

THE AUSTRALIAN CHURCH RECORD

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Mainly About People

Mrs Mavis Honey, headmistress of Roseville Girls' College, a Church of England Diocesan school, since 1959, died after a long illness on June 18.

Bishop H. Gordon Beagle has been appointed chairman of the Church of England Homes (Sydney) in place of Bishop Dalin.

Rev Colin A. Clark has been appointed acting principal of Sydney Church of England Girls' Grammar School, Moss Vale, the first man to be so appointed. The previous principal, Miss Valerie Horniman, has resigned from September next.

Rev John H. Wyndham, in charge of St Luke's, Northmead (Sydney) since 1969, has been appointed rector of St Peter and St Paul, Milton from September 1.

Mr Stephen Clark was made deacon in All Saints, The Entrance, by the assistant bishop of Newcastle, Right Rev L. Stibbard, on July 8.

Rev John T. Given, rector of St Augustine's, Oakey (Brisbane), has been appointed rural dean of Toowoomba.

Rev James J. Goodman, vicar of St Paul's, Jandowae (Brisbane) since 1967, has been appointed vicar of the Church of the Transfiguration, Norman Park.

Rev Ivan A. Lahey, rector of Noosa (Brisbane) since 1968, has been appointed rector of St Thomas, Beaudesert.

Rev Kenneth A. Macquon, curate of St John's, Dalby (Brisbane) since 1968, has been appointed in charge of All Saints, Monto.

Rev Christopher C. Misso, curate of Christ Church Cathedral, Colombo, Ceylon since 1964, has been appointed curate of St Matthew's, Grovely (Brisbane).

Rev Richard L. Roberts, organising secretary of the Home Mission Fund (Brisbane) since 1967, has been appointed rector of Holy Trinity, Woolloongabba.

Rev Walter J. Marson, vicar of St Au-

GROOTE HAS \$250,000 SHOPPING COMPLEX

A \$250,000 shopping complex has been opened at the C.M.S. Angurugu mission station on Groote Eylandt in the Northern Territory.

Rev Kevin Hoffman, an army chaplain and formerly a superintendent at the mission, performed the opening on Friday, 16 June in the presence of Bishop Mason. Construction has taken 32 weeks.

A second stage planned for the complex will include an Aboriginal arts museum, conference room, and clothing store.

A large bakery, already on the site, has been incorporated into the new buildings.

The complex comprises a milkbar and supermarket with cold storage facilities.

It was built by the Groote Eylandt Aboriginal Trust which provided \$150,000 towards the cost — money obtained from mining royalties.

The balance of the money was drawn from local funds set aside for development works.

THE AUSTRALIAN CHURCH RECORD

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Perth Seminars on Christ

A series of six seminars have been held at St Columba's, Scarborough, from June 8 to July 13. They covered the personality and background of Jesus Christ.

The sessions were held every Thursday night at 8 o'clock and were planned by the rector, Rev Alan F. Pattison.

Speakers included the Dean of Perth, the Roman Catholic chaplain at the University of Western Australia, Rev John Harte and the principal of the Baptist Theological College, Dr G. N. Vose.

50th anniversary of parish bells

The bells of St Clements', Marrickville, NSW, have rung out on Sunday mornings and evenings calling two generations to divine worship since their installation on June 25, 1922.

For the first 16 years they were rung by that quiet, devoted Christian and C.E.M.S. stalwart, Mr Walter Lee. They also rang out merrily at the marriage of the thousands of young couples who have been married in St Clements' during those years.

Special celebrations were held on 25 June to mark the 50th anniversary of this carillon of eight bells. Archdeacon John Hewitt, who was curate of the parish when they were dedicated, preached at Morning prayer. Archdeacon William Martin was the rector in 1922.

At Evening Prayer, Rev Eric Bellingham, rector of St Giles', Greenwich, preached. His father, Canon E. A. Bellingham, was rector of the parish when the fine parish church was completed and dedicated in 1907.

Adelaide Bible Institute — person, pen and voice

People from the Adelaide Bible Institute, both staff and students, are almost continuously engaged in public ministry. Sunday preaching, camps, conventions and other engagements assist the church-oriented program of the College.

Currently, the Principal, Rev G. C. Bingham, is giving a series of mid-term lectures in the University of Adelaide. The meetings are under the aegis of the Evangelical Union. The subject is "The Person and Work of the Holy Spirit," which at the moment is a live issue in Adelaide.

The consistently high attendance indicates the interest shown in this vital subject.

In addition to pulpit and lectern, ABI's work includes a fast growing Correspondence School. This year over 200 are enrolled, some taking the introductory course in Christian doctrine, and others following the diploma course in theology. This latter course had to close its applications for 1972 in order to cope with the already heavy enrolment. Mrs Walter Fander, who directs the courses, and her assistants, are finding that they are involved not only in correcting answer papers but also in counselling many in spiritual matters.

Person, pen and voice. The Communications Studio has been working overtime recording Bible studies, as well as keeping abreast with the increasing demand for both tapes and cassettes.

Mr Bingham has just completed twenty recorded studies on "Ephesians." This series is in addition to his earlier ones on "Galatians," "Communicating the Gospel," "Prayer" and others.

Dr Bryan Hardman, the Vice-Principal, also has a series of recorded studies. One on Psalm 8, another on 2 Peter 1:11, and the third on Joseph.

Dr Hardman has pioneered the recording of tapes on certain college subjects and commenced the lecture-tape library which will greatly assist internal students in their study and which may eventually be available to extra-mural students.

Pastoral letter on Sunday weddings

In a pastoral letter to diocesan clergy in July, Archbishop Marcus Loane of Sydney says that Sunday weddings are undesirable.

He referred to increased pressure on ministers to perform marriages on Sundays and to some of the reasons for this pressure. Some of it comes from the desire of caterers and reception places to promote more Sunday business.

The Archbishop also reminded ministers that weddings should only be performed in buildings licensed for that purpose, unless application has been made in writing to the Archbishop, and approval has been granted in view of some exceptional circumstance.

CEBS march and parade

The Sydney Church of England Boys' Society annual march and church parade will draw large numbers of uniformed SEBES into the city on Sunday, August 6.

The march of some 1,200 boys with flags, banners and bands will leave Hyde Park and march to St Andrew's Cathedral for the 2.30 pm service. The preacher will be Rev Stewart Langshaw, of Christ Church, St Ives.

The music in the Cathedral will be led by the choir of St Luke's, Mosman and the Turramurra Singers.

Canon Victor Cole will commission the new CEBS director, Mr George Atkinson. A national award will be presented to Mr Arthur Beard who was Branch Governor of St Mark's, Chester Hill, and is now Diocesan Sports Officer.

NIKODIM RESIGNS FOR "HEALTH"

Moscow (EPS)—Metropolitan Nikodim (aged 42) of Leningrad and Novgorod has resigned as chairman of the foreign affairs department of the Russian Orthodox Church. His successor is Metropolitan Juvenali of Tuile and Belev.

The reason for the change is Metropolitan Nikodim's health. However, he remains president of the Holy Senate Committee for Questions of Christian Unity, which will henceforth be known as the Commission of the Holy Senate for Questions of Christian Unity and Inter-church Relationships. The commission will provide guidelines for activities of the Foreign Affairs Department.

Can't find God through rock music

Ministers who accepted the view that rock music could be sacred were horribly wrong, Professor F. Garlock, of the USA, told a Hobart audience last month.

Prof Garlock did not deny that "rock" communicated; however, he said the question was what was being communicated.

It most certainly was not what the protagonists of "rock" in the churches claimed when they said through it young people could find God.

This simply was not true.

The professor of music at Bob Jones University, USA, said it was a fact that the wild sound of rock multiplied musical associations to physiological processes, taking on the character of blatant sexuality and ritual.

In the final analysis, rock was raw sensuality and as such had no place in worship and it was impossible to see how it could be a way to God.

Answering those who say that there is no such thing as good and bad music, Prof Garlock said that if this view were extended to "rock", it would mean to subscribe to the philosophy that the end justified the means.

He did not think that anything of lasting spiritual good could come from something that had shown itself to be diametrically opposed to the things of God.

He also doubted whether the Christianity of our day was on such a cheap, low, emotional, and sensual level that "rock" music could speak for it.

In spite of his strict views on "rock," Prof Garlock is not against the use of "modern orchestration" for the old church hymns and music if young congregations demand this.

By all means use the classical guitar in the churches, but play it well, he advised. The classical guitar, if played well, made Bach sound great.

HOBART VENUE FOR INTER-CHURCH CRICKET

A feature of the coming cricket season will be a series of interstate church cricket association fixtures in Hobart over the Christmas-New Year holiday period.

This was part of the report of the Hon. Secretary (Mr Stacy Atkin) to the NSW Churches Cricket Union at their annual meeting at the Sydney Chapter House late this month.

These interstate matches will be played on the university ovals in Hobart.

Rev Roy Gray presided over the 70th annual meeting and it was reported that over 100 teams in Sydney had participated in the 1971-72 competitions. Teams are now divided into six grades from "A" to "F", each with its own competition. Anglican teams were premiers in "D" and "F" grades (both St Barnabas', Westmead) and were runners up in "A" grade (St Alban's Epping) and "E" grade (St Barnabas', Westmead).

This is the finest measure of thanksgiving: a thankfulness which springs from love. WILLIAM C. SKEATH.

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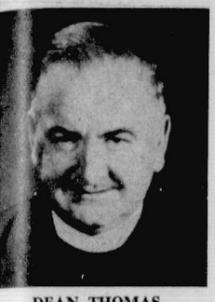
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Dean Thomas warns — Don't play God



DEAN THOMAS

In reply to a Melbourne hospital superintendent's criticism of keeping human "vegetables" alive, Dean T. W. Thomas of St Paul's Cathedral, Melbourne, has said that the Anglican Church has always set its face against euthanasia.

Dr Marjorie Davey, of the After-Care Hospital, East Melbourne, said that medical efforts to prolong life had got out of hand.

"All the advances of technology and resuscitation are being used to keep our old people alive, often to exist as brainless, incontinent vegetables," she said.

Dean Thomas commented: "It seems to be just as much euthanasia to withhold lifesaving drugs as it is to administer drugs in order to kill.

"Basically the whole doctor-patient relationship depends on the confidence of the patient that he can always be sure of the doctor's utmost effort to save his life.

"The patient who has become a vegetable presents an acute dilemma. But it is asking a great deal of a doctor to ask him to play God."

Classical or rock at Sydney Cathedral coffee club

Andrew's Coffee Club in Sydney offers all who come the choice between classical and pop-folk for entertainment as well as a guest speaker to link all in the fellowship of Jesus Christ.

The Coffee Club, held in the Chapter House each Sunday evening after the Cathedral service, was revived early in February and the variety of artists and guest speakers has been a resounding success.

The good music program has included madrigals played on recorders, classical guitars, cellos and violins. Professional singers have sung excerpts from oratorios and there has been a choral sextet and a pianist.

Recently, members of the National Training Orchestra performed some Mozart sonatas, accompanied by a sixteenth century chamber organ.

The pop-folk music has consisted of trios, vocalists and a rock group.

On 2nd July, the Sydney University Musical Society came as guest artists and the Dean, Dr A. W. Morton, was the guest speaker.

"Oldies" do not feel out of place at the Coffee Club for all are warmly welcomed and share fellowship together in this informal atmosphere.

Eric James reprimands Gen Synod

Canon - Residentiary Eric James, of Southwark, has resigned from England's General Synod because it failed to ratify the Anglican-Methodist union proposals on May 3.

Canon James was away from England on a six-month tour which included Australia and he wrote to the Archbishop of Canterbury on July 5 as follows:

"It was while I was in North India recently that I learnt with dismay that the General Synod had at the same session turned down the scheme for Anglican-Methodist unity in England and signified its approval of the scheme for Church unity in North India, though the theological differences between the two schemes are insignificant.

"I believe such action is not only logically inconsistent but immoral. My 45,000-mile journey, mainly through developing countries, has helped me to decide not to waste further time in such a body."

The NSW Department of Health has only provided for the appointment of full-time chaplains to country hospitals of recent years and the seminar expressed the need for chaplains to meet together to share their problems and their insights.

The full-time chaplains from Bloomfield Hospital at Orange and from Kenmore Hospital at Goulburn attended and the others were from the psychiatric hospitals at North Ryde, Parramatta, Rydalmere, Gladesville, Callan Park and Broughton Hall.

The men were welcomed to North Ryde by Dr Sid Herron, Medical Superintendent. Dr Bill Spence of Parramatta Hospital spoke on a therapeutic program for alcoholics and Rev Geoff

ST. JOHN'S CHAPLAIN SERVICES



Peterson, lecturer at Leigh College, spoke on ministers in crisis intervention.

The rest of the program consisted of brief papers and discussions among the chaplains themselves concerning their own work and ministry in their various hospitals.

Denominations represented were Anglican (6), Roman Catholic (5), Methodist (3), and Church of Christ (1).

At 9 am on the second day, all gathered in the new North Ryde Hospital Chapel for worship, led by Rev Don Douglass. The chapel was opened in 1971 and a feature is the east window of tinted glass which affords extensive views over Lane Cove National Park to the skyline of the city of Sydney.

The picture shows the chaplains at worship with Rev Don Douglass at the lectern.

Bendigo meeting on race and religion

Two Christian leaders gave their views on the vital question of race and religion to a gathering of ministers and people from all parts of Bendigo diocese last month.

Rev Frank Roberts, an Aboriginal who is working for the ABM, and Bishop Alfred Stanway, formerly of Central Tanjanyika, had been invited to give their views at a meeting at Holy Trinity, Bendigo, organised by the diocesan Church of England Men's Society.

Mr Roberts is Aboriginal adviser to the Australian Board of Missions and also chairman of the NSW Aboriginal Land Board.

He told the gathering at the Holy Trinity Church in Bendigo that statistics showed that Aborigines were the victims of racism. He defined racism as an endeavour to earmark a race which did not conform to the standards of a country.

"We cannot justify racism by looking at it as spectators on the side," he said.

"We have reached a vital stage in race relations," he said. "If racism exists in any way, we cannot be complacent."

He said that the Aborigines of Australia had no way of escaping racism. He stated that if immigrants were discriminated against to a similar degree as Aborigines the public would create an outcry.

Bishop Stanway spoke on his experiences in South Africa. He gave his impressions of apartheid and explained its meaning.

He said that the most powerful word used in South Africa in the past 20 years had been freedom.

The Bishop gave his impressions of the difference between the white and coloured people of South Africa from his experiences and ended his talk with a topical quote from the Bible — "Who are you who judges your brother?"

The Bishop of Bendigo, the Rt Rev R. E. Richards, and Archdeacon C. Sheumack welcomed the guest speakers to the meeting.

National social issues under discussion

The Social Responsibilities Commission of General Synod will meet in Sydney on August 14-15 to discuss national social issues.

Topics will include Aborigines, Establishment and dissent, poverty, and the minimum wage.

On each subject working groups of professionals in each field will submit reports to the Commission.

The Archbishop of Perth, Dr Geoffrey Sambell, who is chairman of the Commission, has released a statement on the Government's decision not to proceed with an open enquiry into poverty.

He said: "Unless the country has an objective study of the scope and causes of poverty, we cannot be satisfied with any ad hoc welfare measure the Federal Government may make.

"Even if the 1972 budget had a \$3 increase in age pensions, 50 pc rise in child endowment, big service pension increases, and so on, I would not feel sure that any progress on real poverty had been made."

Archbishop Sambell's statement supported the statement of the Primate, Archbishop Frank Woods, of Melbourne, who said recently: "Since poverty breeds discontent and is the seedbed of socially disruptive elements, to bring poverty into the open by means of a non-political scientific investigation conducted throughout Australia can do nothing but good."

ST JOHN'S MORPETH CELEBRATIONS

ONE OF AUSTRALIA'S oldest theological colleges St John's, Morpeth, NSW, will celebrate its 75th anniversary next year.

May 8-11, 1973, has been set aside for special celebrations and all past students of the college will be invited back for the occasion. Mr B. J. McAteer is honorary secretary of the Celebrations Committee.

Moore College

AUGUST 10, 1972

"The greatest of these is love"

St. Paul was showing the utmost realism when he said that of the three great gifts of the Holy Spirit, "the greatest of these is love." Christians are prone to facile thinking on this love question, blindly believing that where you have a Christian congregation or a group of Christians meeting together for any purpose, there you will automatically find the Holy Spirit's gift of love being clearly at work.

The fact is that the lovelessness of our congregations, the lack of warmth in our fellowship are weapons which Satan puts into the hands of unbelievers to belabour us with. And more often than we are prepared to admit, we invite such attacks.

In some areas of wide social concern, Christians stand high for demonstrating the love of Jesus Christ working in and out from us. The State gladly leaves to us such vital fields as child and geriatric care. Governments know that they cannot draw the sacrificing devotion of people who will dedicate some of the best years of their lives to such service. Christ alone draws this response.

Christians have pioneered works of love and mercy among our Aborigines, for the destitute and homeless, in hospitals and in prisons, a list which is by no means exhaustive.

But there is one great area of human need which Christians have moved away from this century and left it to the State or to other helping agencies. We have turned to the hundreds of thousands in our community who break down under stress and tension.

Statistics in Australia show that in the past 10 years there has been a dramatic decrease in the number of people admitted to hospitals for the mentally ill. Fewer people are reaching the point of serious breakdown because a network of community services has been set up by the States so that early help can prevent breakdown.

But while the State is providing better services, within the community of the churches there is a lack of that caring, loving community in which people can relax and share their problems. We are apt to talk about loving but those who need it most find it hardest to experience.

Our formal structures for worship may be excellent. There will often be a close-knit "in-group" where a warmer fellowship is experienced, but all this increases the isolation that many feel.

If the New Testament Christians had "all things in common," and if the times made all a tight-knit community, it was because forms and structures mattered little and commitment to Christ and therefore to each other mattered most.

It is the sense of belonging together and of being wanted that our congregations must recover. There is a place for form and structure in worship and in local organisation, but it must be made to serve the closeness of that loving fellowship which binds all in the bonds of Christ. Form must be balanced with the encouragement of a growing sense of informality, intimacy and freedom in our congregations.

We cannot hope to return to the methods of New Testament times in detail but there are biblical principles which we should apply with all diligence. If the Holy Spirit's greatest gift of love works out among us, the anxious and the burdened and the tense will find that rest and release in Christ which they might never find in isolation, be their faith never so great.

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Sixty years ago

a company was founded

When the Church Record moved its office in April this year, some of the old minute books of the company saw the light of day again. Canon Donald W. B. Robinson has based this article on these old records.

Just sixty years ago — on August 9th, 1912 — a group of men met in Sydney "to make all necessary arrangements for the promotion and flotation of a limited liability company to run a federal church paper." The committee met regularly at the offices of the Sydney accountants Brooks and Deane in Castlereagh Street, and The Church Record Limited was duly floated during 1914 as the proprietor of "The Church Record: A Church Paper for the Commonwealth, Catholic, Apostolic, Protestant, and Reformed," the first issue of which appeared on January 1st, 1914.

This was not, however, the beginning of the "Record" for a new company took over an existing paper with the same name and the same evangelical platform.

The old "Record" had begun in Sydney in 1880, and had concerned itself in its first years with the cause of religious education (the Public Instruction Act of 1880 had introduced a new era in education and new responsibilities for religious instruction in the State schools), the cause of temperance, and the cause of foreign missions (one result of which was the formation of the Church Missionary Society in Australia during the 1880s).

But by 1912 the need was felt to put the "Record" on a sounder business basis, and to make it a national church paper. Negotiations were entered into with the proprietors of "The Victorian Churchman," which was also eventually incorporated into the new "Record."

There was really no break in the publication of the old and new "Record," for the last issue of the old was on November 9th, 1913.

Who stood behind the "Record" in those days? The proprietors of the old "Record" at the time its assets were handed over to The Church Record Limited were three vigorous young evangelical clergymen in their 30s, S. M. Johnstone, S. E. Langford-Smith and H. G. J. Howe. (Harry Howe was a descendant of George Howe, who was the first Government Printer in NSW and who published the "Sydney Gazette.")

The committee which promoted the new company was larger and more varied though still predominantly a young group. It consisted of Archdeacon D'Arcy Irvine, Canon William Charlton, Principal David Davies of Moore College, the Reverends W. L. Langley, H. N. Baker, Stephen Taylor, Robert Rook, S. H. Denman, H. S. Begbie, G. A. Chambers, William Martin, A. R. Ebbs, Digges La Touche, and the three mentioned above, Johnstone, Langford-Smith and Howe, with Messrs C. R. Walsh, H. L. Tress, W. E. Shaw, L. Leplastrier, E. E. Brooks and W. G. J. Mann. This represented a very solid phalanx of evangelical strength in Sydney at that time.

A provisional board of directors launched the paper in its new form, and the first general

meeting of the company, held in May, 1914, elected as the first board of directors: Archdeacon D'Arcy Irvine, the Reverends W. L. Langley, G. A. Chambers, S. M. Johnstone, Messrs C. R. Walsh, W. E. Shaw, H. L. Tress and E. E. Brooks, all of Sydney, with the Reverends A. C. Kellaway, H. T. Langley, W. T. C. Storrs, and Mr W. M. Buntine, all of Victoria.

The first editor of the "Record" under its new management was the Reverend A. J. H. Priest, who was paid a small salary. But financial troubles began almost at once, and later editors were honorary.

The Reverend Stephen Taylor was editor from 1916 to 1926 while Rector of St Paul's, Wahroonga, and the Reverend S. H. Denman was editor from 1926 to 1937 while Rector of Drummoyno and then of Marrickville.

For a time after that the paper was edited in Melbourne by the Reverend Dr A. Law, who was Vicar of St John's, Toorak. When the editorship returned to Sydney, it was in the hands of a small editorial board, of which Stephen Taylor was again a member until his death in 1953.

More than once the "Record" has seemed on the verge of collapse for want of financial support, since the original share structure was never sufficient to keep the business going, even though few enterprises can have continued for so long with less overhead expenses than the "Record."

A major crisis was met in 1923 by the appointment of a management committee, of which some new names appeared, including the Reverends W. G. Hilliard, H. W. Barber, D. J. Knox and R. B. Robinson. Mr Knox had just re-

turned to the diocese of Sydney from Adelaide, and Mr Robinson had come to the city from Lithgow; both were to give unstinted service to the "Record," both in management and editing, for the rest of their lives.

Another very able member of the management committee in its early days was Mrs Edgar Bragg, who led the way in running the annual Sale of Work which gathered support from many friends over the years. Difficulties of holding this sale in the city led to its discontinuance a few years ago, since when the "Record" has had to make more than one appeal to its friends for special donations to keep the paper afloat.

A very large number of clergymen and laymen served the management committee of the "Record" throughout the years of its existence; some readers will also recall those who have been office secretaries. Mr Louis Leplastrier was the first, followed by Miss K. Bailey, Deaconess Nora Tress and Miss Mary Howell (who will both perhaps read these lines) also gave many years of service in the office.

The management of a church paper does not have much of a history in the ordinary sense, but the "Record" itself has formed a considerable and honourable part of the history of evangelical Anglicanism in Australia.

We may conclude this brief historical note by mentioning that the "Record" has always been a strong supporter of the Reformation Rallies held in Sydney since the 1920s. The Reformation Observance Committee, which used to organise the rallies, was formed of representatives of the "Record," the Anglican Church League, and the Sydney Clerical Prayer Union.

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"Chariots of the Gods?"

Fact or fable?

Edgar von Daniken's book, "Chariots of the Gods?" has apparently attracted much attention recently, with its claim to explain everything from the statues on Easter Island to the events of the Old Testament by visits from spacemen from another planet. The cover features the subtitle, "Was God a Spaceman?"

Briefly, the answer is no. Any serious student of archeology or anthropology can recognise at once that this book is just another specimen of the pseudo-scientific nonsense so frequently foisted on the public in recent years. (Remember Immanuel Velikovsky's "Worlds in Collision," published in 1950, which explained the miracles of the Old Testament as the effects of a giant comet which emanated from Jupiter, twice passed close to the earth, producing miracles in the process, and ended up as the planet Venus? You don't? I'm not surprised; very few people do. But in its day it produced much the same effect on the unsophisticated as "Chariots of the Gods?," despite the disapproval of all reputable scientists. I have no doubt that in 20 years "Chariots of the Gods?" will be just as dead — probably replaced by a still more lurid specimen of its kind.)

However, as some people seem impressed by this book, it seems advisable to point out why it cannot be true, and therefore why it should lead no one in his right senses to doubt the existence of God, the accepted explanation of primitive structures, or the events recorded in the Bible.

HYPOTHETICAL

The author's case rests on the hypotheses that intelligent beings exist on other planets, that they are able to visit the earth, that they have done so on various occasions in order to set the ball of civilisation rolling (at the same time setting the ball of religion rolling too), and that evidence of these visits can be found in the form of primitive drawings and writings depicting or describing spacecraft and spacemen like those of today.

Incidentally, no explanation is given of how civilisation came to these beings, whether there was a whole succession of inter-planetary visits, and if so how, when, and where the whole business began. But we must take the author's theories as we find them.

Von Daniken is forced to admit that there is no proof that life of any kind, still less intelligent life, exists anywhere outside this planet. We have no proof that planets exist outside our solar system, and it is certain that within our system life of any kind could only exist on Mars or Venus, apart from the earth.

American space-probes have now shown conclusively that even the lower forms of life spoken of by Dr Weirner von Braun (page 175) as possibly existing on Mars are much less likely to exist than was pre-

viously thought. Dr von Braun, of course, is not a crackpot, but a very distinguished scientist,

The author of this article, Rev. Geoffrey S. Clarke, is a graduate in arts and law of Sydney University and is in charge of the provisional parish of St. Chad's, Putney, NSW.

and as he goes on to point out, even if intelligent life does exist elsewhere in some other solar system in the universe, the vast distances involved make it unlikely that any communication between such beings and ourselves could ever take place.

A letter to myself . . .

"... with thanksgiving,"
Philippians 4:6.

One of my problems is thinking that if I get something I haven't got I will be much happier. So I pray for it. But I've discovered from Paul that there are more ways to peace than asking for things.

He told the Christians at Philippi that the way to experience a peace, beyond the understanding of their minds, is by worrying about nothing, pray-

ing about everything and being thankful for anything. (Phil 4:6, 7).

By Ken Roughley

I must praise more when I pray. Apart from anything else, it is very wrong of me to neglect to thank and praise my Lord who has done so much for me.

It is no exaggeration to describe these distances as vast. The nearest star to our sun is about 20 million million miles away, and most stars are hundreds, thousands, or millions of times (not miles, or even light years) further away than that. If the nearest star has any planets, if one of those planets supports life, and if that life is intelligent enough to indulge in space travel, it would take a manned spaceship about a million years to do the round trip to earth and back home again, if it travelled at about the same speed as our manned spaceships. A space-ship (if such a system exists, if it supports life, etc), would take up to millions of times (not years) to do the same thing.

"But they might be able to travel much faster than we can!"

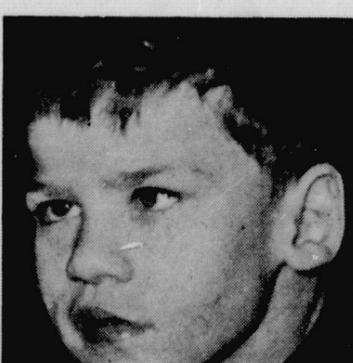
Yes theoretically. In fact, our own unmanned spaceships, like the Mariner craft, do travel somewhat faster. But von Daniken imagines (wisely not going into detail, since no method of propulsion that could achieve this has been even dreamed of), a manned space-ship that can

Giving thanks will encourage me to go on praying because it will remind me that my prayers have been answered and will be answered.

When I come to think of it; when I have found prayer dull and uninteresting, thanksgiving has been absent. When there has been much thanksgiving there has been much joy and hope. I must count up the blessings each day — those negative as well as those positive — and thank the Lord!

Continued page four

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Notes and Comments

Death selection will follow birth selection

Man's arrogant assertion of his right through abortion on demand to decide who shall have the right to be born, must be followed before long by the logical assertion that man must assume the power of death selection also.

It is no accident that the leaders of the movement for abortion on demand have been the humanists. Since man is the supreme end in himself, he has the power to dispense both life and death and is answerable only to himself.

Within twelve months of establishing abortion on demand, New York State has 950 abortions for every 1,000 live births. We may assume that if man ever legislates power to himself to select those who shall die, as many will die from the decision to kill as from natural causes.

When man assumes himself to be the arbiter of his own destiny, he always releases enormous powers of destruction. St Paul points this out in the later verses of Romans chapter one.

THE RIGHT TO KILL — CREDIBILITY AFFECTS ACC

Victim of a wide credibility gap

Despite advance publicity which made astronomical claims of widespread support for the July Action for World Development program, there were distinct signs of unease about lack of support.

Two strong supporters of the program, a joint project of the Australian Council of Churches and the Australian Roman Catholic hierarchy, were our Archbishops of Melbourne and Brisbane. Both went on record as being dismayed at the Anglican support in their own dioceses.

In many other Anglican dioceses it appears to have been a non-event and it was treated similarly by large sections of other Protestant denominations. Despite official Roman Catholic support, local response was poor.

Yet it was a carefully devised program and must have meant months of unremitting toil for its planners. It sought to have a biblical and theological basis and to present it as of primary importance.

Like any program which challenges contemporary society,

with its grossly material outlook and inbuilt capacity to ignore the other fellow, you could go through this program with a fine-tooth comb and find faults in detail. But you can do that to anything which is bold in concept.

The fact, is that Action for World Development deserved a better fate.

For the past year the Australian Council of Churches has been able to admit the growing credibility gap between its own organisation and its aims and the people who make up the local

congregations. It seems that the ACC needs to do a lot of bridge-building before the gap begins to close and people begin to feel that what the ACC is doing has anything to do with them.

In our issue of July 13, we expressed strong distaste for ACC and Victorian Council of Churches support for and publicity given to the forthcoming Melbourne "Eucharistic Congress." Our comments were repeated in the Melbourne "Age" and the VCC and the Archbishop of Melbourne, according to press reports, sprang to support Protestant participation in the Eucharistic Congress.

Which shows how wide the credibility gap is.

This unfortunate publicity was given in "Development is for people," a booklet used in the Action for World Development program. Our July 13 comment

quoted directly from page 41 of this booklet.

We will not weary our readers by quoting all four paragraphs devoted to the 40th Eucharistic Congress on this page 41 but one sentence should suffice: "This study is part of the preparation for the 40th International Eucharistic Congress and has been prepared in collaboration with the Victorian Council of Churches."

So while the ACC is using any of its income from member denominations to give any credence to eucharistic congresses, as in the case of this printed booklet, it is widening the credibility gap. No wonder Rev R. N. Gilmore, chairman of the VCC said in a press release of July 1: "One cannot help feeling that there is a certain stagnation, even falsity about the present state of affairs ecumenical in Victoria."

Continued from page three

"Chariots of the Gods?"

travel at 99 per cent of the speed of light.

He does not make it 100 per cent because Einstein has proved that it is impossible to go at the speed of light or faster as it is for 2 and 2 to make 5. So he imagines this vessel travelling at about 184,000 miles a second instead of 186,000. This would make it possible to do the round trip in as little as 30 years, or less, from the stars nearest to us.

Our modern manned mooncraft move at about 5000 miles per hour, or less than 2 miles per second. So von Daniken's spaceship would be travelling about 100,000 times faster than ours.

A supersonic aircraft travels at only about 1000 times a walking pace; the difference is very much less, even though it seems so great to us.

The scientific knowledge and technological expertise required to move an aircraft at supersonic speeds are far more advanced, and complex than those needed to move an object at walking pace. The strains set up by such high speeds demand great strength and careful design, and the lives of passengers and crew depend on other devices such as pressurisation.

It has taken long manhours of research and experiment to develop these requirements for supersonic travel. By comparison, walking, travelling by horse and cart, or sailing in a sailing boat, are simplicity itself. Since the "space" beyond our atmosphere is now known not to be empty but to contain matter thinly spread out, which offers resistance to moving objects, and because of the physical changes which Einstein proved are produced by travelling at speeds close to that of light, it is as certain as anything can be that manned space vessels travelling at 100,000 times as fast as ours would have to be more different from them than a supersonic aircraft travelling at only 1000 times as fast as a man or a horse and cart has to be from them. These imaginary beings would have to be technologically far ahead of anything we have so far attained.

But in that case, what about von Daniken's drawings and descriptions of twentieth-century earthmen's style spacecraft, space-gear, atomic explosions, and electrical batteries and discharges? Since these beings would take half a million years to get here, with a technology as primitive as ours, how could they use spacecraft like ours or wear space-gear like ours?

And since they must possess a source of power great enough to enable them to travel at speeds approaching that of light, why would they use primitive methods like our atomic explosions and electrical devices, any more than they would make a fire by rubbing sticks together?

Edgar von Daniken either has not thought of these difficulties or has no explanation for them, for he nowhere discusses them. And it is this basic flaw that completely destroys the value of

the book, and makes it unnecessary to go to the trouble of hunting down the mares' nests raised by his fantastic and distorted descriptions of the ark of the covenant, the destruction of Sodom and Gomorrah, etc. This is just as well, for if the biggest fool can ask more questions than the wisest man can answer, the most blatant sensation-monger can start more hares in under 200 pages than all the experts in the world can run to earth in 2000.

There is, of course, a market for this kind of book, and the more sensational and "scientific" it appears, the more commercial success it is likely to achieve. From this point of view, von Daniken can be congratulated, and scientific exposures will make him cry all the way to the bank.

But as far as our knowledge of ancient times goes, we are back where we started. That is, we are back at the stage of accepting facts as facts, of realising, eg, that phenomena like the pyramids and the Easter Island statues are not nearly as mysterious or inexplicable as it suits sensation-mongers to make out.

Experts in the fields of archeology and anthropology are confident of the cogency of their explanations of primitive works of art and architecture, as biblical scholars are of their explanations of biblical events. Past experience assures them that cases that cannot be explained yet will field to further research along sane, scientifically acceptable lines in the future. They see no more need to resort to crackpot theories than they do to believe in fairies.

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LETTERS

Churchwarden emeritus

SIR,—I note the item on page 3 of your issue of June 29, re the granting of the title of churchwarden emeritus to a parishioner of St. Peter's, Sandy Bay, and the claim that is probably the first time in Australia that this honour has been given.

Your readers may be interested to know that after attending St John's Luncheon for eighty two years, the late Mr Fred Jones was appointed a churchwarden emeritus on 26th July 1967.

This appointment may not be the first in Australia, but it certainly precedes the Sandy Bay appointment.

(Rev) Hugh Girvan,
Luncheonston, Tas.

The lordship of Christ

SIR,—As we study the history of the early church there appears to be a tremendous emphasis on the Lordship of Christ. The apostles were seized with a sense of his pre-eminence.

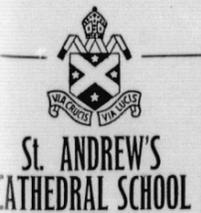
This showed in their preaching: the gospel invitation was issued by an omnipotent King—not one passively waiting for man's decision as the word went forth—but one omnipotently active, working with and through the word to bring His people to faith in Himself.

In apparent contrast, we have two posters used by the information service of Sydney diocese, one telling people that "Jesus the carpenter can remake YOU," the other, "If it hasn't worked out right... start again with GOD." The first is accompanied by what is presumably meant to be our Lord's likeness, the latter illustrated by a game of snakes and ladders.

J. I. Packer once wrote of the "degrading presentation of Christ as the baffled Saviour, baulked in what He hoped to do by human unbelief."

I feel sure those responsible for this publicity did not intend to create such an impression, but what of the un instructed passer-by? What opinion will he form—that of a God who commands all men everywhere to repent, or one helplessly waiting for the sinner to "start with Him" (whatever that might mean)?

The widespread pathetic presentation of what in reality is a dynamic and triumphant gospel no doubt accounts for much of today's irreverence amongst younger Christians ("Two bits, four bits, six bits, a dollar, all those for Jesus—stand up and holler"—"Newsweek," June 26, on Expo 72). I realise we cannot encompass the counsel of God in one poster, but our presentation must be based on truth.



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Criticism of Superstar

SIR,—R. J. Maxwell Bonner's article "Jesus for Entertainment" itself constitutes serious problems. Is he really serious in his criticisms of "Superstar."

To him the "Jesus of the New Testament" in every event leading up to the cross stands in quiet strength and perfect dignity. So much for the cleansing of the temple, the rebuking of the Pharisees and the very distressing prayer in the garden.

Is the person of the Lord Jesus really misrepresented? The people in the gospel narratives didn't see Him as Lord (they crucified Him) so why should He

appear as Lord in the play? The reaction of people in the play to Jesus was thought provoking and within the general context of the Scriptures.

Style of production is criticised as employing familiarity, flippancy and at times even a vulgarity with holy themes. Are we to see Jesus' earthly everyday actions as holy themes? Or when people sing Jesus' name as if it is a name worth singing, a name to generate excitement, are they taking that name in vain?

Again in the criticism of the music he asks "is rock music a suitable medium to convey notions of the glory, greatness and holiness of God... and does its regular hard beat stir up holy emotion or lead to abandoned self-expression?" I think that if the apostles were alive today and they put their gospels to music they would choose the "vulgar" rock in preference to "cultured" religious music and they were "vulgar" types too. Tom Smith, Toongabbie, NSW.

The VCC and the Eucharistic Congress

SIR,—I refer to the A.C.R. article "Victorians won't be taken in," of July 13. While

I believe that it does grave disservice to the Roman Catholic Church in ignoring the changes proposed for the conduct of the 1973 Eucharistic Congress, my main purpose in writing is to correct statements made about the involvement of the Victorian Council of Churches in this event.

In view of the publicity given to this matter in the daily press, I believe some clarification is essential.

Denominations in Victoria noted in 1971 that many were stressing the need for the renewal of the church in the coming year, and church leaders wrote encouraging their congregations to participate in the various programs. They included the study program on Action for World Development, and the Eucharistic Congress Year of Pastoral Renewal, among others.

To say that the Australian Council of Churches wanted Roman Catholic support for the Action for World Development program is to ignore the fact that the program was from its outset conceived and planned

Continued on page six

alison is pregnant

This is a hard fact which must penetrate the generation gap. Her parents will have to know. Alison will have to face the fact. Nobody wants to know that Alison is pregnant. She has been away from home a long while. Completely independent—that's Alison. Until now. Now the permissive society is about to let her down. Fortunately the christian society is still functioning—love and compassion wait for Alison at Carramar, a maternity home for single girls conducted by the Home Mission Society. At Carramar Alison can wait in privacy for the birth of her baby; and will find help in making her decision about keeping him or having him adopted. Carramar's constructive approach includes supervision of school work, vocational guidance, arts and crafts, ante natal instruction, and information about the christian way of life.

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LETTERS

(Continued from Page 5)

jointly by the Australian Council of Churches and the Catholic Episcopal Conference. It came into being as a national campaign before the Melbourne venue of the Eucharistic Congress was decided.

There has never been any suggestion either in Victoria or other States that "horse-trading" was needed to provide Roman Catholic participation. The July study program stands alone as an ecumenical venture of outstanding magnitude.

The Study on the Eucharist within the Roman Catholic Year of Pastoral Renewal has been primarily designed for use by their own people in October. The VCC has not "sponsored" the study. It has been asked, and given help to those writing the study so that it might be used in ecumenical as well as Roman Catholic groups.

There has been consequent care to see that the content of the study does not offend the conscience of Protestants. It quotes, and is in the spirit of the Anglican/Roman Catholic Windsor statement. For these reasons it has been offered by the Eucharistic Congress organisers as a possible next step for people taking part in the July ecumenical meetings.

The extent to which it is possible to study such a document on an inter-church basis will obviously depend on the openness of Roman Catholics to allow such scope, together with the willingness of others to participate.

My plea is that we should not block off such possibilities for dialogue. They may serve both to sharpen our own understanding of doctrine which we regard as precious, and also to move us all closer to a fuller understanding of truth.

(Rev) Douglas Dargaville, Secretary, Victorian Council of Churches.

Geraldton hostel for Aboriginal boys

A \$100,000 hostel for Aboriginal youths in Gregory St, Geraldton, has provided the youths it accommodates with a great chance to make a start in the community, Bishop of North-West Australia, Rt. Rev. Howell Witt, said recently after inspecting the premises.

Although the hostel has only been in operation for a few months, it has shown that Aboriginal youths can adjust into society if they are given the right guidance and facilities.

The hostel is conservatively valued at about \$100,000 on current market prices. The premises were formerly the Anchor Guest House and have been acquired and extensively renovated by the Department of Community Welfare (formerly Native Welfare Department) for about \$50,000.

The hostel is situated in close proximity to the town proper, and has all the conveniences any home could offer.

Currently 10 youths are accommodated in the hostel. They are mainly first-year apprentices and about 16 years of age.

The supervisor of the hostel is Mrs Belinda Philips, who occupies the staff quarters with her husband, Mr Gary Philips.

The hostel is an Anglican project and Rev. Norman Polgen, an Aboriginal who is curate at the Cathedral, lives at the hostel. He says that all the boys are very happy there.

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Books

EARLY ROME

ROME IN THE DARK AGES. By Peter Ullwell. Faber. 1971. 324 pages. \$8.40.

This is a technical book for teacher and student of the history of the period. It is the first general work to appear in English in recent years and five hundred years of work and confusion which followed the removal of the last western emperor from the imperial throne in AD 476.

Two chapters out of the 10 in the book stand out as being particularly helpful. They are chapter 3, The Rome of Gregory the Great, and chapter 4, The Roman Church and Clergy. The work is well written and fully documented, but like its history tends to be somewhat remote.

Keith Cole.

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Help for preachers

PREACHING VALUES IN TODAY'S ENGLISH VERSION by David A. MacLennan. Abingdon, 1972. 191 pages. \$US4.75.

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R. H. Goodhue.

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Keith Cole.

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While in Sydney the boys will be billeted with the families of students of St Andrew's Cathedral School.

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Other Premieres — PER H: SATURDAY, Aug. 12, at 8 p.m., at Church of Christ Christian Centre

BRISBANE: SATURDAY, Sep. 2, at 8 p.m., at Ann St. Presbyterian Church

ADELAIDE: SATURDAY, Sep. 16, at 8 p.m., at Unley Town Hall.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE LITTLE WHITE BOOK by Joannes, John Noer and Ove Stage, White Book Publications, 1972. Paperback, 80 pages, 60c. Like the Little Red Book, this book hails from Denmark but gives a powerful Christian answer to godless and amoral message of the Red Book. It will have a strong appeal both to young people and all interested in their welfare. Deals with vibrations, affluence, sex, drugs, pornography, abortion, homosexuality in a simple and direct way but the Christian view is overriding. The final part of the book presents the freshness of the Christian hope in Christ. Deserves the widest possible dissemination and use.

CHANGING COMMUNITY STANDARDS by J. H. Court, Lutheran Publishing House, Adelaide, 1972. Paperback, 52 pages, Price not stated. John Court, an academic clinical psychologist and a warden and lay preacher of Holy Trinity, Adelaide, in this valuable little book argues that while State and Federal administration of censorship has changed to meet changing community standards, the changes are not for the better. Ministers charged with the responsibility of making the decisions bolster what are political decisions with whatever scientific evidence may be at hand. But inevitably, they are guided by their own personal philosophy, as Mr Chipp, Minister for Customs and Excise, has more than once made plain. Mr Court clearly advocates the maintenance of community standards by certain controls and in his last chapter he has some suggestions for action by concerned people. A clear and succinct treatment of an important subject of controversy today.

HOW TO FIND FULLNESS OF POWER in Christian Life and Service by R. A. Torrey. Dimension Books, 1972 ed. 106 pages. US\$95c. A reprint of a little book of the great Dr Torrey first issued in 1903. He wrote it to help train those who had been led to Christ and who were keen to go on in Christian service. The six chapters are The Power of the Word of God, The Power of the Blood of Christ, The Power of the Holy Spirit, the Power of Prayer and the Power of Surrendered Life. Great Biblical messages.

THE CHRISTIAN PRIESTHOOD. Edited by Nicholas Lash and Joseph Rhymer, Darton, Longman and Todd, 1970, 308 pages (UK). £2.10. Paperback.

This is a report of the 9th Downside Symposium and contains 17 papers on the church and ministry by contributors from various churches and traditions.

But the unreality of the business is seen in the opening essay by Bishop J. A. T. Robinson ("Christianity's 'No' to Priesthood") in which he admits that he could as easily take the other side.

D. W. B. Robinson

Future of society

CHRISTIAN BIOPOLITICS by Kenneth Cauthen. Abingdon, 1971. 159 pages. \$4.10.

This is another contribution to the current discussion about the future of human society in the face of accelerating changes brought about by population and technological growth.

Dr Cauthen calls his admittedly Utopian framework of thought and action for the future, "Christian biopolitics." However, his Christian contribution is disappointing since he rejects the infallibility of

the Bible, the uniqueness of Christ and His second coming. Nevertheless, this book opens up many problems which demand both further thought and biblically oriented answers.

John Davies.

NAME OF GAME.

The liberal game is called, "See how little I can believe and still call myself a Christian." The new evangelical game is called, "See how little I can say about Jesus Christ and still call myself a witness." Donald A. Dunkerly, Pastor.

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"CHARIOTS OF THE GODS?"

—A Critical Review—By G. G. Garner Many are finding that the questions raised by this book are difficult to answer. In this critical review, the Director of the Australian Institute of Archaeology seeks to answer some of the propositions put forward by the author of "Chariots of the Gods?" PRICE: 20c—Postage 7c Australian Institute of Archaeology 174 Collins Street, Melbourne, 3000.

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Mainly About People

Rev Geoffrey Shaw has been appointed vice-principal of Oak Hill Theological College from September 1, succeeding Rev John Taylor who is to become vicar of Woodford Wells and director of ordination for Chelmsford diocese. Rev David Field has been appointed senior tutor at the college.

Rev Professor Edwin O. James, aged 84, died at Oxford in July after a serious motor accident. He was the doyen of British scholars in the field of comparative religion.

Rev Barry D. Huggitt, NSW secretary of the Bush Church Aid Society since 1966, has resigned from September 30 next.

Sister Carmel Grautham will arrive in Port Hedland, WA, on August 9 as a worker for the BCA in the diocese of NW Australia.

Rev David L. J. Pearce, rector of Belterive (Tasmania), has been appointed rural dean of the South Eastern Deanery.

Rev Canon Gordon K. Armstrong, rector of St. Nicholas, North Boulbourn (Can-Goulb) since 1970, died on June 26 last.

Rev John R. Collins, has resigned the charge of the Belconnen "B" district (Can-Goulb) and will undertake limited chaplaincy duties at the Canberra College of Advanced Education.

Rev Keith N. Sutton, of the staff of Bishop Tucker College, Mukono, Kenya, since 1968, has been appointed principal of Ridley Hall, Cambridge.

Mr Norman Edwards, 49, of Melbourne, has been appointed superintendent of the Church of England Boys' Home, Carlington (Sydney). He has just returned to Melbourne after attending Explot 72, sponsored by Campus Crusade in Dallas, Texas.

Rev Kenneth F. McIntyre, director of Christian Education (Melbourne) since 1968, has been appointed headmaster of Seteyn College, Honiara (Melanesia).

Rev Derrell A. Radford, vicar of St. John's Deer Park (Melbourne) since 1964, has been appointed vicar of St Aidan's Noble Park from August 17.

Rev Michael X. Vine, vicar of St Paul's Kingsville (Melbourne) since 1969, has been appointed rector of Tallangatta (Wangaratta) from September 15.

Rev Richmond J. McCall, vicar of St John's Bantleigh (Melbourne) since 1971, has been appointed rural dean of Moorabbin from July 1.

Rev Alan N. Appleby, of the Chap-

laincy Department (Melbourne) since 1964, has been appointed to the Mission of St James and St John as director of Alcoholism Counselling and Referral Centre, from October, 1972.

Rev William R. Dowel has been appointed acting rural dean of Coburg (Melbourne) for July to September, 1972, instead of Rev M. Cowie, for health reasons.

Rev Joseph D. Sansom, vicar of St Aeneas' Black Rock (Melbourne) since 1968, will retire on October 29.

Rev Douglas J. Allan, vicar of St Mary's Sunbury (Melbourne) since 1968, has resigned from July 31.

Rev Stewart F. Bondy, in charge of St Mary's Warburton (Melbourne) since 1971, has resigned from October 15 next.

Rev Richard W. Hurford, on leave from the diocese of Grafton, is vicar of Tisbury, Wilts (Salisbury).

Mr Warwick Olson, director of information (Sydney) left on July 28 to attend a meeting in the US of the planning committee of the World Congress on Evangelism, Europe, 1974. He will visit England and Europe and arrive home September 8.

Archdeacon Ralph E. Wicks, rector of St James Toowoomba (Brisbane) since 1963, has been appointed Home Mission secretary of the diocese of Brisbane from the beginning of November.

Rev Richard L. Roberts, Home Mission secretary (Brisbane) since 1967, has been appointed rector of Holy Trinity, Woolongabba from Sept 1.

Mrs Elizabeth Batts, widow of Francis de Witt Batts, seventh bishop of Newcastle, was interred in the columbarium of Christ Church Cathedral Newcastle on July 24.

Mr Philip Dart, a pharmaceutical chemist and a trained marriage counsellor, has been appointed administrative officer of the Family Life Movement of Australia.

Mr T. Basil Silk MBE, a representative of the diocese of Rivarola on the NSW Provincial Synod, has been appointed Administrator of the NSW Missions to Seamen.

Mr George Piper, who was led to Christ at the 1959 Graham Crusade, was admitted to the office of reader in Holy Trinity, Mount Ousey on July 23 by Canon Rudolph Dillon, representing the Archbishop of Sydney.

Fifteen Bishops at consecration

Fifteen Australian bishops shared in the consecration of Archdeacon John Reid in St Andrew's Cathedral, Sydney on Tuesday, July 25. He is now an assistant bishop in the diocese of Sydney.

He is the 204th man to be consecrated or installed bishop in Australia since 1836. Archdeacon Marcus Loane of Sydney conducted the service, assisted by Archbishop Felix Arnott of Brisbane, Bishop Clive Kerle of Armidale, Bishop Cecil A. Warren of Canberra and Goulburn, and 11 others.

Bishop Alfred Stanway of Melbourne and Bishop Jack Dain, of Sydney, presented Archdeacon Reid, formerly archdeacon for Sydney's southern and eastern suburbs.

Rev Donald Cameron, Federal Secretary of the Church Mis-

sionary Society, preached the sermon.

Archbishop Arnott, representing the Primate, who is overseas, read the gospel and Bishop Frank Hulme-Moir, of Sydney, read the epistle.

Bishop Reid, aged 43, is married with six children: Catherine (16), Jane (15), Nicholas (13), David (11), Virginia (8) and Priscilla (7).

Bishop Reid becomes the fifth assistant bishop at present working in the diocese of Sydney.

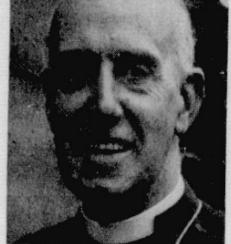
THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

Bp Arthur to leave Grafton

Bishop Gordon Arthur, NSW, since 1961 will resign the diocese on 31 January next. He will be 63.



Bishop Arthur told the "Church Record" that although he is healthy and energetic, he feels he should make way for a younger man who can better meet the demands of a diocese which calls upon its bishop to constantly travel considerable distances.

He feels that he is giving up at a strategic time when the Diocesan Thanksgiving program is so successfully entering its pastoral phase. 1,500 people have been enlisted and trained each to call regularly on five families in their parishes, not to ask for money but to be a living link between congregation and the families.

During his episcopate, there has been a bad rural recession but he feels that this has reached rock bottom and that better times are ahead for people on the North Coast. There has been a continuing decline in the rural population but the economy is sound.

The diocese is not facing staffing problems and the system whereby parishes voluntarily pledge for diocesan support has worked well.

Bishop Arthur is a graduate of Queen's College, Melbourne and from 1940 to 1949 was a Methodist minister. He became an Anglican in 1949 and was curate, rector, archdeacon and assistant bishop in Canberra-Goulburn diocese until he went to Grafton in 1961. He is chairman of General Synod's Liturgical Commission.

When he leaves Grafton, he would like to be given the charge of a new area to pioneer the establishment of a parish.

Bishop Bryant resents comments on proposed Perth merger

Bishop Denis Bryant, of Kalgoorlie, has described as an unwarranted attack the comments of Bishop Ralph Hawkins of Bunbury on the proposed merger of the Kalgoorlie and Perth dioceses.

In the July edition of "The Anglican Messenger," he said that there have been undercurrents of bad feeling about the proposal.

"There have been a few instances of personal attacks by individuals, in one instance a quite unwarranted attack without any previous investigation, warning or correspondence by a brother bishop," he said.

In the June edition of "The Anglican Messenger," the Bishop

of Bunbury said that the problems of the Kalgoorlie diocese would be worsened and increased by the merger.

The people of the diocese would be left more isolated than ever with a bishop miles farther away.

"While one has great sympathy with Bishop Denis and greatly admires the work he is doing, no answer to the difficulties which are being experienced can be found within a return of the area of the diocese of Perth."

(Under the proposals, to be looked at by the Perth synod in October, the Kalgoorlie diocese will be added to the Northern archdeaconry. Bishop Bryant will become an assistant bishop of the Perth diocese and the archdeacon for the enlarged archdeaconry.)

Bishop Bryant said that he was leading his people into a more effective organisation.

The merger would mean a more sensible arrangement of a diocese that had not been able to function as a diocese for some years.

"It doesn't work if you try to run a diocese of just six parishes, but with the change I will have episcopal oversight over a total of 23 parishes," he said.

CHECK LIST

EVER THOUGHT OF praying for people you don't like?

Make a list and pray especially for these on one day each week.

You'll find the list grows shorter week by week.



BISHOP HAWKINS

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Immediate response to Record need

On 20th July the Australian Church Record sent a letter to all individual subscribers to the paper, seeking their help in its newspaper ministry so that the financial year ending 30th September might end without a deficit.

The response in the five working days following the appeal and up to July 28 was most generous and each mail is bringing further support. Gifts to July 28 are listed below.

It is many years since the "Record" ended a financial year with a deficit. It last seemed imminent in 1968 and at that time, an appeal was made to readers whose response averted the crisis. That was four years ago and there has been no appeal since then.

Letters could not be sent to the large number of readers who buy their copy each fortnight from local bulk orders. These readers who wish to share the "Record's" ministry in this practical way, may send donations to the paper at Room 311, 160 Castlereagh Street, Sydney, NSW, 2000.

Gifts received to July 28:

A. F. Moulton, Lindfield, \$5; P. M. Harrison, Earlwood, \$5; Rev H. G. Brown, Epping, \$2; Anon, \$5; Miss M. E. Nicholson, Neutral Bay, \$6; Rev R. S. R. Meyer, Roseville, \$10; Mrs N. E. Marks, Cronulla, \$1; G. and C. Drew Pty Ltd, \$5; D. Charleston, Yagoona, \$3; N. J. Carroll, Blacktown, \$1; Canon K. L. Loane, Parramatta, \$5; R. E. Taylor, Chatswood, \$2; N. Skinner, Epping, \$20; Rev J. W. Reimer,

Nowra, \$2; O. G. Quee, Five Dock, \$2; N. Tilgham, Berry, \$10; Rev J. E. Whild, Darling Point, \$2; Miss E. M. Shaw, Cremorne Junction, \$5; K. W. Bock, Carlingford, \$5; N. Philips, \$12; Miss R. C. Tinker, Balmoral Beach, \$6; Rev G. S. Clarke, Putney, \$5; E. J. Marchoni, Beverly Hills, \$5; Mrs D. E. B. Knox, Gordon, \$12; Miss H. A. McEnally, Manly, \$6; D. Marshall, Mt Colah, \$1.50; Mrs S. E. Smith, Vaucluse, \$4; D. J. Palmer, Lane Cove, \$10; R. F. Nettieham, Mosman, \$10; Anon, \$5; C. J. Taylor, Wentworthville, \$10; P. S. Hobson, Surry Hills, \$5; Mrs P. Creasey, Clontarf Beach, Qld, \$2; Anon, \$3; Anon, \$2; Rev J. Sherlock, Moolong, \$3.50; Anon, \$5; S. C. Hunt, Leeton, \$10; F. W. Cabrera, Homebush, \$10; Dr R. R. Winton, Drummoyne, \$25; A. E. Hansell, Yagoona, \$10; Miss L. Probin, Claremont, Tas, \$2; Mrs Hind, Sutherland, \$2; Mrs V. E. Johnston, Petersham, \$8; K. Langford-Smith, Castle Hill, \$10; F. Alexander, Page, ACT, \$5; Mrs M. Newham, Fairlight, \$10; K. R. Morgan, Canberra, \$2; E. K. Jones, Padstow \$5; Anon, \$2; Mrs B. Fordwood, Medindie, SA, \$4; J. M. Porter, Chatswood, \$2; W. F. Savage, Tasmania, \$5; Mr C. Newhouse, Campbelltown, \$4; H. Taylor, Lockleys, SA, \$20; E. A. Face, Dapto, \$2; R. J. Wheaton, SA, \$2; Anon, \$5; M. E. Stiles, Merimbula, \$5; Mrs J. W. Murrell, Beaumont, SA, \$1; Rev B. P. Wrightson, Northam, WA, \$5; Mrs E. S. Cracknell, Sandy Bay, Tas, \$2; Rev A. R. Hardwick, Dorrigo, \$2; Mrs E. S. Crampton, Tumuli, \$2; Rt Rev R. G. Hawkins, Bunbury, WA, \$10; Miss J. Dove, Neutral Bay, \$20; R. C. Hillar, Artarbat, \$2; Rev E. C. Clarke, Killarney, Qld, \$5; H. B. Butterworth, Toorak Gardens, SA, \$2; Dr R. A. McCullagh, Toowoomba, Q, \$10; Rev A. L. Ironside, Rose Bay, \$2; H. G. Smith, Eden, \$2; W. Forrest, Kingsgrove, \$2; Mrs K. M. Arnold, Castle Hill, \$2; Anon \$1; Rev M. Wearne, Walgett, \$14; Miss J. L. Williams, Goulburn, \$5; Mrs L. E. Fitzgerald, Carlingbah, \$2; F. Willis,

Oatley, \$2.10; F. G. Michael, North Haven, \$2; Anon, \$5; Miss M. Moss, Neutral Bay, \$5; Mrs H. Feagan, Broadview, SA, \$2; W. E. B. Nicholson, Garna, \$20; W. Rowe, Torrensville, SA, \$2; Rev P. S. Lawrence, Maylands, WA, \$2; Anon, \$20; A. E. Creighton, Liverpool, \$5; R. G. Mill, Bingara, \$10; L. Thearle, Gladstone, \$10; Rev Canon A. P. Reeder, Mudgee, \$2; Rev A. J. Adam, Nabbie, \$5; Rev P. J. Dove, Uralla, \$5.

Dr Floyd retires again

Dr Alfred E. Floyd, O.B.E., who retired as organist of St Paul's Cathedral, Melbourne in 1947, has retired from another important musical engagement.

In July he recorded the last of his widely appreciated "Music Lovers' Hour" for national radio, a session he had maintained to the delight of all music lovers for 28 years.

Dr Floyd is now 93 but that mellifluous voice comes over radio with all its old world charm and his grasp of music has never faltered. He feels that he should leave it for a younger man.

He was organist of St Paul's Cathedral, Melbourne from 1914 to 1947.

THE AUSTRALIAN CHURCH RECORD

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

No. 1519 — August 24, 1972

Registered for posting as a newspaper — Category A.

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Price 15 cents

Pediatrician calls for firm moral stand

All kinds of deviants claim right to "do their own thing"

"Why should we tolerate prostitutes, homosexuals and drug addicts eloquently pleading on our news programs the right to do their own thing," a Sydney pediatrician told 500 women at a Sydney Mothers' Union Seminar on July 26.

Dr Claire Isbister was one of a panel of specialist speakers at the seminar in the Chapter House, arranged by the Mothers' Union Social Problems Department.

She told the large audience that people who pleaded on television for abortion on demand and for legislation to permit the use of marihuana would destroy society in their efforts to be acceptable.

"Every society has its predators who aim to destroy the society for their own purposes," Dr Isbister said. "There are those who desperately try to justify their deviations and agitate to have them legalised."

She said that parents did not realise the pressures put on children by the mass media.

"It was time parents stood firm on moral standards. We can't keep our children ignorant of the ways of the world. They have the right to correct scientific information on anything they want to know."

"But they must have correct facts, not the facts of the Little

Red Book or 'Girls and Sex' put out by the Family Planning Association which both contain inaccurate material," she said.

Dr Isbister said the Family Planning Association in the State said morals should not be taught with sex education. She said that two books recommended by the Association, "Boys and Sex" and

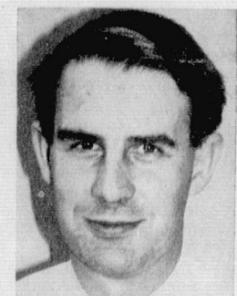
"Girls and Sex" advocated sex before marriage. They contained no information about love in marriage.

Other topics dealt with at the Seminar were loneliness and communication in marriage. Dr Isbister's subject had been Women's Role in a Permissive Society.

MELBOURNE ACTION ON PROBLEM OF PERMISSIVE SOCIETY

On Friday, July 28, a group of evangelical Anglicans gathered at Latrobe University for a luncheon which was addressed by the Rev Lance Shilton (Holy Trinity, Adelaide). The occasion was hosted by Professor Ronald Topsisom and chaired by Archdeacon John Moroney.

Mr Shilton spoke of Christian responsibility in an increasingly "permissive" society; highlighting such issues as pornography, "sex shops," abortion law liber-



Professor Ronald Topsisom, School of Chemistry, Latrobe University.

alisation, sex orientated theatre and cinema, drug dependence and alcoholism. He made a powerful attack on the apparent ineffectiveness of the "R" certificate film classification and outlined a Christian approach to censorship as a whole.

The meeting's attention was drawn to the fact that such permissiveness was comparable with certain political forces, which, in the guise of personal liberty, endeavour to destroy the present structures of our society.

Mr Shilton's message was a call to active Christian, social and political involvement, as well as prayer. After a period of questions, it was resolved that a Steering Committee be formed to investigate the possibility of co-operation and affiliation with other bodies which share the same concern.

The following were elected to the Steering Committee: Professor Ronald Topsisom, Canon Guy Harmer, Canon Wilfred Holt, Mr Don Boyd, Rev Geoff Evans.

ROLF HARRIS FILM COVERS H.M.S SERVICE



Rolf Harris, Mrs Woods and baby, Mrs Rosemary Tweedie during the shooting of the film.

Recently the work of the Anglican Counselling Service in Surry Hills was highlighted as part of a two-hour colour documentary being made for the Channel 9 network by Rolf Harris Enterprises.

The documentary shows Rolf travelling the nation in search of the real Australia. Apart from

being shown on Australian television, it will be shown in many countries overseas.

The Counselling Service segment includes social worker Mrs Rosemary Tweedie, Rolf Harris and Mr and Mrs Woods, a family from an inner city suburb in Sydney. It is aimed to show that despite Australia's affluence there are many living in poverty and social need.

Mr Woods is out of work and

Maurice Betteridge CMS Federal Sec.

Archdeacon Maurice S. Betteridge, 45, of Armidale, NSW, has been appointed Federal Secretary of the Church Missionary Society.

At present he is chaplain to the University of New England, a lecturer in history at the university and Archdeacon of Armidale. He is a New Zealander and is married with two children.



Archdeacon Betteridge.

He graduated MA and BD from the University of New Zealand and went to the USA in 1955 as a Fulbright Scholar. The General Theological Seminary, New York, awarded him the degree of master of sacred theology in 1959. While in the US he served as rector of a parish in New York.

He was ordained in Nelson, NZ, in 1951 and served in the Cathedral parish, in Papanui, as vicar of Lincoln and in St Matthew's, Dunedin. He left New Zealand in 1965 to take up appointment as chaplain to the University of New England.

Archdeacon Betteridge wrote and presented one of the position papers at last year's National Evangelical Anglican Congress in Melbourne and played an important part in its deliberations.

As chief executive officer for Australia's largest Anglican missionary body, Mr Betteridge will bring considerable gifts and breadth of experience to this demanding task. In it he will have the prayers and warm fellowship of very large numbers of Christian people throughout the land and beyond.

Dr Loane visits isolated missions

The Archbishop of Sydney, Dr Marcus Loane, visited six countries in August during a world trip that took him to Christian missions in isolated parts.

He was in Tanzania, East Africa, from August 1 to 7 to speak at the Tanganyika Christian Convention in Arusha.

He then visited the Church of England Chaplaincy at Addis Ababa, Ethiopia, on August 9

and 10, and the Middle East General Mission at Asmara, Ethiopia.

From August 15 to 18 he inspected the work of the Red Sea Mission in the oil sheikdom of Yemen.

He was in London from August 19 to 24.

On his return trip, he will call at the International Afghan Mission at Kabul, Afghanistan, and the Evangelical Fellowship of India at New Delhi. He is due to arrive back in Sydney on September 1.