west of Parramatta. Three years ago Whalan had but one school. Today it has seven.

First term this year opened with sixteen trained teachers taking 75 classes with the resident minister of St. James', Whalan, Rev. Alan Whitham. More people are being trained and Mr Whitham expects that at the opening of second term this year, he will have 21 trained helpers taking 91 classes each week.

When asked if he didn't feel defeated by the size of the task of religious instruction, he said "You don't have to. You get the local people to do it as their contribution to the gospel. I myself take only ten of the 75 classes."

tered after the last lesson at Morning or Evening Prayer on a Sunday may deter the disinterested, and diligent prior instruction to applicants must encourage the weakest spark of faith. By these means at least we may then begin to see this clear sacrament of the Gospel administered to the honour of our Saviour.

## SOBER BUT INTOXICATED

THREE newspapermen of Portland, Oregon, who recently ate a hearty dinner of roast beef and then, over a four-hour period, consumed a dozen shots of whisky each found, on being given a breathalyzer test, that they had not reached the legal drunkenness level of .15 per cent blood alcohol.

Each drinker was then tested electronically and psychologically for reaction time, coordination and manual dexterity. Officials administering the tests said the results showed the three men were intoxicated.

None was in any condition to drive a car, yet all were legally sober. (From Australian Road Safety Council).

## Kingower centenary

A SERVICE to celebrate the centenary of the laying of the foundation stone of St. Mary's, Kingower, Victoria, was held on Sunday, January 25.

In 1870, flooded creeks prevented Archdeacon Crawford of Castlemaine getting to Kingower and the stone had to be laid by Miss Mary Hall, daughter of the incumbent of the district. Bishop Charles Perry of Melbourne later dedicated the church on May 17, 1871.

Rev. William Hall, M.A., came to Melbourne to work with Bishop Perry in 1848 and was appointed to Ballan (now in Ballarat diocese) in 1849. He resigned in 1853 to become a farmer. In 1858 he erected at his own expense a school house and a wooden chapel at Kingower and in 1862 he again accepted a licence from Bishop Perry.

Aided by the local people, mostly gold diggers, he quarried the stone from nearby hills and erected seven stone churches in the surrounding districts, today largely deserted. Kingower, once one of these thriving districts, now has only 19 people and is an out-centre of Inglewood in St. Arnaud diocese.

The centenary service of Evening-song was conducted by the rector, Rev. L. P. G. Smith, assisted by Rev. G. A. Stephenson of Wedderburn and the preacher was Bishop Winter of St. Arnaud.

Much of the congregation had to sit outside under the cypress trees which surround the old stone building. Twenty descendants of parson Hall and Councillor J. Mitchell, Korong Shire President, were among those present.



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# Notes and Comments

## THE QUEEN'S DAY

It is a sad commentary on the attitude of the organisers of the Queen's forthcoming tour of Australia that she and her family are to be attending a number of sporting fixtures on Sundays.

Sunday is a royal day to the Christian and the royal family has traditionally set a high example on this day. The tour organisers have done a grave disservice to the Queen and to the nation. We know that she will worship in our churches in the morning but it would show more respect for her attitudes and more for her well-being if the rest of the day were free from official duties.

The Lord's Day is His, not ours and we ignore it at our peril. It disturbs us that the Queen has been asked to attend a V.F.L. match in Melbourne one Sunday in April.

## SUNDAY BEST!

The old-fashioned idea (often used as an excuse for not attending church) that "I must wear my Sunday best" received a healthy knock in St. David's Cathedral, Hobart on a recent Sunday.

There were the usual number of middle-aged, well-dressed men and women at the 7.45 a.m. Holy Communion. Those going up to the Holy Table were intrigued to see a bare-foot young woman in faded blue jeans. She had not stayed away because her clothes were not true establishment mode. Her demeanour was as reverent as the other worshippers and she was greeted by the Dean with his typical cordiality. The Dean preached a thought-provoking sermon to the congregation of some 40 people.

## LAURELS

Miss Arlene N. Jarrett, who shared the John Forster Memorial Prize for Greek in the Th.L. class lists, and who was listed as a student of Moore Col-

lege, took the lectures there with numbers of others from Deaconess House, Sydney.

Head Deaconess Mary Andrews, principal of Deaconess House, was rightly proud that one of her girls won this coveted distinction for the first time. Three Deaconess House students gained a second class honours Th.L., while quite a number of others were in the pass lists. It speaks volumes for the quality of young women at present seeking deaconess training. Deaconess House students had more successes in Th.L. than many of the theological colleges.

The men must look to their laurels.

## MENS SANO . . .

The letter in this issue (page five) from Rev. John Imisides has a point for the clergy. The "muscular Christianity" of Kingsley, Faber and Co. last century did not bring the aim of physical fitness for the clergy into disrepute. But clergy are certainly no fitter than any other class of men.

If they take Bible teaching seriously, they should, as a class, be much fitter than others. Their bodies being the temple of the Holy Spirit, fit bodies are more likely to manifest the verve, energy and glow of the Spirit.

Mr Imisides insists that all the common excuses used by clergy are rationalisations for avoiding the effort entailed in keeping fit. The same excuses keep men from prayer, from serious reading and from their family responsibilities.

We know of at least one archbishop whose stamina was a by-word when he was a chaplain in New Guinea with the A.I.F. Those who work with him now have good reason for believing it has declined — not a whit. No clergyman we know of played with the Kangaroos but one did with the Wallabies. Lots of others played top grade football and cricket. Some are still very fit but others are crocks.

Physical softness and overweight in a minister of the gospel is scarcely a reflection of high regard for the Spirit's temple. A lot is made of clergy breakdowns which are nervous in origin. Mr Imisides' letter underlines the fact that very many more are due to heart and blood pressure conditions.

Fitness is no cure-all but a fit man brings a zest to his ministry and gets a joy from the work that his flabby brother never knows. In addition, he can really enjoy walking, physical exertion, gardening and whatever physical demands are made upon him, he knows that he is functioning well within his limits. The fit man will sleep better, get up earlier and enjoy his quiet time while others are sleeping.

While he will not be exempt from illness, nervous or physical, tension and strain will not take the toll of him that they take of the unfit.

## PRIVACY

Professor Zelman Cowen's Boyer Lectures have drawn attention to the many invasions of privacy to which the private citizen has been subject in the post-war years.

The unwanted streams of callers in our homes are on the increase. They solicit money, business or opinions for mass media research and many housewives have been reduced to the state where they respond to the doorbell with some anxiety. None waits for an invitation. Each feels he has a right to make demands upon the householder's time and attention. Privacy means nothing to those who send them.

Door-knockers have always been with us and the churches have done their share of this. But the invasion of the mail has reached ridiculous proportions. Commercial mailing services get hold of lists of names and addresses from all sorts of sources and they are so lacking in regard to the feelings of the victims that they never check the various lists they have for overlap. As a result, one person will get four or five identical pieces of mail from Readers' Digest, Time-Life and other companies who choke our mail services with their indiscriminate coverage of the population. Lotteries and art unions too are no respecters of persons or their privacy.

The fact is, that just because you are alive and have an address, commercial interests regard you as a victim.

The flood of mail would soon dry up had not the commercial interests found out that direct mail advertising really does pay. Many must fall victims and so they have no intention of giving up. We can expect no protection of our privacy by the postal authorities for they have a vested interest in it too.

The Post Office is now even prepared to take masses of mail just addressed to "The Householder" and everyone gets one. With the connivance of the postal authorities, nobody's privacy is respected.

If large numbers of Australians returned this kind of mail unopened and marked delivery refused, perhaps the postal unions, the postal department or even the sending firms who would have a further large bill for return postage, might begin to look at this problem.

**TRAINING FOR PERTH LEADERS**

MELBOURNE'S Youth Director, Rev. Peter Corney, and Kew parish youth director, Mr Robert Sunderland will assist Perth youth leaders at a training camp for youth leaders at Araluen, W.A., February 27-March 2.

Rev. Keith Wheeler of Perth is organising the camp. The program includes lectures, seminars, small unit camping, group study methods, creative activities of various kinds, youth teas and methods of presenting the gospel, especially in the modern idiom.

There will also be sessions on the use of films, modern music, worship and counselling.

# Aborigines' pastorate N.S.W. report

A PASTORATE to Aborigines in the neighbourhood of Redfern, in inner Sydney is recommended in a report by a sub-committee, comprising representatives from all seven dioceses in the province of New South Wales.

The report will be made to the

## Melanesian concert team

THIRTEEN talented, ordained students from the Melanesian United (Methodist, Presbyterian, Congregational) Church Theological College flew out of Brisbane en route to Port Moresby on February 8.

They had just finished a barnstorming fun-raising and preaching tour in twenty towns and cities, mainly in Victoria but also overnight concerts at Canberra and Parramatta and Nambour and Warwick in Queensland.

Excepting four guitars in one bracket, all musical instruments were authentic Melanesian. Numerous resonant wooden tom-toms and other bamboo percussion thumped while sticks and shells rattled and grass skirts swished to the harmony of thirteen male voices.

All native songs were in English and they sang gospel and traditional Western sacred songs. Visual delight was maintained by constant costume-changing and leis, lap-laps, grass and shell armlets, beads, pear-shell head-dresses and bird-of-paradise feathers were worn.

On February 1 the team of 13 visited and preached at three churches in Bendigo and they explored some of the historic spots in this city, famous for its gold-mining past.

next Provincial Synod, to be held in Sydney April 13 to 15. The sub-committee was asked in 1965 to investigate ways and means of increasing the Church's spiritual and social ministry to the Aborigines of N.S.W. Its views and recommendations are set out comprehensively in a booklet of 14 pages.

The report urges on the conscience of clergy and church people generally the dire need of care in which many Aborigines stand, recognising the sub-human conditions under which a majority of them live.

Recognising that the Aboriginal population in the neighbourhood of Redfern, may be numbered in thousands, the sub-committee recommends that a pastorate to Aborigines should be associated with one of the parish churches in that area. This would call for a special type of patient social work, and the minister charged with it should not expect to bring these people in any significant numbers to the normal services of the Church.

Because of the need in the Redfern area, and possibly elsewhere, the sub-committee suggests that the Standing Liturgical Commission of General Synod should be asked to devise a simple form of service of the mission hall type, perhaps, suitable for use by unsophisticated people and not dependent on the usual Church structures.

The sub-committee advocates the establishment of a permanent provincial sub-committee, consisting of one member from each diocese, with power to co-opt, to maintain liaison with the Foundation for Aboriginal Affairs, the Tranby Hostel and training centre in co-operatives, and the Aboriginal Children's Advancement Association, and, in particular, to encourage and keep abreast of Aboriginal leadership and policy.

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## Help!

It appears to me that the greatest mission field in our church is being sadly neglected owing to lack of manpower. I refer to scripture classes in our public schools where the position is becoming more critical every year.

In my parish I have five primary schools and two high schools.

At present, I don't know where the help is coming from to cover these classes and I feel obliged to make the need known.

Would all Christians please pray that this need in Bulli may be met. Offers of help would be gratefully accepted.

(Rev.) **Mapson Williams, The Rectory, Bulli, N.S.W.**

## "Very sad"

The reference to Bishop David Hand's comment on the support by Anglicans of interdenominational missions (Notes and Comments, A.C.R. January 22), evokes a variety of responses in my interdenominational breast!

In New Guinea we know the Bishop to be a man of generous outlook, and so are assured he rejoices in the fact that the Un-evangelised Fields Mission (recently renamed Asia Pacific Christian Mission) serves in areas to which no one else has taken the Gospel of our Lord.

Practically all the money received from Anglican sources (a comparatively small amount) comes from less than a score of parishes, and is given to the support of people who have gone out from Anglican congregations in those parishes. A number of these congregations regard themselves as scripturally responsible to support by prayer and finance those whom they have—with the Holy Spirit — sent out (Acts 13: 1-4).

Many of us, both at "home" or on the field, who serve the interests of interdenominational missions, are also denominationally integrated, and are responsibly keen and loyal in the work of our own, and occasionally, other than our own denominations. Though a Methodist, I personally have contributed financially to A.B.M. in New Guinea.

As the Chairman of the Belgrave Heights Convention, I am sincerely glad to report that the largest allocation from the mission offering taken at each convention is to a denominational society, the Church Missionary Society.

There is a deeper fellowship in the interests of Christ's Kingdom, between inter- and denominational missions, than many are aware of.

**Leonard E. Buck, Executive chairman, Asia Pacific Christian Mission, Melbourne, Vic.**

## Clergy fitness

We continue to hear of fine and godly clergymen who are resigning from parishes or who have been forced to take time off from parishes because of illness. Much of it is pure mental and physical exhaustion. Could I through your paper make a plea to brother clergy to have a fresh look at their lives from one angle — that of exercise and recreation.

I have written before about this. I write at this time of the year hoping that it might encourage men and their wives to determine upon sensible and disciplined health measures for the coming year. I am convinced that many clergy breakdowns are caused by the neglect of laws of God written into their very nature as human beings.

Firstly, I believe one whole day each week must be taken off with firmness and consistency. Surely this is written into the very principle of the 4th Commandment. Men who have meetings, interviews, etc. on their day off are making their own bed of nails on which to lie. I've found that most church people soon appreciate the need and keep away on the day off.

Of course there are exceptions in cases of funerals and other pressing personal crises. But certainly these should be the exceptions and not the rule! For myself my study hardly sees my face on Monday — sometimes I don't even open my mail. As well some form of recreation or sport would seem to me essential to reap the full benefit of the day. My experience has taught me that the home and

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# Letters to the Editor

## "Very sad"

In your "Notes and Comments" under the heading "Very Sad" (A.C.R. Jan. 22, 1970) you write of Evangelical Anglicans finding spiritual fellowship in other denominations.

In my experience this has not been the only, or even the normal reaction of Evangelical Anglicans to other types of Anglican churchmanship.

During nearly 16 years as rector of the parish in which Bathurst Teachers' College was situated, we knew of a few Evangelical Anglicans who attended the worship or organisations of other Christian denominations, usually Baptist.

But there were many Sydney Anglican students from Evangelical parishes and some from parishes of central churchmanship who regularly attended our services, taught in our Sunday School and took part in our youth activities and study groups. At least two of these are now serving our church as clergy, at least one is a clergyman's wife and one has become a church sister.

A number has given active support to Anglican missionary work in New Guinea while serving as teachers with the administration. Many continue to be associated actively with the life of Anglican parishes in various dioceses of N.S.W.

Not only Evangelicals may have narrow vision. Extreme Anglo-Catholics may be quite as exclusive, intolerant and prejudiced as extreme Evangelicals. But these seem to be declining in number, possibly because Roman Catholics (to quote the Bishop of New Guinea, reported in the January, 1970 issue of "Southern Cross") "are becoming more Anglican every day."

Incidentally, Bathurst Teachers' College will this year become part of the Mitchell College of Advanced Education, which will have two Anglican clergy on its academic staff. The Bishop of Bathurst has appointed one of them as honorary chaplain to the College.

(Rev.) **John J. Sherlock, Molong, N.S.W.**

## Prayer for dead

I was amazed to read (A.C.R., Jan. 22) that Rev. C. R. King implied that official Church of England doctrine permits prayer for departed.

For his authority he quoted the Apocrypha when in fact the 39 Articles declare that the Apocrypha is not to be received in matters of doctrine. He quoted the 1928 proposed Book of Common Prayer as if this were the legal Prayer Book when in fact it was rejected by Parliament.

He quoted Anglican hymn books when in fact anyone can publish an Anglican hymn book! Although hymns "Ancient and Modern" are often bound in the same covers with the Book of Common Prayer, yet these hymns are not part of it and any questionable doctrine in these hymns has no more authority than the hymns that I myself have written.

We praise and thank God for those who have departed and are with Jesus, but it is vain to pray for them.

Mr King has quoted as his "authority" the private opinions of song-writers and experimental liturgists, etc., but these possess no doctrinal authority as does canonical Scripture and our present Book of Common Prayer.

(Rev.) **B. J. Seers, White Hills, Victoria.**

## Prayer for dead

The letter of Rev. C. R. King prompts me to make the following observations.

1. The passage cited (2 Macc. 12:44) is from one of those books which "the Church doth read . . . but yet it doth not apply them to establish any doctrine" (Article VI).

2. The document known as the Book of Common Prayer, 1928, has no statutory authority in the Church of England.

3. Hymns, logically, should be tested by sound doctrine and are no basis for forming it.

Particularly is this so of many medieval hymns—(e.g. the metrical version of the "Unde et Memores").

4. The work he mentions is not the only one recommended by the Australian College of Theology for Th.L. students and has not been so for many years.

5. Assent "ex animo," or words to that effect, to the 39 Articles requires that one affirm that the Second Book of Homilies "doth contain godly and wholesome doctrine. (Article XXXV.)

family suffer if this day off is not maintained.

Then there is the matter of exercise. It has been scientifically proved that exercise is essential for good health. Apparently in order of benefit there is running, swimming and walking. Running is obviously the best for as little as an 8-10 minute run on a regular basis one will reap very real benefits by way of a fit body and clear mind. I run about 1½ miles only, 4 days each week and can only praise God for the good health I've had. Some exercises and a bit of weight - lifting have no doubt helped.

Such notables as Billy Graham and the American astronauts are dedicated to regular fitness programs, all of which include running. My college days revealed that most men showered in the morning. So, brother clergy, add 15 minutes to your morning program and know the stimulation of a morning run followed by a good shower! It will require discipline and real determination I know. But I know you'll be glad you've made the effort.

I urge rectory families to take this matter very seriously. God has given us a wonderful body. Let us not neglect this temple of the Holy Spirit but keep it fit for glad service to Jesus our King.

(Rev.) **John Imisides, Shellharbour, N.S.W.**

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5. Assent "ex animo," or words to that effect, to the 39 Articles requires that one affirm that the Second Book of Homilies "doth contain godly and wholesome doctrine. (Article XXXV.)

But I wholeheartedly agree that "if we deny the premises we are not bound to accept the conclusion."

All that remains is the implication that if it is done ergo it must be right. But then we keep falling short of the glory of God do we not?

# Trip to India

Having reported certain winners of study trip to India sponsored by the Australian Council of Churches, you may be interested to know that Miss Ruth Sturmer, of Caringbah, is also in India at the present time.

She also won a trip to India, having come second in an essay on Gandhi's contribution to the Emancipation of Man, sponsored by the Indian Government. A student from Germany came first.

(Rev.) **Cyril D. Turner, Riverstone, N.S.W.**

(Rev.) **R. E. Lamb, Caringbah, N.S.W.**

# MADINDA IN U.S.



Right Rev. Yohana Madinda, assistant bishop of Central Tanganyika, being interviewed with the Bishop of West Virginia, U.S.A., on C.B.S. television program, "Lamp Unto My Feet." Bishop Madinda has spent the last six months in the diocese of West Virginia.

# Through the rectory door

AS I sit to write this, I am heavy-hearted. About Margot. You remember, she came to stay several months ago, waiting for her boyfriend to be of eligible age to marry her, and also for the birth of their infant. Well, he turned eighteen last week, so yesterday was the Big Day for them both. Margot was married from her own home, and I watched as she arrived at the church with her father. Such a pretty, quiet girl, she was in some ways beautiful as a bride — yet

did, and a fullscale home reception was held, without the bride, and latterly without the groom, as he went to join her at the hospital.

The end of the whole episode was just as sad. The babe was born, and died.

Who can tell what will be the future of that young couple? We hope for the best, of course, but I can't help thinking what a different beginning their marriage and homelife would have had if only they had "waited."

Thomas Fuller: He does not believe who does not live according to his belief.

by **Ann Devereux**

## STAINED GLASS

so wan in her silver brocade maternity frock and veiled hat.

What a mixture of emotions there are at such a time, even for the onlooker — Anger that young people can so spoil their own happiness, so disappoint their loved ones; surprise that parents can condone their young people being in situations of grave moral risk, and shrug it off; sorrow that our society has come so low that the majority no longer cares about morality, decency, modesty. How hard it is for a young person to stand against the current trends, when to so many there are no "absolutes," no yardsticks by which to gauge their behaviour, but when all things merely become "relative," and the only guide to the rightness of any given action is how much one wants that action.

It wasn't until after the service that Margot's mother confided that Margot had been in labour for some hours. Her doctors had predicted that she would make it through the marriage service, and she had taken that risk, going through the ceremony with as much confidence as she could muster, though Frank had to help support her once when a contraction was too much for her. The seven months' wait for the right to marry had been too long.

She was taken straight from the wedding to the hospital. Her husband faced their reception alone. I don't know how her mother got through the evening at all. It would be more than most of us could bear. But they



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Feb. 20 — for teachers of pre-schoolers to grade 2.  
Feb. 27 — for teachers of grade 3 upwards.  
March 3 — for Companionship, "My Life" teachers and leaders of 12-15 year olds.  
March 20 — General Conference — "Christian education in the seventies."  
The weekly inter-denominational Child Evangelism Fellowship classes for all Sunday School teachers have recommenced on Tuesday evenings at the Brisbane rooms of the C.E.F.

CALVIN'S MISSION TO BRAZIL

THE FIRST Protestant missionaries to the New World were sent by the Council of Geneva and John Calvin in 1556 to the Villegaignon, Brazil. A group of devout, well-instructed Huguenots, including two pastors, was sent on request of Vice-Admiral de Coligny and Vice-Admiral Nicolas Durand de Villegaignon, the man in charge of the fort near the Bay of Guanabara. The early attempt at mission work is recounted in an article by the Rev. Johan Oranje, soon to appear in Calvinist Contact.

The request of Villegaignon for Huguenot Christians to come to Brazil came after an attempt at starting a colony of ex-convicts and adventurers failed. When it appeared that such people were not the stuff to establish a colony, Villegaignon sent his nephew Bois-le Conte to France to request Calvin for pastors. The mission therefore became known as the Bois-le-Conte Mission. The first service was held on March 10, 1557 and the Reformed Church of Brazil was established.

It soon appeared, however, that Villegaignon did not agree with the teachings of the Huguenots and that instead he hated the Reformation. He had appeared sympathetic to Calvinism only to gain the co-operation of de Coligny and Geneva. It was not long before a period of oppression against the Huguenots began. The dispute resulted in

the return of the Huguenots to France in January, 1558, less than a year after they arrived.

This was not the end of the story, however, for the old sailing vessel with which the Huguenots would return to France soon appeared to be too heavily loaded and was drawing too much water. Thereupon five Huguenots were lowered into a boat and sent back to Brazil. One escaped but four were captured by Villegaignon and were told to give an account of their faith. The answer that the four gave was written down and has been preserved. The author of their confession of faith, Jean du Bourdel, was given only 12 hours to write the document that contains 17 articles. All four men signed the document. On the basis of this statement the Huguenots were strangled and their bodies were tossed into the sea. Only one was spared, not because he denied his faith, but because he was a tailor whose services could not be missed in the colony.

The 17 Articles

The 17 Articles of the early Huguenots in Brazil breathe a calm, Christian spirit, does not unnecessarily accentuate points of difference and has been called a masterwork of reasoning and formulation. The confession denies the bodily presence of Christ in the sacrament of Communion and calls baptism the

sacrament of repentance and conversion. It says that as man is he is enslaved to sin but the Holy Spirit gives to the believer a new free will. It rejects the mediation of priests in forgiveness which is given to believers directly by the Word of God.

Johan Oranje draws from the failure of the first Protestant mission endeavour the lesson that better plans for mission have to be formulated and were made by de Coligny and the Council of Geneva.

CHIEF NEED

"The chief need of the nation is for quietened nerves, not for fresh excitement; not for more thoughtfulness, not for more physical enjoyment; for attention to moral and spiritual ideals, not for more ease and amusement. The present demand, so loud in some quarters, for public approval of Sunday indulgence, irrespective of other people's right to rest, shows no kind of sympathy with the dedication of Sunday to the higher ends of life.

"Our appeal to the Christian is on higher grounds. Sunday observance is part of our recognition of God. The day of rest should be a dedicated day."

"The Sunday rest is so essential; it is a physical necessity. Its rest soothes the nerves and puts out the fires of anxiety which have burned all week. The Sabbath is a savings bank into which we gather our resources and draw on them through the week. Again its observance is a moral necessity. To spend the Sabbath aright is to save the soul from utter materialism."

This message was written in the Kiama, N.S.W., Parish Messenger, forty years ago by the Rev. J. W. A. Watkinson, rector at that time.

MILLENIUM AT ELY

This year Ely Cathedral will celebrate the 1,000th anniversary of its reformation as a Benedictine house by St. Ethelwold, Bishop of Winchester in 970. This was part of the monastic revival which was sponsored by St. Dunstan of Canterbury, and on Sunday, February 1, the present Archbishop (Dr Michael Ramsey) visited the cathedral.

The Cathedral School also dates from 970 (known from the Reformation as the King's School).

In 1973 Ely Cathedral will celebrate the 1,300th anniversary of its original foundation by St. Ethelreda in 673.

Your marriage is special

YOUR MARRIAGE or proposed marriage is indeed special. You are involved. Your happiness and wellbeing and the wellbeing and happiness of your partner and of your children is of very great importance now and in the days that follow.

There are many people in this "enlightened" day and age who are still prepared to gamble with their future and their happiness. Recently a woman whose marriage was in a clyonic condition said about her marriage "Life's a gamble. I got a bad break this time, maybe I'll do better next time."

METHODISTS IN

The 600,000 member Methodist Church in Southern Asia has voted to join the proposed Church of North India. British Methodists, the United Church and the Anglican Church are already a part of the union plan.

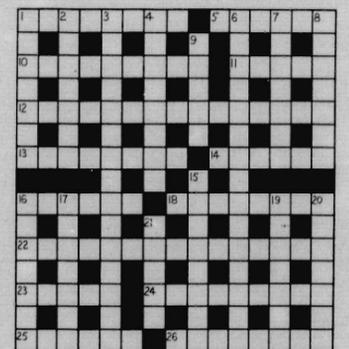
better first time, but are wanting the best for their own marriage. They do not have to gamble. By seeking to prepare themselves as much as possible; by endeavouring to understand fully their partner; developing real communication covering all kinds of feelings; by looking at likely areas of conflict, people may ensure a high degree of happiness and fulfilment.

The Family Life Movement of Australia has developed over a number of years, courses on the theme "Thinking of Marriage", through which couples are helped to develop good marriages. Demands for these courses have been such that they have been expanded. Many centres which are geographically important are covered, so that in the metropolitan area these courses are within reasonable reach of all who want to make their marriage really special. They are well spread throughout the year and couples are able to choose from a variety of locations and dates.

BIBLE CROSSWORD No. 12

We will give a book for the two nearest entries to Bible Crossword No. 12, which should reach this office not later than March 2. All answers come from the Revised Standard Version of the Bible.

- ACROSS
1. It does not yet — what we shall be, but we know that when He appears, we shall be like Him, for we shall see Him — He is (6, 2) 1 Jn 3:2
  5. Till I come, — to the public reading of scripture, to preaching, to teaching (6) 1 Ti 4:13
  10. So Gideon went into his house and prepared a kid, and unleavened cakes from an ephah of flour; — he and the broth he put in a pot (4, 3, 2) Ju 6:19
  11. So I am — to preach the gospel to you also, who are in Rome (5) Rom 1:15
  12. For there is no authority except from God, and those that exist — have been — (10, 2, 3; Rom 13:1)
  13. Also, on either — of the river, the — of life with its twelve kinds of fruit (4, 4) Rev 22:2
  14. The Lord — and heard them, — and a book of remembrance was written before Him of those who feared the Lord (6) Mal 3:16
  16. If any one refuses to obey what we say in this letter, — that man, and have nothing to do — with him (4, 2) 1 Cor 16:22
  18. The Lord is not slow about His promise as some count —, but is forbearing toward you (8) 2 Pe 3:9
  19. For He is our peace, who has made us both one, and has broken down the dividing — (4, 2, 9) Eph 2:14
  23. For I do not do the good I want, but the evil — do not want is what I do (4, 1) Rom 7:19
  24. You thine mint and dill and cummin, and have neglected the — matters of the law, justice and mercy and faith (9) Mt 23:23
  25. Then Pharaoh took his ring from his hand and put it on — Joseph's hand (6) Gen 41:42
  26. I will cry out like a woman in travail, — will wail and pant. I will lay waste mountains and hills, and — up all their heritage (1, 4, 3) Is 42:14, 15



- DOWN
1. Then Ebed-mel-ech the Ethiopian said to Jeremiah, "Put the rags — and the ropes." (7) Jer 38:12
  2. Now when the centurion saw what had taken place, he — God, and said, "Certainly this man was innocent!" (7) Lk 23:47
  3. We who first hoped in Christ have been destined and — for the praise of His glory (9, 2, 4) Eph 1:12
  4. Thou who — of — eyes than to behold evil and canst not look on wrong (3, 5) Hab 1:13
  6. The land — and — in pain, for the Lord's purposes against Babylon stand, to make the land of Babylon a desolation (8, 7) Jer 51:29
  7. And conferred with the chief priests and captains how he might betray him to them. And they were glad, and — to give him money (7) Mt 27:39
  8. Those passed by — him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself!" (7) Mt 27:39
  9. Not every one who says to me, "Lord, Lord," shall — the kingdom of heaven (5) Mt 7:21
  15. God is able to provide you with every — in abundance, so that you may always have enough of everything (8) 2 Co 9:8
  16. As Christ was raised from the dead by the glory of the Father, we too might walk in — of life (7) Rom 6:4
  17. Peter said, "Lord, are you — this parable for us or for all?" (7) Lk 12:41
  19. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be — (7) 1 Co 14:5
  20. There is sin which is mortal; I do not — for that one is to — for that (3, 4) 1 Jn 5:16
  21. Peter opened his mouth and said: "Truly I perceive that God — no partiality (5) Ac 10:34

Replace higher criticism

"THE time has come for a pure literary study to replace the hypotheses of higher criticism," declared Professor Donald J. Wiseman in a lecture at Westminster Seminary recently. The Professor of Assyriology from the University of London lectured on "Archeology and Scripture." He summarised the new situation in Old Testament textual studies brought about by the discovery and translation of a vast number of ancient documents of all kinds.

The documentary hypothesis alleged that the Old Testament was the product of late editing in which various source documents (labelled J, E, D, P) were combined, in sissors-and-paste fashion. More recently, Scandinavian scholars have turned to oral tradition to explain the development of the Old Testament.

Wiseman insisted that both of these critical approaches failed to take account of the quantity and intensity of literary activity in the second millennium B.C. At the time of the Exodus whole libraries existed in Canaan. Scholars used to question Moses' ability to write; the problem now is, which of five different writing systems current in Canaan did Moses use to keep his diary in the wilderness?

Ancient scribes were well aware of textual authenticity. If a particular tablet was the recording of an oral tradition, this fact was sometimes noted. In the second millennium B.C. oral tradition was controlled by written texts.

Wiseman called attention to the colophons or catch phrases used as titles of ancient texts. He regards "these are the generations of" in the book of Genesis as a colophon identifying texts used

by Moses, the inspired author, in setting forth the history of God's dealing with the line of the promise.

Through the rejection of arbitrary critical assumption and through an understanding of such standard literary forms as the colophons a new period of Old Testament interpretation must begin, Wiseman insisted. While such an approach cannot prove the inspiration of Scripture, it does support the integrity and antiquity of the old Testament text.

Books

THE CHURCH UNDER THE LAW. Justice, administration and discipline in the Diocese of York 1560-1640 by Ronald A. Marchant. Cambridge University Press, 1969. Pp. 272. 75/ (U.K.).

Dr Marchant, who has already produced an important study of the relations of Puritans to the Church courts in the sixteenth and seventeenth centuries, now gives us a detailed study of those courts during the same period in the north of England.

While this is a specialist study of ecclesiastical history, it is important as background for all who wish to understand the origins of the Church law which still governs the Church of England today. For the historian it acts as an antidote to the exaggerated charges of the harshness of the ecclesiastical law.

The only criticism of this study could be that it makes little effort to compare English Church courts with those of the reformed Churches on the Continent.

N. S. Pollard.  
GEORGE BURTON: A study in contradictions — by David and Jean Hewitt. Hodder & Stoughton, 1969. Pp. 190. \$4.25.

George Burton is a name unknown to many readers of the "Church Record." This book could change that situation. Here is the biography of a person who became an outstanding leader of young people in one of the toughest areas of London's East End. His name will be associated with that pioneer work, the Mayflower Family Centre, and David Sheppard (also of M.C.C. fame), who is now the Bishop of Woolwich. The biography highlights his complex character and outstanding gifts. This is a book that will puzzle, delight and challenge its readers.

Dr John Painter  
PLAIN TALK ON JAMES by Manfred George Gutzke Zondervan, 1969. Pp. 189. \$3.95 (U.S.).

Yet another book on the Epistle of St. James. This is one of a series by the same author. It would be helpful to Christians young in the faith and to teachers and lay workers as an introductory study to the epistle. The author has incorporated various translations of the text to clarify and modernise it for the student who has neither the time nor the number of translations to consult.

The book has nothing new to say about this Epistle and the illustrations used by Gutzke are on a simplified level. Personally, I looked for more along the line of the social science of the evangelical, as the new translations reveal in a fresh way that the apostle James had a highly sensitised social conscience.

In other words, when a man becomes a believer he does not retreat from his responsibilities as a member of society; quite the opposite. The questions James is really penetrating are: Does the Good News really produce, as is maintained, persons of ultimate worth, and are the changed lives of believers exhibiting the kind of social concern that was so characteristic of Jesus? These questions are becoming increasingly vital today, as the evangelical is being judged by the social sciences.

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



THE ZONDERVAN TOPICAL BIBLE. Ed. Edward Vining. Zondervan, 1969. pp.1,114. \$9.95 (U.S.). Here in one fine volume all interested in coming to grips with the Bible have all the features of a concordance, Bible dictionary, handbook and commentary. Arranged alphabetically, giving thoroughly up-to-date information, clearly printed and well bound, this is the kind of book that would be treasured and constantly used. Worth every cent of its price.

CHRISTIANITY: THE WITNESS OF HISTORY, by J. N. D. Anderson. Tyndale Press, 1969. 110pp. 7/6 (U.K.). Professor Anderson is director of the Institute of Advanced Legal Studies at London University. He is also a prominent evangelical member of the Church Assembly. As a man trained to study and sift evidence, he examines in this paperback the historical evidence for Christ's life and looks at His claim to deity, His death and His resurrection. This is a compelling little book and faces vital issues which are rarely covered in one book. Could form the basis of a series of sermons at this time of the year or for adult study groups.

THE CHURCH IN EXPERIMENT, by Rudiger Reitz. Abington, 1969. 205pp. \$4.75. Subtitled "Studies in new congregational structures and functional mission," this is one book on parish life which ministers and laymen must read. Dr Reitz brings the sharp mind of both the sociologist and the theologian to bear on contemporary church life and he writes in a highly objective way about congregations, the communities they are in and the structures and functions which need examining and renewal. This is certainly a primer in church renewal.

Nevertheless, the author is conservative in his theology and believes that the Bible is the revealed Word of God.  
Keith C. Nancarrow.

THE SACRAMENTS: An experiment in ecumenical honesty by Ernest J. Fielder and E. Benjamin Garrison. Agningdon 1969. pp. 144. \$3.50 (U.S.).

This book, written by a Roman Catholic priest and Methodist minister, is confessedly no dialogue. It is marked by agreement and is really a joint work. One questions how far they represent Roman Catholic and Protestant viewpoints; whether, in fact, the book is truly ecumenical.

Worse than the failure to debate differences is the confusion in discussion. No satisfactory definition of "sacrament" is given, though some attempt is made (pp. 85-87). Christ is said to be "the primordial sacrament" (p. 16, etc.) so that His presence denotes what is sacramental. There is no difficulty raising the number from 2 to 7 sacraments, or say 7,000 for that matter. The word "sacrament" is a problem, though the place of baptism and the Lord's Supper in the life of the Church is not.

The basic problem with the book is the equation of God's self-communication with sacrament. There are a number of other inaccuracies. The characterisation of Zwingli's doctrine of the Lord's Supper as "the real absence" (p. 65 f.f.) is quite unfair; and reference to the "He is not here" over the Communion Table in an Australian evangelical Anglican college (p. 67) is misleading because it fails to indicate that the reference is to the empty tomb portrayed in stained glass. But perhaps this brings us back to the main confusion. The presence of Christ is not on the table, but with the believing community.

The view of sacrifice as the release of life (popularised by Bishop Westcott in his commentary on the Johannine epistles) is espoused (p. 68) overlooking the fact that in sacrifice the life is given over to death. With Christ it is only the resurrection which brings new life. There is a printing error on p. 75 line 10 where "while" should read "white." This book is (sadly) an experiment in ecumenical confusion.  
Dr John Painter.

CATHOLIC THEORIES OF BIBLICAL INSPIRATION SINCE 1810 by James T. Burchaell. Cambridge University Press, 1969. pp. 342. 70/ (U.K.).  
An American Roman Catholic gives us the fruit of his researches at Cambridge University. It is a fascinating account, written with ease and humour, of a limited but important aspect of Roman theological debate. Protestants will be surprised at the extent and intricacy of discussion in an area where they may have thought Roman Catholics were united in a simple and straightforward view.

The vigorous debate (especially between Dominicans and Jesuits) of the 19th century on "content" and "verbal" inspiration, and the relation of both to inerrancy, was virtually

suppressed by the hierarchy at Rome, and scholarly thought became a casualty in the Modernist purge, when not only sceptics like Loisy, but constructive scholars like Lagrange, were effectively silenced.

The tide only began to turn with the publication of *Divino afflante Spiritu* — the papal encyclical drafted by Augustin Bea — and modern Roman ideas are in many respects more accurate repetitions of ideas freely and vigorously propounded last century, although there is obviously much wrestling today with the implications of both source and form criticism.

The seriousness of the Roman debate reminds us rather sadly that the doctrine of scripture is almost a *lacuna* among the leading Protestant theologians of today, and we look with sympathy at the Roman achievement, even while wondering how long they will hold their ground. In any case, Burchaell's study is of great interest and value for all concerned with the doctrine of scripture, as well for those interested in the changing theological climate in the Church of Rome.  
D. W. B. Robinson.

There are useful and positive things in this book for Christian believers as long as you remember that Christ does the miracles, not the reading of books. THE WORK OF CHRIST by I. Howard Marshall. Paternoster Press, 1969. Another paperback in the Christian Student's Library. A most helpful, systematic little book on what Christ has done for us. Youth leaders will find it valuable.

THE MANIFOLD GRACE OF GOD. Puritan and Reformed Studies Conference papers. Evangelical Magazine, 1969. pp. 96. 5/- (U.K.). Four papers are of special interest: De Witt's "The Arminian Conflict and the Synod of Dort," Jim Packer's "Arminianisms," David Fountain's "John Wycliffe: the Evangelical Doctor" and Toon's "Puritan Eschatology: 1600 to 1648." Two more papers on Fletch of Madeley and William Williams make this annual volume of special interest.

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# Mainly About People

Archdeacon John R. Reid has been elected by the clergy of the diocese to a canony of St. Andrew's Cathedral, Sydney.

Rev. John A. McIntosh, curate of St. James', Turramurra (Sydney) since 1967 and formerly a lecturer at Moore College resigns this month to enter St. Andrew's Hall, Melbourne, to train for the mission field with C.M.S.

Rev. E. John Emery, formerly in charge of Dundas (Sydney), has been appointed to an army chaplaincy.

Rev. Barry G. Marsh, rector of St. Paul's, Harris Park (Sydney) since 1965, has been appointed rector of St. Paul's, Cobby.

Rev. Peter Ball, formerly chaplain at H.M.A.S. Leeuwin, Fremantle, has been appointed to a seagoing chaplaincy with H.M.A.S. Supply.

Rev. Ian G. Lipscombe, precentor of St. Saviour's Cathedral, Goulburn, has left the position to take up school-teaching.

Rev. Canon Peter Watson, curate-in-charge of Lalor Park and Seven Hills (Sydney) from 1963, has been appointed Director of the New Housing Areas in succession to Rev. Charles Sherlock.

Rev. Ronald N. Beard, curate-in-charge of All Saints', Albion Park (Sydney), since 1966, has been appointed B.C.A. missionary at Exmouth (North West Australia).

Mr J. G. Leete, L.R.S.M., has been appointed organist and choirmaster at St. Michael's Pro-Cathedral, Wollongong and music master at the Illawarra Grammar School.

Rev. D. K. Rowney was appointed precentor of St. Peter's Cathedral, Adelaide, and chaplain to students at Flinders University from January 1.

Rev. Richard Morris, formerly of Skipton (Ballarat), was instituted as vicar of Moe (Gippsland) on January 4.

Rev. Graham Oliver has been appointed curate of Morwell (Gippsland), from January 1.

Ven. Richard Dannton-Fear, Archdeacon of Gawler and organising chaplain of the Anglican Home Mission Society (Adelaide), resigned both positions from January 31.

Rev. Norman C. Poynter, rector of St. Philip's, Broadview (Adelaide) since 1968, has been appointed archdeacon of Adelaide and was collated on February 8.

Rev. Robert A. Wyndham, curate of Plympton (Adelaide) since 1966, was inducted as rector of Millicent on February 5.

Rev. Conrad B. Patterson, rector of Bordertown (Adelaide) since 1965, has been appointed rector of Loxton from early April.

Rev. Ian M. Royal resigned as curate-in-charge of Morphettville from February 1.

Mr John Price will be ordained deacon at Christ Church, Gosford (Newcastle) on Saturday, February 21, by Bishop Silbhard. Mr. Price is a successful orchardist in the district and he will give two days and Sunday each week to parish duties.

Deaconess Marie Kingston of the Overseas Department (Tasmania), has been appointed in charge of the parish of King Island.

Rev. Brian A. Rayner, curate of St. George's, Invermay (Tasmania) since 1967, has been appointed to the charge of St. Mark's, Cygnet, from February 5.

The Bishop of Adelaide ordained the following in St. Peter's Cathedral on February 1: (Deacons), Messrs P. G. Aanson who will serve at St. David's, Burnside; D. B. Barnes (St. Philip's, Broadview); W. E. Holmes (Christ Church, Mount Gambier); A. M. King (St. Peter's Glendide); and R. F. Pearson (St. Barnabas, Crofton).

(Priests): Rev. J. I. Fleming, A. Hudson, G. R. Jackson, G. D. P. Kaines, R. B. Langford, B. J. May, R. J. Niebus, P. N. Riley, J. E. Warren and P. J. Wheatley.

Mr H. E. Roberts, recently retired headmaster of Brisbane Church of England Grammar School, has been awarded an honorary doctorate of letters by the University of Queensland for his distinguished services to education.

Rev. Allan C. Haysom, rector of St. John's, Dalby (Brisbane) since 1965, has been appointed vicar of Bardonia from February 10.

Rev. Victor N. Gilbert, vicar of St. Bartholomew's, Bardonia (Brisbane) since 1962, has resigned from January 31.

Rev. Keith R. N. Stevenson, formerly curate of Camp Hill (Brisbane), has been appointed rector of Bright (Wangaratta).

Miss Adele Sherlock has been appointed State secretary in N.S.W. for the Australian Nurses' Christian Movement.

Bishop Selby N. Spence, a New Zealand C.M.S. missionary, has been appointed Bishop of Karachi, from January 1, succeeding Bishop Chandu Ray.

## Anglican CE leader

Mr P. A. R. CHESTERTON has been elected President-elect of the Australian Christian Endeavour Union. He is a parishioner of St. Luke's, Regent's Park, N.S.W., and has for many years been its synod representative. The election took place at the bi-annual council meeting of the Australian Christian Endeavour Union which was held in Melbourne from January 5-9.

Mr Chesterton will serve two years as vice-president before becoming president at the next National Christian Endeavour Convention in Perth in 1972.

# hot line

## Round-up of church press comment

ENGLISH CHURCHMAN carries a letter on Series II which begins: "The Series II Communion service is a clear indication of the state of subtle minds which are at work in dressing up in plausible language certain false doctrines . . ." Now we know why some people in Australia go into such raptures about Series II. The Australian Baptist refers to the non-selection of Victor Pollard and two other Baptists, Bryan Yuile and Bruce Murray in the New Zealand cricket team which recently toured Australia. They were forced to declare themselves unavailable for the tour because they would not play in the three Sunday matches planned. These three sportsmen are to be admired for their moral courage as well as their Christian conviction about the Lord's Day.

The Methodist has an editorial

## St. Arnaud to Launceston

Archdeacon Hugh Girven, Archdeacon of St. Arnaud, has been appointed rector of St. John's, Launceston in the diocese of Tasmania.

He was archdeacon of Mildura (1964-68) and went to St. Arnaud diocese from the precentorship of St. Paul's Cathedral, Melbourne. He went to Moore College from St. Paul's, Chatswood and served on the staff of Cranbrook School and St. Andrew's Cathedral.

He has been a C.M.F. Chaplain since 1953 and in 1959 he did 12 months' study at St. Augustine's College, Canterbury.

Bishop Stephen Bayne, formerly executive officer of the Anglican Communion and more recently vice-president of the Executive Council of the Protestant Episcopal Church of the U.S.A., will resign his post to join the faculty of General Theological Seminary, New York, on July 1.

Rev. Robert F. Goodfellow, curate of St. Mary's, Guildford (Sydney) since 1968, has been appointed curate-in-charge of Berowra from March 18.

Rev. William T. Wheeler, R.A.F. chaplain at Pearce, W.A., has been posted to Wagga Wagga, N.S.W.

Rev. Robert W. Constant, formerly of Bowraville (Grafton) was inducted as rector of Bellington on February 1.

Rev. Edward W. J. Sisclair, formerly curate of St. Thomas', Port Macquarie (Grafton) has been appointed to the staff of Christ Church Cathedral, Grafton, from February 1.

Rev. R. W. Chittick, formerly curate of Coff's Harbour (Grafton), has been appointed curate of St. Mark's, Casino, from February 1, with oversight of Wyvan-Rappville. He will be priested on February 22.

Rev. Kevin G. Ellum, curate of Christ Church Cathedral, Grafton, has been appointed curate of St. Andrew's, Lismore from February 1.

Rev. Edward Williams, who served all his ministry from 1932 in the diocese of Grafton and was one of its best loved clergy, died in Kempsey on January 19, aged 73.

Rev. James A. Pettigrew, curate of St. Luke's, Liverpool (Sydney) since 1967, has been appointed curate of St. Jude's, Randwick from February 1.

Rev. Charles L. Oliver, a former precentor of St. Andrew's Cathedral, Sydney, warden of St. Columba's Hall, Wangaratta and vicar of St. Stephen's, Mount Waverley (Melbourne) since 1961, died in Melbourne on December 17 last.

The following were ordained by the Archbishop of Melbourne in St. Paul's Cathedral on Sunday, February 8:

### DEACONS

ADAM, Peter James (St. James', Ivanhoe), CAMERON, Ian Alexander (St. Columba's, Hawthorn), DAVEY, Garry Richard (St. Luke's, East Frankston), ELLIOTT, Raymond Harold (St. David's, Moorabbin), ELWIS, Malcolm John (St. John's, Bentleigh), HUGHES, Peter John (Christ Church, Warrnambool), LOWE, Desmond Allen (Christ Church, South Yarra), PRENTICE, Hugh Kenneth (St. Mary's, Caulfield), RIGBY, Stephen Stanley (St. Barnabas', Balwyn).

### PRIESTS

BRAYBROOK, Ian James (St. George's, Malvern), PARKER, Kenneth William (St. Michael and All Angels', Beaumaris), WOOD, Allan Thomas (Holy Trinity, Surrey Hills), DAUNTON-FEAR, Andrew (St. Paul's, Thomastown).

## PERTH FESTIVAL



St. George's Cathedral, Perth, where Professor Frank Callaway and his 200 singers presented Vaughan Williams' "Song of Thanksgiving" at the Festival of Perth service on Sunday, 8 February.

## PROTESTANT CHURCH FOR AFGHANISTAN

AFGHANISTAN'S first Protestant church is being built in the capital, Kabul, and the foundation stone has been laid.

A Christian civil engineer from Canada, Mr John Reoch, is supervising construction and the Indamer Afghan Industries Inc. has signed a contract to complete the church. Local materials are being used together with imported steel to make the building earthquake-proof.

A simple sanctuary has been designed to seat 252 people with an adjoining chapel for another 72 and extension possibilities to accommodate 470 people for special occasions.

The design fits in with the high mountain peaks which surround the city of Kabul.

The Church of England in Australia will soon have its first missionary working in Afghanistan.

## Willochra meets again

A SECOND special election synod of the diocese of Willochra met on February 6 and 7 to elect a bishop of the diocese.

Bishop Jones retired last September and the first election synod chose a prominent clergyman who felt that he could not accept nomination. The name of the bishop-elect is likely to be made public later this month.

## FIXED CHRISTMAS SUGGESTED

CANON ERIC SAXON, Rector of St. Ann's Church, Manchester, has suggested that Christmas be fixed for the fourth Sunday in December. Writing in his parish magazine, Canon Saxon says that the annual chaos of adjusting work schedules could be avoided if the festival was always on a Sunday.

"From a religious point of view," he writes, "it would be a gain if, like Easter, Christmas

on the show "O Calcutta!" It says that it deals openly with several forms of sexual abuse and perversion. And all this sold as "amusement." Its defenders say it will do no harm even if it does no good. Cain used this kind of argument to avoid a great moral issue. Supporting all that is good in other faiths is one thing but doesn't the Anglican Messenger (W.A.) go too far when it carries an advertisement for a Roman Catholic Redemptorist raffle for \$100 prize?

Church and People (N.Z.) carries news of a report to the Bishop of Auckland prepared by his Executive Officer, Rev. Ted Buckle, that 12 Auckland churches may have to be closed as being redundant. There are 33 churches in the main isthmus area of the city. The Bishop of Newcastle writes in Anglican encounter of the great response to the diocesan Advent Missionary Appeal—\$6,400.

## The Murray begins March 31

THE MURRAY, new South Australian diocese comes into being on March 31 when it passes from the control of Adelaide diocese.

Bishop Robert Porter will be enthroned as bishop at Murray Bridge on April 16. The Bishop of Adelaide will conduct the service and the Primate, Archbishop Strong will preach.

The tiny church of St John the Baptist, Murray Bridge, which seats only 100 people, will be used as the pro-cathedral until the new bishop decides where he will live in the diocese. The service will be relayed from the church to the parish hall and large numbers of clergy and laity are expected.

On the night of the enthronement, the first synod of the diocese will be held. Bishop Porter will appoint an archdeacon of the Murray and make other appointments to administer and staff the diocese.

Murray Bridge is in the centre of the new diocese which takes in parishes in the southern parts of Adelaide's metropolitan area, in the lower and upper Murray River areas and the south-east of South Australia.



Bishop Robert Porter

# THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

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## Australia in the seventies

ARCHBISHOP Sambell of Perth was asked by a television interviewer recently what will be the biggest problem facing Australia in the seventies?

In reply the Archbishop said that the main problem of the 1970's will be the problem of man himself. It will be a decade when no doubt men will live on the moon. But is this to be at the cost of depersonalisation.

Will a relentlessly advancing technological structure mean the end of man as a creative person and as a person created by God to master things rather than be mastered by them.

I see Australia's great problem as learning to live with its increasing affluence, in a world of increasing poverty in the Asia that surrounds us.

Affluence needn't mean avarice. It is the use of affluence that matters. It is not evil in itself.

If Australia generally is not fulfilling its responsibilities towards the developing countries, I sense that Western Australia, which is so much more a neighbour, is also much more detached.

In a survey of the Australian Church, Anglican giving in the West is less than anywhere else in the Australian Church. The question we have to answer is not what we have and what we earn, but what we do with it.

## Doctor Mooneyham

Rev. Dr W. Stanley Mooneyham, President of World Vision International, arrives in Brisbane on Sunday afternoon, March 1, and will preach at St. Stephen's, Coorparoo, at 7.30 p.m.

World Vision has close links with refugee and orphanage work in Vietnam and Korea.

A reception for church leaders and clergy is to be held at Emmanuel College, University of Queensland, St. Lucia, on Monday, March 2, at 10.30 a.m.

## Gordon Mills honoured

THE ANNUAL General Synod of the Church of England of South Africa honoured one of its faithful members, Mr D. G. Mills, who served the church for 64 years as an office bearer. Until his recent retirement Mr Mills was Chancellor. A plaque presented to Mr Mills bore the words: "With grateful thanks to God for the Faith, Courage, Devotion and Labour in the cause of the Protestant Reformed Faith in this land — steadfast, unmovable, always abounding in the work of the Lord . . ."