

## Mainly About People

Mrs Beth de Mars, a trained social worker and a parishioner of All Saints, Balgownie (Sydney) has been appointed to the staff of Kingside School and Hostel for intellectually handicapped children being planned by the Church of England Homes.

Rev Michael Bain, curate of Holy Trinity, Orange (Bathurst) since 1970, has been appointed curate of Coonamble.

Rev John H. Griffiths, rector of St Matthew's, Park Avenue, Rockhampton, since 1968, has been appointed rector of Young (Can-Goulb) from early April.

Rev William C. Pryce, curate of Delegate (Can-Goulb) since 1969, has been appointed rector of Moray from late Feb.

Rev Allan W. Bosser, rector of Braidwood (Can-Goulb) since 1967, has resigned from late April to take long service leave and to spend a year in England.

Rev David W. Biles, in charge of Lake Bathurst (Can-Goulb) since 1970, has resigned to undertake teacher training in Tasmania.

Rev Harold F. G. Randall, rector of St Stephens, Adamstown (Newcastle) since 1968, has been appointed to the new area of Kotara South and Belair from the end of Feb.

Rev L. Gregory Holmes, chaplain of Christ Church Cathedral, Newcastle, since 1968, has been appointed to the new area of Kotara South and Belair from the end of Feb.

Canon Max M. Redman, rector of St Mary's, Maitland (Newcastle) 1950-70, died in Maitland on December 22 last.

Rev Peter Mathew, BSc, MBE, warden of the Brotherhood of St Barnabas (N. Q'land) since 1969, has been appointed headmaster of St Barnabas School, Ravenshoe.

Rev Harley G. Hansford, rector of Tennant Creek (N. Terr) since 1968, has been appointed curate of Mount Isa (N. Q'land).

Rev Leslie J. Duncan, curate of St Bartholomew's, Mount Gravatt (Brisbane) since 1967, has been appointed first vicar of the new parochial district of St Johns, Upper Mount Gravatt, separated from Mount Gravatt from Feb 1.

Rev William R. Pearson, rector of West Cairns (N. Q'land) since 1967, was inducted as rector of St Francis Nundah (Brisbane) on Feb 2.

Rev Malcolm L. Crawley, rector of All Saints, Corryong (Wangaratta) since 1968, has been appointed rector of St Paul's, Euroa, from March 9.

Mr George Atkinson, a camp organiser with the Youth Department, has been appointed full-time Director of the Church of England Boys' Society from March 6.

Rev Paul Gurrer-Jones, rector of St Peter and St Paul, Milton (Sydney) since 1967, has been accepted as a CMS candidate and has resigned the parish from March 22.

Rev Thomas Knox, rector of six Sydney parishes by the time he retired from Woolwich in 1959, and active to the last, died at Ryde after a brief illness on February 13, aged 80.

On January 16, in St Thomas, Port Macquarie, the Bishop of Grafton made Robert Walter Friggens a deacon and he will be part-time honorary assistant at Port Macquarie.

Rev Ross T. Tongue, curate at Broken Hill (Riverina) since 1969, has been appointed curate of Griffith.

Rev Terence R. Booth, curate of Carrowa (Riverina), has been appointed curate at Broken Hill.

Rev Bruce W. Winter, curate of St James, Toowoomba (Brisbane), since 1969, has been appointed curate of St Stephens, Coorparoo, from mid-February.

Rev Canon T. Russell H. Clark, vicar of St John's, Camberwell (Melbourne), is to exchange parishes for six months from early April with Rev Walter T. D. Attoe, vicar of St John's, Waverhampton (Lichfield).

Rev Kenneth J. Mackie, of the Council for Christian Education at Schools, Victoria, since 1970, has been appointed to student chaplaincy in Port Moresby, New Guinea.

Rev Robert R. Langford, curate of St Richard's, Lockley (Adelaide), since 1969, has taken up a teaching appointment at the Peninsula Grammar School, and has permission to officiate in Melbourne diocese from February.

Rev Dr James G. Fraser, has been appointed to the charge of St Jude's, Allington (Melbourne), under the direction of Bishop Grant, on a part-time basis from March 5.

Rev Malcolm J. Ellis, curate of St John's, Bentleigh (Melbourne), since 1970, has been appointed curate of St Paul's Cathedral, Sale (Gippsland).

Rev Egan M. Eggleston, vicar of St James, Dandenong (Melbourne), since 1961, has been appointed vicar of All Saints, East Malvern, from May next.

Rev Terence E. Simper, curate of Cairns (NQ) since 1969, has been appointed to the charge of Walkerton, near Mackay, from February 9.

Rev Gordon V. Wing, curate of Mackay (NQ) has been appointed to the charge of South Townsville Railway Estate and Onoomba from early March.

Rev Ronald H. Wood, curate of Mount Isa (NQ), has been appointed curate of St John's, Cairns.

## Bp Dann's education and youth work honoured

Bishop Bob Dann's association with youth and Christian education work in Melbourne since 1946 was honoured at a special function at St John's, Camberwell, on Sunday afternoon of March 5.

People from all parts of the diocese assembled for a light meal and a presentation to the Bishop who leaves for overseas in April. He also preached at the evening service at St John's.

Last year he relinquished the position of chairman of the Department of Christian Education, his place being taken by Bishop James Grant. This ended a direct association with work which has

been dear to his heart since ordination. Rev Ken McIntyre, Director of the Department organised the function which gave so many the opportunity to pay tribute to Bob Dann's leadership.

The Archbishop of Melbourne, Dr Frank Woods, presided and special music was presented by "The Stirrers." There was also a special presentation of the department's activities.

## Former housing settlement celebrates 25 years

Rev Noel Paddison was sent by Sydney's Home Mission Society to the rather grim housing settlement of Herne Bay in 1947. Five ministries and 25 years later, the provisional parish celebrates its silver anniversary.

It did so on February 13 with the dedication and opening of the new rectory of St Andrew's, Riverwood, by Bishop Jack

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Dain. The rectory cost \$17,500 and another \$1,500 was spent on a retaining wall, carpet and vinyl for ground floor and venetian blinds and light fittings.

The St Andrew's Riverwood properties now comprise the church, parish hall and the old and new rectories. The local council requires the demolition of the old rectory within five years.

Since 1960, the parish has supported its own missionaries on the field and it has a strong Christian Endeavour and youth fellowship. A number of adult Bible study groups also meet weekly in various parts of the parish. The rector is Rev John Lance.

## A DISEASE PROMOTED BY MASS MEDIA

"Alcoholism is the only disease which we employ all major public communications media to promote and extend" is one of the statements in the most recent Issues and Answers leaflets produced by the diocese of Sydney.

"The financially and politically powerful liquor trade has conditioned society into accepting the ever-increasing use of beverage alcohol despite its appalling record of personal and community havoc in this modern technological age."

The pamphlet points out that drug pedlars cannot advertise their wares, and if they do they face a gaol sentence. On the other hand there are "never-ending hidden political pressures which are always seeking to extend liquor markets... It seems hypocritical for a government to condemn drugs, but at the same time to increase facilities for the sale of alcohol."

Christians are urged to "study community conditions to determine whether existing laws are being observed, whether new laws are needed, and whether conditions exist which encourage drinking."

JOHN E. SOUTHARD: The only people with whom you should try to get even are those who have helped you.

### SHADOW OF SECULAR MAN

Let me not only do the Christian's task,  
But fill me with Your living Spirit, God.  
Otherwise, one whose hands are warm with work,  
Pressing on swiftly where I lurch and plod,  
One without faith, will say: "Move over, son,  
Leave it to me, I'll do what must be done!"

by Merrick Webb

## Treasures of Egypt Adelaide display

The 50th anniversary of the opening of the tomb of the Pharaoh, Tutankhamen, will be marked by a display at Holy Trinity, Adelaide, from March 12 to 25. It is being organised by the Australian Institute of Archeology.

The display includes replicas, colour photographs and Egyptian

artifacts and will be open every day at stated hours. It has been arranged as part of Holy Trinity's contribution to the Adelaide Festival of Arts.

Rev Gordon Garner of Melbourne, who is Director of the Australian Institute of Archeology, will preach at Trinity on March 12 as the display opens. "A Dream of Kings," a dramatic presentation in light and sound highlighting the treasure of Tutankhamen's tomb and the

empty tomb of Christ, will have its premiere at Holy Trinity on March 15.



Tutankhamen.

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# THE AUSTRALIAN CHURCH RECORD

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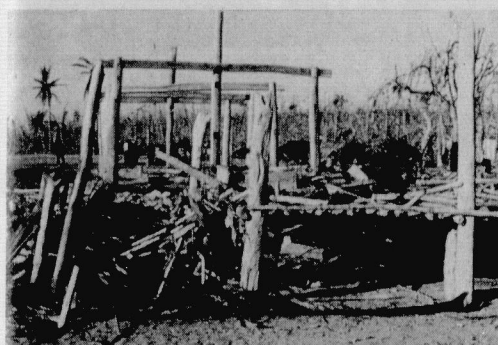
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## Pacific diocese devastated by three cyclones

The British Government is to assist the diocese of Melanesia to rebuild schools, dispensaries and other institutions demolished by the three cyclones which have recently wrought havoc in the Solomon Islands and the New Hebrides.



All that remains of the Customs House on the island of Santa Ana. This area bore the full force of recent cyclones.

But aid is conditional upon the church providing professional builders and carpenters, including payment of their fares and wages. Materials for the buildings — classrooms, dormitories, teachers' houses and dispensaries — will also have to come from overseas, but will be provided by the Government.

The Bishop of Melanesia, the Right Reverend John Chisholm, described the British Government's offer of aid as "a massive and generous undertaking," but warned that the task of restoring the devastated areas of the diocese was a "real challenge" to the Church in Australia and New Zealand.

He has asked the Australian Board of Missions to make the need for professional builders and carpenters known as widely as possible. It is envisaged that volunteer help will be required for between six and 12 months. Volunteers will receive a wage of approximately \$1,000 per annum.

As a result of Bishop Chisholm's request, the Australian Board of Missions has announced an immediate appeal for builders especially carpenters with experience in small home building to join immediately a team to be called the Volunteer Relief Building Team for Melanesia.

Describing the havoc wrought by the cyclone, the Bishop said: "One cannot credit the appalling destruction which has taken

place. In some areas every leaf and blade of grass has been swept away."

"All our churches and schools in the Banks and Torres Islands have been completely destroyed — a heart-break for these good people who have done so much in recent years towards self-help."

"Our permanent schools at Motalava and Port Patteson have been completely wrecked and even though the buildings were of concrete they have been ruined as their roofs have been ripped off and all contents within destroyed. This means, of course, that it will be many months indeed before schools can operate again and this is a great setback for all our children."

"In one village which I have just visited, nothing at all remains as it was hit by a tidal wave and the whole area is now covered by sand and stones."

Many people had been injured by flying trees, timber and roofing iron, said the Bishop. The whole area looked as if it had been hit "by a series of high explosive bombs."

In his latest communication, Bishop Chisholm says he is aware that there have been cyclones in the developed countries, "but here, there is a difference. People have lost their gardens and their livelihood, their homes and possessions, and there is no insurance to cover any of these things."

"In many cases, people have told me that all their money has

## Prof MacKay addresses Tyndale Fellowship

Dr Donald M. MacKay, professor of Communication at the University of Keele, is to address the Tyndale Fellowship and the Victorian IVF Graduates' Fellowship tonight in the Isabel Younger Ross Memorial Hall, Carlton.

His lecture will be entitled "Brains and Person," and it will be the 13th annual public lecture of the Tyndale Fellowship.

Dr MacKay's visit to Australia is by means of a Commonwealth Visiting Fellowship awarded by the Department of Education and Science. His special interest is in the field of brain research and "machine intelligence."

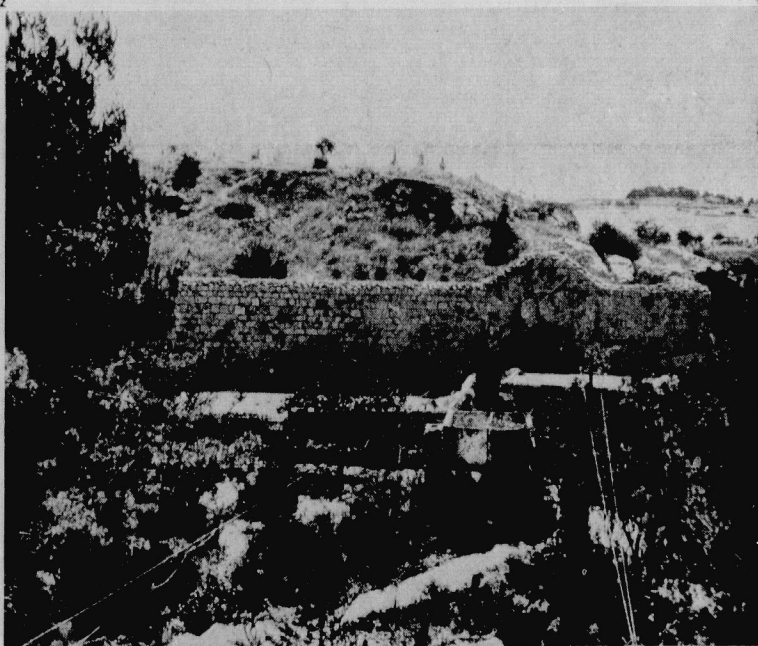
As both a Christian and a scientist, he is vitally interested in the relation between science

and faith and in the philosophical problems raised by the relation of mind and brain and by free-will and determinism. One of his recent publications was for the Inter Varsity Fellowship — "Christianity in a Mechanistic Universe."

## CENTURIES

A former missionary with the Church Missionary Society, the Rev H. B. Lewis, now living at Worthing, celebrated his 100th birthday on February 22nd. He baptised the present Archbishop of Uganda, Rwanda and Burundi, the Most Rev Erica Sabiti. Another former CMS missionary, Bishop Sherwood Jones, now living at Pyrford, Woking, celebrated his 100th birthday on March 4th.

## "WITHOUT A CITY WALL"



The garden tomb enclosure, showing Gordon's Calvary, traditional site of the crucifixion, in the background.

## ACC GENERAL MEETING FACED CRUCIAL PROBLEMS

The 25th general meeting of the Australian Council of Churches held in Sydney late in February faced a number of crucial problems, some of them affecting the future of the Council.

In week-long meetings, the council of over 100 people faced severe internal problems concerning a financial crisis and the ACC role in this country, both as a servant and as a leader of the denominations which comprise its membership.

For the finance committee, Mr John Denton reported that the budget for this year showed projected income to be \$10,000 less than expenditure. This comes on top of a \$4,000 deficit for 1971 and is exacerbated by falling income, rising costs and increases in salaries.

Mr Denton recommended that increased support be sought from individuals since denominations were facing similar financial difficulties.

But council resolved that member denominations be asked to consider a minimum annual increase of 8 per cent in their contributions over the next three years. If the deficit is not met, council authorised reduced expenditure which could include staff cuts.

Rev Clive Harcourt Norton was asked to draft a statement on the role of the ACC but it was sent back for re-drafting when Mr Harcourt Norton, a former State secretary of the NSW State Council of the ACC admitted in his draft that some ACC actions had not represented a majority of the constituent churches.

Other matters dealt with included a report on mixed mar-

riages drawn up by a joint Roman Catholic-ACC study group and the vexed question of the rights of Australian Aborigines.

Right throughout the week the question of our Aborigines kept cropping up and an entire evening was given to a panel discussion on Aboriginal issues. Aborigines themselves spoke to the council. At the closing worship service of the council, an offering of almost \$200 was taken and it has been sent to the Aboriginal "embassy" in Canberra.

The Right Rev David Garnsey, Bishop of Gippsland, was elected president of the ACC for a further term, expiring probably late in 1973.

## Large numbers attend Caringbah Lent studies

Between 100 and 200 people attended a special series of Wednesday Lenten studies at St Philip's, Caringbah, NSW, during February and March.

The series of studies organised by the rector, Rev Tony Lamb, were on the Holy Spirit. They dealt with questions of special interest today in the light of the renewed emphasis on the Holy Spirit's work.

They were studies in depth on the Old Testament, the New Testament, the baptism of the Spirit, prophecy, tongues and healing.

Among the visiting speakers were Rev Dr William Dumbrell, Dr Broughton Knox, Canon Donald Robinson and Rev Bruce Smith. Full opportunity was given to all attending to question the study leader.

## KIAMA RI CO-OPERATION

All Protestant ministers in the Kiama area (NSW) are co-operating to present a challenging elective Scripture program for high school students of the fourth, fifth and sixth forms.

This follows a successful pilot scheme conducted by the ministers last year.

This year, the electives include: "Science and Religion," "Hatred Unlimited" (studies on war and conflict), "Over to You" (an open forum session on topics selected by the students), "Relationships," and "Christianity, Sex and Marriage."

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# The mystery of God's love

When we contemplate the sufferings and the death of Christ we focus on the mystery of the love and the wisdom of God. The whole realm of revealed truth has no subject so fraught with mystery and so profoundly sacred.

Brought face to face with the cross of Christ, the believer cannot plumb the depths of its mystery but he does become deeply conscious of his need of all it stands for. The life of the believer is inextricably bound up with the events of the first Good Friday in a sense in which all other facets of our Lord's life and resurrection and ascension must be of lesser significance.

In his incisive way, Leon Morris in an essay on the atonement has pointed out R. C. Moberley's basic error when he spoke of the incarnation as "the crucial doctrine" of Christianity. Moberley completely gives his case away in using the adjective "crucial," derived from the Latin "crux," meaning "a cross."

The centrality of the cross to our faith has shaped the very language we use. At the cross was played out the world's blackest hour. There too the love of the Father for sinful man shone in all its glory.

All the paths of human history before that day led to Calvary. The present and the future lead from it. On the cross the sinless Son of God died in the place of the whole human race. From the cross salvation flows to every believer.

Thus the cross proclaims the good news, the best that man has ever heard and will ever hear.

Sin may be of no concern to modern man but the cross testifies of the moral concern of

a just and holy God. Man can deny his sin, but only God can deal with it as he did deal with it in that loving, voluntary, sacrificial act on Calvary.

No man can ever emulate that sacrifice or demonstrate that mighty love. No man can repeat, in any sense, that work once done and finished on the cross. Fallen man cannot even sympathise or understand. From the full mystery of the cross, man is excluded because of his sin, his twisted will, emotion and intellect.

But man can, in childlike trust, take the gift he cannot understand and experience the joyful mystery of the new birth as he finds forgiveness and freedom at the cross of Christ.

## A LETTER TO MYSELF

I'm reading Mark, chapter 11: Jesus has shown me the power of faith in verse 24—"whatever you ask in prayer, believe that you receive it, and you will." Then, why does so much of my private praying fail?

The next verse gives me a cause. My unforgiving spirit so often puts me out of harmony with my Father. To pray effectively and powerfully I must be in harmony with Him. My life, my will and my desires must be adjusted to His mind.

By Kenneth B. Roughley

Verse 25 says: "... whenever you stand praying forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses."

Now, as there can be no harmony without forgiveness from Him, and, as there can be no forgiveness from Him while I remain unforgiving, it is useless for me to pray until this matter is rectified.

Have I "anything against anyone?" How difficult to find real forgiveness of personal slight and injury! It requires a power stronger than I naturally possess. I cannot really forgive without the power of the Holy Spirit. I

## DISCORD OVER NZ UNITY PLAN

"THERE is perilous discord regarding the plan for church union. While divisions between the denominations have blurred, new divisions are being created in the individual churches. In the Church of England there is danger of its splitting, from top to bottom."

These were the words of Rev Matthew Calder, Vicar of St Mark's, Wellington, in a recent Sunday morning broadcast on union. Within an hour it had provoked 30 phone calls and two telegrams and within four weeks there were over 1,000 letters and 600 phone calls.

Do you know — I whisper it! — it has even been suggested that we do a little jig to show our joy in the Lord. Just try singing one of those miserable old verses while you're doing that. It simply wouldn't work.

In Africa the Christians used to jump up and down with joy after these words were spoken, for all these knew that God had served his sentence and that his judgment would be just.

(From St Paul's Cathedral, Rockhampton, Gazette.)

"That's right," cried a man. "I suffered along with millions of others just because I was a Jew."

"I was an outcast because I was born an aboriginal," said another.

"I was deserted by my wife and children," said another.

"I lived all my life without knowing my real parents."

"I was a slave." "I was kicked out." "I was a political prisoner."

## Away with gloom!

Have you ever sung hymns with your lips and not with your heart? Well, I suppose I had better confess...

I do sometimes wonder about that note of gloom from a past age. For, more's the pity, most of the hymns we Anglicans use nowadays, were written decades ago. Fine, robust theology in a good many of them, but too often with an emphasis on evil, sorrow and judgment.

You know, I could have counted a dozen negative adjectives in the first two verses of one hymn! The singing was not joyful, we were all labouring hard to get through.

Man must express his feelings — but it seems he can do this anywhere but in the Christian Church, where he is worshipping the Lord of life, the One Who came to give us abundant life!

By Margaret

You've probably heard that corny old joke, where someone in an Anglican Church shouted "Praise the Lord!" once or twice. One of the sidesmen tried to silence him. "But I've had a blessing, brother!" replied the joyful one. "Maybe, but you didn't get it here," was the stern reply.

I would like to see more lay-folk, especially the committed Christians of our congregations, take an intelligent interest in the Church services they attend. If they feel something is dead, or outmoded, or pointless in them, why don't they take their courage in both hands and say so?

A balance must be kept and administration and church plant development must be sufficiently flexible for the Kingdom of God to grow, for I believe that in the long run most vital work is in the parish.

Geoffrey Hayles.

## THE JUST JUDGE

On Judgment Day Satan called out to the people who were standing before the throne of God, "How can you stand there and let God judge you. He doesn't understand why you did the things you did. He doesn't understand how you suffered on earth."

"That's right," cried a man. "I suffered along with millions of others just because I was a Jew."

"I was an outcast because I was born an aboriginal," said another.

"I was deserted by my wife and children," said another.

"I lived all my life without knowing my real parents."

"I was a slave." "I was kicked out." "I was a political prisoner."

"So," said Satan, "What right has God got to judge you who have suffered so much. Let God endure what you have endured. Let God be born into the world of men without His Divine power to help him."

"Let him be born as a Jew. Let him be born in a country with no civil rights. Let him be deserted by his dearest friends. Let him suffer humiliation and bashing and let him have nowhere to live. Let him be denied the right to worship as he pleases. Let him be tried on trumped-up charges of sedition and treason. Let him be tortured and put to death in the most terrible way possible."

There was silence in Heaven

CARL F. H. HENRY: There is only one real inevitability: it is necessary that the Scriptures be fulfilled.

ALBERT NIELSEN: The promises of sin are fair but the payoff is cruel.

## VIEWPOINT

### Diocesan structures

Though I can write with some appreciation of the subject, it must be remembered that the West Australian scene is my field. What I put forward, therefore, may not relate to the Eastern States.

W.A. is divided as an ecclesiastical province into four dioceses, though Kalgoorlie has at last been recognised as no longer viable and the Bishop of the North West acknowledges the difficulty of running a diocese from the Sun City of Geraldton when as he says: "W.A. is Perth!"

On the other hand there is a very good relationship between the bishops and dioceses of the State, and the Anglican Messenger (our provincial paper) makes us conscious of what is going on in the other parts.

Perth diocese, the mother and biggest in the province, has undergone many changes during the last couple of years and they are due largely to the administrative ability of the Archbishop who has brought the vast experience of his Melbourne background to the West.

The Diocesan Council is the Standing Committee of Synod, and this meets monthly, and is constantly advised by its various committees. The Anglican Missionary Council is a provincial body co-ordinating the work of Foreign Missions. The diocese has a Religious Education Department and a Home Mission Department dealing with work in new areas.

When comparing our structures with those in England one concludes that the church in Australia is truly self-supporting and self-governing, whereas in England diocesan administration and outreach can be almost ignored by an individual parish.

One criticism that may be partly justified in ecclesiastical government is that there tends to be more centralisation and direction from headquarters, though it is also true that the Archbishop is keen to see more lay responsibility at the local level.

One therefore wonders whether specialists and other office-chair ministries have developed without a like expansion at the pastoral level.

A balance must be kept and administration and church plant development must be sufficiently flexible for the Kingdom of God to grow, for I believe that in the long run most vital work is in the parish.

Geoffrey Hayles.

## HENRY VENN 1725-1797

# A tonic for tired Christians

Henry Venn lived at a time when good works were the sum of religion and sincerity had been adopted into the divinity. His views were unpopular. A Brighton rector wrote of him with surprise: "Who would have thought such a cheerful open countenance could have had any connection with Methodism?"

Henry Venn owed much to the Methodists, John Wesley and George Whitefield; he worked with them but he never joined them and later was to be critical of aspects of Methodism. But in most matters he agreed with them and shared their approach. His own son, John, was somewhat reluctantly admitted to Sidney Sussex College, Cambridge, because his father was a "notorious Methodist."

### HIS CONVICTIONS

Henry Venn held to his convictions with clarity and graciousness. As he saw life, the bewitching charms of sin were vain, despicable and odious. More serious still, man was so bound by sin that he could never fulfil the perfect obedience which God required. Rightly he saw that popular formal religion of his day held shallow and unscriptural views of God whose nature is holiness.

But the centre of his theology was a positive and joyful faith in Christ. He wrote, "Faith alone justifies because it puts all from itself and ascribes to God the whole glory of our salvation." And such a faith, he stressed, produced a profound spiritual renovation and a sense of infinite obligation to God which was seen in self-abasement and an ardent desire to know and to do his will.

### A WARM FAITH

This was no dusty theological system but a vibrant, warm, and personal trust in Jesus Christ. Christ was the delight of Henry Venn's life, he meditated on Christ's grace and truth, his compassion, his dying love, his perfect obedience.

Whimsically the doctor who attended his death bed said Henry Venn was in such high spirits at the prospect of heaven that he delayed his departure for a fortnight.

The story of Venn's life's work can be briefly told.

In 1754 after a quiet curacy at Horsley he went to Clapham in Surrey, the country residence of many prominent London businessmen. Here he came to know the banker John Thornton who was to remain his lifelong friend and a most generous supporter of all things evangelical. Here too he came in contact with the Wesleys and fell under the magnetic personality of George Whitefield.

It was Whitefield who led him to a clearer understanding of the gospel of the grace of God and Venn joined the Methodists on their preaching tours and began to preach extempore instead of the customary practice of reading sermons.

By the Ven. Maurice S. Betteridge, Archdeacon of Armidale, NSW and Chaplain to the University of New England.

He came to know the redoubtable Countess of Huntingdon and joined those who preached to the polite society of London in her drawing-room meetings.

But he did not have much success in preaching to the businessmen of Clapham. When he took his bride to Clapham one of the first things the women of the parish did was to try to persuade her husband to give up his "disgusting earnestness." In fact, it was frustration with Clapham which was a major factor in his accepting the parish of Huddersfield in Yorkshire.

### AT HUDDERSFIELD

Here, in Huddersfield, Henry Venn was to spend the 12 most active years of his ministry. The contrast from Clapham could not have been greater. Venn went there in 1759. Two years earlier when Wesley preached in the village he noted in his Journal "A wilder people I never saw in all England."

Huddersfield, with a population of some 5,000, was already becoming an important centre of the cottage weaving industry and Venn's ministry there was of great significance for the north of England.

He set himself an almost impossible pace. His preaching drew large crowds to the parish church and he tells us he did all he could to make the sermons bright and real for the simple folk who came.

During the week he visited outlying districts on horseback and preached in the open air regularly eight to 10 times each week. He organised class meetings like the Methodists for prayer and Bible study. He formed a clerical society to encourage his fellow evangelical ministers in the study of the Greek New Testament.

He did all he could to alleviate the poverty of so many of his parishioners and he was helped by wealthy converts in his own congregation as well as John Thornton at Clapham.

The strain on him was great. The stipend was a mere pittance and he was generous to a fault. His wife, with 5 small children to feed, often took the precaution of emptying his pockets before he set out visiting.

It was his wife's death and his own failing health which led to his accepting the parish of Yelling, a tiny village just 12 miles from Cambridge in 1771. Lugubriously he wrote "I go to Yelling a dying man," but his robust good health returned and he laboured there for a further 27 years.

Life was leisurely now. He had time to give to the education of his children, time to spend 2 hours a day horse-riding with them. On Tuesdays he regularly dined with Berridge, his evangelical neighbour at Everton, some 7 miles away.

He went on many itinerant preaching tours, although by this time he had, like other evangelicals, severed his connection with the Countess of Huntingdon's chapels now registered as dissenting meeting places.

The one curious exception was Rowland Hill's chapel at Surrey where Venn often preached. Hill was a loner. He had stood out against the Countess of Huntingdon. He was a deacon and had no episcopal recognition but he continued to use prayer book services.

Undoubtedly, however, the most important aspect of Venn's ministry at Yelling was his contact with the undergraduates of Cambridge, brought to the vicarage by his son, John.

### INFLUENCED SIMEON

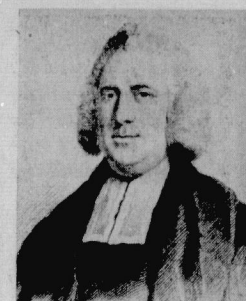
In 1782 Venn first met young Charles Simeon who became vicar of Holy Trinity, Cambridge in the following year. There grew up a deep understanding between the two men and Simeon had no better friend or wiser counsellor in the difficult first 10 years of his ministry in Cambridge.

It was Venn who first suggested to Simeon that he should preach his way through the great texts of the whole Bible, an idea which bore fruit in the 21 volumes of Simeon's *Horae Homileticae*. It was Venn too who dissuaded Simeon from field preaching in other men's parishes. While Venn could, with a clear conscience, justify his own practice of itinerant preaching because of the state of religion in England he had the wisdom to adapt to changing times.

He saw so clearly the opportunities within the established church which lay ahead for young men like Simeon and his own son, John, founder of the Church Missionary Society.

We should note too that his own relationship with the Methodists had not been easy. Not a controversialist by nature, he stood outside the Calvinist-Arminian strife which rent Methodism in the 1770s.

He was critical of Wesley's doctrine of Christian Perfection and he charged the Methodist preachers with finding assurance



Rev Henry Venn

in religious feelings rather than the promises of God.

At Huddersfield he clashed with a Methodist society which had been formed there a short time before his appointment. Although he and John Wesley reached an amicable understanding, in actual fact the Methodist leaders in Huddersfield were to prove a constant problem to him.

Perhaps this is reflected in a letter he wrote to John some years later in which he warns John against the youthful intolerance of those who abuse learning and believe they have an impulse from heaven and a divine call to justify all that they do. He found them a compound of ignorance, enthusiasm and spiritual pride! His advice and remedy was to preach and teach the whole of scripture.

Venn wrote only one book, *The Complete Diary of Man*, published in 1763. It was a manual of doctrine and practical Christian living for family use. This is in itself significant because it shows that concern for the Christian home was a keynote of the ministry of the Evangelical Revival. Written in the popular style of the age it met with widespread approval. Because it was essentially designed to be popular and contemporary it died with its own generation.

### BIBLE READING

While much of it is dated, his advice on how to read the Bible is not:

Read short passages and ponder them carefully; Read with prayer because its precepts will offend our natural pride and only the Spirit of God can open our understanding; Read most frequently those portions which deal most plainly with vital doctrines. Where we see God's glory we are to adore Him, where we see the work of our Saviour we are to give Him thanks, where we see the blindness and guilt in man we are to examine ourselves. In short, we are to read the Word of God like men in earnest.

Henry Venn himself was always very much in earnest.

"Religious people," he said, "are heavy and mooping and cast down principally because they are idle and selfish. O pray for me that every morning I may arise with an active and steady purpose to do something for God."

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## Notes and Comments

### Open table vote in UK.

The overwhelming vote of England's General Synod of 271 to 46 in favour of the "open table" at Holy Communion as mentioned in these columns in our last issue, is even more interesting when we look at the details of the voting.

The bishops voted for it 24 to 0, the clergy 101 to 31 and the laity 136 to 15. It says volumes for the charity and commonsense of England's General Synod that they gave explicit recognition to communicant members of other denominations who may wish to partake with us.

The new canon, which now goes to receive the Royal Assent, places the onus of conscience on the person who presents himself for communion. No right of refusal is given to the minister.

JOHN HENRY JOWETT: We get no deeper into Christ than we allow him to get into us.

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## N.G. CRUSADE—KEEPING TENSION ALIVE—NON-STOP MUSIC

### EVEN A HOME SECRETARY MUST DO HIS HOMEWORK

When the Australian Board of Missions announced the appointment of journalist Alan Gill of the Sydney Morning Herald as its new Home Secretary, many in the communications field thought this would be a very good move. His recent free-lance effort in the Herald's magazine section (26/2/72) makes you wonder.

Journalists, by the very pressures and immediacy of their medium, often are obliged to write from the top of their heads but the story has to meet a deadline and they learn to take the rap for unintentional mistakes.

But when the Home Secretary of ABM as a free-lance journalist gets a feature article into a large daily newspaper, an article which closely relates to his work for ABM, he has a most serious responsibility. He has to get the facts and as a missionary executive, he must also do all in his power to resolve the tensions he may find in the church, not heighten them.

Mr Gill is an Englishman who has only been in Australia for a few years and he cannot be expected to know how men like John Needham, Bishop George Cranswick, Frank Coaldrake and latterly Bishop Donald Shearman have laboured long to avoid the kind of petty issues which he publicly airs in an article on Archbishop Loane's proposed walk over the Kokoda Trail to help the diocese of New Guinea.

His pleasant little jibes about "low" churchmanship and "popish" custom (Mr Gill's inverted commas) are at the archbishop's expense and a lot of others are at the expense of the diocese over which he exercises distinguished leadership.

Readers of the article couldn't

help being fascinated by the young clergyman on the ABM board, who, according to Mr Gill, watched Archbishop Loane "like a hawk and his eyes didn't even show a flicker." Or by his statement "Sydney evangelicals see this as an Anglo-Catholic plot."

It is a pity an article like this ever got written. It is not surprising that it was printed for the daily press thrive on the blowing up of petty differences in the church and between churchmen.

But it is difficult to imagine how the ABM Home Secretary could think that journalism in such poor taste could help the Bishop of New Guinea's appeal.

### The Crusade in Papua-New Guinea

Backed by the prayers and support of all the Christian denominations in Papua-New Guinea, the Ralph Bell Crusades throughout the month of April may prove to be a spiritual landmark in the history of that emerging nation.

The Graham organisation has sent in Ralph Bell, one of its finest evangelists and the Evangelical Alliance of the South Pacific Islands will spare no efforts to see that the largest possible number of people is reached with the gospel.

We can support them with our constant prayers that through the Holy Spirit's working, many will be born again into the kingdom of God and that believers will be strengthened. Christians in the territory are now being asked to show their unity in Christ.

### A barrage of sound

We are indebted to the Bishop of Manchester, Dr Patrick Rodger, who asked recently "whether it is necessary for the administration of the Holy Communion to be accompanied by a veritable barrage of sound, comparable with a non-stop musical program on the radio."

The Bishop recommends a pause for silence so that communicants may come and go with quiet reverence to the communion rail.

Various habits have become entrenched in Australia. One which completely destroys the quiet, calm sense of thanksgiving with which one approaches the Lord's table is a kneeling choir churning out some repetitive dirge, calculated to distract the most devout. Much more common is the anxious organist who finds only base metal in silence and insists on playing "soft music" during the distribution of the elements.

These attacks on the atmosphere of quiet reverence occur in churches of all musical standards and none. But organists with no standards usually take it a step further still.

We refer to the habit, fortunately dying out, of filling in with music all movements of ministers or all pauses in our services. Perhaps our dislike of silence is reflected in piped music in shops, factories and businesses and the never-turned-off transistor radio in public transport, beaches, recreation areas and so many homes.

At least in our church buildings we should be encouraging each other to regard silence as precious — valuable for meditation, prayer and quiet reflection.

### Growth in the C. of E. in South Africa

At St John's Church, Umlazi on Sunday, February 6, Mr Emmanuel Hadebe was made a deacon. The service was conducted by Bishop Peter Chamane (in Zululand) and Bishop Stephen Bradley preached the sermon.

Five hundred and seventy people came forward to join in the service of Holy Communion in remembrance of the Saviour Who has provided for us this great salvation. Mr Hadebe is a Zulu from Ladysmith in Natal. He received his formal training at the Union Bible Institute, and his practical training under the late Enoch Mzike.

At Christ Church, Hillbrow, Johannesburg, on Wednesday 9th February Mr Brian Cameron was made a deacon. The service was conducted by Bishop W. D. Douglas and Bishop Stephen Bradley preached the sermon. Mr Cameron has grown up at Christ Church. He obtained his BA (Theology) at the University of South Africa and has had much practical training at St Paul's Church, Kenilworth, from the Rev D. Steyn and also as a member of the Executive of the Church of England in South Africa.

At St Stephen's Church, Claremont (in Cape Town) on 28th February Rev Norman Richards was ordained and Mr George Logan was made a deacon. Bishop Stephen Bradley conducted the service and Rev J. B. Bell preached the sermon. Both of the ordinands received their formal training at the Bible Institute of South Africa in the Cape. Mr Richards is on the staff of St Stephen's Church, Claremont; Mr Logan comes to the work from the Sudan United Mission.

At this service Bishop Bradley announced that two people from St Stephen's, Mr and Mrs J. Nesbitt, had been accepted for service with the Overseas Missionary Fellowship.

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### The charismatic revival

Your article on the 'Charismatic Revival' prompts me to contribute the following. I recently read the book — 'Nine O'Clock in the Morning' by Rev. Dennis Bennett, an Episcopal priest of Seattle U.S.A. I was quite disturbed by the book as one cannot read of the exhilarating experience of Mr Bennett and the subsequent revival in his church, without comparing it with one's own ministry which seems to be so flat and dead.

I formed two conclusions after reading this book. Mr Bennett's teaching is as follows:—

1. All Christians must speak in tongues in order to get this full and overflowing experience of Holy Ghost Power, and to have one's ministry and life transformed.

2. The speaking in tongues is a sign to other Christians that this baptism in the Holy Spirit has been received.

I then consulted 1 Cor. 12 and 14 and found as follows:—

1. Paul states that not all Christians must speak in tongues. "Does God give all of us the ability to speak in languages we have never learned... No..." (1 Cor. 12 29-31 in Living Bible).

2. Paul states that speaking in tongues is not a sign to other Christians at all.

"So you see that being able to 'speak in tongues' is not a sign to God's children concerning his power, but a sign to the unsaved." 1 Cor. 14-22 (Living Bible).

There is therefore a wide discrepancy between the teaching of Mr Bennett's book and the scriptural teaching on these points. This emphasises the necessity of checking the experience of Christians with scripture for not

every experience of a Christian is of necessity Christian experience.

(Rev) G. C. Bennett, Adelaide, SA.

### Evangelising Arab migrants

There has been a great deal said and written lately, on the subject of evangelism and evangelisation, and its importance in the Christian field.

I wonder whether any thought had been given to this, in respect to the inflow of migrants from Arab States.

A few migrants have banded themselves together and formed what they call the Arab Evangelical Community. Its members hail from different Arab States in the Middle East, and from different Christian backgrounds. The majority of them are Arabic speaking, but there are some Armenians, who speak Arabic too.

They meet every Sunday for worship, in a church hall made available to them, by the Baptist Church in Redfern. They conduct their worship in a very simple form of hymn singing, prayer, Bible reading and sermon. They have no paid clergyman, but an evangelist from Egypt is their spiritual leader. Laymen conduct the affairs of the community. From my observations they are all keen Christians and long for fellowship with other Christians.

They need all support and encouragement. It will be worthwhile to have a special committee formed to study the possibility of evangelisation among these migrants, with the object of helping them in this Christian venture in their new homeland.

(Rev) J. Gordon Boutagy, Mosman, NSW.

### Baptism & the covenant

The letters of Rev Geoff Croft and D. J. Palmer (ACR, February 24) on

Letters to the editor should not exceed 300 words.

### baptism prompt the following comments.

Regeneration: The English Reformers believed that regeneration is a sovereign act of an omnipotent God and that it is the spiritual grace associated with baptism.

For this reason it is not strictly correct to say that the prayer book services declare a person regenerate on the basis of his profession of faith. This is an important point in understanding the significance of infant baptism in the prayer book.

In the private service, for example, there are no proxies, no profession of faith, just prayer and baptism, yet thanks are immediately given to God for the child's spiritual regeneration. Moreover, when the child is subsequently received into the church, the prayer book declares that "... this child ... being born in original sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God ...". It is only subsequently, after being declared as "being born again" that proxies speak on his behalf. Their vows are not concerned with his new birth, but with his future responsible church membership.

It is true that Cranmer, for example, insisted on worthy reception of the sacraments, but he also believed, as the prayer book teaches, that God does not deny His grace to infants.

Since the new birth (ie, the grace of baptism) is essential to entry into the kingdom of heaven, it is argued, we must pray that God will give to these infants that thing which by nature they cannot have. The forebodings, therefore, of some parents whose children may be dying unbaptised is understandable.

Covenant: The problem here is that some insist on giving the Prayer Book a Presbyterian interpretation. But Cranmer was not a Presbyterian, nor is the prayer book Calvinistic. It owes most to its Catholic and Lutheran origins.

Furthermore, the Elizabethan Settlement was a defeat for the Geneva party and the theology of baptism remained as it was in 1552. Calvin's view was that children of believers should be baptised because they are already members of Christ's body. Contrast this with the prayer book services of baptism. On prayer book grounds the denial of baptism to an infant is a denial of assurance of its regeneration.

Where does all this lead us? Simply to the point where we have to make up our minds whether we are going to take our stand on scripture or not, and whether we can rest content with an arrested reformation.

(Rev) A. D. Deane, Croydon, NSW.

### Admiration for Dean of Perth

After a long association with the evangelical diocese of Sydney where I was privileged to worship at St. Paul's Wahroonga, I moved to Western Australia, where, for the past 18 months, I have been attending services at St. George's Cathedral, Perth.

I have found worship to be a very real challenge and my admiration of Dean Hazelwood's work among not only youth, but those of us who are older, is an experience I trust will continue to be a blessing to those with whom he comes in contact.

The excellent standard of music provided under the direction of Rev Michael Wentzell, a brilliant organist, is equal to that which I have heard in any cathedral in this country and in England.

May I suggest to those who are ready to criticise Dean Hazelwood that they do not read a short extract from a long address he has given, but consid-

er all and come to Perth and see for themselves.

Those who know St Paul's Wahroonga will be assured that I speak of a church where the gospel has always been faithfully and loyally preached and the music provided to be of a quality above many parish churches. So perhaps I can claim to write with some small amount of authority through my experiences.

Can anyone suggest a better place to accomplish unity other than beginning in our own church?

(Mrs) Yvonne Kenneison, Tuart Hill, WA.

### Suggestions for Baptism reform

The subject of the administration of Holy Baptism mentioned by D. J. Palmer (ACR 24/2/72) is of interest and I hope will stir the church to new thinking.

It is my firm belief after 15 years in the ministry that many if not all our problems stem from the Church's inability to make membership meaningful. Our present practice condones the attitude of many that one doesn't have to associate oneself with worshipping Christians on the Lord's Day or even contribute towards the maintenance of the ministry to be a Christian.

I think all the bad effects listed are reasonable. The remedies I suggest with respect are unrealistic. 1. The sermons would not be heard by those who need them 2 and 3. Three month "preparation" has generally failed to indicate confirmees and I daresay would have little lasting effect with respect to Baptism.

Any change with the present system would of necessity be slow as Anglicans are not conditioned to rapid change.

The following are suggested: 1. Dispense with godparents who are an anachronism in the twentieth century as few take their vows seriously.

2. Defer Baptism until one of the parents or guardians is confirmed.

3. Defer Baptism unless one of the parents if confirmed is not a communicant of the Church ie, at Christmas and Easter.

This would not satisfy me entirely, but would be a revolutionary change nevertheless compared to the present corrupt practices. In the main, and I only write from parish experience, where the church makes an honest attempt to reform itself, the people will respond to the discipline.

(Rev) John Adam, Nambour, NSW.

### What he did say

Just for the record, in my address at the launching of the Action for World Development campaign, I did not say, as you claim (ACR, February 24, 1972) "The Christian church has been long on words and short on deeds."

The words used — and issued to the press — were "Christians have a rather unenviable reputation for being long on talk and rather short on deeds."

They were the opening words of the address which dealt largely with the fact that such a reputation, where it exists, is hardly borne out by the evidence.

I took considerable pains to indicate that members of the Christian community are "doers" as well as "sayers" and that a program such as Action for

MORE LETTERS  
PAGE SIX

## KATOOMBA CONVENTION

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## MORE LETTERS

### CONTINUED FROM PAGE FIVE

World Development, is simply one more evidence of this fact. I trust that your readers will prove me correct by their active involvement in Action for World Development, which aims to bring much-needed Christian perspectives to bear on the goals of this entire nation.

Vaughan Hinton, Executive Secretary, Sydney, NSW.

### The covenant & Baptism misunderstood

In your issue of February 24 I read the letter attacking the covenant theory of Baptism.

I find these words, "Surely, if Baptism had replaced circumcision as the sign of the covenant, would not Paul have used this argument to silence those who were clamouring for his gentle converts to be circumcised: Paul's Epistle to the Galatians provided him with ample opportunity to expound the whole theory put forward in the synod charge!"

But Paul was not arguing to silence those who were saying that baptism had not replaced circumcision as a sign of the covenant. He was arguing to silence those who were using the sign of the covenant given to Abraham, that is, the sign of justification by faith alone, and pretending that it was the sign of obedience to the law given through Moses 430 years after the covenant.

Paul showed the Galatians very clearly that the covenant given to Abraham had nothing whatever to do with the Law given through M.C.s, and that Christians who had faith in the gospel message are spiritual children of Abraham, who himself put faith in the Gospel message when God declared it to him.

Note that in Paul's letter to Galatia, he deals with the Judaistic party and their false physical sign by making it completely irrelevant to the matter of being a child of God — "circumcision is nothing" — but note also — "uncircumcision is nothing" —

### Crossword prizes

Book prizes for Bible Crossword No 48 have been posted to Mrs T. Jewett, Gulargambone, NSW, and Miss Robyn Smith, East Ballina, NSW.

"the only thing that counts is a new creation." Physical circumcision, to Paul, had ceased to be of any consequence because Jesus has come. But the spiritual circumcision, of which physical circumcision was the sign, was absolutely vital.

The true Jew is not he who is such in externals, neither is the true circumcision the external mark in the flesh. The true Jew is he who is such inwardly, and the true circumcision is of the heart, directed not by written precepts, but by the Spirit. Paul made this quite clear in his letter to the Romans.

He also emphasised the importance of this true spiritual circumcision in his letter to Colossae. He said "In Christ also you were circumcised, not in the physical sense, but by being divested of the lower nature; this is Christ's way of circumcision. For in baptism you were buried with Him, in baptism also you were raised to life with Him through your faith in the active power of God who raised Him from the dead. And although you were dead, because of your sins and because you were morally uncircumcised, he made you alive with Christ."

Christ's way of spiritual circumcision is spiritual baptism, and it seems to be obvious that baptism has replaced circumcision as the sign or seal of righteousness before God. A good illustration of this fact will be seen if we look at Paul's description of Abraham's experience, in his letter to the Romans (Paul made much of the fact that Abraham's spiritual experience is ours also, if we walk in the footsteps of the faith which our father Abraham had).

So let us substitute the name "Paul" for "Abraham", and "baptism" for "circumcision" in Paul's summary of Abraham's experience. "We say that faith was reckoned to Paul as righteousness. How then was it reckoned to him? Was it before or after he

had been baptised? It was not after, but before he was baptised. He received baptism as a sign or seal of the righteousness which he had by faith while he was still unbaptised."

I doubt if you could ever find a clearer description of Christian experience than that. In instituting circumcision God went on immediately to order this sign of justification by faith to be applied to Abraham's household — even baby boys eight days old. And we see in the New Testament that baptism also was administered to a household because of the faith of its head. The cases of Cornelius, Lydia, the Philippian gaoler, and of Crispus, come to mind.

It seems clear to me that baptism has replaced circumcision as the sign of the covenant.

Of course the view we have about the relationship between circumcision and baptism depends upon our presuppositions and how biblically informed these are.

My basic presuppositions are that God the Father, as well as God the Son, is the same yesterday, today and forever. That the gospel proclaimed to Abraham is the same as always, that the faith of Abraham is to be the faith of all God's people everywhere, and God's response to that faith is always the same, in bringing within His covenant of promise the faithful person and his or her family.

Externals may change, but the relationship between God and His people remains the same — forever.

(Rev) R. G. Goodman, Mooroolbarna, Vic.

(One letter of considerable length has been published on each side of this question. Future correspondence must not exceed our normal limit of 300 words. Ed.)

ESMA HARRIS: Christ strode into my living room, rolled up the blinds and threw open the windows.

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## Books

### STUDY OF ARMINIUS

ARMINIUS. A Study in the Dutch Reformation, by Carl Bangs, Abingdon, 1971. 382 pages. \$9.95.

In his search for a deeper understanding of Jacobus Arminius, the Dutch Reformed preacher and theological professor in the late sixteenth and early seventeenth centuries, Dr Bangs has undertaken extensive research, not only into the life of

Arminius, but also into his relationship to the entire political, economic and religious life of Holland in the later period of the Reformation.

This extensive work is divided into three parts. Student, Pastor, and Professor. Through this Arminius emerges, not as a hero, but as a man, albeit one who was not to lead a tranquil life.

His vigorous advocacy of a mild reformed theology in the face of strict Calvinism made him an influential public figure in his own time and the source of enduring theological movements in Holland, Britain and America in the centuries that followed. His influence on Anglican theology and the Methodist of John Wesley is well known.

This is an expensive book but of great importance to the historian and theologian.

Keith Cole

## AUSTRALIAN C.M.S.

A HISTORY OF THE CHURCH MISSIONARY SOCIETY OF AUSTRALIA . . . by Keith Cole. Church Missionary Historical Publications, Melbourne, 1971. 370 pages. \$4.60.

This book represents a careful compilation of the records of the Church Missionary Society in Australia from the beginning of the first CMS Auxiliary by Samuel Marsden in 1825 until the present day.

Dr Cole divides his work into three parts, "Australian CMS Policy and Organisation", "Australian CMS in the World" (the largest part) and "CMS State Branches." There is inevitably some overlap between the sections. Dr Cole names all those who have been and are missionaries of the Society or leaders in the work at home down the years, and tells something of their work.

One gains the impression of the breadth of Australian CMS interests — more than 750 missionaries in no less than 20 different countries. The book is a mine of information rather than a work of inspiration, and the writer has undertaken to give a full record of the Society's work rather than a description at depth of any aspects of it.

Consideration, however, is given to certain matters of policy, especially the place of CMS as a voluntary Society within the Anglican Church; and as the story is told of those sent to many lands in peace and war, often glimpses of the cost and devotion of missionary service

are revealed. The spiritual story of twentieth-century China has yet to be revealed, but this autobiography, with its vivid descriptions of suffering, loneliness, war, brainwashing, imprisonment and triumph, serves as the first instalment of what must be a wonderful record of those who have endured hardship and faced death in the cause of Christ.

Mary M. Andrews

## Christians in China

THE AUTOBIOGRAPHY OF A CHINESE CHRISTIAN by Jeanette Li, Banner of Truth Trust, 1971. 361 pages. UK 66p.

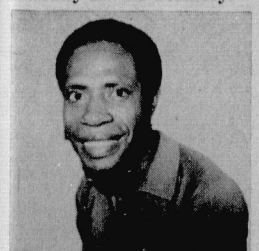
In these days when China is very much in the news, this autobiography of a radiant, remarkable Chinese Bible woman gives some important insights and details of life under the communist regime.

The spiritual story of twentieth-century China has yet to be revealed, but this autobiography, with its vivid descriptions of suffering, loneliness, war, brainwashing, imprisonment and triumph, serves as the first instalment of what must be a wonderful record of those who have endured hardship and faced death in the cause of Christ.

Mary M. Andrews

## NEW GUINEAN REPORTS ON BIBLE SOCIETY

Visiting Australia for the annual Commonwealth Council of the Bible Society in Australia, is Mr John Maisu, a native of Papua-New Guinea who was recently appointed organising secretary for the Territory.



Mr JOHN MAISU

John presented a report on the work of the Bible Society in Papua-New Guinea shortly after the conference opened at Gilbulla Christian Conference Centre in Menangle, NSW, on March 1.

In his report he drew special attention to the increase of over 50 per cent in scripture distribution throughout the Territory last year. The figures released show that the Bible Society in Papua-New Guinea distributed more New Testaments (58,000)

than any State in Australia. The Commonwealth secretary for the Bible Society, the Reverend J. R. Payne, in his annual report, stated, "The 1971 distribution figures for . . . Papua-New Guinea give cause for rejoicing."

There is an increasing interest among Roman Catholics in the Word of God. They have really received both the "Good News" and pidgin versions all over Papua-New Guinea.

There has been a marked improvement in communications between the Bible Society and local missionaries. Since his appointment as organising secretary, John has travelled extensively throughout the Territory (relying heavily on the aid of the Missionary Aviation Fellowship) in an effort to reach scores of mission stations which are only accessible by air.

Besides keeping missionaries supplied, John is also responsible for supplying religious book shops and volunteer agents, many of whom set up stalls on weekends in village market places to distribute scriptures.

Helping John around the coasts of Papua-New Guinea are three dedicated native collectors who travel by canoe on inland waterways and by larger boat to reach islands as far away as Bougainville. Even in the middle of the ocean canoes may be used when travelling distances up to 10 miles between islands.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



STARS, SIGNS AND SALVATION IN THE AGE OF AQUARIUS, by James Bjornstad and Shildes Johnson. Dimension Books, 1971. 119 pages. 95c (US). This exceedingly useful little paperback has been produced by the Bethany Fellowship to meet the challenge of the occult and of astrology that we are facing today. It begins with a comprehensive history of astrology and then deals with their method of approach to current questions. It makes considerable use of the Scriptures and honours Christ. A book for the thoughtful rather than for popular consumption.

CAN MAN MAKE THE EARTH? Ed. by Richard L. Heiss and Noel F. McInnis. Abingdon, 1971. 127 pages. \$1.80. We are beginning to hear much about Zero Population Growth and we will hear more about Zero G.N.P. Growth. These are some of the topics covered by this book on our environment, its pollution and the remedies that are open to man. This startling book makes its point that man's honeymoon with this planet is over.

A SHORTER LIFE OF CHRIST, by Donald Guthrie. Pickering and Inglis, 1971. 186 pages. £UK1.20. This is no modern counterpart for Stalker's Life of Christ, for it has a different purpose. It paves the way for a detailed study of the life of our Lord and discusses the literary and background materials. He then reconstructs the historical events and ends with a discussion of our Lord's miracles and teachings and their place in early Christian thought. Invaluable introduction to the study of the gospels.

## Deaconesses today

SERVANTS OF CHRIST. Deaconesses in Renewal, ed. Donald G. Bloesch, Bethany Fellowship, 1971. 181 pages. \$1.95.

In this stimulating book with five chapters written on different orders of deaconesses there is the unfolding of the statement in it of "What is really needed in every generation is a spiritual revival and deep-rooted popular desire for discipline which expresses itself in forms of public and private worship and self-denial that are at once time-tested and relevant to the current age."

It should be noted that many of the deaconess sisterhoods of the nineteenth century arose out of the evangelical revivals. Deaconesses today need to recover their evangelical heritage. The main concern of deaconesses, like the Sisters of Reuilly in Paris, should be to make themselves available to Jesus Christ, not in theory, but in practice.

This book could be read with profit by all concerned with women's ministry in the Church and society today, for it deals with well-documented information about the past, present situations and the future possibilities of servants of Christ.

Mary M. Andrews.

## SHORT NOTICES

CANTATA FOR DERELICTS by P. W. Turner and MADONNA IN CONCRETE by P. W. Turner. One act plays published by S.P.C.K., 1971. 35p (UK). Good plays with a message for six or seven people. THE GOLDEN LADDER OF

STEWARDSHIP by Leila T. Ammerman, Baker, 1971. 66 pages. \$US1.50. Stewardship resource material. THE PSYCHOLOGY OF RELIGION, Historical and interpretive readings, ed. Orlo Strunk, Abingdon, 1971 ed. 152 pages. \$2.50. Eight excellent essays help readers to grasp the background to this study. GLORY BE by G. Waa, Katalysis paperback, 1971. A collection of 60 full-page cartoons. Lack of any textual material leaves readers guessing as to its purpose, apart from the title. CREATION OR EVOLUTION? By David D. Riegle, Zondervan paperback, 1971. 64 pages. US95c. Written by a maths and science teacher for secondary students. PRAYING OUR WAY THROUGH LIFE by Basilea Schlink, Bethany Fellowship, 1969. 31 pages. US25c. What believing prayer can do in real life situations. POINTED OBJECT LESSONS by Willard S. Smith, Baker, 1971. 128 pages. \$US1.50. 53 lessons to arrest the young.

## He never got used to it

Bob Pierce was an American evangelist turned war correspondent in the horror that was Korea, wracked and broken by a new kind of war.

The killing and the destruction he got used to. Even to the lead-heavy heat in the summer, and the cutting, soul-destroying cold in the winter.

But the waifs . . . lost . . . so young . . . hungry unto death . . . it was the waifs he never got used to. To their loss their soul, his very being asunder.

No one will ever know how many waifs there were . . . nor how many died of starvation and illness. Alone they died. Uncared for. Unknown except to God.

God answered Bob Pierce's prayer and revealed to him the idea of linking a child, a specific child, to a sponsor. In the beginning it had no name at all. It was just one man relating an urgent need to Christians who responded with help and love. But out of it the World Vision childcare program was born.

More recently, World Vision Australia has accepted responsibility for the New Life Babies Home in Saigon. Here, children near death through lack of affection are loved and nursed back to life.

One Anglican congregation reports that since it began to sponsor eight children its missionary giving has increased by 25 per cent apart from the sponsorship contributions.

World Vision is not the only organisation involved with child sponsorship, but it is the only specifically Christian organisation doing this work.

## BIBLE CROSSWORD No. 50

We will give a book for the two nearest entries to Bible Crossword No. 50, which should reach the office no later than April 3rd. All answers come from the Revised Standard Version of the Bible.

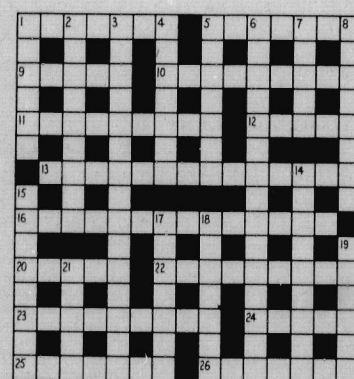
### ACROSS

- And said to him — "out your hand." And he did so, and his hand was restored (7) Lk 6:10.
- I tell you, something greater — temple is here (4, 3) Mt 12:6.
- He who — pit will fall into it (4, 1) Ecc 10:8.
- An alabaster jar of very expensive ointment, and — it on his head (3, 6) Mt 26:7.
- But when the crowd had been put — went in and took her by the hand, and the girl arose (7, 2) Mt 9:25.
- then the devil comes and takes away the word from — hearts, that they may not believe and be saved (5) Lk 8:12.
- Believe in the Lord Jesus, and — you and

- your household (3, 4, 2, 5) Ac 16:31.
- through Jesus Christ our Saviour, so that we might be — grace and become heirs (9, 2, 3) Ti 3:7.
- If — him go on thus, every one will believe in him (2, 3) Jn 11:48.
- they received the word with all — examining the scriptures daily to see if these things were so (9) Ac 17:11.
- God is our refuge and — present help in trouble (8, 1) Ps 46:1.
- Therefore you, also must be —; for the Son of man is coming at an hour you do not expect (5) Mt 24:44.
- new Jerusalem, coming down out of heaven from God, prepared as a bride — for her husband (7) Rev 21:2.
- the merchants of the earth weep and mourn for her, — one buys their cargo any more (5, 2) Rev 18:11.

### DOWN

- Get behind me Satan! For you are not on the — God, but of men (4, 2) Mk 8:33.
- The angels will come out and separate the evil from the —, and throw them into the furnace (9) Mt 13:49.
- you shall meditate on it day and night, that you may be careful to do according to all — it (4, 2, 7, 2) Jos 1:8.
- the scripture may be fulfilled. "He who ate my bread has lifted — against me" (3, 4) Jn 13:18.
- as the gentle rain upon the tender grass, and as the showers upon — (3, 4) Deu 32:2.
- any one who practises divination, — augur, or a sorcerer (1, 10, 2, 2) Deu 18:10.
- For where two or — are gathered in my name, there am I in the midst of them (5) Mt 18:20.
- But recall the former days when, after you were enlightened, you — hard struggle with sufferings (7, 1) Heb 10:32.
- and a — from heaven, "Thou art my beloved Son; with thee I am well pleased" (5, 4) Mk 1:11.
- How is it that you, — drink of me, a woman of Samaria? (1, 3, 3, 1) Jn 4:9.
- I answered you in the secret place of thunder; — you at the waters of Meribah (1, 6) Ps 81:7.
- Every one that laps the water with his tongue, as a — you shall set by himself (3, 4) Ju 7:5.
- But — you that every one who is angry with his brother shall be liable to judgment (1, 3, 2) Mt 5:22.
- Praise the Lord! Praise the —, my soul! (4, 1) Ps 146:1.



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## Mainly About People

Rev Canon Guy H Darke, rector of Christ Church, Yerronga (Brisbane), since 1949, has resigned as residential canon of St John's Cathedral, from January 1, 1972, and as rector of Yerronga from April 2 next.

Rev Edward B. M. Thomas, rector of Holy Trinity, Woolloongabba (Brisbane), since 1964 will resign on April 8.

Rev Stanley T. Batten, vicar of St Hugh's, Inala (Brisbane), since 1965, has resigned.

Rev David A. Binns has been appointed curate of St Matthew's, Holland Park (Brisbane).

Rev Robert R. Braun has been appointed curate of St Clement's, Stafford (Brisbane).

Rev Richard N. Gowry has been appointed curate of St Luke's, Toowoomba (Brisbane).

Rev Ian N. Hunter, curate of St Luke's, Toowoomba (Brisbane), since 1969, has been appointed vicar of St Hugh's, Inala.

Rev George E. Roberts, has been appointed honorary curate of St Paul's, Cleveland (Brisbane).

Rev Ian R. Shackleton has been appointed curate of St James, Toowoomba (Brisbane).

Rev Kenneth Foster, curate of All Saints, Moree (Armidale), will be ordained by the Bishop of Armidale in All Saints on Friday, March 24.

Rev E. Charles White, BCA missionary at Menindee (Riverina) since 1969, has been appointed rector of Kambalda (Kalgoorlie) from February 14.

Rev Douglas G. Newman was inducted as rector of St Peter's, Woznam Hills (Perth), on February 21.

Rev Hugh McGinness, formerly rector of Merredin (Perth), was inducted as rector of St Paul's, Goomalling, on February 1.

Rev Idris L. Jones, rector of Minnewah (Perth), since 1967, was inducted as rector of Rockingham-Safety Bay on February 11.

Rev Frank L. Cuttriss, rector of St James, King Street, Sydney, has been elected president of the NSW State Council of the Australian Council of Churches.

Matron Beryl Bosley, of Chesalon Homes, Westmead (Sydney), died on February 5 last. She was with the BCA 1946-47.

Mrs Rosemary Tweedie, a graduate of Sydney University, has joined the staff of the Counselling Service (Sydney) as a social worker.

Sister Beverly Moore, matron of Caramar (Sydney), since 1968, has resigned to return to NZ.

Mr Ken Harrison, formerly public relations officer with the Salvation Army, has been appointed public relations officer with the Anglican Home Mission Society, Sydney.

Mr Peter Gunn and Mr Douglas Turnbull, both former EU presidents at Monash University, Melbourne, have been appointed to the staff of the Inter-Varsity Fellowship in Victoria for 1972.

Rev James E. Holbeck, curate of St Stephen's, Coorparoo (Brisbane), since 1969, has been appointed rector of St Bartholomew's Mount Gravatt from mid April.

Rev Ian Turkington, chaplain of Trinity College, Glenamond, Perthshire, 1967, and chaplain of Geelong Grammar 1963-67, has been appointed chaplain at Geelong Grammar School (Melbourne) from February.

Rev Canon T. G. Mohan, chairman of the Church Pastoral Aid Society (U.K.) and a canon of St Andrew's Cathedral, Sydney, will visit Australia in the second half of this year.

Rev Michael J. F. Inall, rector of St Jude's Timbom (Ballarat) since 1967, has been appointed rector of All Souls' Edinburgh from 16 April.

Rev Graeme J. Winterton, curate of Holy Trinity Kew (Melbourne) since 1971, has been appointed in charge of St Laurence's, Dore from April.

Rev Geoffrey A. E. Turner, vicar of St Augustine's Moreland (Melbourne) since 1968, has been appointed vicar of St Paul's Boronia from June next.

Rev Murray G. Johnson, curate of St John's Launceston (Tasmania) since 1968, has been appointed assistant secretary for Victoria of World Christian Action.

Canon William R. Ray, headmaster of Pultney Grammar School, Adelaide,

since 1947, will retire from the position at the end of this year.

Rev Trevor L. Smith, curate of All Saints' Singleton (Newcastle) since 1968, has been appointed chaplain at Brisbane Church of England Grammar School.

Rev Colin Ford has been appointed curate of All Saints' Singleton (Newcastle).

Mrs Wendy Rose, an Anglican representative, has been re-elected Queensland State President of the Australian Council of Churches.

Rev Peter N. Riley, formerly curate of Christ Church North Adelaide, has been inducted to the charge of Berri-Barnara (The Murray).

Rev David A. West, curate of St Stephen's Penrith (Sydney) since 1970, was inducted as rector of St Cuthbert's Naremburn on 10 March.

Rev Thomas R. Butler has been appointed curate of St Stephen's Penrith from 1 March.

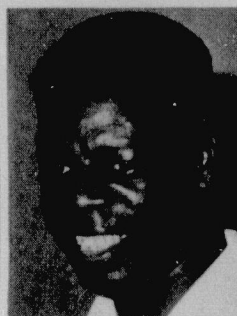
Rev Robert D. Matley, curate of St Andrew's Cronulla (Sydney) since 1970, has become curate of Christ Church Kiama, based on Jamberoo.

Rev J. L. Nollan, curate of St Aidan's Annandale (Sydney) has been appointed to Cabramatta West in the New Housing Areas ministry.

The following were made deacons in St Andrew's Cathedral, Sydney on Sunday 27 February: Messrs G. J. Abbas (St John's Darlinghurst), R. E. Bunsley (St Clement's Lalor Park), R. R. Bird (St Saviour's Punchbowl), B. J. Dudding (St Paul's Redfern), K. R. Johnson (St Philip's Sydney), R. A. Jones (St Alban's Lindfield), G. B. Ollie (St Mark's Darling Point) and G. M. Simpson (St Jude's Randwick).

## RALPH BELL CRUSADES BEGUN IN NEW GUINEA

Ralph Bell, an associate evangelist with the Graham team, begins his long-awaited crusades in Papua New Guinea on April 2.



Ralph Bell

Crusades have been planned in seven parts of the territory by the Evangelical Alliance of the South Pacific Islands which issued the invitation.

In addition to nightly meetings there will be opportunity to address students at high schools, colleges and the University of Papua New Guinea.

The four weeks crusade program will culminate at the Hubert Murray Stadium, Port Moresby.

The organisers have asked Christians everywhere for constant prayer support throughout the month.

Dates of the seven crusades are: April 2-4, Kieta/Panguna; April 6-9, Rabaul; April 10-11, Madang; April 13-14, Wewak; April 15-18, Lae; April 20-21, Goroka; April 22-30, Port Moresby.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

## \$2 to join Cathedral youth club

Kalgoorlie young people over 16 gladly pay \$2 yearly to belong to the basement youth club in premises adjoining St John's Cathedral, Kalgoorlie, W.A.

The club meets every Tuesday and Friday night and it is open to young people of all beliefs and none.

The basement centre is completely self-contained and has a comfortable and well-appointed hall, fitted with a coffee bar, pool table, stereophonic tape recorder and stereo radiogram.

The Bishop of Kalgoorlie, Rt Rev Denis Bryant, says the basement has been instrumental in bringing to a satisfactory completion a number of community projects and this year it is hoped to increase even more this, side of its activities.

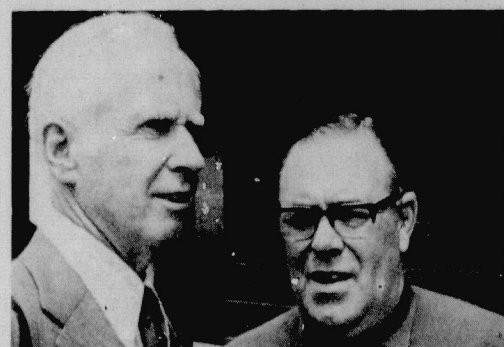
## SU OPENS STATE'S FIRST CAMP ON THE COORONG

In declaring the Scripture Union Camp, Noonameena, open, Mr A. E. Simpson, South Australia's Director of the National Fitness Council, said: "I had always hoped to establish a National Fitness Camp on this side of the Murray, but the funds have not been forthcoming. Now Scripture Union has achieved this and I congratulate you on building a camp of such high standards."

Amongst the 200 who attended the official opening on February 19 were civic leaders from Meningie, the nearest town and 100 miles south east of Adelaide.

Noonameena has been built to meet the rapidly growing demands for ISCF camping. Even before the site was completed, five ISCF canoe camps were conducted during this past summer vacation.

The property is also being used by a number of schools for use during term both for water sports and for the study of ecology.



Mr A. E. Simpson talks with Rev A. S. Tinsley at the opening of the Scripture Union's Camp Noonameena.

## London synod fails to approve Anglican-Methodist unity plan

London synod has joined the synods of Peterborough and Truro in rejecting the current Anglican-Methodist unity scheme. Twenty-three out of forty-three English

synods have now voted on the scheme.

Up to the end of February it was estimated that the votes in favour of the scheme represented about 67 per cent. When it comes to the General Synod on May 3 for a final decision, however, an overall majority of 75 per cent is required.

During the London debate the Bishop of Willesden declared that the present scheme would rend the unity of the Church of England. And Rev John Stott, rector of All Souls', Langham Place, claimed that a vote against the present proposals would open the way to a new scheme which would bring organic union between the two churches more quickly.

The synod, by a show of

hands, voted for a motion asking the General synod to start new negotiations towards a union scheme which would be open to all churches and could be achieved in a single stage.

The voting figures for the three latest diocesan synods were: —

London: Clergy 62 in favour, 91 against, 3 abstentions; Laity 67 in favour, 82 against, 2 abstentions. The Bishop of London voted in favour. The Bishop of Stepney abstained.

Hereford: Clergy 43 in favour, 41 against; Laity 60 in favour, 26 against. The bishop voted in favour.

Coventry: Clergy 41 in favour, 32 against; Laity 42 in favour, 19 against, 1 abstention. The bishop voted in favour.

## US leader of healing order in Australia

Rev Dr Alfred Price, Warden-emeritus of the International Order of St Luke the Physician, is at present visiting Australian States.

He recently retired after 29 years as rector of St Stephen's, Philadelphia. His first healing service there was attended by 20 people. Today, thousands are being reached in healing services and a round-the-clock prayer chain.

Dr Price's work has attracted nationwide attention, featured on the Coast-to-Coast TV program "Crossroads", and the story has been written by Stanley High of "Readers Digest".

He is in Australia at the invitation of the Order of St Luke. He spent 4 to 15 March in NSW before moving on to other States. In NSW he drew large audiences.

## Dr Gerald Knight to retire

Dr Gerald Knight, who has been Director of the Royal School of Church Music for the past twenty years, is to retire from his post later this year. He is to become the School's first overseas commissioner.

Dr Knight is 63. His association with the RSCM goes back to student days when he was associated with its founder (Sir Sydney Nicholson). Under his leadership the number of affiliated choirs has more than doubled and now totals 7,944.

He was in Australia leading an RSCM summer school in January this year.

# THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION

No. 1510—April 6, 1972

Registered for posting as a newspaper — Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 15 cents

## Keith Cole reports on South-East Asia visit

Theological education is taking a new turn

Following his trip to South-East Asia in February, Dr Keith Cole, the Vice-Principal of Ridley College, Melbourne, has commented on developments that are taking place in theological education in the area.



Dr Keith Cole

Speaking first of Indonesia he said that Protestant Christians number about four million and are distributed among nearly 8,000 congregations located in all the 25 provinces of the nation. Thus Protestant Christians number at least three times Roman Catholic believers. Of these the great majority, perhaps 25 denominations, are related to Dutch churches or missionary societies; at least four have relationships with German churches; three have grown out of Swiss efforts; and several do not seem to be related to any overseas church.

There are few "liberal" or "modernist" churches or groups in the Western use of those terms, though it is not difficult to find those with no clear-cut consistent theological position. Thus most of the churches are theologically orthodox or conservative. The Heidelberg Confession is widely used where a theological norm is needed.

Against this background of church life, most theological schools in Indonesia are trying to educate the clergy, to prepare them for their tasks as ministers of the Word and shepherds of the flock.

There is also a strong move to try and make Christian theology more relevant to the Indonesian scene. It was not until the late 1950s that the first Indonesian Christians with doctorate degrees began to return and work in Indonesia.

It was only last year that the first doctorate was awarded by the Higher Theological School at Jakarta. Thus the climate and soil for theological development in Indonesia has only within the last few years begun to become conducive to productive theological efforts by Indonesian Christians.

The C.M.S. of Australia is currently helping in Indonesia by providing theological staff for the theological faculties of the Christian University of Salatiga in Central Java and at Nommensen University in North Sumatra.

Dr Cole then outlined aspects of the significant meetings of ATSSSEA (Association of Theological Schools in South-East Asia) which were held in Bangkok. Delegates came from theological schools in Hong Kong, Taiwan, the Philippines, Singapore, Indonesia and Thailand.

The Executive Director of ATSSSEA, Dr Kosuke Koyama said that current theological needs invite us "to focus our attention more to 'noisy Chinatown' than to a 'quiet library'." He continued: "How can one find the reality of the widespread crisis of faith and search for meaning in life in the library at Trinity College, Singapore, unless he goes out to the 'noisy Chinatown' in Singapore? How can we study 'the urgent issues of human development and social justice' unless we experience them in the streets of Bangkok? Is the 'dialectic between a universal technological civilisation and local cultural and religious situation' observable in Jakarta and 60 miles outside of Jakarta. Faculty qualification must not be a 'library based' academic degree. It requires the insight of 'street observation.' It is obvious that we need both kinds of competence in our schools."

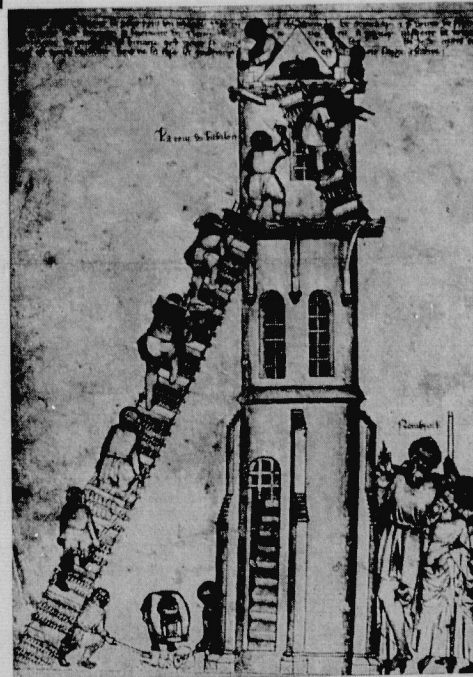
Dr Koyama issued a specific challenge to the theological schools in Australia. "Let me say a few words specifically on the Australia-New Zealand Association whose secretary is with us today," he said. "Australia-New Zealand is at this moment facing the destinyful moment of decision. In which direction do they want to orient their future. Are they going in the traditional and artificial direction of keeping themselves predominantly with the 'white' world of the West?"

"What is their posture towards the teeming millions of Asians immediately north of them? There is something definite we can say about it from our theological conviction. Theology

must first involve itself in the momentous (spiritual) challenge it faces. It is my conviction that the future of Australia-New Zealand (a reserved corner of the world) will be 'hopeful' if they identify their destiny with us.

"Theology must 'make a joyful noise' and herald this orientation. I hope to see a steady flow of visiting theologians between South-East Asia and Australia-New Zealand."

## AS IT SEEMED THEN



The Tower of Babel from a fourteenth century English Bible picture book.

## SOUTH AFRICAN PROTEST OVER ANGLICAN-RC STATEMENT

A protest by a rector and his parish representatives against a statement by the Archbishop of Canterbury has been widely covered by the press in South Africa and has caused a considerable stir in the diocese of Johannesburg and the Church of the Province of South Africa.

The occasion was a Regional Council meeting in the diocese of Johannesburg, Rev Arthur J. Sexby, rector of St Michael and St George, Bezuidenhout, in the city and diocese of Johannesburg and his parish lay representatives were among those present. Mr Sexby has served his whole

ministry in this diocese since his ordination in 1939. He trained for the ministry at St Paul's College, Grahamstown.

The Regional Council refused to hear Mr Sexby speak on the statement of the Archbishop of Canterbury that "there is now substantial agreement between the Anglican and Roman Catholic churches on eucharistic doctrine."

Mr Sexby and his lay representatives walked out of the meeting in protest, having first been allowed to hand in a written statement explaining some of the reasons for their protest.

The Archbishop of Canterbury's statement arose from the publication on January 1 of the Agreed Statement on the doctrine of the eucharist made following the joint Anglican-Roman Catholic conference held at Windsor last September.

In his parish paper, Mr Sexby has amplified some of his feelings about the Archbishop's statement. He writes:

"Unfortunately the Archbishop of Canterbury cannot rise above the propaganda of his own party and is guilty of gravely misrepresenting the facts and of misleading the uninformed. The deception lies in his word now. He does not tell the world that his party has been in substantial agreement with Roman Catholic eucharistic doctrine for at least 140 years and has sworn to undermine the constitution of the English Church, until they are able to take it back to Rome. I know a clergyman of this diocese, and there are others like him, who has said that he would join the church of Rome if it were not for the fact that he would have to put away his wife to do so. At heart many Anglican priests and bishops are Roman Catholics. It is sheer and deliberate bluff if they pretend they are now coming around to the R.C. point of view."

## Union in Australia a possibility says Primate

Union of the Anglican Church with the Presbyterian, Congregational and Methodist churches was "a possibility," the Primate of Australia, the Most Rev

Frank Woods, said in Tamworth recently.

"It depends at this stage on the outcome of the vote for the Uniting Church," he said.

"At the moment, there's no chance."

The Primate said union could be achieved in 1975 after the Uniting Church had become established — "then we'll be invited, but not before."

He said the Anglican Church was watching very closely the outcome of the scheme to unite the churches.

"You can see for yourself that the gulf between the episcopal and non-episcopal churches has to be bridged sooner or later."

"This has already been done in India, where there is no Anglican Church, or any other single denomination, just the United Church. Such a movement is starting in New Zealand."

"It's not possible to say which church we could join up with if the forthcoming union vote is against the move."

"We are closer in many ways to the Roman Catholic Church, out of which we grew centuries ago. The Prayer Book is evidence of this closeness," he said.

## Brisbane's new canons

The Archbishop of Brisbane, the Most Reverend F. R. Arnott, has announced the appointment of a new residential canon and a new honorary canon of St John's Cathedral, Brisbane.

The new residential canon is Rev William Frederick Carter, who has been rector of St Andrew's, South Brisbane, since 1960. He will continue as rector of that parish.

Rev Alfred Stephen Jull, who has been rector of St Mary's, Redcliffe, since 1952, is the new honorary canon. He will continue to be rector of Redcliffe.

## Remarriage of divorced on Dublin ACC agenda

The controversial question of the remarriage of divorced people will be among the items on the agenda of the next meeting of the Anglican Consultative Council set down for Dublin, July 16-27, 1973.

The first meeting of ACC was held last year in Limuru, Kenya, and dealt with concerns common

to the 22 member churches in the Anglican communion.

The council, established by the Lambeth Conference in 1968, has no legislative authority.

Remarriage in church of a divorced person while the partner is still living is forbidden in the Church of England, although legislation has been passed by synods in Canada, New Zealand and Central Africa to permit remarriage of divorced

persons under certain circumstances.

Rev David Chaplin, a member of the World Council of Churches' staff in the Caribbean, has been named deputy executive officer of the Anglican communion.

He succeeds Canon Robert M. Jeffrey, who is returning to South Africa as senior chaplain to the Archbishop of Capetown. Chaplin will work under Bishop John Howe, executive officer.

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