

## Mainly About People

Rev Warwick Turvey, rector of Merriwa (Newcastle) since 1961, has been appointed rector of St Stephen's Adamstown.

Messrs T. Blanks, W. Churchman and R. Christensen have been elected lay canons of St Paul's Cathedral, Sale.

Archdeacon John V. J. Robinson, rector of St Andrew's Lismore (Grafton) since 1951 and archdeacon since 1958, has announced his retirement in August or September this year.

Rev Raymond H. D. Colver, vicar of Bass (Gippsland) since 1968, was inducted as rector of St George's Camarvon (N.W. Aust) on March 5.

Rev J. Michael H. Rowdon, director of Anglican Social Services, Perth, since 1970, has been appointed rector of Merredin with oversight of Kellerberrin parish from early April.

Rev Alpha Mohamed, principal-elect of Msalato Bible School (Central Tanganyika) has entered Ridley College, Melbourne, for the current academic year.

Rev Arthur de O. Robin, vicar of St Paul's Geelong (Melbourne) since 1969, and former chaplain of St George's College, University of W.A., has been awarded a doctorate of philosophy by that university for his biography of Bishop Matthew Blagden Hale of Perth and Brisbane.

Rev Arthur C. Cloudsdale, rector of St Paul's Launceston (Tasmania) since 1968, has been inducted as rector of Brighton.

Rev Russell H. Carnaby has been inducted to the parish of Derby-Ringsborough (Tasmania).

Rev Roy A. Ezz, in charge of Hailey (Tasmania) since 1965, and rural dean of the North Central deanery, retired at the end of February.

Sister F. Mungleton from Deaconess House, Sydney, has been appointed parish assistant at St George's, Burnie (Tasmania).

Rev Canon Clifford Robinson, rector of Evandale (Tasmania), has been appointed rural dean of the North Central deanery.

Rev Ian E. A. Booth, rector of St John's Devonport (Tasmania) since 1970, has been appointed rural dean of the North Central deanery.

Rev W. David Ballard, honorary rector of Cobargo (Canb-Goulb) has been appointed in charge of Lake Bathurst from early April.

Rev Collie W. E. Rush, rector of Holy Cross, Canberra since 1966, has resigned the parish from April 3.

Mr David O'Neill, formerly organist and choirmaster of St Anne's Strathfield (Sydney), has been appointed organist of St Peter's Cathedral, Armidale.

Rev John E. W. McDonald, curate of St John's Albany (Bunbury) since 1970, has been inducted as rector of Kondinin-Kullin.

Rev Raymond J. F. Molynens, rector of Wyalkatchem (Perth) since 1968, has been inducted as rector of Lockridge.

Bishop Hubert Afanya, assistant bishop of the diocese of the Niger Delta since 1957, has been appointed bishop of Aba which has been separated from the Niger Delta diocese. He was installed at St Michael's Aba and six Nigerian bishops participated.

Rev Canon George R. Gibson, rector of St Barnabas' Ilkaka (Brisbane) since 1968, has been appointed rural dean of the North Central deanery.

Every believer is God's miracle. Philip James Bailey.

Love must be learned and learned again; there is no end to it. Hate needs no instruction, but waits only to be provoked. Katherine Anne Porter.

## SA Opposition leader heads Bible Society

Mr Robin Millhouse, M.P., Deputy Leader of the Opposition in South Australia, and former State Attorney-General and Minister of Social Welfare and Aboriginal Affairs, has been elected as Commonwealth Chairman of the British and Foreign Bible Society in Australia.

Mr Millhouse made headlines during his term as Attorney-General when it was disclosed that he regularly reads the Scriptures while travelling to and from work by public transport.

After hearing the announce-

ment of his two-year appointment, Mr Millhouse said that he would like to see many more people involved in the Bible Society and its work. "The Bible Society," he stated, "is the most practical working partnership between people of different denominations."

The Society co-ordinates the efforts of missionaries around the world in translating the Scriptures, and, with the help of contributions from countries such as Australia, endeavours to offer the Bible to people in less developed countries "at a price they can afford" which is often only a fraction of the actual cost.

## RC Commission on Agreed Statement

First Roman Catholic reaction to the Anglican-Roman Catholic Agreed Statement on the eucharist came in March from the Catholic Theological Commission. After warmly commending the statement as an important advance in mutual understanding of the eucharist, the Commission went on:

1. We note that the Statement is not intended to be a fully comprehensive treatment of eucharistic doctrine, as is made clear in the preliminary note by the Bishop of Ossory and Bishop Clark.

We welcome the serious effort made to break new ground by opening up the possibility of finding new patterns of thought and language.

2. The Statement contains nothing contrary to the Catholic faith.

3. The references to the Eucharist and the Sacrifice of our redemption by the life, death and

resurrection of Christ, would benefit from a detailed treatment or thorough commentary in order to bring out:

(a) the sacrificial nature of the Eucharist and its relation to the once for all atoning work of Christ.

(b) the role of the Christian people in the abiding offering of Christ.

4. The Statement clearly maintains the real and true presence of Christ.

Once it is granted that the change in the elements is of a unique nature, totally mysterious and supernatural in character, it must follow that this cannot ever be adequately expressed in words.

We note that paras. 8 and 9 exclude any merely symbolic or receptionist doctrine. On the other hand the change can be acknowledged by actions, namely by adoration of the consecrated elements.

While adoration is not excluded by the Statement, some explicit recognition of it as doctrinally sound would be welcome.

5. The Statement envisages that in further discussion "points of disagreement can be resolved on the principles here established." This has been done in one instance by the note on transubstantiation.

The ministry at this 21st Easter Convention was shared by an outstanding team. Included were Rev David Hewetson, NSW Secretary of CMS; Mr Michael Griffiths, General Director of the Overseas Missionary Fellowship; Rev Peter Deyneka, Founder and General Director of the Slavic Gospel Association, and Mr Graeme Smith, Organising Secretary of the Victorian Campaigners for Christ.

Daily children's meetings were held each morning and afternoon and the Scripture Union team responsible was led by Mr John Watson.

Chairman of the convention was Mr Leonard Buck and he was assisted by Messrs Graeme Smith and Martin Gowler. Mr Fred Levett was once again the song leader.

Approval has been given for a new church building at Chester Hill, NSW, to be dedicated by the name of John Mark.

This was announced at the recent annual meeting of parishioners of Chester Hill-Sefton, attended by 80 people.

The meeting began with a short service in St Mark's, Chester Hill, a building which has in times past doubled as a church hall. The buildings and land, plus those of Sefton have been sold. An agreement between Sefton and Chester Hill congregations in 1970 cleared the way for development of an amalgamated parish.

This year now marks the next stage of development.

Rev J. R. Greenwood opened the way for discussion of the development plans. It was announced that the Archbishop of Sydney had approved the name of "The Church of John Mark, Chester Hill with Sefton" for the proposed church building.

The announcement was so well received that a motion of appreciation was conveyed to the Archbishop.

The building will be erected in Proctor Parade, Chester Hill. This might well be the first time the complete name of the Evangelist has been used for a church dedication.

When it is remembered that previously the parish had comprised St John's, Sefton and St Mark's, Chester Hill, the use of the complete name serves to unite two congregations in a unique way.

The home of John Mark, under the loving care of his mother, Mary, was known to be a place of prayer, a haven of refuge and a source of hospitality. All these might well be the aim of any church.

Now the agreement signed in Addis by the two high-level delegations brings hope for a new future. Far-reaching proposals have been made which involve movement on both sides. The Khartoum Government is now open to the idea that the Sudan should not be an Islamic republic while the southerners are prepared to give up the idea of secession.

The three southern provinces will probably form an autonomous region with its own assembly as part of a unified Sudan with a federal constitution. Provision is also made for a massive reconstruction and development.

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## THE AUSTRALIAN CHURCH RECORD

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## Easter at Belgrave Heights

Overflow crowds marked the Belgrave Heights Easter Convention in Victoria, 31st March to 3rd April.

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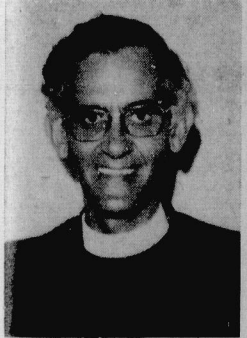
## John Reid on trails in West Irian & Papua

Month's Bible teaching ministry before Kokoda Trail walk

Ven John R. Reid, Archdeacon of Cumberland in the diocese of Sydney flew out of Sydney on April 6 to spend a month in primitive areas of West Irian and Papua bringing a Bible-teaching ministry to many working in these remote areas.

Just before he left, Archdeacon Reid spoke about this ministry in an interview with the "Church Record." He said:

"I leave on Wednesday for Port Moresby and I fly from Port Moresby on to Wewak. The following day I go by the Missionary Aviation Fellowship plane into West Irian (formerly Dutch New Guinea)."



Archdeacon Reid at the interview

"I'll be going to a place called Sentani which is the centre of the Regions Beyond Missionary Union work. They have a large and extensive work there, largely amongst the Dani people who were previously very primitive and savage people and I think they're still quite primitive.

"In the adjacent valleys, there are many people quite untouched by the Christian gospel or who have just had initial contacts. There are still a great many cannibals in those valleys.

"I have never been to West Irian and it is a very exciting thing for me because it is the first time and because it must be one of the last primitive outposts in the modern world, with the exception perhaps of parts of South America.

"About six years ago there were two missionaries from the RBMU who were eaten by the people in one of these valleys. One was a man from Melbourne, Stan Dale and the other was an American.

"I will be going to five or six different centres there and will be giving the addresses at RBMU conferences. From there I will fly back into Papua and go to two conferences of the Asia Pacific Christian Mission, formerly the Unevangelised Fields Mission. These will be in the generally Fly River area, one at Tari and the other at Awaba.

"Between these conferences I will have an opportunity to go to a couple of isolated centres where APCM is working and I will be able to see their work and ministry.

"At all the RBMU and APCM conferences I will be giving Bible readings and a ministry slanted to help people who are working in an isolated and difficult situation.

"Then I fly back to Port Moresby and then on to Popondetta. From there I travel down to Gona and Bishop Hand, Bishop Henao and myself walk to Popondetta. That's 35-40 miles through the lowlands. At Popondetta we will be met by the Archbishop of Sydney who will

while it cannot be established legally that the land belongs to the Aborigines, it cannot be denied that Aborigines belong to the land," he said.

Bishop Kerle expressed his disappointment that the Federal Government did not act as boldly as other Governments have done in similar circumstances.

"Even a 50-year lease is no adequate guarantee for the future and until this is resolved there will be increased pressure and agitation," the Bishop warned.

Bishop Kerle called on Christians to study the Land Rights issue closely.

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UK ABORTION PROTEST

A rally to protest against the present Abortion Act will be held in Liverpool on April 30th. The meeting is being organised by the Society for the Protection of Unborn Children and the main speakers will be Mr Leo Abse M.P. and Mr Malcolm Muggeridge.

## Australian evangelicals to form federal body

Representatives of the Evangelical Alliances and Evangelical Missionary Alliances in several States of Australia are to meet in Canberra over the weekend, May 26-28, to form a Federal Evangelical Alliance. This Evangelical Alliance of Australia will seek affiliation with the World Evangelical Fellowship.

The conference, which will be held in the O'Connor Methodist Church, will be attended by evangelical leaders from NSW, Victoria, South Australia, Tasmania and Canberra ACT.

The federal alliance will serve to co-ordinate the activities

of the State bodies and provide a forum for united evangelical witness and action, for example in approaching Government departments, sponsoring visits by overseas speakers, undertaking surveys and research on matters of evangelical concern in Australia and publishing the results.

In particular, on behalf of the denominational, interdenominational and undenominational missionary societies in membership, a directory of Australian missions will be published and a monthly prayer calendar issued. Other projects include the setting up of a central TEAR fund to meet emergencies as they occur and a move towards unification of medical procedures.

The federal alliance will serve to co-ordinate the activities

## NZ MAY NOT ELECT A PRIMATE

When New Zealand's General Synod meets this month it is expected that it will discuss the election of a new archbishop of the Province but that it may not proceed to election.

Dr Norman Lesser, former Archbishop of New Zealand retired last year and Bishop H. W. Baines of Wellington has been acting Primate. He is the senior diocesan in NZ.

General Synod may not think it worthwhile to elect a new Primate since Church union negotiations have reached an advanced stage.

The union plan involves Anglicans, Presbyterians, Methodists, Congregationalists and the Churches of Christ. It is argued that, if the scheme goes ahead, the office of Archbishop would disappear and the head of the new body would be a president with undefined status.

There is no time-limit to the election of a Primate and Bishop Baines could act in that capacity indefinitely.

## Armidale pastoral on Aborigines' land rights

"Australia faces a great test in the future in the face of world condemnation of racism and the dramatic rise in aboriginal population," the Bishop of Armidale, the Rt Rev Clive Kerle, warned in a recent pastoral letter to his diocese.

The Bishop suggested Christians should take the whole matter of Aboriginal Land Rights seriously.

"The Land Rights issue is complicated and Aborigines tend to over-simplify the question, but the statement remains true, that

while it cannot be established legally that the land belongs to the Aborigines, it cannot be denied that Aborigines belong to the land," he said.

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## World GFS leader in Grafton diocese

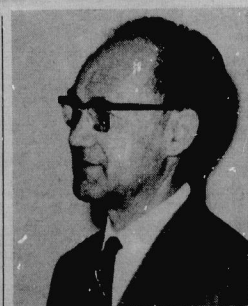
Mrs Jean Cheshire, world chairman of the Girls' Friendly Society and an active GFS and Mothers' Union leader in Melbourne

diocese, visited a number of strategic centres in the diocese of Grafton in March.

She was the guest speaker at Lady Day celebrations at St Matthew's South Grafton on the morning of 21 March and later that day she spoke to a gathering of women at Bangalow. The next day she spoke at St Andrew's Lismore.

On 23 March she flew to Coff's Harbour and she spoke at a southern regional women's rally at Macksville that day.

Since she was elected world GFS chairman in 1970, Mrs Cheshire has visited many countries where the Girls' Friendly Society is established. A world council meeting will follow the Commonwealth Conference in August this year and 37 countries are expected to send delegates.



Mr Armin Hoppler.

## SU leader in Perth

Mr Armin Hoppler spent the weekend, April 14-15, in Perth with SU leaders as the conclusion to a quick tour around Australia. He then flew to Malaysia to attend the SU International Council Meeting.

Mr Hoppler is a German-speaking Swiss and is also proficient in four other European languages. Internationally minded, he has shown himself to be equally able with instinctive tact, to adapt himself to the milieu of which ever country he happens to be in at the time.

Moore College Library



# The Christian and Society

If we evangelical Christians are to be taken seriously, we must be prepared to insist on the social implications of the gospel of Jesus Christ. While the gospel challenges first the individual's response to the saving love of Christ, it also challenges those who respond to live and work together as the body of Christ, loving and feeding and healing all mankind.

When Christians turn in upon themselves and focus their energies on nourishing only the body of Christ, they assume the nature of a cult.

While we must insist on the total depravity of man and his inability to help himself, except for the sovereign grace of God, we must not fall into the snare of a pessimism which practically denies the transforming power of the Holy Spirit. God is sovereign and the time surely comes when the whole heaven and earth will be full of his glory.

It would be true to say that only a correct and biblical view of the sinfulness of man can make us optimistic about the world's present ills. Humanitarianism and liberalism with its view of man's innate goodness, is unable to come to grips with these ills because it denies their cause.

While a biblical world view does not suggest that social evils will be eradicated before the coming of Christ, it never absolves believers from the duty of real effort to rid

society of its evils as far as possible. We must work while we have the light.

We must not allow the liberal views of man which prevail today to make us over-react with a refusal to be involved with the serious problems that face society today. With so many aid projects clamouring for our support, it would be fatally easy to ignore them all.

We cannot pretend we yearn for Asia's millions to come to Christ if we are prepared to ignore the hunger, disease and death which stalk so many of their lands. But it is equally unchristian to feed them and meet their other material needs and ignore their need of Christ.

A Christian's responsibility does not end when he has given a coin or a note for relief. If he has gone further and studied at some depth the lands and peoples for whom he has concern, his responsibility has been heightened.

There are those today who would make the denominations instruments of material betterment, of social change or social justice.

They even work on Christians' guilt to weaken resistance to their manipulation of the gospel. Economic development, higher standards of living, social justice have never brought a single man nearer Christ.

We must never equate these things, however desirable we may think them to be, with the gospel of Christ. None of these things change the human heart. It needs the miracle working of the Holy Spirit to do this.

Our Lord reminds us "What is a man profited, if he shall gain the whole world, and lose his own soul?" The same Lord emphasised the value and importance of giving a cup of cold water in his name.

If we study St Paul's epistles, we see that his exposition of sound Christian doctrine is always followed by the demand for its social application. So while we must minister to the manifold needs of a very troubled society without concern for spiritual dividends, we must do it only because we are moved by the constraining love of Christ and we must do it as a true Christian ministry.

## MORE ABOUT PRAYER

"Lift up your eyes and look on the fields."

John 4/35.

As I cannot, in person, fulfil my Lord's command to "Go into all the world and preach

the Gospel," I must fulfil it in prayer. And I have failed to do so!

By Kenneth B. Roughley

### Tortur- for Kristus!



Milan Haimovici

Den lutherske præst Milan Haimovici har tilbragt 8 år i rumænsk fængsel, hvor han har gennemgået ubeskrivelig tortur. Kommunisterne anbragte ham barfodet på glødende kul. Han blev frygtelig slået i lysken og tvunget til at tømme tusinder af fangers toiletspande med sine egne hænder. Hans tro holdt imidlertid gennem alle disse prøvelser. Selv de kommunistiske officerer var fyldt med sådan respekt, når de talte om denne levende helgen, at de tog hatten af.

Tusinder af kristne fanger er døde i rumænske fængsler. En beretning om deres heltemodige tro og trofasthed mod Herren kan læses i bogen: »Tortur — for Kristi skyld» skrevet af Richard Wurmbrand. Bogen er en bestseller på 25 sprog.

Vær interesseret i vore forfulgte brøders skæbne bag jern- og hambustæppet. Du kan hjælpe dem! Indsend kuponen og modtag bogen: »Tortur — for Kristi skyld» GRATIS!

Send kuponen i dag til:  
Martyrernes Røst  
Box 151, 1005 København K.

Navn

Adresse

By

Send mig gratis »Tortur — for Kristi skyld».

Recently, John's Gospel has convicted me that I have never undertaken this responsibility. The main reason is that I have never seriously "looked on the fields."

I have looked at pieces of literature, read a couple of prayer letters and heard missionary speakers, but I have never seen the world, so I have never prayed for it.

I feel I must get a map and write in specific missionary details so that, from my knees, I may see the world at a glance.

This will enable me to see some of the political, geographic and climatic problems some missionaries face. It will show me whether or not the missionary is working in a lonely part or surrounded by hordes of people.

To see these things on a map and to see them on my knees,

will give me the look that grasps the situation and enables me to take it in and so to pray.

All Christian work is fraught with difficulties. Probably most of them come from the personalities of the people involved. Looking at the map on my knees will enable me to pray for them and — to do battle with the devil who is behind it all.

To some folk difficulty is opportunity. This is how it will look from my knees. John 4 shows me that Jesus saw opportunity in difficulty. His disciples would say, "four months; ploughing, sowing, waiting."

Jesus saw the crowd of enquirers coming from Sychar and He said, "Harvest already!" The seed planted in the sinful woman's heart had quickly produced a harvest.

I am reminded that Jesus set a map before His disciples when He told them, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Acts 1/8.

As I look from my knees I see once again my ascended Lord and hear again His plan for the "fields".

On my knees, Looking at the map, I can grasp this plan.

## Kalgoorlie casino will thrive on wrecked homes says bishop



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CATHEDRAL SCHOOL**

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(Registered under the Bursary Endowment Act).

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Canon M. C. Newth, B.A., Th. L., M.A.C.E.  
(TELEPHONE: 61-7836).

The Kalgoorlie Ministers' Fraternal has expressed bitter opposition to the \$5,000,000 gambling casino project for this WA goldfields city.

The fraternal has written to the State Attorney-General, Mr T. D. Evans, in an effort to block the proposal.

The move was agreed upon at a meeting of the fraternal, which represents all major religious denominations on the goldfields.

The Bishop of Kalgoorlie, Rt Rev Denis Bryant, said that action was taken with the full support and co-operation of all ministers.

He said he did not want to see any more wages out of worker's pockets taken in gambling. Kalgoorlie was already a gambling-conscious town.

"It will be the local boy who will support this casino. It may be proudly said profits will be ploughed back into Kalgoorlie, but this will be done on wrecked homes," he said.

Denominations represented at the fraternal were, Roman Catholic, Anglican, Methodist, Presbyterian, Congregational, Baptist, Church of Christ, Assemblies of God and the Salvation Army.

## Generation gap?

Is there really one? Or can youth and age meet together in a mutual give-and-take atmosphere?

Well, there is always need for patience and tolerance, but I think we too easily exaggerate the importance of this so-called generation gap.

I join in a fellowship group which comprises all ages, from late 'teens through to the 70s.

As a middle-aged member, I find the younger ones refreshing. What impresses me most is their reality; on the whole, they get through to the reality of Jesus quicker than we oldies do.

I wriggle a bit when the latter start quoting the "good old days." In my opinion, those days were, like the curate's egg, "excellent in parts," and only in parts.

When I see a film or read a book of those times, the thing that hits me is the sheer snobishness of the privileged classes. The maid and the butler who moved unobtrusively on and off the scene, were mere nonentities.

What a mercy all that nonsense has gone. Now the maids

and the butlers and other former underdogs have their unions, and woebetide any misguided madam who dares to ill-treat them!

By Margaret

I believe we can honestly thank God for much true progress in many walks of life, and above all for a new sense of reality and relevance in the Christian church. Many of our traditional forms of worship and our preconceived ideas are being questioned and brought out into the light of day, and rightly so. We can but benefit from a frank scrutiny of our ways and methods.

Also we don't rush to pin labels on our fellows quite as much as we used to. At our group there are folk from many churches. We all sit down together, with our various translations of the New Testament, and consider what Jesus said, and how it affects us today.

Occasionally someone will remember a friend in need, and a simple prayer is offered. Everyone shares, it's an "all in."

General gap? Certainly not on the Kingdom level.

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A STUDY BY DR DAVID WILLIAMS

# GOD WAS RECONCILING

The ancient Greeks thought of God as estranged from man, whereas the Bible sees man as estranged from God and needing to be reconciled. Thus in 2 Corinthians 5:18-21 we are told that God reconciled man to himself. We are also told something of the way in which he did it.

## VIEWPOINT

### Diocesan boundaries— Do they divide us?

The ecclesiastical divisions of the Anglican Church in Australia separate the country into neat pigeon-holes of administrative activity. There are 27 dioceses today, all carved out of a missionary extension of the diocese of Calcutta. They vary immensely in size, population and churchmanship.

I have sampled only three dioceses as a resident priest, with a visiting preacher's knowledge of half-a-dozen others. It seems every diocese has its own variety of domestic intrigue, stuffy synods, parish lobbying, unsatisfied clergy, disgruntled laymen, pious hopes and committees... above all committees.

Like the whole human scene the church has strange contrasts between self-effacing service and ambitious status seeking; between the hard-working "dare anything" and the retiring traditionalist.

Divisions are an obvious necessity to effective administration. I hope no one ever proposes a cool computer-guided ecclesiastical Canberra in which to centre all the functions of our present diocesan offices.

In dioceses such as my own (209,278 square miles in area) or Sydney with three to four million people the sense of cohesion that is necessary to true diocesan unity and loyalty tends to disappear in the vastness of area or of numbers.

Melbourne has shown a way ahead in the appointment of assistant bishops with specific areas of the diocese allocated to their episcopal oversight. It's a good example and ought to be followed elsewhere.

It seems to indicate that larger dioceses centralising administration yet providing fresh areas for co-ordinating pastoral work on all levels, might be a better way ahead than the creation of new dioceses with fresh loads of institutional machinery.

The fact is that every time we create a new diocese in Australia (the last was the Murray) we tend to duplicate administration and isolate the spiritual dynamics.

Whatever provisions are made to overcome it, the tendency is for each diocese to become inbred, feeding on its own experience, wary of the experience of others, suspicious of the strange-sounding shibboleth of the foreigner from another diocese.

In a day when we observe a remarkable acceleration in interstate traffic of people employed by the secular world, the church seems remarkably lacking in significant cross-fertilisation. It happens, but on a very conservative and "safe" level.

There is a town by the name of Mungindi on the border of Queensland and NSW. It has two police stations and two schools representing the two governments involved. It fortunately has only one Anglican Church and one parish priest.

It's a parable. There must be boundaries and divisions for the sake of good order and government, but the spiritual ministry, and our unity in Christ is bigger than our divisions. Let it be:

Jeffrey R. Roper

The first thing that emerges from this passage is that God is the author of reconciliation: Paul says that God "reconciled us to himself" (v. 18), and the tense suggests that this was something accomplished and completed in the past.

Then Paul repeats what he has said, widening its scope and describing the reconciliation now not simply as effected in the past, but, as the tense suggests, as being continually effected. God was "reconciling the world to himself" (v. 19).

His thought is that God has done all that needs to be done for the reconciliation of men, and because of that, the reconciliation of men is always possible.

And the reconciliation of men is always needed, because they are estranged from God by sin. "Estrangement from God," writes R. H. Strachan, "is infinitely more serious than a tragic misunderstanding on man's part."

"The latter interpretation, in its turn, carries with it an inadequate view of the place which human sinning has in the Divine heart." He adds, "The essence of the faith of Paul, and of the New Testament, including the Gospels, is that God is stirred to the depths of his being by the condition of men."

Estrangement from God is not just a matter of human sinning. Because God is stirred to the depths of his being by the condition of men, it is a matter of

human sinning encountering the wrath of God.

Nowhere is this more clearly illustrated than in the story of Cain's murder of his brother Abel (Gen. 4:1-16). Cain has jealously killed Abel and hidden his body. But God interrogates Cain. "Where is Abel your brother?" Cain indignantly denies both knowledge and responsibility. "I do not know; am I my brother's keeper?"

### Estranged from God

God is not deceived. "What have you done? The voice of your brother's blood is crying to me from the ground." Then God pronounces sentence on Cain. His punishment is to be "a fugitive and a wanderer on the earth," estranged from both man and God, and in bitter anguish he cries, "My punishment is greater than I can bear." Cain the sinner encountered the wrath of God and was estranged from God.

But if the sinner encounters God's wrath, he also encounters the love of God in Christ. And the second thing that emerges from this passage is that Christ is the agent of reconciliation.

Paul says that "God was in Christ reconciling the world to himself" (v.19). This has sometimes been understood in terms of the person of Christ, "God was in Christ," when he reconciled the world.

But it is more likely that it

should be understood in terms of the activity of God, "God was reconciling," with the phrase "in Christ" expressing the idea that this was accomplished in the work of Christ. That is to say, the emphasis lies more on the identity of Christ's purpose with that of God than on their identity of person.

With the same thought in mind Paul says in the verse before it that God "through Christ reconciled us to himself" (v. 18).

But, how did God accomplish reconciliation through Christ? Paul answers, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (v. 21).

This is one of the most profound sentences of Scripture, about which many questions have been asked and many answers given.

But of this verse Denney says, "It is not the puzzle of the New Testament, but the ultimate solution of all puzzles; it is not an irrational quantity that has to be eliminated or explained away, but the keystone of the whole system of apologetic thought. It is not a blank obscurity in revelation, a spot of impenetrable blackness; it is the focus in which the reconciling love of God burns with the purest and intensest flame."

Paul tells us in this verse that Christ "knew no sin." This does not mean that Christ had never encountered sin, much less that he had never known what sin was, but that he had never known it in himself. It was no part of his experience. Christ was not a sinner. But Paul says that God "Made him to be sin."

He is not suggesting, however, that Christ became a sinner, for

this would render impossible the very thing he came to do. Nor is Paul suggesting, when he says that God "made him to be sin," that there was any compulsion on God's part or unwillingness on Christ's.

They were both at one in this, and their common purpose sprang from their common love.

### Made sin for us

Rather, what Paul is saying is that God regarded Christ as though he were a sinner, so that Christ encountered the wrath of God and was himself estranged from God. "The New Testament at least cannot sever Atonement from Reconciliation," writes P. T. Forsyth. "The greatest passage which says that God was in Christ reconciling says in the same breath that it was by Christ being made sin for us."

The reconciliation is attached to Christ's death, and to that as an expiation. For reconciliation there means more than changing the temper of individuals; it means changing the relations between God and the race.

And Christ was made sin "for our sake." He was identified with us, regarded as one of us. He encountered the wrath of God and was estranged from God instead of us. And in the end His death was taken for our death, so that our life might be His life.

This is what Paul means when he adds that this was done "so that in Him we might become the righteousness of God."

There was no moral blemish on Christ's character. He was blameless in Himself where we are not. But because God regarded Him as though He were

More on page four

## two extra ports for the Anglican New Guinea Cruise



### Dogura

Every passenger on the Anglican cruise to Papua New Guinea in September will now see Dogura, mother station of the New Guinea Mission. The pioneer missionaries landed at Dogura in 1891, and today the famous Cathedral on the plateau looks down on their landing place. Also at Dogura are Holy Name girls' secondary school, St. Barnabas' Hospital and the diocesan theological college. Passengers will spend a full day at Dogura, which is inaccessible to normal tourists, and where no cruise ship has called before.

### Oro Bay

A full day's stop will also be made at Oro Bay, site of St. Margaret's Anglican Hospital, near Erero Mission, and with a road link to the whole northern mission district. The cruise will be the first to visit this newly developed port. To see the northern mission district, passengers may choose between driving to Popondetta from Oro Bay, or flying there at no extra cost from Port Moresby across the Owen Stanley ranges.

### Make sure you're on board!

For this special Anglican cruise, the diocese of Papua New Guinea has chartered the air-conditioned, stabilised one-class luxury liner "Marco Polo." The cruise leaves Sydney on Monday, September 4, 1972, and returns on Friday, September 22. Fares range from \$331 to \$710. Highlights include three days in Port Moresby, a day each at Dogura and Oro Bay, two days at Lae, free flights to Popondetta and the New Guinea Highlands, and charter flights to several other mission stations. Everywhere you'll meet the people and see the church in action. Mail this coupon today—our brochure gives you the full story.

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## Notes and Comments

### Introducing the real Jesus

Congratulations to the Bible Society in Adelaide for the leaflet "Jesus Christ, who are you?" produced for distribution at the recent Adelaide Festival of Arts. Both the original concept and the timing were meritorious.

The attractive leaflet told the story of the historical Jesus, his life and teachings, in answer to the many questions posed but left unanswered by the rock opera, "Jesus Christ Superstar."

"Superstar" was having its Australian premiere at the Festival of Arts. Fifty thousand copies of the leaflet were distributed by individuals and churches during the Festival period and after.

This was a positive and timely witness to the Lord Jesus Christ in the face of the false representation in the rock opera.

## Christian standards and influencing governments

Christians differ as to whether they should try to influence the decisions of government or local government authorities on matters which are of concern to the Christian conscience.

Some take the view that since Christians are a minority, they must accept majority decisions of whatever kind and carry on as best they can their own witness and testimony to the way in which born again Christians must walk.

Others feel that it is quite legitimate in a democracy for groups of people with common interests to band together to influence governmental action towards directions they see as desirable and for the common good. Not to exert such influence, some say, is to abdicate from the rights of citizenship.

Anglican Christians in Australia have taken a stand in the past year or so on public issues in

every State. Legalised gambling and legalised prostitution have been opposed in WA. Abortion and stage pornography have been opposed in SA. Gambling of various kinds has been opposed in both Victoria, Tasmania, NSW and Queensland.

Archbishops, bishops, diocesan councils, local ministers and people have not hesitated to organise to impress their point of view on their legislatures, often with considerable success, sometimes meeting with failure.

### Liquor in universities

Strong opposition came from the NSW Council of Churches to the legislation that proposed to permit liquor licences for students' unions at NSW universities. The churches received, in the event, important support in parliament itself.

The Government had privately sought the views of the university administrations on the question and only Professor A. G. Mitchell of Macquarie University had any qualms at all about it. The rest acquiesced with Government, showing no sign of that academic freedom and originality which universities pay considerable lip-service to.

But Mr Maddison's hope to increase the State's over-developed liquor sale facilities came to nothing. The Labor Party came out very strongly against it. Mr Pat Hills, ALP leader, is a non-drinker. The two independents intended to vote against the Government and a few Government members were believed to be ready to cross the floor and vote against it.

Premier Askin has always strongly supported the liquor and gambling interests but he is too wise to be beaten on this one. The clause was withdrawn.

### Royal Show on Easter Day

Sydney's Royal Agricultural Society during its 150th anniversary Royal Show announced that it hoped to get larger crowds and larger profits by opening the Show on Easter Day.

The RAS first mooted this in 1969 and now this year they warn that they intend to raise the matter for future Shows.

The Government will have to give its approval for the opening on Easter Day. The Anglican and Methodist denominations in Sydney came out immediately against it. The NSW Council of Churches will probably spearhead the approach of the Protestant denominations to the Government if the RAS does go ahead with the idea.

Whatever view Christians take about trying to influence Government decisions on these and similar matters, cabinet ministers have publicly admitted that their final stand on contentious issues is always influenced by public reaction, particularly by the letters they or their departments receive.

### The marks of forgiveness

Bishop John Charles Ryle, first Bishop of Liverpool gives us three marks of those people who have found God's forgiveness. They are as sure signs today as they were last century when he wrote them.

Forgiven souls love Christ.

That is one thing they can say even if they can say nothing else. They love his person, his office, his work, his name, his cross, his blood, his word, his example, his day and his ordinances.

The second mark is that forgiven souls are holy. They seek above all to do the will of him who has saved and forgiven them. They seek to glorify him in their body and in their spirit which are all his. Carnal and slothful Christians are those who in the words of St Peter (2 Peter 1:9) "have forgotten they were purged from their old sins." Forgiveness and love of sin are like oil and water. The third mark is that forgiven souls are themselves forgiving of others.

When they ponder offences done to them, they resolve to "walk in love as Christ loved them and gave himself for them" (Ephesians 5:2). A spiteful Christian is a scandal to the name of Christ. Can we genuinely say the Lord's Prayer and still harbour resentment towards others?

Forgiveness is the road by which the believer enters heaven. It is the great subject of the endless praises of the redeemed who inhabit heaven. Is our citizenship truly in heaven if we cannot forgive our fellows their offences against us when Christ forgives us the debt that we could not pay?

Forgiveness and love go hand in hand. If we find ourselves unloving we will surely find ourselves unforgiving.

## St Luke Passion in Grafton

On Sunday, March 26, the Grafton Technical College Choral Group performed Bach's "The St. Luke Passion" in Christ Church Cathedral at 8.15 pm.

The Group choir was accompanied by the Group orchestra and the Cathedral organ. The performance was conducted by the Group's musical director, Dr J. L. Rae.

It provided an evening of fine music and a fitting opening to Holy Week and the Easter season.

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### Is Cranmer out of date?

In leafing through some proposed prayer book revisions two wordy sentences caught my eye and a certain amount of sadness set in. What is wrong, what is dated about Cranmer's short and pregnant phrase: "Whose service is perfect freedom?"

From memory, he produced this from two sentences: "Whom to love is to serve and to serve is to reign." Are the words or is the concept too hard for today? A primary school maths text book bears the title "Structured Mathematics." Presumably the children can comprehend.

Has any thought been given to popping an experienced deputationist of some sort on to the committee(s)? Even two years of Bible Society work has made me reach for some well-expressed prayers on reaching home.

Not long before leaving parish work a small singing, guitar-playing group in my church asked if they could try a new hymn . . . it was "Abide with me" . . . would the old people know it? I asked about the tune and it was the traditional one. The group were Sunday School teachers, and had not been to a

funeral and missed Evening Prayer. The result, by the way, was that the hymn was well sung, not dragged, not jazzed.

If some of our gems are not left as optional at least, these sort of discoveries (like that of 2 Kings 22:8) could be commonplace. We must be willing to move. I thought NEAC was good, advertised and read Good News for Modern Man and colourful selections of Scripture etc but let's be sensible.

(Rev) Fred Ingoldshy,  
East Geelong, Victoria.

### The open table & the rubric

Both Canon Grundy and Rev F. C. Wilcox (April 6) seem, to conclude that the support of the Prayer Book cannot be cited for an "open table" simply because of the concluding rubric at the Confirmation service. I would like to make three observations.

1. The point at issue is really "Are members of other denominations able to communicate at the Lord's Table in the Church of England or not?"

The rubric which your correspondents cite cannot help us to decide this, since it is stating the internal policy of the Church of

Letters to the editor should not exceed 300 words.

England and is only binding upon its own members. That this is not a novel interpretation is shown from the fact that continental Protestants were welcomed at the Lord's Table in England without being required to be episcopally confirmed and that in the reign of Mary I, English exiles were equally welcome at the Lord's Table on the continent.

Thus a long history of acceptance upon its own members. That this is not a novel interpretation is shown from the fact that continental Protestants were welcomed at the Lord's Table in England without being required to be episcopally confirmed and that in the reign of Mary I, English exiles were equally welcome at the Lord's Table on the continent.

2. The Prayer Book itself lays down what we may call the "spiritual qualifications" for receiving Communion: "Repent you truly of your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives; and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries" (3rd exhortation).

The essentials are taken up in the exhortation that follows ("Ye that do truly etc"); and explicitly taught in the last answer of the Catechism. I maintain that it is to these we need to look when

discussing an open table and in so doing have the precedent of the Reformers themselves.

3. The rubric cited was intended, as its history will show, to emphasise the need for an understanding of the faith as a qualification. Since 1549 the Catechism has stood as the pre-requisite of Confirmation. In 1552 the rubric was made clearer still by the addition of explicit reference to "until such time as he can say the Catechism and be Confirmed." The present rubric requires a communicant to be "Confirmed, or be ready and desirous to be Confirmed" and has the same goal of preserving this as a domestic rule.

So Anglicans have historically been ready to welcome members of other denominations as equals, to the Lord's Table and I have yet to find any reason why this ought not to be welcomed by all churches.

(Rev) T. C. Milton,  
The Rectory, Bigglesden, Q.

### The charismatic movement

Rev G. C. Bennett's comments on the charismatic revival (23/3/72) oversimplify a matter of extreme significance to the Church today.

He uses I Corinthians 12:30 to

suggest that the charismatic movement is not Christian. If the charismatic movement is teaching that the "overwhelming" of the Holy Spirit is necessary for salvation, then Mr Bennett may have a case. But even Mr Bennett does not claim this.

What he does admit is that (1) some Christians have had a full and overflowing experience of Holy Ghost Power, transforming their lives and ministry, while (2) "one's own ministry . . . seems to be so flat and dead." Obviously the passage quoted is consistent with present-day Christianity. Not every Christian has received the experience.

I Corinthians 14:5a is necessary for a balanced theology. Paul says, "I would that you all spoke with tongues." These chapters in I Corinthians are written to people who have already received the "tongues" experience, and they never seek to forbid tongues . . . only to control them.

Acts 10:45-46 should also be considered: The Holy Ghost fell on all them which heard the word. And they . . . were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost, for (and this is how they knew) they heard them speak with tongues and magnify God."

We must be very careful in any discussion of spiritual experience to remember that the experience is a personal one between an individual and God, and does not in itself make the one who has received it either more righteous or less righteous. Christ is our righteousness, and we should be thankful for any experience which gives either us, or our brothers and sisters in Christ greater power to proclaim the message of Christ.

Dave McKay,  
Queanbeyan, NSW.

### Within the city wall

I was rather surprised at seeing a photograph of Gordon's Calvary on the front page of your Easter issue, described as "the traditional site of the crucifixion."

Gordon's Calvary and Garden Tomb are outside the city wall and close to St George's Anglican Cathedral, whereas the traditional sites of Calvary and the Sepulchre are now within the city walls of Jerusalem.

In 70 AD Emperor Titus had the city of Jerusalem so completely destroyed and in such a manner, that "not one stone was left upon another."

The city was rebuilt in 136 AD by Emperor Hadrian by the name of Aelia Capitolina. He had the city walls extended to include what is now accepted as the traditional sites of the crucifixion and the resurrection tomb of our Lord. In 335 AD Constantine's Church of the Holy Sepulchre was built over these and other sites connected with Christ's passion.

This church was completed by the Crusaders in 1150 AD but was destroyed by fire in 1808 to be rebuilt later. The present walls of Jerusalem were built by Suleiman the Magnificent in 1542.

(Rev) Canon S. G. Stewart,  
Lane Cove, NSW.

### "I am appalled"

As a Sunday School teacher I am appalled to find that the work of the Board of Education in the diocese of Sydney, which supplies teaching materials and teachers' lesson guidelines for R.I. and Sunday Schools, has such a low priority in the Church's budget that it is in very great danger of collapse.

Surely the religious education of children is something that should have a high priority. It certainly does in the Roman Catholic Church.

The religious instruction that the Board provides in primary and secondary schools through its voluntary teachers is the only Christian education that many children ever receive.

More on Page Six

## WE CARE

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**CHURCH OF ENGLAND HOMES**

## GOD WAS RECONCILING

From page three

us, the ground was laid for Him to treat us as though we were Christ.

He was not a sinner, but was treated as a sinner, so that God could treat us as though we were without a blemish, "not counting

their trespasses against them" (v 19).

God extends to us all the privileges of sonship. But with the privileges there go responsibilities.

The third thing that emerges from this passage, then, is our responsibility, if we have been reconciled to God, to be ambassadors. Paul says that "we are ambassadors for Christ, God making his appeal through us." (v20).

"An ambassador," says Hodge, "is at once a messenger and a representative. He does not speak in his own name. He does not act on his own authority. What he communicates is not his own opinions or demands, but simply what he has been told or commissioned to say."

### AMBASSADORS

But what are we to say who are ambassadors for Christ? Paul replies that God "gave us the ministry of reconciliation" (v18) and entrusted "to us the message of reconciliation" (v19) to be delivered to those who are

estranged from Him.

The Prodigal Son knew the bitterness of this estrangement. He knew what it is to be abandoned and alone in a far country. He knew the degradation of sin, and what it is to be destitute and in want. And in his misery he reflected on his voluntary and self-imposed banishment from the comfort and security of His Father's home, and He resolved to return.

He knew that He was no longer worthy to be called a beloved son. He was content now to be a hired servant. But what He so desperately desired was restoration to the home, the privilege of belonging, the joy of being accepted. He wanted reconciliation.

And in telling this story, Jesus said that the Prodigal "came to himself." That is to say, he saw the realities of His situation, the consequences of sin in alienation and separation and He repented and returned (Lk 15:11-32).

Now the ministry of reconciliation lies in our helping other people to "come to themselves," to see the realities of their situation in estrangement from God. The ministry of reconciliation and its message lie in our getting over to other people the fact that "God was in Christ reconciling the world to Himself."

### CRUCIAL MINISTRY

Of this ministry Philip Hughes writes: "There is no service of mankind more crucial and urgent than the exercise of this ministry. As God does not cease to be the sovereign Creator and man does not cease to be His creature in desperate need of redemption, and as all things are of God, Who, even while we were yet enemies, graciously acted on our behalf, this ministry with its message of reconciliation is, in the ultimate issue, the one thing needful for our world in all circumstances and in every generation." "We beseech you," therefore, "on behalf of Christ be reconciled to God" (v20).

## First award of \$3000 travelling scholarship

Rev Kevin N. Giles has been awarded the Joan Augusta Mackenzie Travelling Scholarship for 1972.

The Scholarship is worth \$3,000 and is available for a two year period of study and parish experience overseas, for a Church of England clergyman.

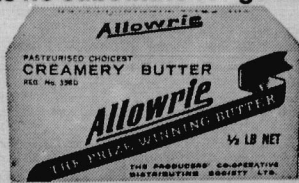
Mr Giles holds the B.D. and Th. Schol. degrees. He did his theological training at Moore College and is at present curate of St Michael's, Wollongong, NSW.

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Classified advertisements may be left at the office or phoned to 61 2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

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##### OFFICE SECRETARY

A vacancy exists now for a responsible young woman to work in liaison with the Executive Secretary in the Board's general work, including supervision of records, typing associated with Council and associated committees, correspondence and general duties. Short-hand would be an advantage.

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For further information, or an appointment, please telephone 26 6428 and ask for Rev. R. J. Bomford.

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## LETTERS

From page five

I don't mention the Board's work for adult Christian education, which is almost non-existent due to lack of money — though the plans are ready if the money became available. With rising costs the Board hasn't the money even to maintain its present services, and the need is to improve teaching materials and help train teachers.

These children are tomorrow's citizens. How are they going to steer a course in our "permissive society" unless they have the chance of learning about Jesus Christ? And how can they learn unless their teachers are equipped to teach, and have the best possible materials to help them? The children will never learn anything more important, and this work is in danger of grinding to a halt.

May I, as a Sunday School teacher, appeal to other Christians to help the children in our schools and Sunday Schools to have that chance by supporting the Board of Education and encouraging their parishes to support it.

Rowan Beckett,  
Woolahra, NSW.

### People back away

The chief task of the Christian church is to make Jesus Christ known, loved, and obeyed in all the world. When it is put in that way Christians nod their heads in agreement. But that task begins with making him known and loved, which is evangelism, and when we say, "What the church needs is more evangelism," people begin to back away.

(Samuel H. Moffett in "Christianity Today")

### Apprentice to foreman

The renovation of Carlisle Cathedral, which took 21 years and cost £150,000 ended in March. When work started Mr Ted Drinkwater was an apprentice stonemason; when it ended he was the foreman.

### Crossword Prizes

Book prizes have been posted to Master Mark Horstford, Bentleigh, Vic, Miss Debbie Webb, Lalor Park, NSW, Mrs E. M. Steele, Sutherland, NSW, and Mrs J. Collins, Mulgoa, NSW.

### "Glory Be" had an aim

Would you mind my commenting on the book review of "Glory Be" that appeared on March 23.

Your review in part said that "lack of any textual material leaves readers guessing as to its purpose, apart from the title."

I consider the book a prophetic work warning of the dangers already appearing in some churches, where people rely on the "world's" methods rather than on God's power to overcome falling church attendance and influence. It was also hoped that the cartoons would be amusing as well as forthtelling.

Tom Smith,  
Toongabbie, NSW

### Proposed diocese of Wollongong

It seems timely that the views of a layman in favour of the proposed diocese of Wollongong should be expressed.

What must be foremost in our minds, of course, when planning

a new diocese is the spiritual well-being of the people.

I am convinced that this well-being will best be served by the creation of the new diocese.

The proposed diocesan area (in which the populations of Wollongong, Campbelltown and Nowra alone will grow from 300,000 to 700,000 by 1985) is of a size:

(a) that will enable those living in it to feel they belong to a witnessing fellowship, a feeling somewhat lost in a diocese the size of Sydney at present;

(b) large enough to engage its bishop fully yet most importantly small enough for him to have a sufficiently intimate knowledge of clergy and people and to fulfil his role as pastor of the people and pastor of the pastors;

(c) large enough to have financial and administrative independence and to organise and plan its work efficiently, yet small enough for the views of all to be effectively expressed in a way impossible in a "parliament" the size of Sydney synod.

Mr Lamb's recent comments in your paper regarding large enterprises are commendable in theory if not in his application and I would only remark that each diocese in the Anglican Communion is an integral part of a very large enterprise indeed, that is Christ's world-wide Church.

When General Synod creates the diocese of Wollongong it will not be creating an isolated embryo but following successful precedent in establishing an efficient and viable spiritual and administrative component of this Church.

Peter Kell,  
Wollongong, NSW.

## MURDER ON TELEVISION

Research studies have found that by age 14 a child has seen 18,000 human beings killed on television, but by the time a child gets through high school he has spent 11,000 hours in the classroom and has watched television for 22,000 hours.

During that time he has seen 350,000 commercials.

Since 95 per cent of American homes have at least one TV set, advertisers see the opportunity to sell for money and make a study of "what it is that grabs the child," as Warren Braren of Consumers Union recently put it to the Federal Trade Commission.

Professor Scott Ward of the National Institute of Mental Health has found that by second grade children understand that the purpose of commercials is to sell products and they build up a resistance and distrust, often calling them "stupid," or "false."

A report of the US Surgeon General's Advisory Committee on Television and Social Behaviour found that TV "may be contributing, in some measure, to the aggressive behaviour" of many average youngsters and that TV violence encourages real violence.

Can parents assume there will be self-correction of children's programs without protest? Only if there's money in it. Since that is probably not the case, lots of protest is long overdue. (From "The Churchman," USA).

## WA gets its first co-ed church school

When the Governor of Western Australia, Sir Douglas Kendrew, opened the Bunbury Cathedral Grammar School on Tuesday, February 8, the State had the first co-educational independent school built for that purpose.

Over 700 people attended the opening and there were many distinguished guests. The Bishop

of Bunbury, Right Rev Ralph G. Hawkins, announced that \$492,388 had already been given or promised to the building fund and that the appeal would continue until the target of \$800,000 was reached. Most of the money has come from donations from the people of the South-West of WA.

The central theme of the educational program of the school will be to allow the indi-

vidual child to advance at his own rate and to cater for differentiated learning experiences.

In the primary grades there will be a non-graded scheme involving co-operative teaching.

The staff student ratio will be kept at approximately 1:20.

At the lower secondary level it is proposed to adopt a "multi-level" approach.

The headmaster is Mr N. Speed.

## Mr Deane on Baptism

Your correspondent, Rev Arthur Deane (March 23), is a man whom I personally hold in high regard as a Christian gentleman and able scholar. However, am I right in believing his letter to imply that Luther's view of Baptism is unscriptural and the product of an incomplete reformed theology?

Mr Deane's last paragraph reads in part, "We have to make up our minds whether we are going to take our stand on Scripture or not, and whether we can rest content with an arrested reformation."

In Part 4 of his small Catechism, Luther answers the question, What is Baptism? Answer: "Baptism is not simply water, but it is the water used according to God's command and connected with God's word." He goes on to say that, "It is not water but the word of God, connected with the water, and our faith which relies on that word of God, for without the word of God it is simply water and no Baptism."

He quotes liberally from the Holy Scriptures throughout this section of his Catechism, and concludes with the right of Christian parents to have little children baptised "as has been the custom from olden time in the Church."

I would therefore find it difficult to accept any statement that would suggest Luther's teaching on the subject of Baptism was unscriptural, and I would most certainly say "Amen" to the Archbishop of Sydney's teaching on the subject.

(Rev) William F. Hayward,  
Belfield, NSW

## Books

### ATTITUDES TO CO-ED SCHOOLS

MIXED OR SINGLE SEX SCHOOLS? by R. R. Dale, Vol. 2. Some Social Aspects. Routledge & Kegan Paul, 1971.

This reports the second part of the findings of an extensive survey of attitudes to co-education in British secondary schools. The first part studied teachers and pupil-teacher relationships; this concerns the pupils themselves. The replies of ex-pupils in three classes are compared: those who attended single-sex schools only; those from mixed schools only; and those who spent some time at each kind.

Although of value chiefly to the specialist student of educational psychology, it makes fascinating reading for the interested non-specialist. Had such a study been made years ago, the movement for co-education might have been greatly assisted. It should help to dispel doubts where these still exist.

Hugh Oakes.

## Former monk and the C of E

ANGLICAN VISION by E. A. de Mendieta, S.P.C.K., 1971. £UK2.25.

This book is a laudable attempt to explain that complex phenomenon, the Church of England, to non-Anglicans. Yet Anglicans too may well profit by seeing themselves from the vantage point of an outsider. At least that is how the author, a former Belgian Benedictine monk who was received into the Church of England in 1956, sees himself.

His concern is to explore the unity and diversity within Anglicanism and the part they could play in what he describes as "the great Ecumenical Catholic Church of the future."

The writer claims objectivity in his very brief survey of the Church of England but in reality his analysis, judgments, and sympathies are clearly in the direction of Anglo-Catholicism.

## CHILDREN'S SOCIETY

THIRTEEN PENNY STAMPS by John Stroud, Hodder & Stoughton, 1971. 244 pages. \$5.40.

One of those who was moved by compassion for the tragic and destitute children of inner London in Victorian England was an obscure clerk, Edward de Mont-

joie Rudolf. John Stroud's history of the man himself and the creation and development from 1880 onwards of what came to be known as the Church of England Children's Society makes most interesting reading.

R. G. Dyer.

## Atheism

THE CHOICE CALLED ATHEISM by Orlo Strunk Jun. Abingdon, 1968. 160 pages. \$2.05.

The author is professor of psychology at West Virginia Wesley College. In an introductory fashion he covers the roots of the kirks of, and the answers to, atheism; including sections on marxist atheism, Christian atheism and unconscious atheism.

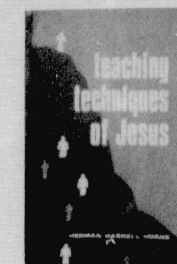
The ground is covered with sympathy and understanding and will give the reader an edge over the average atheist.

With deceptive lucidity a great deal is packed into this paperback, including the benefit of atheism to the Christian. There's value for money!

J. A. Dyer.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



TEACHING TECHNIQUES OF JESUS by Herman H. Horne. Kregel Publications, 1971. 212 pages. \$US1.95. A Kregel reprint of a work first published in 1920. Dr Horne was an outstanding educational thinker and a Christian. In this excellent paperback he has systematised the entire teaching of our Lord and shows how he secured attention, his aims, his use of conversation, problems, parables, miracles, discourses, Scripture, symbol, imagery and his attitude to children, among many other things. One of his concluding chapters shows his significance in educational history. A book for all interested in educational theory and practice who draw inspiration from the Master-Teacher.

MAJOR RELIGIONS OF THE WORLD by Marcus Bach, Abingdon, 1970. 128 pages. \$1.30. Here at a price within the reach of all is a clear exposition of the eight major world religions, with Christianity and its unique claims last. Written to give Christians deeper insights into other faiths and a deeper appreciation of his own. A book for all members of congregations who would be well-informed.

RIGHT WITH GOD by John Blanchard. Banner of Truth Trust, 1971. 123 pages. UK25p. A simple and straightforward book written to help those searching for a personal faith in Christ. From the Bible it points the way for the honest seeker to find Christ. It is written for today and it begins by taking a clear stand on the absolute trustworthiness of the Bible. A book to give the honest seeker, a book to leave about in a well-used room and a book to base simple evangelistic messages on.

## A rewarding study of Puritan thought

THE PURITAN HOPE by Iain Murray. Banner of Truth Trust, 1971. 301 pages. \$4.15.

The subtitle of this book "Revival and the Interpretation of Prophecy" describes the theme

of this historical study of Puritan thought and subsequent developments.

The Puritan expectation of the future was based upon their view of unfulfilled prophecy in particular their general hope of a future large scale conversion of the Jews. This hope was based mainly upon Paul's teaching in Romans II and was unadorned by any idea of the restoration of the State of Israel. Meanwhile God would work through mighty revivals in bringing in the fullness of the Gentiles.

The author shows this hope underlay the rise of the modern missionary movement and also traces the use of the pre-millennial reaction and the brethren movement which grew out of it. It reveals the negative effect of pre-millennialism upon both missionary endeavour and Christian social action.

Thus the book is remarkably rich theologically and historically in that it combines a history of the Puritans, the beginning of the missionary, millennial, brethren and charismatic movements as well as liberalism. (Incidentally

## SHORT NOTICES

W. K. MALLYON 1850-1933 by M. E. Fenton. Libraries Board of South Australia, 1971. 81 pages. Sub-titled "A Sketchbook of Early Church Architecture in the Mid-North of South Australia," this nicely produced booklet tells in graphic fashion the story of the work of architect William K. Mallyon in the diocese of Willochra.

THE DYNAMICS OF SANCTIFICATION by William E. Hulme, Augsburg, 1966. 194 pages. \$US4.95. Hulme is a prolific writer in the field of pastoral care and counselling and his books and papers are always provocative, although often lacking a solid biblical framework.

BREAK OUT IN MISSION. The 1972 resource book of the A.B.M. 85 pages. \$1. The format is certainly attractive and makes the book eminently usable. It is a book that will get much more frequent use than many of its

predecessors. A pity that John Garrett was permitted to sustain a sour and superficially critical tone throughout his article pages 15-17.

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## National Anglican youth to confer on communication

For the first time since national Anglican youth con-

ventions have been held, Sydney will become the venue for the 1973 Convention.

Alan Nichols, deputy-chairman Rev James Doust, and secretary Mr Peter Mulcahy.

## ABBOTSLIGH HOUSEMISTRESS

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QUALIFICATIONS: Applicants should be eligible for membership of A.A.S.W. and have an active protestant church affiliation.  
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## Mainly About People

The Bishop of Grafton ordained the following in Christ Church Cathedral, Grafton on Sunday 19 March at 5.30 pm: **Rev Ronald Harte** (cathedral), **Bruce Turner** (St Matthew's South Grafton), **Barry Harris** (Marshall's) and **Robert Coult** (All Saints' Kempsey).

**Very Rev Henry St J. Edwards**, Dean of Grafton, broke a collar-bone in a motor accident near Grafton on March 17 and was admitted to Grafton Base Hospital.

**Rev Denis P. Robinson**, curate of Holy Trinity Kingsford (Sydney) since 1970, has been appointed curate of St Faith's Narrabeen.

**Rev Edale L. Barnes**, curate of St Peter's Cathedral, Armidale since 1970, left in February to return to parish work in England.

**Rev Roland Birrell** has been appointed captain to the Royal Hospital, Brisbane.

**Rev Francis G. Knight**, rector of St Matthew's Grovely (Brisbane) since 1965, has been appointed rural dean of Brisbane West.

**Rev Noel Ludlow**, rector of St Thomas' Beaudesert (Brisbane) since 1964, has been appointed rector of Christ Church, Verona.

**Captain R. L. Gwill**, Federal Secretary of the Church Army, left for England on April 12 and will attend the UK Conference of the Church Army.

**Rev Frank J. Stanley**, vicar of Charlton (St Arnaud), has resigned from May 15 to return to South Africa.

**Rev Douglas J. Stevens**, curate of Swan Hill (St Arnaud), has been appointed vicar of Charlton from June 7 next.

**Most Rev Felix Arnott**, Archbishop of Brisbane, will attend the North Queensland diocesan synod April 29 to May 1.

**Rev Chando C. H. M. Morgan**, who was on the full-time staff of the UK Scripture Union before becoming a naval chaplain in 1951, has been appointed Chaplain of the Fleet (Royal Navy) succeeding Archdeacon Ambrose Weeks.

**Rev Allan W. Bosser**, rector of Braidswood (Can-Gould) since 1967, has resigned from April 30 and will be away overseas for 15 months.

**Rev John W. Taylor** has been appointed Personnel and Staff Training Officer of the Mission of St James and St John, Melbourne.

**Rev William H. O'Grady**, chaplain of the Royal North Shore Hospital, North Sydney, since 1969, has been appointed rector of St Clement's Marrickville from June 2.

**Rev Anthony J. Humphries**, rector of St Luke's Enmore with Stanmore (Sydney) since 1968, has been appointed rector of St John's, Balmain North.

**Archdeacon Adrian O. Charles**, rector of St Paul's Ipswich (Brisbane) since 1966, has been appointed Senior Chaplain and Director of Religious Studies at Christ Church Grammar School, Perth, W.A., from mid-May.

**Right Rev Denis Bryant**, Bishop of Kalgoorlie, has accepted nomination as rector of Northam (Perth), an assistant bishop of Perth and Archdeacon of the eastern wheatbelt and the goldfields.

**Rev A. Norman Anthony**, rector of Northam (Perth) since 1966, has been appointed rector of Kalgoorlie and will take up duties when he returns from long service leave late in July. He was

rector of Boulder in Kalgoorlie diocese 1960-1966.

**Rev Peter L. Moss**, curate of St Mark's Camberwell (Melbourne) since 1971, has been appointed curate of St Matthew's Kensington (Adelaide).

**Right Rev John C. Vockler**, formerly Bishop of Polynesia and recently a novice of the Society of St Francis, Plaitow, England, has been appointed an assistant bishop of Chelmsford.

**Rev Michael J. F. Inoué**, rector of Timboun (Ballarat) since 1969, was inducted to Edenhoop on 14 April.

**Rev Stuart M. Smith**, rector of Belair (Adelaide) since 1969, has been appointed rector of St Augustine's Uley from late May.

**Rev John H. Madden**, rector of Hindmarsh (Adelaide) since 1962, has resigned from April 3 and has been appointed librarian at St Laurence's Home for the Aged.

**Rev James Fraser**, vicar of Heathcote (Bendigo) since 1970, was inducted to Kangaroo Flat on April 14.

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**Rev Stuart M. Smith**, rector of Belair (Adelaide) since 1969, has been appointed rector of St Augustine's Uley from late May.

**Rev John H. Madden**, rector of Hindmarsh (Adelaide) since 1962, has resigned from April 3 and has been appointed librarian at St Laurence's Home for the Aged.

**Rev James Fraser**, vicar of Heathcote (Bendigo) since 1970, was inducted to Kangaroo Flat on April 14.

**Rev Noel Ludlow**, rector of St Thomas' Beaudesert (Brisbane) since 1964, has been appointed rector of Christ Church, Verona.

**Captain R. L. Gwill**, Federal Secretary of the Church Army, left for England on April 12 and will attend the UK Conference of the Church Army.

**Rev Frank J. Stanley**, vicar of Charlton (St Arnaud), has resigned from May 15 to return to South Africa.

**Rev Douglas J. Stevens**, curate of Swan Hill (St Arnaud), has been appointed vicar of Charlton from June 7 next.

**Most Rev Felix Arnott**, Archbishop of Brisbane, will attend the North Queensland diocesan synod April 29 to May 1.

**Rev Chando C. H. M. Morgan**, who was on the full-time staff of the UK Scripture Union before becoming a naval chaplain in 1951, has been appointed Chaplain of the Fleet (Royal Navy) succeeding Archdeacon Ambrose Weeks.

## AUST. MOTHERS' UNION HAS 21,146 MEMBERS

According to figures published in "Mia-Mia," official organ of the Australian Mothers' Union, 21,146 members were enrolled in 25 dioceses. Only the diocese of Canberra-Goulburn has no branches.

The province of Victoria with 5,413 members leads the rest and is closely followed by Queensland with 5,350 members. Others in NSW 4,829 members, South Australia 2,847 members, Western Australia 1,768 members and the diocese of Tasmania 939 members.

Largest diocesan membership is in Melbourne with 3,917, followed by Brisbane 2,474, and Sydney 2,456. Adelaide has 2,066, New Guinea 2,000, and Newcastle 1,009.

Largest enrolments in country dioceses are North Queensland 609, Grafton 474, Armidale 452, Willochra 428 and Ballarat 421.

Expenditure for the Commonwealth Council of M.U. last year was \$25,376. By far the largest single item was \$6,642 for the Overseas Fund. \$900 was sent to the Bishop of New Guinea to assist Mothers' Union in his diocese.

## THE AUSTRALIAN CHURCH RECORD

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

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## Mission at Semaphore

After almost two years of preparations, a mission is being held at St Bede's Semaphore, SA, with special gatherings for adults, young people and children.

Rev Lance Shilton and Dr John Court from Holy Trinity, North Terrace, are associated with the mission which is being held from April 16 to 23.

A group of Trinity young people, Ralph and Linda Byles and Ean Bidgood will conduct the children's mission.

Lance Shilton has had a wide experience of both parish and university missions throughout Australia. John Court is a senior lecturer in psychology at the University of Adelaide and is keenly interested in evangelistic outreach. The rector of St Bede's is Rev Ben Jones.

Subjects under consideration include Bible Training of Voluntary Workers in the Movement's Activities, Bible Reading Today, the Institutional Church and the Present Generation, Youth Movements and Their Challenge for Scripture Union.

Rev John Stott, who is the President of S.U. in Great Britain, is giving Bible readings each day and addressed a public meeting in Kuala Lumpur on Saturday, April 22.

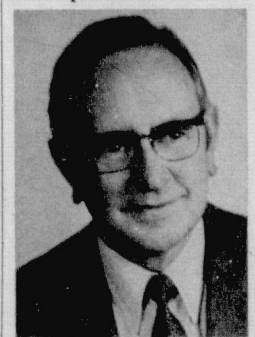
The ANZEA Council met at the same venue from April 19-22. Delegates attended from the 14 countries in this area. The Co-Chairmen were Mr Alan Kerr (Melbourne) and Professor Khoo Oon Teik (Singapore).

## SU world council meets for first time in Asia

For the first time, the International Council for Scripture Union is meeting in the East Asian region. It is meeting at Golden Sands, Port Dickson, West Malaysia, from April 24-29.

The Chairman is Mr P. D. Warren, a barrister, who is from England and the Secretary, Mr Armin Hoppler from Switzerland, who is the International Secretary for Scripture Union.

Delegates come from each of the six major regions under which Scripture Union is administered, 2 Indian, 4 European, 4 African, 4 American, 4 ANZEA and 4 British. Mr Alan Kerr (Melbourne) and Professor Khoo Oon Teik (Singapore), Mr J. C. Robinson (Secretary) and Rev. David Chan (East Asian Secretary) are the four representatives from ANZEA (Australia, New Zealand and East Asia).



Mr ALAN KERR

## Small swing against UK union plan

With voting by English dioceses completed on the proposed Anglican - Methodist union, three per cent fewer than in 1969 have voted in favour of existing union proposals.

Sixty seven point nine per cent approved but a majority of 75 per cent will be required in General Synod on May 3. The swing has been analysed and shows that the lower vote came from both clergy and laity.

Thirty-nine dioceses voted for the scheme and four against, but only 12 synods achieved a 75 per cent majority. Lowest vote for the scheme was in London diocese where both clergy and laity rejected the scheme with only 42.7 per cent in favour. Strongest support was in Worcester with 84.8 per cent. In this diocese both the bishop and the dean were among the most prominent advocates of the scheme.

Much opposition to the proposed scheme does not arise because of a lack of desire for unity with the Methodists. It stems from the refusal of the plan to acknowledge that existing Methodist ministers are exercising a valid Christian ministry.

The ground is holy, being even as it came from the Creator. Keep it, guard it, care for it, for it keeps men, guards men, cares for men. Destroy it and man is destroyed. Alan Paton.

## Anglicans head National & State Christian Endeavour

The incoming State President of the New South Wales Christian Endeavour Union is Rev John M. Johnston, who has been rector of St. Anne's, Merrylands, since 1957.

With Mr Johnston's election and with Mr Alf Chesterton as National C.E. president, Anglicans now head the national and NSW leadership of CE.

Originally from Western Australia, Mr Johnston was a Bush Church Aid Society missionary in that State, before going to China to work with the China Inland

Mission in Kinechaw Province. Both he and his wife acknowledge their debt to Christian Endeavour for their earlier training.

He will be the speaker at the "Convention Challenge" on Monday, April 24, at Concord Baptist Church. His convention theme is "Hope for a Hopeless Age."

The Convention begins on April 21 at Concord Baptist with the National Fellowship Tea and Rally where the guest speaker will be Mr Alf Chesterton, the National President of Christian Endeavour who belongs to St Matthew's, Birrong.

## Testimonial back to Narrandera

When Thomas Christopher Robinson was forced by the bank closures of 1895-96 to leave Narrandera and try his fortunes in Western Australia, St Thomas' Church presented him with an illustrated testimonial on June 3, 1896.

He had been a faithful member of the choir and church committee from his arrival from England in 1883. He married in Narrandera and four of his children were born there. He died in WA in 1929.

The testimonial was returned to St Thomas by his son, Thomas Eldred Robinson, of South Perth, who is the sole surviving member of the family. He is 74. It bears photographs of St Thomas's in 1896 and of a mortuary chapel built by the church in the Narrandera cemetery.

## Newcastle churches organise for community action

Twelve denominations in Newcastle have formed the Newcastle Churches' Association for action on matters of mutual concern in the area. The Newcastle Council of Churches which was associated with the Australian Council of Churches, has been disbanded.

The President of the Association is the Bishop of Newcastle (Rt Rev J. A. G. Housden), Secretary (Rev L. Arthur) and Treasurer (Mrs I. Sercombe).

All denominations send four delegates to the Association.

In a statement to the press, the secretary, Rev L. Arthur said that he envisaged corporate action to encourage the Week of Prayer for Christian Unity, united missions and crusades, establishing chaplaincy in industry, religious instruction in

schools and other matters. A committee is preparing a report on the effect of the industrial city on the worker and his contact with the Church.

A communications committee is dealing with the issue which will eventually be brought to the notice of the parent bodies.

It hopes for a solution to the fragmented way the gospel is presently communicated by the different churches through radio, television and other media.

# THE AUSTRALIAN CHURCH RECORD

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

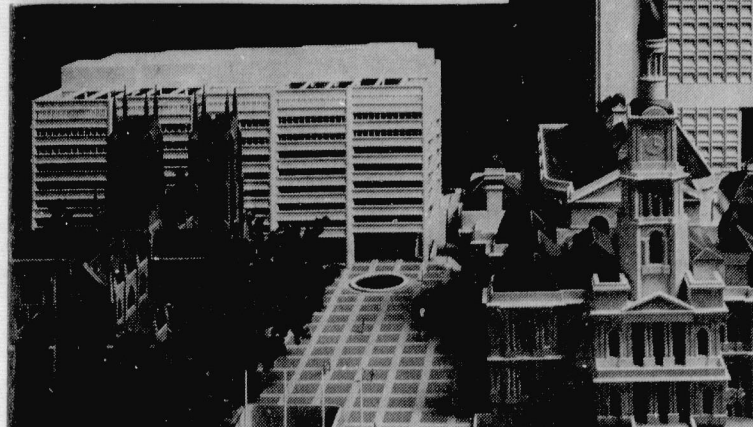
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## NEW PLAN FOR CATHEDRAL



The proposed building behind St Andrew's Cathedral. The square lies between the Cathedral and the Sydney Town Hall on the right.

The diocese of Sydney has lodged a development application with the Sydney City Council for a \$12 million building and a public square alongside St Andrew's Cathedral.

The building, to include St Andrew's Cathedral School, Church House offices and commercial office space, is on land fronting Bathurst and Kent Streets already owned by the diocese.

To make way for the new building, the present school and Church House will be demolished, and the school with 315 pupils, will be temporarily relocated in the CENE Building, 511 Kent Street.

The nine-storey building, 244ft long and 132ft wide, is designed to form, with the cathedral and Sydney Town Hall, an open public square where people can sit and relax. The square will be larger than the Martin Place Plaza.

Church and civic authorities have already agreed in principle to this shared open square, of which more than 60 per cent will be on church property. They will also share in an

underground shopping concourse from the Town Hall railway station under the square and through the lower ground floor of the new building to Kent and Bathurst Streets.

## Methodist minister's Anglican status in Carpentaria

Rev Buddy Simpson, a United Methodist Church of the US minister, has been appointed an honorary associate minister of Carpentaria diocese by Bishop Eric Hawkey, at Thursday Island.

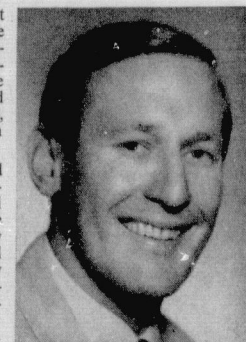
Believed to be a "first," the creation of this status allows Mr Simpson, who has spent several years with his family on Mabuiag Island, translating the Bible into a local language, to preach, teach and officiate at some services.

## 41,000 at Rabaul Crusade

New Guinea, Monday (10/4/72).—Black evangelist Ralph Bell preached to a total of 41,000 people last week at the beginning of his four-week crusade in Papua New Guinea. 2,602 have come forward at the meetings to be counselled.

The highlight of the crusade so far was a meeting last Sunday at Rabaul when 17,000 people packed the local football ground to hear Bell speak. The congregation began to gather on the field even before the regular Sunday football game had finished.

Bell preached on the subject "Christ the Liberator has come." A total of 1,249 people came forward to be counselled at this meeting.



Rev Peter Corney.

Each day will commence with Bible Studies by Dr Leon Morris of Ridley College.

The Evangelical Alliance of Victoria is planning a Congress on Communication to be held at the Melbourne Bible Institute, 21st to 24th August next.

The congress, which will open with a public meeting in the Nash Memorial Hall on Monday evening, August 21, will continue through the following three days.

The purpose is to help ministers and lay workers in the problems all faced in communicating the changeless gospel in a world of change.

The emphasis of the congress will be on workshops which will be organised in four categories: a. Youth; b. Rural; c. Suburban; d. Inner City. Delegates will participate in one or other of these groups according to their particular interest.

Workshops will be led by people with experience in the sphere of discussion, but a feature will be the opportunity to share insights. They will be preceded, both morning and afternoon, by position papers.

On the Tuesday the general subject will be "The People to whom we are to Communicate." In the morning Rev Peter Corney will open the subject "Preaching Today's Youth" and in the afternoon Mr John Robinson will stimulate thought on "Reaching the Masses outside the Church."

On the Wednesday the general subject of the Christian worker will be considered in his relationship to communication.

In the morning Rev Frances Foulkes will present a paper on the devotional life of the Christian messenger and its importance in communication, and in the afternoon Rev Lance Shilton will stress the need for involvement with people to be able to communicate to them.

On the final day, the general subject of the media of communication will be before the congress.

As a result, more than 500 New Testaments have gone to people who wrote in.

## Nobel prize winner exposes Russian Orthodox Church

The Russian novelist Alexander Solzhenitsyn has addressed a letter to the Patriarch Pimen of Moscow and All Russia in which he strongly criticises the Russian Orthodox Church.

Solzhenitsyn charges the Orthodox Church with acceptance of the situation in which believers are persecuted and places of worship are shut.

The novelist, who professes

religious belief, argues that the Patriarch's Christmas call to the Orthodox in other countries to bring up their children to regard and respect the Church needs to be put into practice in Russia. He asks: "Why is this upright appeal addressed by you only to Russian emigrants?" "Why is it only those children whom you call for to be educated in the Christian faith? Why is it only the distant flock which you admonish to 'recognise slander and lies' and to fortify itself in justice and truth?"

After referring to failure to give religious instruction to children who were baptized Mr Solzhenitsyn declared: "And you, the Church hierarchy, have reconciled yourselves to this and facilitate it in finding therein a convincing sign of the freedom of conscience, in the fact that we are forced to hand over our children defenceless, not into neutral hands, but into the control of atheist propaganda of the most primitive and dishonest kind."

## Bishop Dain to chair world congress

Evangelist Billy Graham has announced appointment

of Bishop Jack Dain of Sydney as presiding chairman of an International Congress on World Evangelisation which is to be held in Europe in 1974.

Bishop Dain, an assistant bishop in the diocese of Sydney, is chairman of the executive of the Billy Graham Association in Australia, and was involved in the organisation of Billy Graham's crusades in Australia in 1968-69. Together with Bishop Dain and other evangelical leaders from five continents, Billy Graham met last month in Vero Beach, Florida, to map out preliminary plans. The congress will bring together between 3,000 and 5,000 delegates from all over the world to a location in Europe during early 1974.

Bishop Dain has said: "The

Cong