

Anglican work in South America expands

On Sunday, 20 December, in St. Paul's Valparaiso, the oldest Protestant church building in Chile, Rev. George Edward David Pytches was consecrated assistant bishop in the diocese of Chile, Bolivia and Peru.

Mr Pytches was the Regional Director for the area and will now have special episcopal jurisdiction for the Region of Valparaiso, one of rapid expansion in this vast South American diocese.

Bishop Pytches read theology at Bristol University while in residence at Tyndale Hall where he continued his studies after graduating from university.

In 1959 he came to Chile with the South American Missionary Society and after serving two years in the south of Chile, largely among the Araucanian Indians, came north to pioneer the work in Chile's second largest port and city of Valparaiso.

The new bishop is better known as David to many of his friends in Sydney where he visited in 1965 on a deputation tour for the Australian Association of the South American Missionary Society. One of his clergy, the Rev. Gregory Blaxland, at St Paul's Valparaiso is an Australian SAMS missionary. Bishop Pytches is married with four daughters.

The three bishops who took part in the consecration were the Rt. Revs Kenneth Howell, diocesan bishop in Chile; William Flagg, bishop of the recently

formed diocese of Paraguay and Northern Argentina; and Colin Bazley, assistant bishop in Chile for the Southern Region.

Pictures taken at the service are shown at the bottom of this page.



St Matthew's, Manly, NSW, filled with a large congregation of holidaymakers for their annual convention.

CHURCH SCHOOL FOR MENTALLY HANDICAPPED

The Church of England Homes, an organisation which has been operating children's homes in the diocese of Sydney for 86 years, has announced plans for an entirely new work — a day school for intellectually handicapped children.

It will be known as Kingsdene Special School, and will be built this year in Gibbons Street, Carlingford, on land which the Church already owns.

The special school will accommodate 24 pupils in three categories — minding, playing and learning. The grounds will include an "adventure playground," where the children will be encouraged to invent games to play.

The staff for the school will include two teachers, three aides, drivers, bus mothers and groundsmen.

About \$75,000 will be spent in building and equipping the school, which will include an experimental pre nursery centre for children between the ages of 2½ and 4 while they are undergoing diagnosis.

This will be the first entry by

any Anglican organisation into the field of the mentally handicapped.

The chairman of the Homes Committee, Bishop A. J. Dain, said: "Mentally handicapped children are among the most neglected people in Australia. They do not fit easily into the State education system and many people still keep them behind locked doors.

"We want to provide a thoroughly Christian day school, where they will be treated as individuals who matter to us and to God.

"We want to educate them to the full limit of their potential, as we believe that many children who are called retarded when they are young are capable of joining society as productive and useful citizens."

CHRISTIANS YOUNG AND OLD LEARN AND WITNESS AT BEACHES, CONVENTIONS AND SUMMER SCHOOLS

The month of January sees thousands of Christians of all ages, including a large proportion of Anglicans, attending a wide variety of camps, house parties, beach missions, missionary summer schools and conventions. In many instances, attendances this year have been larger than ever.

An outstanding event for Anglicans has been the All Australian C.M.S. Summer School at Katoomba, NSW, from Saturday 9 to Friday 15 January when the guest speaker has been Rev John Stott, rector of All Souls' Langham Place, London. Archdeacon John Reid gave the morning Bible studies.

The huge auditorium was full at all sessions and the large overflow was accommodated in two marquees in the grounds where closed circuit television enabled all to see and hear. Large parties came from all States of the Commonwealth and one contingent from South Australia numbered 50.

All present appreciated the smoothness of the organisation and the fine Christian fellowship and deep missionary concern which prevailed.

The Annual Belgrave Heights Convention in Victoria was another which drew large crowds. Dr Alan Redpath, a noted Keswick speaker, gave seven addresses and Archdeacon Reid led the morning studies on Jeremiah. Rev Andrew Furu-yama, a Japanese pastor and O.M.F. Council member, gave four addresses. Other speakers were Rev John Coleman and Rev Howard Knight.

The Scripture Union organised well-attended children's meetings each day.

The Convention was from 26 December to Sunday 3 January and closed with a united service of Holy Communion.

Dr Alan Redpath held large meetings in Melbourne 14-20 January and Sydney people will have an opportunity to sit at the feet of this great Bible teacher at the all-day St Matthew's Manly Convention on Monday, 1 February. Rev John Chapman, Sydney evangelist, will also speak at Manly.

Other well attended conventions were held at Mount Brecken, Victor Harbour, S.A. 26 December to 1 January, the Katoomba Convention, 26 December to 2 January and the Mount Tambourine Convention in Queensland.

Rev John Stott gave a series of studies on St John's Gospel at the Inter Varsity Fellowship and O.C.F. International Conference

in Canberra from 16 to 23 January. Over 600 undergraduates and graduates from most Australian universities and colleges attended, including large numbers of overseas students of many races.



Rev John Stott

Before returning to London, Mr Stott is to visit Adelaide for one day on 2 February and will address a public meeting.

Another event in Canberra was the Second National Summer School on Religion from 13 to 16 January at the Australian National University.

Christian youth throughout Australia concentrated their efforts on over one hundred beach missions throughout the holiday season and some were held on beaches in Papua and New Guinea. These are a strong feature of the world-wide witness of the Scripture Union and each year more young people are involved in their leadership.

Beach missions include open air beach services with sand pulpits, coffee houses, family teas and group teaching for keenites in their programs as well as many other energy-consuming activities.

A.C.T.
exam.
results
page
six



1. The laying on of hands at the consecration of David Pytches in St Paul's, Valparaiso, Chile (see story above). Bishop Howell is assisted by Bishop Colin Bazley (left) and Bishop William Flagg (right).
2. Left to right: Rev Omar Ortiz, Santiago; Rev Gregory Blaxland; Mrs Mary Pytches; Bishop Flagg; Bishop Pytches; Bishop Bazley; Rev Peter Wood; Bishop Howell; Rev Alfredo Sespedes, Curate of St Paul's, Valparaiso; Rev Antonio Valencia; Gomez Carreno; Mr Wood, lay reader.

Anglicans & Latin America

Forty delegates and observers at the two-year-old Anglican Council of North America and the Caribbean, held at Montego Bay, Jamaica, unanimously approved a resolution on work in Latin America.

It was moved by Bishop David Read of Bogota, Colombia and seconded by Archdeacon T. J. Matthews of Lennoxville, Que., Canada. Following is its text:

"The Anglican Council of North America and Caribbean, at the conclusion of a challenging and interesting discussion of the situation faced by the church in Latin America expresses its mind as follows concerning its relation to the Latin American church.

"1. We recognise that the complexity of the problems in Latin America involving politico-socio-economic factors, as well as the ecclesiastical, are beyond our competence and basically must be responded to by the churches in the area.

"2. We see many ways in which the revolutionary ferment expressing itself in and around Latin America applies in our local situation as well and has unmistakable lessons for us and do not want to close ourselves off from influences coming through increased contact with the Latin American dioceses and movements which might help us to be more faithful to the Christian witness in our churches.

"3. We promise to communicate to our respective agencies the urgency of the recommendation in the Lambeth 1968 resolution number 6 which suggests that we should place prominent emphasis upon Latin America in (our) missionary education, prayers and commitment of the world mission . . .

"4. We invite the church in Latin America to communicate to us, as a council, and as indi-

The worst refusal

Professor E. M. Blaiklock, a New Zealander, former classics professor and Christian writer commented recently:

"I can refuse coffee, pass the mustard by, abstain from sugar on my porridge, and no one comments. But if I refuse to drink a chemical compound the effect of which on the human constitution has produced half the road fatalities, and half the crime of the year's statistics, I am considered odd. Liquor from the vulgar glass of beer to the elegant Mayfair cocktail, has become a foolish badge of the world and worldlings, and I am not free to refuse without unbrag on the part of those my action is felt to criticise."

vidual churches, such problems, concerns and needs as they feel moved by their sense of Mutual Responsibility and Interdependence in the Body of Christ to share with their brothers to the north and promise a sympathetic hearing.

"5. We recognise the existence of several officially constituted bodies concerned with corporate Anglican presence in Latin America, including the Anglican Council of Latin America (CALA), the provincial synod of the ninth province of PECUSA and the Conference of Anglican Bishops of South America (COABSA) but are also sensitive to the voices of others who cry out with often prophetic vision of the realities in Latin America.

CHAIRMAN & FAMILY



The new chairman of the A.B.M., Bishop Donald Shearman and his wife Fay, with their six children: Kerry, Timothy, Deborah, Andrew, Susanne and Philip.

WHAT SHALL WE HAVE?

Most everyone knows that Oliver asked for more and that from Norman Lindsay's "Magic Pudding" everyone got his deserts. So perhaps it's not out of place to note that Peter once asked Jesus "What shall we have?"

Of course he overlooked the fact that in the absorbing, demanding, unexpected life they

were living as His disciples, that they had Him; they shared Jesus. Envious? You needn't be. Paul writes: "God is faithful by whom you were called into the fellowship of His Son, Jesus Christ our Lord."

Fellowship is a N.T. word that can be translated also as participation and communion. It means to share what God gives to the Church, His Son. For us to share

By Peter F. Newall
Dean of Armidale

in Christ means, among other things, the understanding that each day is different, that neither joy nor pain nor security are certainties, but come like windfalls after calmer weather. He got through well by abandoning himself to the will of God. That was a style of life that we must share in.

Such a style of life makes big demands on us. Sometimes we may wonder what this passing parade adds up to. For Jesus the answer was God. God is the rock upon which all men may stand, the holy reality within and beyond us passing guests. We share Him, too! John says: "You may have fellowship with us and our fellowship is with the Father and with His Son Jesus Christ."

"What shall we have?" For us to think about God in this way leaves us open to the gift He already proposes to each and all of us. It is the gift of a moral and spiritual power that makes us to know reality, live the life, love the Lord. It too comes by way of sharing: "the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all."

EDITORIAL

Let NEAC 1971 be the answer

The assembly of evangelical Anglicans from all over Australia at Monash University, Melbourne, in August this year, may well provide the answer to those who recently have volubly supporting the assertion that evangelicals are but an Anglican rump in this country and in the Church as a whole.

Mr John Goldney's letter in this issue and Dr Danton-Fear's article in our last issue were unsolicited testimonies to the homogeneity of evangelical Anglicans whether they live in Townsville, Brisbane, Sydney, Adelaide, Hobart, Melbourne, Perth or Canberra.

Those who have been unable to contain their hostility towards evangelicals have for a long time in Australian history tried to drive a wedge between evangelicals in Sydney diocese and those elsewhere. They have tried to correlate evangelical churchmanship with disloyalty to their own diocese.

They have never really succeeded in making such a clever breach. As a result, they have never succeeded in breaking our common unity or doing harm to the very extensive missionary task with which the name evangelical has become synonymous in Australia.

The bitter personal attacks which appeared in print in Townsville and in the Brisbane Church Chronicle, directed against Archbishop Loane and the diocese of Sydney, have neither been withdrawn nor modified by any gesture of Christian charity. As unfortunate as these things are, we do not help matters by resorting to personal attacks, as much as some of our friends in North Queensland have exhorted us to.

We sincerely hope that the NEAC 1971 may be our answer. It can be if parishes all over Australia set aside funds to send their own representatives and if evangelical Anglicans everywhere feel that attendance, participation and sharing are a solemn duty in view of the present climate in our church.

The evangelicals stand for a personal, transforming relationship of the believer with Christ, the message of the gospel. If NEAC brings us together in the fellowship of the gospel and can help us to go forth to demonstrate the power of Christ in our own lives, we will have all the answers we need for our critics.

What future for Christians in Vietnam

Only last Sunday in our English Bible class the young people spent the time asking about what the Bible had to say about the future of Vietnam, in the light of the present movement in the U.S.A.

We had to face the fact that God had allowed the Church in China to suffer and that the same thing might happen in all of South-east Asia.

This is no academic question for these young people; they are the ones who will have to give their lives. There is therefore need of prayer that, if possible, God will keep the door open for his work to go forward; but if

not, that he will give the courage and the strength necessary for those who are Christians to bear testimony by their lives and even by death.

We need wisdom to prepare young people for what may lie ahead; our experience in China has told us only too well what will happen. We pray for peace but we want to see a peace that will give freedom to the people of this land.

From Paul and Maida
Contento in Saigon

Christian Social Service depends on Christian Staff. Is one of the following tasks God's call to you?

- 1. PRINCIPAL** for Home caring for 48 boys — 6 to 17 years. Must be able to lead trained and experienced staff as well as handle disturbed boys. Previous experience in residential Child Care preferable. Position open to either Clergymen or Lay men. Residence provided. Location — Phillip Island, Victoria. Enquiries and applications: The Rev. Canon Guy Harmer.
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EVANGELICAL VIEWPOINTS

The gifts of the Holy Spirit

In order that the Holy Spirit's gifts may be clearly understood as to their worth and precedence, the purpose and function of the Holy Spirit must be set within the framework of the unity in the Trinity.

The scriptures affirm that the Holy Spirit never sets out to make believers Spirit-conscious, but always brings about a Christ-consciousness. "But when the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me" In 15:26. R.S.V.

The Holy Spirit's function is one of witness, not to himself, but to that which exists outside of himself. It is in his work as witness that he executes and makes concrete the plans of the Father and the Son in a believer.

The gifts given to the New Testament church are set out in four main passages: Rom 12:6-8; 1 Cor 12:4-11, 28-30; 1 Cor 14:1ff; Eph 4:1ff. Of course the Holy Spirit, himself, is a gift from whose internal witness comes the knowledge of God, his truth, the practical outworking of the redemption obtained in Christ and the ethical transition from uncleanness to holiness.

Where the Spirit transforms the "I ought" of philosophical ethics and the inescapable "thou shalt" of Hebrew religion into the "I will" of the N.T. ethical zeal. (Christian Personal Ethics by Carl H. Henry). But this gift was given individually while the Spirit's gifts were given for edification in the body of believers, to be exercised within the gathered church.

That each individual had gifts was fundamental to the N.T. church's building up and remains absolutely essential for the experience of the deeper fellowship which emanates from within the bond of the Spirit. To ignore the fact, that the place for the exercising of everyone's gift can only be within the framework of a fellowship, is to quench the Spirit and bring stagnation upon the gathered church.

Paul in Romans 12 makes it clear that it is only within the gathered church where communication between members is encouraged and not overinstitutionalised that opportunity arises for the giving and receiving, one to the other, of the benefits of each other's gift. Notice the freedom of the Spirit in exposing gifts in the newly formed church in Acts. Stephen for example or other individuals within the churches of the N.T.

GIFTS LISTED

It will be quickly noticed upon reading the gifts as listed that they consist of some which effect the ministry of the Word, others are of a spectacular nature, while the remainder fall in the area of so called ordinary gifts. None is of less worth than the other as 1 Cor 12:4 reminds us " . . . there are varieties of gifts, but the same Spirit."

The gifts fall roughly into three areas. Some are explained while others seem to deal mainly with the situation in the early church.

Many gifts deal with the ministry of the Word, and gifts like apostles, prophets and evangelists are a particular N.T. phenomenon clearly given for the establishing and planting of a church in every place.

But the other gifts relating to the ministry of the Word: wisdom, knowledge, prophecy (accent on forthtelling), teaching (exposition of that already revealed), exhortation (where understanding is transmitted to heart, conscience and will), evangelism and the ability to discern between spirits (1 Jn 4:1), combined for the "all being and edification of the church which meets for the receiving and giving of gifts. They belong not to a few men but are dispersed to many, according to the freedom of the Spirit.

The gifts of the ministry of the Word cannot be over-emphasised in this age, where the action of the Spirit is labelled upon any new movement within and without the church. The Holy Spirit

never initiates any new change unless it brings about a Christ-consciousness and these gifts of the ministry of the Word are meant not only to edify but to safeguard the truth as in Christ.

Rev Graham F. Stephens is curate in charge of St. Thomas', Winchelsea in the diocese of Melbourne.

Romans 12 reveals gifts which express themselves in the serving of one another as well as our fellow man. Such gifts as giving in liberality (compare 2 Cor 8:2-3) serving ministry of mercy to the poor and sick (1 Tim 3:13), and mercy (personal ministry to those in need, not just compassion), though seemingly less in importance are the natural spiritual outworking of the greatest of all gifts, love. (1 Cor 13).

The remaining gifts are of a spectacular nature and consequently give rise to controversy. The working of mir-

acles seems to be, in the context of the early church, solely an early church phenomenon. Compare Acts 13:11 and Acts 5:1-10. Healing, also, is complicated, as it can mean restoration to a patient suffering from a remedial disorder, organic or psychological. Not all disorders receive healing. See Timothy's problem 1 Tim 5:23 or Paul 2 Cor 12:7-10.

CAUTION

Caution must be exercised as is the case with tongues. Let me just say this concerning this touchy problem. Tongues were when mentioned associated with grave disruptions in the Corinthian Church and Paul takes great pains to show that the gift only benefits the individual. It needs interpretation (the opposite of prophecy), restricts communication and advances spiritual fellowship (1 Cor 14:1) excludes conscious moral participation in praying 1 Cor 14:14 N.E.B., and 10,000 words in ecstasy are less beneficial than five intelligible words spoken to a congregation.

Gifts only arise when the church gathers together, where a supernatural intercommunion takes place, among believers, for the gathered church is the seed bed for their ministry.

On my path

Do you ever put your newspaper down with a feeling almost of despair? There seems so much that is wrong . . .

So—what do we do about it? Where do we begin?

I will share a true incident with you . . .

My friend Joyce believes that she should only pray for those concerns or people whom she feels are specially for her. As she looks through her newspaper, some incident will stand out for her; that is her "project."

On one occasion a policeman, though not on duty at the time, was called to a gun fight. Unwittingly he opened a door, and was shot in the stomach at close range. For some time, his life hung in the balance.

Joyce felt this was one of her prayer tasks. Constantly she prayed for the man, watching the papers for his progress. Great was her joy and thanksgiving when eventually he recovered.

At a wedding reception, she happened to mention this to some of her fellow guests. An uncle-of-the-bride said, "I know that man." Whereupon Joyce asked that he be told of the prayer offered for him.

Sometimes she feels moved to place her hand over the printed page, and claim healing for the person involved.

How often we wring our hands in despair at the tragedy and evil in the world! So—where do we begin? Maybe sitting on a chair

in the kitchen, with the newspaper spread in front of us.

Yes, it's so easy to get down—and to stay there; but that helps nobody, least of all ourselves. But Joyce reads her Bible first—and then she faces the

By Margaret

news. She knows she can't pray for everyone—but she just finds her bit.

Many earnest Christians take on burdens which the Lord never meant them to bear: even our prayer lists can get hopelessly overloaded! Constantly we need to tune in to the voice of the Spirit, so that He may sort out our priorities for us.

CHURCH'S OMISSION

When our church membership becomes Christian fellowship, our faith is set aflame, our formality in worship becomes vitality in the Spirit and confession of a creed motivates us to communion of a life, then our omission will become commission! (Ross Hayslip.)



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Notes and Comments

NEAC 1971 urgent

In our last issue we put before readers, young and old, rich and poor, the need for gifts now to ensure that the organisers of the National Evangelical Anglican Congress can continue their work with confidence.

It is far too soon yet to assess results, for this is being written

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DEATH WISH — ALCOHOL — CRUSADES OVER

before the 14 January issue has been published. But we are confident that evangelical readers all over Australia will respond to the need.

Gifts both large and small are needed now. Rev George Pearson, secretary of NEAC, told the editor that one hundred gifts of \$50 each would ensure its success. We hope that much larger numbers will share in this task, for it concerns evangelicals everywhere.

Gifts should be sent to Rev George Pearson, 1 Docker Street, Richmond, Victoria, 3121 or to State secretaries for NEAC.

BFBS image

The Bible Society in Australia is rightly concerned to present the best possible image to its public. The appointment of Bruce Upton to

Temperance movement in Australia

The launching of a branch of the Australian Temperance Council in Canberra in November last draws attention to the unceasing vigilance of the temperance movement in our land.

Christian attitudes to the use of beverage alcohol have changed throughout Christian history and perhaps the changes have been more evident today than in earlier generations.

This paper has always supported the temperance movement in Australia and will continue to do so, convinced that the Bible supports total abstinence and that Christians can give a clearer witness when they abstain. Alcohol is a narcotic poison and the immediate cause of a chain of social evils in every part of the world.

But we know that there are evangelical Christians who do not agree with us or who have changed their attitude in recent years. We believe that they are permitting social pressures from which we are better free.

There are now temperance alliances or leagues in every Australian State, in the ACT and also New Guinea. They are all affiliated with the Australian Temperance Council, as are a number of other temperance organisations. The work is ecumenical and when the liquor lobby in our various houses of parliament gets to work, there is a fine spirit of unity and determination shown.

The names of Anglican archbishops and bishops are to be found as patrons and officers of the temperance movement and

their clear witness must encourage thousands of ordinary people who suffer the effects of the widespread use of alcohol.

When any Christian resolves to deny himself the use of beverage alcohol he has lost not a thing. He must gain in self-respect, in a sense of self-discipline and he has automatically aligned himself with those forces, mostly Christian in our land at least, who are determined to do what they can to work against one of the world's major evils.

Evangelical Christians need to develop a much stronger conscience about the cause of temperance in 1971.

Disastrous WCC policy

Some months ago we felt bound to declare that the World Council of Churches' policy in making grants to groups fighting racism was "the height of folly." Half the world, including the Archbishop of Canterbury, also opposed the grants.

We have not spared ourselves in publishing the letters which came to us and it seems inevitable that we should be told we were "attacking the WCC." The ecumenical zeal that is abroad in some quarters today is so partisan that it takes the view that the WCC is above criticism.

We do not subscribe to that view. Further, we have a duty to our readers to be objective rather than obsequious. We will have lost our usefulness and our readers once we cease to be critical of any movement.

For such reasons, we must express our amazement that the WCC has gone further along its headlong path by asking for \$187,000 to assist American draft-dodgers in Canada and possibly in Sweden.

It seems to us that the WCC full-time staff at Geneva in their more angry moments think out programs like these and then do all the research and paperwork necessary to ensure that its schemes are adopted by the part-time decision-making bodies.

It seems to us that the WCC is pushing its luck too far. Some minor withdrawals from the WCC took place after the race grants. This latest play will bring a few more. But if this policy is persisted in, it will either precipitate further divisions of the ecumenical movement or raise the

Church's task plainly stated

Our task as a church is based on the conviction that all men are spiritually lost and in need of the saving grace of Jesus Christ. The Word of God clearly states that "all have sinned and come short of the glory of God" and that "all we like sheep have gone astray."

The remedy for this situation is that "there is none other name under heaven given among men, whereby we must be saved." If we are thoroughly convinced of this fact then we can clearly see the responsibility of proclaiming the name of Jesus to all men everywhere.
(Ross Hayslip in World Vision magazine.)

handle national P.R. indicates the priority the Society gives it.

In the past, Rev Alan Scott, NSW Secretary, has also done the nation PR work and has done it remarkably well. The Society's work has been kept before the secular and the religious press as a work of primary importance, urgent and with real human interest.

The religious press naturally responds to this approach with plenty of free space. In addition, stereos or pictures are provided and they have been of the kind that often get used.

The four-colour leaflet distributed at the recent Australian Jamboree of the Boy Scouts is a fine example of using a situation for a clear witness for the word of God.

Lots of other Christian organisations could take a leaf from the BFBS book.

Crusade era finished?

At the close of last year, Billy Graham spent a few days in London. He addressed one public meeting attended by over 5,000 people and dined privately with the Royal family.

He also made it clear that he has possibly conducted his last great evangelistic crusade in England. The team of dedicated men who are his co-evangelists have maintained a strenuous pro-

gram and look likely to do so for a long time to come.

But the days when the dynamic Billy Graham can minister to vast audiences on every continent may well be drawing to a close. We can only thank God that he has so greatly used this his servant for the salvation of thousands all over the world.

We have seen the magnetic power of the gospel of Christ demonstrated and whole cities moved by the foolishness of preaching. The great task of evangelism is still that of each believer, each congregation and is still very urgent and the number one priority.

Russki go home

When will it occur to professional demonstrators to really go to town on Soviet Russia?

All the anti-USA and South Africa variety are getting monotonously boring. Must we leave it to Ukrainians when we have such large numbers who need a noisy outlet?

Why haven't we thought of picketing theatres where the Bolshoi Ballet is performing or receptions where Soviet diplomats appear? There should be limitless scope for demonstrations in this new, exciting field.

You can't be put in prison for teaching your child to pray in South Africa or the US but it is happening now in Russia. Article 142 of the Soviet Penal Code prevents parents from bringing children up in the Christian faith. If we denounce South African Christians for being unjust, can't we denounce the Soviet Union which makes Christians the victims of injustice?

Alan Paton, author of "Cry the Beloved Country" insists that South Africa has a free Press and that he attacks his Government freely in his weekly columns. How comrade Solzhenitsyn must envy him after his eight years in a forced labour camp for just such criticism. Excellent grounds for a protest demonstration.

Certain national Councils of Churches have been studying with grim seriousness all the injustices they find in South Africa. But none appear to be doing anything about Soviet injustices. Did the WCC issue statements of protest when Christians like Pavel Overchuk, Khamara Vibe and Nicholai Khamara died under Soviet torture?

Perhaps we are so intent on correcting injustices that Soviet slave labour camps, torturings and martyrdoms of Christians is somebody else's concern.

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LETTERS

Attention youth editors

Your readers may be able to help me with a study I am undertaking.

I would like to get in touch with editors of Christian youth group magazines, or receive samples of the same. The publications I am looking for are handwritten or duplicated by a Christian group of ages 12-25 years, and intended to appear regularly for a readership of the same age.

It does not matter how small or insignificant the magazine is, I will still be grateful to hear from editors or be given their addresses.

Ken Rolph,
29 Kent Street,
Regent's Park N.S.W., 2143.

Leaflets on faith are available

In her column on 12th November "Margaret" asked whether there were some leaflets available which dealt with "the main points of doctrine in our faith."

Your readers may be interested to know that The Christian Faith Course produced by the Anglican Information Centre, although primarily a correspondence course for people not related to a local congregation, is available to church members at 50c a set. Subjects vary from "Why Believe in God?" to "What are the Sacraments?" A guide for study group leaders is also available at 20c.

Another publication which would be very useful for study groups is **Belonging to Your Church**. This is a series of studies on subjects such as "What is Baptism?", "What are the benefits of Baptism?", etc. The Leader's Guide is 60c and the group member's folder and set of study sheets is 20c.

These materials are available from the Christian Education Centre, 511 Kent Street, Sydney.

(Rev) T. R. Wallace,
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Genuine dissent: a target for abuse

It is to be hoped that the Australian Council of Churches will disown those of its supporters who by their criticism are currently trying to embarrass both the Archbishop and the diocese of Sydney.

These critics have made an issue of whether or not some ecumenists want a church system where genuine dissent becomes only a target for abuse. And they have stirred up many who could get neither excited nor upset about who chose to attend the ecumenical service in Sydney.

As well as the hillbilly approach of the Brisbane Church Chronicle, there were the usual knockers enjoying one more chance to wage holy war on Sydney diocese. In their fury they have argued as though evangelicals were to be found only in Sydney, regardless of the Australia-wide support given the Church Missionary Society.

Moreover it was implied that only the non-evangelical section of the church had an undisputed right to govern, and even then their methods were not always to be emulated.

It was the kind of abuse heaped upon English evangelicals after the recent unity scheme failure. It didn't matter that the evangelical rump (as they were called) were dissenting along

The environment

Enclosed is a brochure prepared by the Myall Lakes Committee. The Committee is keen to see more emphasis placed on our environment and deplores the lack of major national parks on our coastline.

As an Anglican it worries me to realise that despite references by other churches to environment, I have never once heard one of my own ministers mention what subdivision and beach mining is doing to our coast for example.

Whilst problems face religious advocates daily, such as hunger, morals and drugs, I feel that these problems will be with us for a long time but that a good environment should be ensured now. Tomorrow it could be too late.

Colin Ferguson,
Killara, NSW.

with Lord Fisher, many Anglo-Catholics, and 45 per cent of the thousands of Methodists who voted at the local church level. The New Synod Group set about gaining support for the scheme at the U.K. General Synod elections.

However the Church of England Newspaper (9/10/70) reporting on the outcome of voting said, "On the clergy side, there are roughly 50 per cent more evangelicals, and lay evangelicals will be at least a quarter, and probably one-third, of the lay membership."

The so-called lashing given Archbishop Loane by the world's press was nothing compared to

Education crisis

You will be aware that at present in this country there is among teachers a spirit of deep unrest and dissatisfaction; and that this is only one of the great problems facing schools and their students at this time.

As Christian teachers ourselves we are deeply troubled; and would call on Christians everywhere to involve themselves.

We would ask your readers:— If they truly believe that "prayer changes things," will you join us to pray for the whole educational situation at this time? We suggest the following points for prayer:—

- (i) That "confrontation" between authorities and teachers be replaced by consultation;
- (ii) That many of the teachers who have left the service for other employment or for overseas should return;
- (iii) That the existing Christian witness in schools should be strong and clear and effective;
- (iv) That many Christian young people should feel the "call" to join the teaching profession.

M. Fowler, V. Kneale, I. Richardson,
V. G. T. Cook, C. A. Monty, M. Cornell,
Waramanga, A.C.T.

that given the World Council of Churches over its recent anti-racist gifts. Nor was Dr Loane as harshly treated as Pope Paul following the pontiff's statement on birth control. Many would want to argue that in each case the press showed as much prejudice as sound judgment.

In fact the kind of bias that makes pro-Labor editorials a rarity in British and Australian newspapers on election eve. When religion writers drop their regular "conscience is inviolable" line just long enough to attack the conscientious stand of an archbishop then the name of the game is prejudice.

Even so it was significant that research in Melbourne and Sydney for "The Australian" (27/11/70) indicated that, "a slight majority (42 per cent) interviewed said the Anglican Archbishop of Sydney, Dr M. L. Loane, was either probably or definitely right to refuse to attend the ecumenical service. Thirty-eight per cent said his refusal was either totally or partly wrong." Only 27 per cent of those interviewed knew what the ecumenical movement was.

However, increasing contacts between Christians of all denominations are not always reliant on the state of relations with church bureaucrats even when it appears they are ordering the work of the Holy Spirit.

Many who wish to see a greater demonstration of visible unity among Christians too often underestimate the influence of the World and Regional Congresses on Evangelism as well as the dramatic growth of evangelical societies such as World Vision, Scripture Union, I.V.F., Bible Institutes, Gileads, Wythcliffe Bible Translators, M.A.F., the Far Eastern Broadcasting Co., Gospel Recordings and so on.

The rank and file in the churches today are often impressed when the majority of church leaders are unimpressed. The Graham Crusades in spite of the minority support of church leaders still drew far and away more local church support than did the A.C.C. backed Church and Life Movement.

J. S. Goldney,
Hawthorn, S.A.

"Thou" and "you"

Rev Ted Watkins' suggestion (November 12) that sixteenth and seventeenth century Prayer Book compilers and Bible translators chose "thou" instead of "you" to address God for theological reasons seems unlikely.

These words are used in the Roman Catholic Douay Bible in exactly the same way as in Protestant translations.

Certainly, there was a growing tendency in middle and early modern English to use "you" honorifically and to reserve "thou" for inferiors and members of one's family. The same tendency was evident in other European languages such as French. But "thou" was consistently used in English throughout this period to address God, the Virgin Mary and other saints, and pagan deities. I cannot illustrate this here for lack of space, but cases where "you" is used in such contexts, if they exist at all, would be most exceptional.

This may have been due to the almost universal conservatism of religious compared with secular language and also to the influence of what was then invariably literal translation from Latin and Greek originals.

It was not customary to use "you" honorifically instead of "thou" in these languages, and therefore a second person singular in the Bible, a liturgical text, or a pagan author, was always translated by a second person singular in English. Perhaps this practice helped to establish the later practice of using "thou" honorifically instead of you.

It may be that "you" is more appropriate to twentieth-century idiom than "thou," but this is all it amounts to — a question of idiom. There is no sufficient justification for attributing our own doctrinal predilections in this matter to the Anglican reformers and their seventeenth-century successors.

(Rev) G. S. Clarke,
Regents Park, NSW.

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C. R. JAMES,
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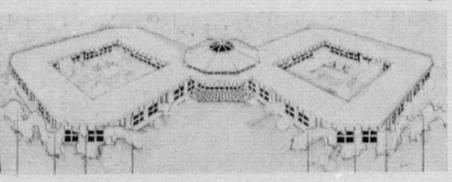
In her will, Mrs Marcia Abel made provision for scholarships for students entering on theological training at Moore College.

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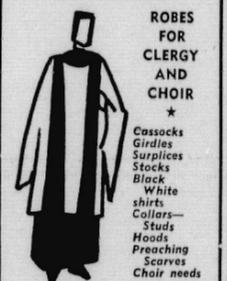
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- ACROSS**
- But the — priests stirred up the crowd to have him released for them Barabbas instead (5) Mk 15:11.
 - I will open my mouth in —, will utter what has been hidden since the foundation of the world (8, 1) Mt 13:35.
 - Brethren, if a man is overtaken in any trespass, you who are spiritual should — him in a spirit of gentleness (7) Gal 6:1.
 - is — of iron, — feet partly of iron and partly of clay (4, 3) Dan 2:33.
 - and since we have a great priest over the house of God, let us draw near with a true heart in — — faith (4, 9, 2) Heb 10:22.
 - like a — that is — like the slaughter, and like a sheep that before its shearers is dumb, so he opened his mouth (4, 3, 2) Is 53:7.
 - But Jonah had gone down into the — part of the ship and had lain down, and was fast asleep (5) Jon 1:5.
 - and taking him down, wrapped him in the shroud, and laid him in a tomb (5) Mk 15:46.
 - The way of a sluggard is — with thorns, but the path of the upright is a level highway (9) Pro 15:19.
 - He who conquers, I will grant him to sit with me on my throne, as myself — — sat down with my Father — his throne (1, 9, 3, 2) Rev 3:21.
 - call upon me in the day of trouble; I will deliver you, and you shall — me (7) Ps 50:15.
 - Confirm — — servant thy promise, which is — for those who fear thee (2, 3, 2) Ps 119:38.
 - There has been — — like — before — since, when the Lord heard the voice of a man; for the Lord fought for Israel (2, 3, 2, 2) Jos 10:14.
 - Fear not, for am with you; I will bring you offspring from the east, and from the west — will gather you (4, 1) Is 43:5.
- DOWN**
- You shall be — to do therefore as the Lord your God has commanded you (7) Deu 5:32.
 - He said to me, "It — — your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father" (2, 7) 1 Ch 28:6.
 - Jesus Christ, who gave himself for us to redeem us — and to purify for himself a people of his own (4, 3, 8) Ti 2:14.
 - For in him all the fullness of God was — — dwell (7, 2) Col 1:19.
 - Now there was a man called Nicodemus, a — of the Jews (5) Jn 3:1.
 - In the — — Word, and the Word was with God, and the Word was God (9, 3, 3) Jn 1:1.
 - and Jehozadak went into — when the Lord sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar (5) 1 Ch 6:15.
 - But rejoice — — as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed (2, 2, 3) 1 Pe 4:13.
 - His master said to him, "Well done, good and faithful servant; you have been faithful — a little, I will set you over much; to follow their own counsels (4, 2, 1) Ps 81:11.
 - Have mercy on me, — — Son of David; my daughter is severely possessed by a demon (1, 4) Mt 15:22.
 - an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to —" (5) Mt 2:13.

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Rev. Dr C. H. Duncan, Registrar, has announced the results below. There may be a few additions to the lists as a result of second readings of some examination papers which have been unavoidably delayed.

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Pass: — Lambie, Grace, G.B.R.E., Melbourne; Fairweather, Angela M., D.C.E., Brisbane; Browne, Samuel J., G.B.R.E., Brisbane; G.B.R.E., Newcastle; Wright, Jean M., D.B.E., Adelaide; Hall, Thelma L., Newcastle; Chatwin, Maxine M., Tasmania; Kempson, Margaret, D.B.E., Adelaide; Lionie, St. Michael, Adelaide; Mason, Ernest J., D.C.E., Melbourne; Morrison, Gordon B., G.B.R.E., Melbourne.

The E. A. Walton Prizes for 1970: — Blewitt, Lesley V., D.B.E., Adelaide, and Daly, Ruth, Melbourne.

Pass in One Part — I. Basada, Benson, New Guinea; I. Berry, Eileens, Brisbane; H. Brown, Shirley K., Adelaide; I. Butterworth, Helen M., Melbourne; H. Chowdhury, Helen M., Brisbane; I. Curtis, Catherine M., Melbourne; II. Davidson, Christine, Brisbane; I. Ebragum, Virgil A., New Guinea; II. Fraser, Helen E., Newcastle; II. Gould, Robert C., Adelaide; II. Hill, Aedle O., Gippsland; II. Hearn, Anthony, Newcastle; I. Holding, Barry J., Adelaide; I. Jacob, Betty R., Adelaide; II. Kemp, Margaret L., Melbourne; II. Kump, Margaret L., Adelaide; I. King, James K., New Guinea; King, Lola, Adelaide; I. Kowajira, Horace R., New Guinea; II. Larjinder, Desmond W., Melbourne; I. Little, Alan, Sydney; II. Little, Carolyn, Sydney; II. Moulds, Pamel A., Adelaide; I. Nicholas, Graham K., Melbourne; I. Poma, Dick S., New Guinea; I. O'Connor, Margaret E., Melbourne; I. Peuba, Robin K., New Guinea; II. Powell, Elijah M., Melanesia; II. Roby, Toy B., Sydney; II. Roche, Philip A., Melbourne; II. Sayer, Derek M.P., Adelaide; I. Schelle, Kaye, Melbourne; II. Stanhill, Eileen M., Melbourne; II. Tabour, Barbara G., Willochra; I. Tarlamont, Reuben, New Guinea; I. Tsumomaa, Suckling, New Guinea; I. Tanno, Samuel W., New Guinea; I. Tucker, Marian J., Melbourne; II. Tramer, Jack, I., Melbourne; II. Voysey, Evelyn F., N.W. Aust.; H. Webber, Lorraine M., Brisbane; II. Williams, June M., Brisbane.

Pass Part Two: Cox, I. W., Ridley, Melbourne.

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ASSOCIATE IN THEOLOGY

(in order of merit)

First-Class Honours: — Blewitt, Lesley V., D.B.E., Adelaide; Daly, Ruth, D.C.E., Melbourne; Robey, Marjorie, D.C.E., Brisbane.

Second-Class Honours: — Hawkins, Margaret, G.B.R.E., Melbourne; Lawson, Jennifer M., G.B.R.E., Bendigo; Cullen, Anna, D.C.E., Melbourne; Pearce, Iris, G.B.R.E., Melbourne; BERT, Mary H., D.B.E., Adelaide; Milobson, Nora C., D.C.E., Nth. Qld.; Fullerton, Merle, G.B.R.E., Linton; Noel, D.C.E., Melbourne; Jones, Esme P., G.B.R.E., Melbourne; Linton, John, G.B.R.E., Brisbane; Elder, Julia M., B.A., Newcastle; Philpott, Joan H., B.Sc., D.C.E., Melbourne; Clinch, Anne C., Melbourne; Oliver, John R., Adelaide; Collier, Joan, G.B.R.E., Bendigo; Rafe, Levi, Patteson, Melanesia; Kempson, Reginald, D.B.E., Adelaide; Hardy, D.B.E., Adelaide; Mitchell, Darrall E., Edward J., D.C.E., Melbourne.

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A very worthy buy.
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THE HEY SHARP PRIZE man: Chapple, Allan Leslie, B.A., Moore Unat., Sherlock, Charles Henry BA. (Oxoniae accessit), Ridley Unat.

THE JOHN FORSTER MEMORIAL PRIZE man: Chapple, Allan Leslie, B.A., Moore Unat.

Pass in One Part:
Part One: Appley, D. B., Moore, Sydney; Bath, J. H., St. Francis, Brisbane; Beckett, G., Moore, Sydney; Bielenberg, R., St. Mark, Unat.; Bird, E. R., Moore, Sydney; Braun, R., St. Francis, Brisbane; Carrick, M. C., Moore, Unat.; Chippis, G. L., Moore, Sydney; Choong, C. P., Moore, Unat.; Clifton, G. K., Moore, Sydney; Coohar, R. H., Moore, Sydney; Doran, A. A., Moore, Unat.; Harding, R. O., Moore, Sydney; Hodgkinson, G. G., Moore, Unat.; Hogan, S. F., Wolliston, Perth; Howell, R. P., St. John, Newcastle; Johnson, K. R., Moore, Sydney; Lamont, J. W., Moore, Sydney; Leong, C. W., St. Francis, Brisbane; Meeth, P. D., Moore, Unat.; Miller, D. C., Ridley, Melbourne; Miller, D. J., Ridley, Brisbane; Newton, E. S., St. Francis, Brisbane; Northfield, J. F., Ridley, Melbourne; Parrott, D., Ridley, Melbourne; Paterson, J. C., Moore, Sydney; Pennington, M., Moore, Sydney; Pennington, I. D., Moore, Sydney; Potter, Lesley Deac, House, Unat.; Savage, W. F., Tasmania; Scumbe, P. J., Moore, Grafton; Shackleton, I. R., St. Francis, Brisbane; Tariff, C. A., G.B.R.E., Sydney; Thomas, J. H., Moore, Sydney; Thomson, J. W., Moore, Sydney; Thorne, Desmond W., Can-Go.; Webb, J. S., Moore, Sydney.

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Books

Excellent for children

LEADING LITTLE ONES TO GOD by Marian M. Schoolland. Banner of Truth Trust, 1970. 286 pages.

A Bible story and teaching book admirably suitable for primary school-age children.

It treats the Bible as literally true and its teaching is evangelical and orthodox.

In 86 separate sections suitable for daily reading, firstly God is discussed, then follows teachings concerning sin, law, love, Jesus, the Holy Spirit, the children of God, prayer, the Church and the future.

Each section contains a Bible teaching, questions for discussion, a memory verse, Bible reading, hymn and simple prayer.

For the young, the Bible teaching is excellent. Older children, and parents too, will be extended by the discussion topics.

A very worthy buy.
John L. M. Dooley

New Guinea nationalism vindicated

VUNAMAMI</

Mainly About People

Rev T. Philip Grundy, Field Officer in Evangelism (Canberra-Goulburn) since 1969, resigns from the staff of the diocese from January 31 to take up appointment in the Centre for Continuing Education, Australian National University.

Right Rev. Launcelot Fleming, Bishop of Norwich since 1959, has been appointed Dean of Windsor. Dr Fleming is 64.

Dr Marc Boemer, leader of the French Protestants, died in Paris last month, aged 89.

Rev David G. Peterson, BA, BD, TBSchol, curate of St Matthew's Manly (Sydney) since 1968, has been appointed a lecturer at Moore College.

Mr Robert Gaff, from roote Island, has been appointed superintendent of the St Mary's Children's Village, Alice Springs (Northern Territory).

Deaconess Eileen Heath has been appointed social worker in the parish of Alice Springs (N Terr) and to St Mary's Children's Village.

Rev Bryan F. Hall with his wife and family left Perth on January 9 for 12 months' leave in the United Kingdom.

Rev Richard Pethybridge from Melbourne will be locum tenens at St Alban's Perth during Mr Hall's absence.

In St John's Cathedral, Brisbane, on December 19, the following were or-



Mrs Robyn Ping, who has been appointed mistress of the Junior School at Queen's, Ballarat.

ained: (deacons) Messrs John Edward Cutcliffe, Bruce Robert William Nolan, Gordon James Petersen, John Michael Reakes, Andrew Reakes-Williams and David John Leyburn Richardson; (priests) Revs Michael M. Bennett, Drew R. Jorgenson, Neville D. Nixon and Bruce W. Winter.

Rev Herbert O. Hoie in charge of St Linus' Merlynston (Melbourne) since 1951, retires from the active ministry on Jan 31.

PhD for BFBS consultant

Mr Andrew J. Taylor, the Bible Society's Translations Consultant at Lae, has received the award of doctor of philosophy in languages from the Australian National University in Canberra.

Dr Taylor also holds the degree of bachelor of arts and the diploma of education, Sydney University, also bachelor of divinity (hons), Melbourne.

Dr Taylor's official position is that of Translations Consultant for the Bible Society. In course of time (probably within 12 months) he should be officially recognised by the United Bible Societies and designated as a U.B.S. Translations Consultant.

He will have responsibility for Bible translation into vernacular languages of Papua, New Guinea and the British Solomon Islands. Dr Taylor and his wife are living at Lae in New Guinea, where they are already involved in activities of the local church.

WELCOME TO THE FAMILY

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NAME

ADDRESS

Rev W. Gordon Williams, rector of St Barnabas' Clare and rural dean of the Broughton (Willochra) since 1968, has been appointed rector of St Alban's Largs Bay (Adelaide).

The Ven G. Arthur Lupton, rector of St Luke's Toowoomba (Brisbane) since 1966, has been appointed rector of St Andrew's Lutwyche.

Rev Russell Braddon, in charge of St Luke's Springvale North (Melbourne) since 1966, has been appointed vicar of Christ Church Newport from January 6.

Rev Stewart F. Boundy, curate of St Mark's Gamberwell (Melbourne) since 1969, has been appointed rector of St Mary's Warburton from February 17.

Rev Dr G. H. Stephens has been appointed to St Philip's West Heidelberg (Melbourne) from February 11.

Rev Richard J. McCall, Director of the Church of England Boys' Society (Melbourne) since 1963, has been appointed vicar of St John's Benteleigh from February 15.

Rev William B. Hunter, curate of Holy Trinity Coburg (Melbourne) since 1968, has been appointed to St Linus' Merlynston from February 7.

Rev John M. Furnidge, chaplain to the Brotherhood of St Laurence, Carrum Downs (Melbourne) since 1968, has been appointed curate of St Matthew's Cheltenham from December 3 last.

Rev Allan T. J. Wood, curate of Holy Trinity, Surrey Hills (Melbourne) since 1969, has been appointed curate of St John's Blackburn from February 23.

Rev William R. Featherston, curate of All Saints', Geelong (Melbourne), since 1968, has been appointed to the new area of Warrandyte-Park Orchards from Feb 19.

Rev William J. Jobling, master at Cranbrook School (Sydney) will be also assisting in the parish of St Paul's Canterbury and will live in St Stephen's Hurlstone Park rectory.

At St Peter's Cathedral, Adelaide on February 2 the following will be ordained by the Bishop of Adelaide: (priests) Revs Peter G. Anson, Robert Forster Pearson; (deacons) Messrs Martin Edward Biele, Francis Frederick Bourne, Kenneth William Dixon, Peter Roderick Lord and Russell John Simmonds.

Rev Barry J. May, curate of Christ Church Mount Gambier (Murray) since 1969, has been accepted for missionary service in New Guinea. The Bishop of the Murray held the first ordination in his new diocese in Christ Church Mount Gambier on December 21 when Rev W. E. Holmes, curate of Mount Gambier, was made priest.

hot line

Round-up of church press comment

The Catholic Weekly carries a report from an Australian R.C. priest in Rome, giving impressions of the standard of reporting in Roman and Papal newspapers of the Pope's visit to Australia.

One paper said that Sydney had "almost 40,000 Catholics" (it would be over half a million) and another said that most Australian citizens were "heretics."

Archbishop Loane's new year message in *Southern Cross* includes the following apt illustration: "Martin Luther once said that a man's heart is like a pair of millstones. If he does not give them something to grind, they will grind each other. It is because God is not in our hearts that we fret ourselves beyond endurance. It is because we sit loose to His authority that we grind each other."

The *Church Times* features on its front page an appeal by a Russian Baptist Christian to the Soviet leaders, asking them to stop the harsh persecutions of evangelical Christians that are rampant in the land.

An article in the *Church of England Newspaper* underlines the need for radical alternatives to the present prison systems. Numbers in prison are 40,000 in the UK and are increasing in all lands. It says that university research into criminality is looking hard at urbanisation and the break-up of the family as an situation.

Willochra shelves location report

Among the eight motions which the 1970 synod of the diocese of Willochra was unable to debate was one to consider a report on the re-location of the centre of the diocese.

The 1967 synod called for a full report on the question and the subcommittee which investigated it submitted its report to Willochra's Standing Committee some time in 1969. It was decided to take no further action.

The 1970 synod motion was an attempt to revive the question. The report said that there would be many advantages in moving the centre to Port Augusta. It showed that the northern parts of the diocese did not develop as expected in 1915 when Bishop White chose the present seat town of Gladstone.

The bulk of the population and most expansion is now taking place west of Spencer's Gulf. Whyalla is well on the way to becoming the largest city of the diocese.

Gladstone is certainly a very small town by any standards and as the report shows, it is not readily accessible from all parts of the diocese. But re-location of the bishop's seat may be as far off as ever.

PECUSA staff halved

The Council of the Protestant Episcopal Church of the USA has been obliged to cut its staff from 204 to 110.

A shortfall of over two million dollars in budget expectations for 1971 has forced drastic re-organisation. Retrenched staff will be treated in a humane and Christian manner, aided by an extra grant of \$750,000 from the diocese of Minnesota in December.

Bishop Roger W. Blanchard, Executive Vice-President of the PECUSA Executive Council, has said that the staff has been cut to the bone. What is left will give the minimum base from which the Council can serve the Church effectively and faithfully.

GRAHAM IN PARIS



The American Pro-Cathedral Church of the Holy Trinity in Paris, France, was packed to capacity on November 15, the 25th Sunday after Trinity, to hear the special preacher of the day, the Rev. Billy Graham. This was the third time that the famous American evangelist had been the preacher at services in the Protestant Episcopal Church cathedral of Paris.

African Bp. visits King Is.

The Bishop of Western Tanganyika, Right Rev Musa Kahurananga, will visit the Tasmanian parish of King Island on 4 February.

King Island is in charge of Deaconess Marie Kingston and the Islanders will give a warm welcome to Bishop Musa.

He will speak to young people at the local high school and address a public meeting at

night. He is the first African bishop to visit the Island.

CMS has organised a public meeting at Burnie on February 5 and at St John's Launceston the next day. He will preach at St Paul's and St Aidan's Launceston on Sunday 7 February and at Holy Trinity Hobart that same evening.

Kellerberrin Diamond Jubilee

St John's Kellerberrin in the diocese of Perth celebrated its Diamond Jubilee with a special service on Sunday 13th December.

The old stone building was filled with people, including many children, from all parts of the parish.

The rector, Rev Bertram P. Wrightson opened his address with these words:

"I have tried to prepare this service as seeing through the eyes of a genuine worshipper of many years standing (and may

we add sitting and kneeling) — as seeing through the eyes of one who loves this church, but of one who also loves the Bible and its message, who loves the Prayer Book and its worship, who finds joy and peace in the richness of the Scriptures enshrined in each and every service of this book (the Prayer Book)."

The central citadel of Christianity is the Person of our Lord Jesus Christ.

(Oswald Chambers)

THE AUSTRALIAN CHURCH RECORD

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Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

Wheelchair won't stop Tas CEMS president

Confined to a wheelchair for the past five years by a muscular disability, Mr Leigh Wells, State President of the Tasmanian Church of England Men's Society, is going to travel widely to strengthen the Society.

His appointment late last year came after being active in the St James' New Town branch for the past two years. He told the *Church Record* that he had found in CEMS the true meaning of Christian fellowship. He believes that there is no "Generation gap," only a lack of communication and during his term of office he will work to open the channels of communication.

He was born in Tasmania and has spent all his life there except for the period of active service with the AIF from 1940 to 1945. His wife was a flight sergeant in the WAAAF whom he married during the war.

Mr Wells intends to visit branches all over Tasmania and he has first concentrated on the south. Early this year he goes to Ulverstone and Launceston.

He is a seasoned traveller and in 1968 with his wife, daughter and a handicapped friend who drove, he did a 12,000 mile trip from Wollongong to the Murchison River in WA.

"All the mischief I commit," Mr Wells told the *Church Record*, "I am pushed into."

Changes in New Guinea

St Christopher's Manual Training School at Popondetta, New Guinea, has had to close at the end of 1970 because of rising costs and dwindling financial assistance.

The diocese plans to turn St Christopher's into church offices and a transport centre.

The "Maclaren-King" after 22 years' service with the Mission has had to be sold. Its work and additional revenue earning cargo carrying has been taken over by the "Minnesota," a new 60 ton vessel donated by the US diocese of Minnesota. The Mission has a fleet of small craft for work along the Territory's coastline.

Regional conferences are being held in various parts of the diocese in preparation for the first synod of the diocese of New Guinea to be held this year. At Alexshafen, delegates called for the appointment of another assistant bishop for the New Guinea islands. At present, Bishop Bevan Meredith has their oversight, together with the New Guinea Highlands.

England has two books, the Bible and Shakespeare. England made Shakespeare but the Bible made England. (Victor Hugo).