

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1467 July 9, 1970

Registered at the G.P.O., Sydney for transmission by post as a newspaper.

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

Price 10 cents

Brisbane changes its Election Committee

Elections to the Archbishop Election Committee were strongly contested at the recent Brisbane synod. Its members will meet on 10th July to appoint a successor to Archbishop Sir Philip Strong who retired on 30th June.

Among those defeated in the ballot were the dean, Bishop Muscamp, Rev. Canon Vernon Cornish and Archdeacon Bryan Ward, who had previously been a member. Among the new candidates who were successful were Archdeacon L. W. Grayson, Canon Jack Madden and Rev. D. J. F. Williams of St. Francis' College.

Observers say that in general, changes were made to ensure a

stronger representation of younger clergy and laity.

Qualifications for a bishop

"As God's steward a bishop must be a man of unimpeachable character. He must not be overbearing or short-tempered; he must be no drinker, no brawler, no money-grubber, but hospitable, right-minded, temperate, just, devout, and self-controlled. He must adhere to the true doctrine, so that he may be well able to move his hearers with wholesome teaching and to confute objectors." (Titus 1:7-9, N.E.B.)

stronger representation of younger clergy and laity.

The Election Committee now consists of Bishop W. J. Hudson, Archdeacon A. O. Charles, Archdeacon Lupton, Archdeacon J. A. Swan, Rev. Canon J. Madden, Archdeacon L. W. Grayson, Rev. D. J. F. Williams, and Mr R. T. St. John, Dr F. Arden, Mr Justice C. G. Wanstall, Miss H. Beaumont, Mr S. F. A. Dagleish, Mr K. G. Elliott, and Dr D. Fraser.

The longest debate in synod and one in which strong emotions were felt, was the move to rescind the 1965 synod resolution opposing gambling in any form. The original motion calling on all concerned "to refrain from the use of gambling methods in fund-raising for church purposes," was moved by Rev. Philip Newell. This was strongly supported by Archbishop Sir Philip Strong.

One amendment proposed to make the whole question a matter for the individual conscience. A second amendment, which finally was accepted by synod as the resolution, means, in the words of Mr Roland St. John, its

mover, "that those opposed to gambling and others are still free to express themselves one way or the other."

Many members of synod expressed deep regrets that the long-preserved attitude of synod should have been changed.

Synod debated at length a motion of Rev. L. H. Burrows opposing the liberalisation of existing abortion laws. Mr Burrows warned that the acceptance of limited legislation now would mean the facing of abortion-by-demand legislation in the near future.

Canon Ivor Church moved an amendment which was accepted,

setting up a commission to cooperate with the medical profession, an inter-church committee and other dioceses and to report to 1971 synod.

"Liberalisation of the abortion laws is in fact coming," said Dr Felix Arden, of the Royal Brisbane Children's Hospital, who spoke against the motion.

"I don't want the Anglican Church to be fighting a rearguard action," Dr Arden said.

Mr S. Ramsden, M.L.A., a synod delegate from New Farm, said that legislation regarding abortion would probably not be considered for 12 months.

CHRISTIAN INITIATION DEBATED AT BENDIGO

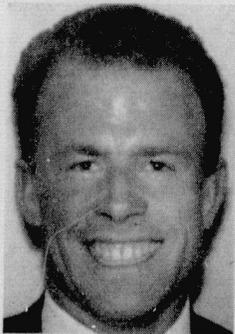
One of the best debates at the recent Bendigo synod was on a motion about Christian initiation introduced by Rev. Richard Nethercote, vicar of Loddon-Roywood.

Mr Nethercote moved that candidates for Confirmation, and one parent of each child who is to be baptized, give an undertaking to regularly attend worship in a church.

motion suggested dealing with it.

Some of the main points raised were that it would be a denial of the free grace of God. Such a rigorist approach was undesirable. A more satisfactory solution was to be sought for by applying modern methods to the whole field of Christian Education among adults as well as young people.

One of the clergy said that the Standing Liturgical Commission had already produced a revised Baptism service for trial use, which included this very promise to worship regularly.



Rev. Dick Nethercote

He pointed out that the three-fold promises made in Baptism and Confirmation, to "renounce, believe and obey," did not specifically commit those who made them to join in corporate worship. The importance and need for worship may only be inferred in these two services. It is expressed as one of our duties towards God in the Catechism.

He went on to stress the centrality of worship as one of the most important acts in which Christians can join together. Much service done in the community was worthy but fell short of Christian service. It was the expression of our relationship with one another, but our relationship with God is often left out of our concern for our fellow men.

The motion was seconded and immediately the rector of Tongala, Rev. P. D. Kissick, moved his amendment that synod ask the Standing Liturgical Committee to look into the theology and practice of Christian Initiation; that future forms of Baptism and Confirmation give clear and adequate expression to the importance and need for regular worship, and that promises to endeavour to carry this out be included in these services.

In debate a number of synods men spoke to the motion and its amendment. While acknowledging the existence of the problem, they were against the way the

TROUBLED CITY



An old Roman road leads down into Amman, capital of troubled Jordan, past the restored Roman theatre.

Mr Kissick's amendment was put to the vote, but defeated. Mr Nethercote's motion was also defeated. But during a clergy conference after synod, The Bishop of Bendigo, the Rt. Rev. R. E. Richards, said that he was glad the motion had been debated. He hoped the subject would be further discussed at meetings of the rural deaneries.

Adelaide girl's own program in Vietnam

MISS JENNY LEAK, an Adelaide nurse, who originally went out to Vietnam with a medical team, has now begun her own program.

After working with the medical team in Bien Hoa for six months, she was sponsored by the Australian Council of Churches under the Asian Christian Service for two years. When her term was complete, she decided to stay on and begin her own program which she calls the Vietnam Christian Schools' Program.

In this program which she now runs in Saigon, large numbers of very poor or orphaned children are given an education.

She was interviewed about her work on a national television program recently by Mr Herbert Davies. She told of her traditional church background and how she came to Christ through the witness of a group of Christian nurses in her training hospital.

When the interviewer asked her about her present church affiliation, she said she was an evangelical Anglican from Holy Trinity Adelaide.

Miss Jenny Leak being interviewed on national television.



Winter Appeal — \$41,000

OVER \$41,000 has now come in to the Archbishop of Sydney's Winter Appeal. This greatly surpasses the record total of \$27,000 given last year.

In addition, a steady flow of warm clothing, blankets and heating appliances is coming in for distribution among needy individuals and families.

The generous response is expected to continue for some time because the colder weeks of winter have still to come. Gifts of \$2 or over are tax deductible.

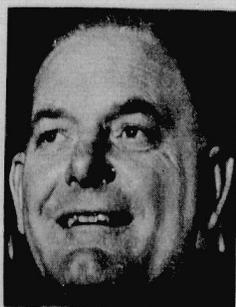
NEAC outreach

TRINITY Publishing Society, Adelaide, which is organising the publication of the first study booklet for NEAC 1971, reports that over 1,600 copies of the booklet have now been sent out.

These have gone to individuals and parishes all over Australia and to New Zealand, England and Singapore.

NEAC (National Evangelical Anglican Congress) will be held at Monash University, Melbourne, in July 1971. The study booklet will help individuals and groups to study important issues which will come before the Congress, well beforehand.

PERTH CONSECRATION AUGUST 6



Archdeacon A. C. Holland To be Assistant Bishop

PAUL GIVES AWAY A SECRET

A study of 2 Corinthians 5:14-17

Paul writes as a man whose attitude to life and whose way of life has been transformed by what Christ did for men. And because this was true for Paul it can be true for us. What, then, is the secret of a transformed life?

It begins with what Paul writes in 2 Cor. 5:14, "... the love of Christ controls us..." The same word, which is here translated "controls" and has the sense of "restricting," is found in Jesus' saying, "I have a baptism to be baptized with; and how I am constrained until it is accomplished" (Lk.12:50). Christ was shut up to the one task of dying for us, and we are shut up by the love of Christ to the one task of living for him. This is the key to the secret of a transformed life.

It need hardly be said that the expression "the love of Christ" refers to Christ's love for us and not our love for him. It is his love for us which transforms our lives, but only when we have a proper understanding of what it motivated Christ to do and when we make a proper response to what Christ did for men.

LOVE CONTROLS

And so Paul writes, "... the love of Christ controls us, because we are convinced that one has died for all." That is, the Cross is the content of Christ's love. And it is our proper understanding of the Cross, and our response to the Cross, which gives the love of Christ a controlling and transforming power in our lives.

There has been much discussion about the word "for" in the expression "one has died for all." Many understand the Greek word (hyper) as meaning "on behalf of" in the sense "for the benefit of." Now, we do not question that Christ died "for the benefit of all," nor that the Greek word may be rendered in this way.

But we do question whether it is logical, in this context, to render it "for the benefit of all." Is it logical to say "one has died for the benefit of all, therefore all have died"? Surely, if "all have died" in that "one has died for all," there must be a sense in which he is identified with us, in which his death is our death.

So that in this context the Greek word means more than "for the benefit of all," it speaks of substitution.

OUR SUBSTITUTE

On the Cross Christ was not simply doing something "for the benefit of all." He was doing something "for the benefit of all" in that his death was our death, in that he was identified with us. It was as our substitute "that one has died for all."

In this context, Paul does not explain the connection between the death of one for all and the appropriation of that death by individuals. We must look elsewhere for that.

He moves, instead, straight from this statement of the means of our salvation to a statement of the end. But in doing so he implies that whatever else may be involved, the connection between the death of one for all and the appropriation of that death by individuals involves gratitude. And gratitude demands that, because his death was our death (the means of our salvation), our life should be his life (the end, the object of our salvation).

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important, but "now" these distinctions have ceased to be.

Paul does not ask "now" whether a man is a Jew or Greek, whether he is rich or poor, bond or free. These distinctions "from a human point of view" have ceased to be "because... one has died for all." To regard them as important still would be to deny that "because... one has died for all; therefore all have died."

Paul has acquired a new set of standards.

His attitude to life has been transformed, as has his attitude to Christ. "... we once regarded Christ from a human point of view, we regard him thus no longer." "Then" he had regarded Christ as a false pretender to the role of Jewish deliverer, "now" he regards him as the Deliverer both of Jew and Gentile, because "for their sake he died," and as the Lord both of Jew and Gentile, because "for their sake... (he) was raised."

NEW STANDARDS

Paul acquired a new set of standards with regard both to men and to Christ in the moment of his understanding of what Christ did for men.

And Paul speaks secondly, in 2 Cor. 5:17, of a transformed experience: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come." Christ himself says, "Behold, I make all things new" (Rev. 21:5), and when we have a proper understanding of what Christ did, and make a proper response; when we appropriate his death, so that his death becomes our death, what was true of Paul will be true of us.

Paul felt like a new man and gives expression to this transformed experience in the exclamation, "Behold the new has come." The past was dead for Paul and he felt like a new man in a new world, because he had found the secret of a transformed life, the secret which lies in a proper understanding of what Christ did, and in a proper response to what Christ did because of his love for men.

The expression "from now on" does not mean from the time at which he writes, but from the time at which he understood that "one has died for all; therefore all have died." That is "from now on" probably means from the time of his conversion or soon after.

Thus Paul divides his life into "now" and "then," the moment of his understanding of what Christ did for men standing between "Then" the distinctions between men had been im-

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EDITORIAL

Censorship

About 100 Federal and State parliamentarians and representatives of the Press, radio and television assembled in the theatre of Anzac House, Sydney, on 19th June to see two films banned by the Film Censorship Board. Both the secular and religious Press were represented.

Everybody sat frozen in the unheated theatre for over three and half hours, an hour longer than promised on the invitation and numbers had to hurry out before its conclusion.

Otherwise, it would have been a good exercise in public relations by the Hon. Donald L. Chipp, Australia's Minister for Customs and Excise, who sent out the invitations.

Mr Chipp spoke quite frankly and informally before the showing. He said that philosophically, he was in favour of the "open door" policy but that his Department had responsibility for the Film Censorship Board and he had to administer the regulations governing it. At least he made his personal position plain.

Mr David Stratton, Director of the Sydney Film Festival, also spoke before the screening. The two films, "A Married Couple" (Canada) and "Like Night and Day" (Sweden), had been imported for screening at the Festival. As a matter of policy, the Festival does not screen films from which any cuts are made by the censor. He said that the two films had won international acclaim and had been screened in many countries.

He felt that mature Australians should be allowed to see these films in the Festival context, since they would be exported immediately after.

It was explained that "A Married Couple" had been completely banned because of the frequent use of four-letter words. No wonder. After the first few minutes, they were used with boring repetitiveness right through the film.

If you ignored four-letter words, all three of them in various combinations, you would agree that this was a film classic. First-rate acting, powerful use of suggestion, close-ups and outdoor photography plus tight scriptwriting, push its claims.

But you had to admit that film art degenerated into unfeeling and unconcerned larrakism in its use of a three-year-old boy as the butt of a scene of lavatory humour. The same must be said of its constant use of blasphemy involving our Lord's name.

If all this completely objectionable stuff had been left out, the film would have been equally powerful. The same could not be said about "Like Night and Day." Swedish films have a code and an emphasis all of their own. And it was all in this film in its raw excess.

Promiscuity, marital infidelity, with a garnish of a sentimental church marriage, are all here. Somehow, the film direction failed to give it the dramatic unity you look for in good film. The camera work was interesting, sometimes excellent.

But it seemed that its artistic deficiencies required three scenes of copulation to roll the money in. For pure cynicism about man's sexuality, it beggars description. If the censors had cut these scenes, it would be a box-office failure.

Since "evil communications" have always corrupted "good manners," we can honestly thank God we have a Film Censorship Board. We are also glad that despite the minister's personal views, he confesses that the Australian community is not ready for the "open door." We hope it never will be.

Renewal — Some Historical Lessons

The final article on this theme by Dr Brian Dickey, lecturer in the School of Social Sciences, Flinders University of South Australia. In the first two, he looked at the conclusions we might draw from the work of Luther and John Wesley. Here he looks at the Oxford Movement and sums up the lessons that history teaches.

Here too was a deliberate attempt at the renewal of the Church of England in the 1830s. It is worth our attention in this context, even if the name Oxford Movement stirs feelings of distrust in your hearts. The men who led this movement saw some important Christian truths which we need to think about.

The context of their anxious consultations was England 1830 or so. Political changes were occurring which seemed to be shifting the structure of power in the community. The established system of power — a narrow franchise; a civil service appointed by patronage; as was the Church, which was regarded as the religious arm of the Government in keeping the community going; government itself largely thought of as for the convenience of the already privileged, the political nation.

This tightly interlocking system of status, political and economic power and social class was being washed away by movements of popular pressure and idealistic leadership.

One of the prime targets of attack was the Established Church, this time with capitals. Wealthy, privileged, powerful, high in status, with little functional significance, there was much which could be said against the Church of England as an organisation.

As a result its members reflected the prevailing tendencies — with noble exceptions. Flocks were not fed, for the pastors were unfaithful. They were instead intent on profits, an easy life, avoiding thinking, or working, or anything.

These men of Oxford, Keble, Newman, Pusey and the others saw these moral failings, but they did not begin by condemning them. They saw the virtually complete control exercised by the State over the upper ech-

elons of the Church, through patronage and influence. It was this **erastianism** this subservience of Church to State against which they protested. This was their starting point.

They protested when the new forces of political change seemed ready to act in ungodly ways to rip away the privileges of the Church for secular reasons. The Church must be left to do its job, and to stand by itself.

This was the starting point of their labours. It must not be the servant of any man. It must not, above all, be subordinated to the desires of political man, patently ungodly as those desires were in the 1830s.

DISCIPLINE

There can be no doubt that the Oxford Movement allied with this demand to be free, a demand that Christian men and women be holy. They taught the importance of faith, of disciplined lives, of communion together, of obedience. They had an immense impact especially on the quality of life of the ordained men within the Church of England.

By 1850, within 30 years, that is, they can be seen to have had an immensely uplifting influence on the quality of the men in the ministry. It was no longer acceptable to be immoral, to be lazy, to be silent and be or-

dained. Sure, the whole tenor of the times was in this direction, but these men set the pace in insisting on holiness.

They wished the Church to be free, you will recall. But free from whom? The State, yes; but from this points to the crucial issue of authority upon which the Oxford Movement broke up.

UNBROKEN DESCENT

Keble, Newman, Pusey and others believed that the Church of England could prove its descent unbroken from the Church of the early fathers and they earnestly believed that it was this source which would provide them with the answers to the questions of faith and practice which they put.

They believed there was middle ground in the combined opinions of the fathers, contrasting with the Pope's claims on the one hand and the untutored claims of enthusiasts to know God's commands from the Bible on the other (in fact Tractarian dialogue with the evangelical position is thin; it was largely a revulsion of spirit and emotion combined with this rejection of the Bible as the final authority.)

THE FATHERS

As we all know, this attempt to raise the early fathers to a position of supreme authority failed. Newman knew it for himself and came to accept the authority of the Pope instead.

But for the Church of England there were many who remained who did even greater damage to the received Protestant position, by substituting tradition as they themselves claimed to know it, for the rule of the Word. It was to become the entry of the very dreaded liberalism of judgment which the founders of the Oxford Movement had striven to fight against.

It is this issue of authority which will constantly recur in any efforts at "renewal" in the Churches of the 20th century. To sum up: Men who saw the gospel the right way round and set about telling others about it, deriving their message from the Word of God.

Authority claiming to derive from any other source than the Bible turns out to evaporate or be a tyranny.

The weaknesses of existing ecclesiastical systems that must be faced, not as evil in themselves, but as resistant to the gospel and its proclamation. Systems such as this must be taught their fault.

The Church will always be in this danger, and always needs Reformation. The Holy Spirit does not forsake His Church. But it would seem from our human observation of the experience of the Church that these basic issues crop up repeatedly.

Renewal often produces fragmentation. Notice that there are many other "lessons" we could discuss. Perhaps the one which worries me most is the power of accumulated tradition deriving from previous generations' successful renewal, a power which can be a crushing burden stifling renewal by the Holy Spirit in a later time.

AFRICA: MAIN CHRISTIAN CONTINENT?

Africa may well be the main Christian continent by the year 2000, according to an article by Dr David Barrett in the *International Review of Mission*.

Dr Barrett, who has been in Africa with C.M.S. since 1957, adduces evidence which shows that previous expectations that Africa might have become a Moslem continent, may be ill-founded.

He estimates that by A.D. 2000 there may be 350 million Christians in Africa, 46 per cent of the total population. While the growth rate is 2.5 per cent, the growth rate of Christians is 6 per cent, because of the extensive witness of evangelists and catechists, mostly ordinary men and women.

The implications of this growth are far-reaching, with the centre of the Christian world changing to Africa and South America. Only an emphasis on the duty of every Christian to evangelise in older areas could halt the present trend.

"Whereas during the 20th century the churches in the West will have doubled in size from 392 million in 1900 to around 800 million in 2000, the churches in the Third World will have multiplied 17 times, from 67 million in 1900 to over one billion in 2000. Christianity will have become the religion of the predominantly non-white races of the world."

The table below illustrates what is happening:

	1900	1970	2000
Muslims	32	145	326
Christians	4	97	351
Pagans	82	104	91
	118	346	768

Rector & vicar for Langham Place

REV. JOHN STOTT, rector of All Souls', Langham Place, London, has appointed Rev. Michael Baughen to be vicar of the parish.

Mr Stott, who has been rector of the parish for 22 years, has made it plain that Mr Baughen will not be a senior curate, but will be chief pastor of the parish with full pastoral and administrative responsibility as vicar. The rector will devote more time to writing, student missions and to preaching at home and abroad.

Mr Baughen has been rector of Holy Trinity, Platt, Manchester, for six years. In December he will be inducted into the cure of souls at Langham Place. All Souls' has long been noted as a

parish where the gospel is preached and the Bible taught with rare clarity. It is crowded each Sunday with students and overseas visitors. Large numbers of Australians make it their spiritual home while in London.

The parish occupies a strategic position in central London and has long been the centre of an outstanding team ministry and the training of the whole congregation for effective witness and ministry.

While legally, Mr Stott re-

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Was it my fault?

By a mother

"I went to Sunday School when I was small and learned all about God. After I was married, I decided to go again and take my children. I could not persuade my husband to go, but the children and I went regularly for a year.

Then I skipped a Sunday. Soon I skipped two or three, then we went only on special days. Soon I joined a bowling team that competed on Sunday afternoon. I could not get to Church and get ready to leave in time to bowl, and bowling had become such fun.

Three months ago in a courtroom I sat and heard a judge say, "Twenty years." He was pronouncing sentence upon my 21 year old son, a punishment for drinking, gambling, and robbery, which ended in the shooting and near death of a man.

The sentence might have been

less, but my son took a sneering, defiant attitude all through the court, ridiculing every law officer who spoke to him. But the crowning, shocking climax came when the judge sternly asked, "Young man, don't you believe in God?" My son laughed loud and long as he said: "God? Who's that?"

Every eye in the courtroom turned to look at me. If only I had those years to live over again. Night after night, I have paced the floor, with the words, "God? Who's that?" echoing in my ears.

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Rev. John Stott

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Notes and Comments

Uncomfortable partners

It must be very uncomfortable at times for our delegates to Roman Catholic/Protestant discussions on issues such as the Holy Communion, the Bible, the ministry, evangelism, etc. Some delegates have even confessed their discomfort.

A similar kind of discomfort has been felt recently by the Archbishop of Canterbury, Dean White-Thompson invited the Roman Catholics to celebrate a Mass in the Canterbury Cathedral precincts this month to honour Thomas a Becket. Canterbury deans have been known before to tuck their noses at archbishops.

Then Dr Ramsey suggested that the canonisation of the "forty martyrs" might not be in the best interests of ecumenical understanding. But the Pope persists.

Claims were made in Australia after conversations on the "eucharist" that everybody accepted some doctrine of eucharistic sacrifice. Some Anglicans must have felt uncomfortable about it all.

After all, there can be no doubt that the Mass is what the prayer book says it is: "repugnant to the plain words of Scripture, overthrowing the nature of a Sacrament . . ." and

again on the sacrifices of Masses commonly so-called, with their attendant "benefits," "blasphemous fables and dangerous deceits."

The great hope for conversations which make all sides uncomfortable lies in the Roman Catholic biblical reformation which proceeds apace. After they have looked at important doctrines in the light of the Word, they will be in a better position to meet with us Protestants in complete openness. In such openness, the Holy Spirit can work wonderfully.

Denomination or Church?

The word "church" has become insipid and often meaningless, because it has been robbed of the warmth and joy implicit in its biblical usage. We ought to get back to it.

The word is used in several senses in the Bible but its most common one is to mean the local congregation, the assembly of Christians in a certain place. In this sense, each Church was independent of every other, but at the same time in fellowship with every other and having a true unity.

This local independence did not

mean that each congregation was a law unto itself. It was under the authority of Christ and his Word written. The other factor bringing it under authority was its need to propagate the gospel.

Too often today we use the word "church" when we are speaking of denominations or regional groupings as we have in a diocese. The Bible never calls such groupings "the church."

The Lord's Day

It may seem to some that Sunday observance is no longer an issue in Australia. If you raise it, you will be told that you can't force people to go to church.

The failure of Sunday cinemas and the rejection of Sunday hotel trading in many parts of the country indicates that the community at large is well aware of the value of a day of quiet and rest. The trades unions too still resist Sunday trading and work pretty strongly.

The sporting, entertainments and drinking industries, with the support of our vast clublands, seem to be alone in talking about our "gloomy" Sundays. To them, life is quite unimportant if you can't go to a night club or "have a few beers with your mates."

The ordinary Australian citi-

zen with a Protestant background, and that means the vast majority, tends to look back nostalgically to the Sundays of his youth. They were different. Yes, they were quiet and relaxed, you didn't travel about, you spent a lot of time at home and you had time to meet and talk with people you didn't see at other times.

Chances were, that you went to church as a family and went to Sunday school in the afternoon. Surprisingly, it was a day you enjoyed — in fact, looked forward to. Why did anyone want to invent the term, "gloomy Sunday"?

\$10,000 to Peru quake victims

Initial assistance of \$10,000 to the victims of the earthquake in Peru has been announced by the Australian Council of Churches.

The Council's Director of Inter-Church Aid (Rev. E. H. Arblaster) said in Sydney that the money was being used to purchase tents, blankets and medicines.

The contribution was made on behalf of the Australian Churches. Funds came from money contributed to the Council's Inter-Church Aid Division by local congregations.

Mr Arblaster said that World Council of Churches representatives in Peru were assisting in immediate relief measures.

However, their main emphasis would be on long-term rehabilitation and reconstruction measures when the immediate crisis had passed.

41 Churches unite in Congo

The Protestant Council of the Congo has become the "Church of Christ in the Congo" with all 41 member churches automatically members of the new united church. The decision was taken at the recently concluded 49th general assembly of the Council.

Churchmen even say that nothing can be done about it.

Public confidence

The generous and record response to the Archbishop of Sydney's Winter Appeal is intriguing.

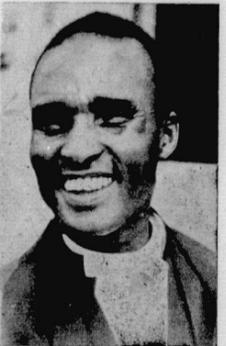
At a time when money is very tight, it looks as though a sum of over \$50,000 might well come in, about double the record of 1969.

Could it be a reflection of public trust in the integrity of the church and the archbishop, coming at a time when confidence in secular appeals has been so badly shaken by the million-dollar manipulation?

Much of the credit must go to Warwick Olson and his henchmen in Sydney's Public Relations Department. They did a first-rate promotion of the appeal.

Festo Olang Archbishop of Kenya

RIGHT REV. FESTO HABAKKUK OLANG, Bishop of Maseno, Kenya, has been elected first Archbishop of the province of Kenya.



Archbishop of Kenya

The former province of East Africa has been divided into two and Right Rev. John Sepeku, Bishop of Dar-es-Salaam, has been chosen as the first Archbishop of Tanzania.

Bishop Olang became assistant Bishop of Mombasa in 1953, under Bishop Leonard Beecher, who retires as Archbishop of East Africa in August.

Some time ago, Bishop Olang was in Australia under auspices of C.M.S. and his Bible teaching and convention ministry endeared him to large numbers of Australians.

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UNIVERSITY OF TASMANIA JANE FRANKLIN HALL

Applications are invited from single or married women graduates for the position of Principal of the Jane Franklin Hall, residential College for Women in the University of Tasmania. The College functions under the auspices of the Tasmania. The College functions under the auspices of the ing to 150 in 1972. The new appointee will be expected to take up duties in January, 1971.

Details of duties and terms of appointment may be obtained from the Bursar, Jane Franklin Hall, 308 Davey Street, Hobart.

LETTERS

Solo-performance

A little while ago you published an article entitled, "Get a Speaker," in which you spoke of the "old, tired, worn-out methods that no longer stimulate," given by the "solo-performer."

There are many instances in the Bible, such as Moses and the prophets, the apostles, and our Lord himself, in which the "solo-performer" is commended. I agree with you that not all "solo-performers" are able nor successful; but the failure of some does not necessarily condemn the method in its entirety.

You were generous enough to say that, on the other hand, there were occasionally some exceptionally capable "solo-performers."

To any who may question this, I suggest that proof positive of the remarkable success possible by the "solo-performer" may be amply witnessed and evidenced by the large numbers which have been regularly attending the Sydney Lower Chapter House for some months past on Fridays from 1.15 to 1.45 p.m. to hear just such a "solo-performance" by Archdeacon Reid, Rev. Dr. J. Painter, or Rev. John Chapman?

High Church Party

Canon Robinson in declaring himself as an Evangelical reminds us that there are other parties in our Church, and if we desire unity we will have to take into account that the Puritan conflict produced a "high Church" party, many of whose members, as the Scottish Prayer Book of 1637 shows, would have been happier with the 1549 Prayer Book than with the 1552 Prayer Book. The 1928 edition of the Scottish Book of Common Prayer contains the Scottish Liturgy together with the 1662 English Liturgy as an alternative.

All Evangelicals and High Churchmen are well acquainted with the Oxford or Tractarian Movement. J. H. Newman wrote at the end of Tract XC "Anglo-Catholics then are but the successors and representatives of those moderate reformers, and their case has been directly anticipated in the wording of the (39) Articles."

The late Lord Halifax, one of the leaders of the Anglo-Catholic party, suggested that the 1549 and 1552 Liturgies should be issued together for use in the Church of England.

T. A. Lacey wrote No. 3 of the Alcuin Club Tracts in which he re-arranged the 1662 liturgy according to the order of the 1549 liturgy, and showed that it only required the omission of one word — "or." This tract was commented upon favourably by the Church Association.

The 1549 order may be modified by leaving the Church Militant prayer where it is in the 1662 liturgy. Some celebrants add the prayer of oblation to the prayer of consecration, others add to this the Lord's Prayer when they use the 1662 liturgy.

The Anglo-Catholic Party has its own Prayer Book, which is under revision, and should be able to fall into the scheme that I have mentioned.

Therefore "Behold, how good and joyful a thing it is, brethren, to dwell together in unity."

(Rev.) C. R. King, Wentworth Falls, N.S.W.

Preaching at 96

I read with interest the letter from Archdeacon N. D. Herring (14.5.70) concerning his seventy years in Holy Orders which undoubtedly is a fine achievement.

Having a friend in England, a former vicar of my native parish with whom I still communicate with from time to time, and knowing that he was a very old man and still active, I immediately wrote and asked him for details of his ministry. He is ninety-six years old.

Rev. John Knightley Sitwell was ordained in Worcester Cathedral in 1906. A few years before World War I, Mr Sitwell came to Leamington Hastings (my parish) and stayed there until 1920.

Hazards of Australia '69 after English legal decisions

My first impulse is to make a statement to the effect that the rubric in question was certainly not inserted with any thought of "encouraging reservation." That is the fact of the matter.

But we should know first the terms of the judgment. I would want to know, for instance, whether they would preclude a hospital Communion in which the consecrated bread and wine were immediately taken to patients who might not have

been bodily present at the celebration but who were aware of it and joining with it in spirit. May I ask you personally whether you would regard this as contravention of Article 28? And how would you regard the possible practice of taking the elements from a Sunday service in church directly to faithful parishioners who would have been present, but for physical disability?

R. G. Arthur, Bishop of Grafton, N.S.W.

The parish consisted of a village and three hamlets, and, in company with his wife Mr Sitwell walked from one place to another for services and Sunday school, also during the week to Band of Hope meetings.

It was the Sitwells who encouraged me to play the church organ when I was a schoolboy, the reason being that the regular organist was in the army, and although stationed near by was not always able to get to the church. Years later I became organist and officiated for ten years.

He has been in a Home for Pensioners at Worthing in the south of England for a number of years but has conducted church services in the town during these years, but in his letter to me a few days ago, he said he retired from officiating at church services on Trinity Sunday but still hopes to continue to conduct the services at the Home for Pensioners.

W. Hudson, Bowral, N.S.W.

E.U. criticised

It has been the concern of my committee and myself that many criticisms have been reaching up from various denominations, clergy, people and religious bodies concerning the Evangelical Union at Sydney University. I am aware that similar criticisms have also been levelled at the E.U.'s in other universities, but I cannot speak on their behalf.

The criticisms include aspersions of ineffectiveness, dormancy, lack of use of opportunities, pseudo-intellectualism, introversion, pettiness, ultra-fundamentalism and infatuation. While many of these criticisms may be justified from time to time, I feel it is my responsibility to point out to those concerned that these weaknesses are common to almost every congregation.

The E.U. endeavours to contact up to 16,500 people on an interdenominational basis in an intensely critical environment with

All letters should be limited to 300 words.

young non-professional staff working in spare time only and on a very limited budget.

Within the E.U., young Christians willing to take responsibilities in personal witness are also accepting responsibilities in administration, teaching and leadership — responsibilities which they are quite often denied within their local churches. They organise a program of broadsheets, public lectures, films, missions, symposia and study groups through which the presence of Christians on campus begins to make itself evident.

There appear many points at which shortcomings may arise. However, rather than evoke criti-

cism one would rather hope that it should evoke support in prayer, constructive suggestions and, where interest is greater, a share in the finances of the ministry of the gospel in the university.

I appeal to church councils to encourage their university students to participate in the organised Christian witness on campus and to ask them at regu-

lar intervals to report to the congregation of the progress and problems facing students on their campus.

The university is the situation in which God has placed us to serve him.

Robert Johnston, President, Sydney University Evangelical Union.

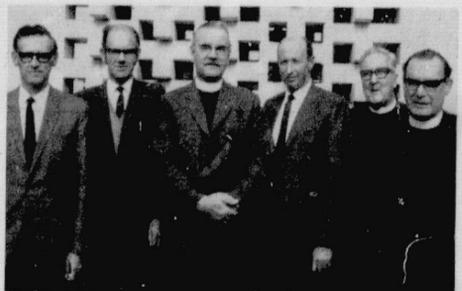
Dr. Bruder visits Sydney

Rev. Dr Ernest Bruder, a U.S. leader in the field of clinical pastoral theology and education, visited Australia briefly in June after a longer stay in New Zealand.

He is Director of Protestant Chaplain Activities at St. Elizabeth's Hospital, Washington,

and for advanced courses for ministers of many denominations.

When asked about the incidence of clergy breakdowns in the U.S.A. and how the Protestant Episcopal Church dealt with them, Dr Bruder said that they were fairly common. The House of Bishops had a confidential sub-committee of men with clinical



Dr Ernest Bruder (centre) with some of the full-time hospital chaplains at Broughton Hall Psychiatric Clinic, Leichhardt, N.S.W.

D.C. and is the author of many books in the clinical pastoral field.

He chose "The place of clinical pastoral education in the American theological scheme" as the title of his address at a seminar at Leigh College, Enfield, N.S.W. on June 16.

The visit and the seminar was arranged by the Council for Clinical Pastoral Education in N.S.W. This Council, which now has representatives from all denominations and from the Department of Public Health, is responsible for clinical pastoral courses for theological students

cal pastoral experience or training which helped those with problems of marital infidelity or alcohol.

There were Pastoral Institutes to which clergy could go with complete confidence. Again, counsellors of these institutes had clinical pastoral training and experience.

The Anglican synod of Zambia has voted to divide the present diocese of Zambia and to create a separate Province of Zambia. At present Zambia is part of the Province of Central Africa.

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General Secretary, N.S.W. Temperance Alliance, 140 Elizabeth Street, Sydney. By 31st July, 1970.

ORGANIST-CHOIRMASTER All Saints Church of Ennals, Petersham. Apply Secretary, 13 North Street, Marrickville, 56 5538.

ORGANIST-CHOIRMASTER required at St. Paul's Church, Seaford. Apply in writing to St. Paul's Church, St. Paul's Place, Seaford, 2092.

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Appeals

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For further information, phone or write to: The Chief Administrative Officer, Box 124, Post Office, Petersham. 56-5621, 56-8871.

THAI CHRISTIANS ADMIT DISUNITY

At the Thailand Congress on Evangelism held earlier this year, delegates from all denominations subscribed to the following declaration:

"We are agreed that we have not been united in our working together in the Gospel as we ought to have been; in this we acknowledge our sin and seek forgiveness from God. We dedicate ourselves to God and pray that His Holy Spirit will lead us so that we who are Christians in every group will form into prayer cells, and pray until we receive the leading and command of God, and unite together in heart and effort to proclaim the Gospel throughout the whole of Thailand."

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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BIBLE CROSSWORD No. 20

We will give a book for the two neatest entries to Bible Crossword No. 20, which should reach this office not later than July 20. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. Sir, I remember how that impostor said, while he was still alive, "After — days I will rise again" (5) Mt 27:63.
4. Whatever parts the hoof and is cloven-footed and chews the cud among the animals, you — (3,3,3) Lev 11:3.
8. And he would gladly have fed — the pods that the swine — (2,3) Lk 15:16.
9. When the wicked are in authority, transgression — (9) Pro 29:16.
11. The unfolding of — gives light; it — under-
12. By this we know the spirit of truth and the spirit of — (5) 1 Jn 4:6.
13. But you say, "How are we robbing thee?" In your tithes and — (9) Mal 3:8.
15. Ephraim shall be put to —, and Israel shall be ashamed of his — (5,4) Hos 10:6.
18. This is why I left you in — Crete, that you might — what was defective, and appoint elders in every town (5) Tit 1:5.
20. If you had — me, you would have known my — also; henceforth you know him and have — him (5,6,4) Jn 14:7.
21. And one of them — — and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink (2,4,3) Mt 27:48.
22. Behold, the Lord has one who is mighty and strong; like a storm of — — destroying tempest (4,1) Is 28:2.

DOWN

1. — also, who were criminals, were led away to be put to death with him (3,6) Lk 23:32.
2. And that servant who knew his master's will, but did not make — act according to his will, shall receive a severe beating (5,2) Lk 12:47.
3. And — if — gospel is veiled, it is veiled only to those who are perishing (4,3) 2 Co 4:3.
4. and how from — you have been acquainted with the — writings which are able to instruct you for salvation (9,6) 2 Ti 3:15.
5. The heart is — above all —, and desperately corrupt (10,6) Jer 17:9.
23. and when he was —, Pharaoh's daughter adopted him and brought him up — her own son (7,2) Ac 7:21.
24. And — said, "I will turn aside and see this great sight, why the bush is not burnt" (5) Ex 3:3.
6. but for the man there was not found — fit for him (1,6) Gen 2:20.
7. Just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who — our hearts (5) 1 Th 2:4.
10. He answered, "And who is he, —, that I may believe — him?" (3,2) Jn 9:36.
14. there is no one among you who knows how to cut timber like the — (9) 1 Ki 5:6.
16. I know a man in Christ who fourteen years — was caught up — the third heaven (3,2) 2 Co 12:2.
17. And the chief of the — gave them names: Daniel he called Belshazzar (7) Dan 1:7.
18. — believed God, and is was reckoned to him as righteous (7) Rom 4:3.
19. Love your —, do good to those who hate you (7) Lk 6:27.
20. The knaveries of the — are evil (5) Is 32:7.

Solution to No. 19

ACROSS: 1. Sir, I remember how that impostor said, while he was still alive, "After — days I will rise again" (5) Mt 27:63. 4. Whatever parts the hoof and is cloven-footed and chews the cud among the animals, you — (3,3,3) Lev 11:3. 8. And he would gladly have fed — the pods that the swine — (2,3) Lk 15:16. 9. When the wicked are in authority, transgression — (9) Pro 29:16. 11. The unfolding of — gives light; it — under-

Does controversy scare you?

"Christians are committed to debate, discussion and difference of opinion," says Canon Ernest Gundry, rector of Swanbourne in the diocese of Perth.

From one point of view, the resurrection of Christ was where the argument started. Those sentimental ones among us who think that it is a mark of being Christian that one is in sweet agreement with every other Christian find this hard to take. Their idea of church unity, for instance, is reaching the point where the argument stops.

This, of course, is quite alien to the facts of the New Testament. St. Paul, who wrote much



Rev. E. A. C. Gundry.

of it, was (after our Lord) the first of the long line of Christian controversialists. You might almost say that Christianity itself is an immense 2000-year long debate.

That is not to deny that there are two ways of conducting the discussion. One is the way of the bigot, the fanatic, the one-eyed partisan. He is less concerned to conduct a discussion aimed at getting closer to truth than to suppress, stifle, silence his opponent.

RIDICULE

His weapons are not reason, candour, open-mindedness. Rather are they ridicule, slick salesmanship, persecution, mob violence — and in rougher times, the fire and the stake.

Christians therefore are committed to the road of debate, discussion and difference of opinion. Whatever church unity may bring, it will not bring an end to that. Every living church within the Church bears its own witness to this.

Within the fellowship of the Anglican Communion there are immense varieties of viewpoint, and the disagreement is often

sharp. Within the Roman Catholic Church, until recently a by-word for monolithic unity, the debate has taken fire again. The celibacy of the priesthood, the ordination of women, the nature of papal authority, the procedure for appointing bishops — all are illustrations of a world-wide Catholic ferment.

And the boundary along which one church encounters another — where Rome meets Canterbury, or where Methodist meets Anglican, is, like all boundaries, a point of pressure.

UNAVOIDABLE

There is no avoiding this — and it is wrong even to want to. What can and must be avoided is passion, violence, unreason, sectarianism, the unwillingness to be fair, the refusal to think except along party lines, the arrogant imputation of tarnished motives to your opponent. "Kick the player not the ball."

What a Christian must not forget, in the heat of the discussion, is his Master's injunction: Love your enemies.

The whole point of the age-long, world-wide, Christian dispute is to discover the best way of giving effect to the will of Christ amid the affairs of men. And since human affairs take up new forms in each generation, the dispute will not and must not ever end.

Brisbane synod commends NEAC

On a motion introduced by Rev. John Greenwood, rector of Coorparoo, Brisbane, synod recently commended the National Evangelical Anglican Congress, 1971 and noted that comments on the first study book should be submitted to the Adelaide committee.

Archdeacon Arthur Lupton introduced a motion concerning liturgical experimentation. The Standing Committee of General Synod is to be asked for a date to be fixed for the end of such experimental services of Holy Communion, so that a service can be authorised for use in the Church throughout Australia.

SCOTS DECLINE

The Episcopal Church in Scotland's Report for the past year shows a drop in Permanent Members to 90,066 compared with 94,332 in 1968, and in Communicant members to 50,967 compared with 51,191.

CHRISTIAN AID TO PERU

Geneva (E.P.S.).—Large shipments of material aid have been sent by churches in America, Norway, Britain, Denmark and Germany as part of their response to the Peruvian earthquake disaster in which more than 50,000 people died and whole towns were destroyed.

Seven thousand blankets, 500 tents, 50,000 doses of antibiotics and 42,000 doses of typhoid and cholera vaccines have already been airlifted into Peru. Many more tons of blankets, which are urgently needed, and clothing are on their way.

The churches' aid is being co-ordinated in Lima by Church World Service (CWS), the relief arm of the American Churches.

Wilson O. Radway, Operations

CROSSWORD PRIZE

Book prize for Bible Crossword No. 19 has been posted to Miss Fay Gilbert, of Chester Hill, N.S.W.

Church not just a social agency says Bp. Housden

In his sermon at the opening of the Newcastle Synod recently, Bishop James Housden referred to the dangers of the church becoming too involved in a social program.

We cannot become involved in the community on a purely humanitarian level. Jesus went about doing good, but always with God His Father's message and power, always with a spiritual benefit, as well as physical relief.

Many people today judge the Church on its first-aid program alone, and belittle its activity in prayer and worship as of no relevance in today's world.

This is a grave temptation into which some Churches seem to be falling, by relying wholly on their programs of social and humanitarian good works. I think the Australian Council of Churches needs to be reminded of this.

Gordon Garner.

Youth oriented books

MAKE UP YOUR MIND: Challenges for Young Adults by J. Daniel Baumann. Baker, Michigan, 1969. 59 pp. U.S. \$1.75.

LOVE IS NOW by Peter E. Gillquist. Zondervan, Michigan, 1970. 176 pp. U.S. \$3.95.

JESUS: His Life as Portrayed by The Old Masters. The Lion Press, New York, U.S. \$7.95.

VIOLENT FOR PEACE by Roger Schutz, Darman, Longmen & Todd, London, 1970. 142 pp. U.K. 15s.

For its misquotations, thread-bareness and firm grasp of the obvious, "Make Up Your Mind" makes one marvel at the ease with which some American writers find publishers. Peter Gillquist's book is an account of his conversion and subsequent evangelising, written in a style that could be fairly described as supermarket pop. He says most of the right things and consequently is bound to please or perhaps help someone. But that a Christian over thirty should use such treacherous artifice, makes me, like Charlie Brown, "very depressed."

For \$7.95, you get from the Lion Press nearly sixty reproductions of "Old Masters," and accompanying R.S.V. text and an avuncular commentary by Father Florent. While the quality of reproductions is excellent, their value as illustrations to the text is much more

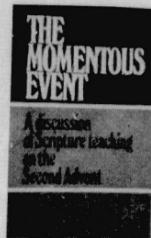
Film ministry in Indonesia

FACT AND FAITH FILMS AUSTRALIA in its efforts to reach the millions of South-east Asia has recently forwarded ten Moody "Sermons From Science" motion films and a 16mm projector to Rev. W. Hekman who is based at Jakarta, Indonesia.

Roy Ashton of the Federal Office reports that Mr Hekman's ministry will be almost full time film evangelism. Operating firstly with English versions of the films and later with specially produced, lip-synchronised Indonesian versions, the films are expected to have a tremendous ministry amongst students, the military, professional and Government leaders as well as in the various Churches.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



THE MOMENTOUS EVENT. A discussion of Scripture teaching on the Second Advent by W. J. Grier. Banner of Truth Trust 1970. pp. 123. U.K. 5s. The first Banner of Truth Trust edition of a work which has already won wide acceptance. An ordered and succinct investigation of what the Bible says about our Lord's return and what emphasis has been given this teaching by evangelicals from ancient to modern times. It begins with a study of pre and post-millennial views but not everybody will agree with his non-millennial view. A handy little volume on a subject that many are confused about.

THREE LETTERS FROM PRISON by John H. Schaaf. Baker Book House, 1970. pp. 151. U.S. \$2.95. A lot of care has gone into the planning, layout and use of types in this first of the Layman's Bible Study Series. This study covers Ephesians, Philippians and Philemon by means of 16 lessons and a couple of pages at the end of each lesson, devoted to questions, topics for further study, etc. It would be hard to find a better study guide for its purpose.

THE ART OF UNDERSTANDING YOUR MATE by Cecil Osborne, Zondervan, 1970. pp. 192. U.S. \$4.95. Lots of people need to take an honest look at their marriage relationship, particularly Christians who tend to take it for granted that everything's fine. The book will help you to do just that. Possibly the most useful chapters will be "Eight types of neurotic husbands" and "Eight types of neurotic wives." Since honesty is required in reading this book, all husbands and all wives will learn something about themselves in these two chapters. Since it is addressed to "understanding" and not the sexual aspects of marriage, it will meet a vital publishing need.

open to question. For a generation so familiar with the illustrative arts, many of these pictures must appear one dimensional and lacking in human interest.

"The man who suffers within himself on account of himself has a very great capacity to understand every human situation." This, from the Prior of the French Protestant Community at Taize fairly sums up the whole. Roger Schultz understands so much about the aggressiveness of the young, the desire of people to be wanted, the labour of prayer, the burden of ambiguity in the human spirit that one feels that in him suffering has been condensed and refined to the clear brightness of a winter sky. There is profit here for everyone who understands how much of what we say is cliché.

Peter Newall.

the empty tomb, p. 83. The scope of the book is from the enrolment of Joseph and Mary at Bethlehem (illustrated by papyrus enrolment forms) to the excavations of Herod's palace at Masada and the grim recede of the Bar-Kochba rebellion.

It is not quite clear what Professor Blacklock is trying to establish by his warm commendation of the non-canonical sayings of Jesus discovered in papyrus and other sources, though the evidence itself is interesting. I cannot believe that so accurate a stylist as the author is, wrote "The Rev. Chandler" on p. 124; I expect the American publisher is to blame.

D. W. B. Robinson.

Theology of missions

AN EVANGELICAL THEOLOGY OF MISSIONS by Harold Lindsell. Zondervan, 1970 234 pages.

Dr Lindsell, formerly Vice-President of Fuller Theological Seminary, is now Editor of Christianity Today. This book is a revised version of his A Christian Philosophy of Missions published 21 years ago; it is a paperback in the series Contemporary Evangelical Perspectives.

It is a vigorous and hard-hitting statement of evangelical theology and its implications for world-wide evangelism; the accent is American and pre-millennial. After an assessment of the thinking of the Jerusalem (1928) and Madras (1938) Conferences, Dr Lindsell discusses the nature of the gospel, the inadequacy of non-Christian religions, the nature and function of the Church and of individual Christian obligation, eschatology, and the Holy Spirit.

The forthrightness of Lindsell's thesis certainly stimulates discussion. In view of the marked preference today for an over-simplified sloganism to a thought-out theology of missions, Lindsell's contribution is to be welcomed. But is it over-dogmatic? For instance: It seems to put more weight than New Testament exegesis allows on the link between missionary work and the return of Christ. Its view of the Church is also at variance with that of the N.T.: it wrongly claims that the aim of "the Church" is to evangelise the world, and confuses "witness" with "evangelism." But these are general confusions today. Lindsell is well worth reading and pondering.

D. W. B. Robinson.

THE PASSION AND RESURRECTION OF JESUS CHRIST by Pierre Benoit. Darton, Longman and Todd, 1969. pp. 342. \$6.

The author is the distinguished Director of the Ecole Biblique et Archeologique Francaise, based in Jerusalem. The book is set out in thirteen sections, covering the major events in the experience of Jesus from Gethsemane through to the universal commission.

In each section Benoit sets out the four gospels schematically then he proceeds to offer historical and literary comment on the treatment of each evangelist in turn. Brief devotional and theological comments are incorporated, and these are sometimes written from a Roman Catholic standpoint.

Considerable amounts of technical information is included, but its treatment is concise and simple. As the author peers beneath the surface of the evangelists' text he finds a tradition which is concrete and psychologically probable.

The blurb claiming that the book is written for "the non-specialist reader" is rather hopeful. Such would indeed benefit from reading it. The book's special value is for preachers, to assist them in passages which are not often well expounded. If used by them it would certainly bring freshness to passages which by their very repetition in the lectures have become stale.

P. W. Barnett

● R. V. G. TASKER: Man's greatest need, it has been well said, is to know what is his greatest need.

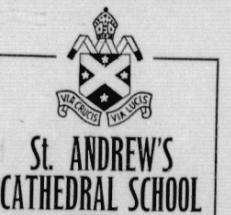
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Mainly About People

Sir Kenneth Grubb, chairman of the House of the Laity and former chairman of English C.M.S., has been made a Knight Commander of the Order of St. Michael and St. George in the Queen's Birthday honours. Mrs Margaret Keay, one of the first woman lay canons of Leicester Cathedral, was awarded the C.B.E.

Bishop Gordon D. Savage, who resigned the bishopric of Southwell earlier this year and took up a chaplaincy at Tenerife in the Canary Islands, has resigned the chaplaincy and from the active ministry.

The Archbishops of Canterbury and York have appointed the following Church of England delegates to the Anglican Consultative Council to meet in Kenya next year: The Bishop of St. Edmundsbury and Ipswich, Rev. Hugh Bishop and Professor J. N. D. Anderson, a leading evangelical layman.

Canon Guy Harmer, Superintendent of the Mission of St. James and St. John, Melbourne, left on June 13 on long service leave overseas. He will visit Europe, U.S.A. and Asia, for study purposes and investigation of Christian social service work in a number of countries.

Rev. Michael A. Paxton-Hall, rector of St. Mark's, Warwick (Brisbane), has been elected by synod to an honorary canonry of St. John's Cathedral.

Rev. J. Vernon Cornish, rector of St. Matthew's, Sherwood (Brisbane) since 1966, has been appointed an honorary canon of St. John's Cathedral by the Archbishop of Brisbane.

Revs. H. A. Ström, rector of Kyneton, and A. G. McKenzie, rector of Kyabram, were installed last month as canons of All Saints' Cathedral, Bendigo.

Rev. Edwin N. Newing, Australian C.M.S. missionary in Kenya, leaves Kenya this month to begin two years' doctoral studies in Old Testament at the University of Sydney.

Sir Arthur Smith who has been president of the Church Pastoral-Aid Society since 1917, when he succeeded his father in the position, has announced his retirement. He will be succeeded by Canon T. G. Mohan, who was secretary of the Society 1942-65. Canon Mohan is an honorary canon of St. Andrew's Cathedral, Sydney.

Dr and Mrs Theo Kitchen of C.M.S., left Melbourne on June 23 for Adelaide where they will stay until July 16. They will then be in Perth until August 14 when they leave for further service in Tanzania.

Bishop John W. A. Howe, formerly Bishop of St. Andrew's, Scotland, and now Executive Officer of the Anglican Communion, will visit Sydney, Melbourne, Adelaide and Perth for a short time in August. He will be en route from New Zealand to South Africa.

Rev. John W. Geldart, formerly curate of All Saints' Cathedral, Bendigo, has been inducted as vicar of Maldon.

Rev. Dr John L. Beiers, formerly curate of St. Alban's, Auchenflower (Brisbane), has been appointed curate of Christ Church, Bundaberg.

Rev. John Fenton Gibbins, rector of Christ Church, Daylesford (Bendigo) died in May last.

Rev. Noel J. Boyce was ordained priest by the Bishop of Armidale in All Saints', Moree on June 24. He will remain curate of All Saints'.

Rev. Cyril L. Chatham, rector of St. Peter's, Eaglehawk (Bendigo) since 1965, has been inducted as rector of Castlemaine.

Rev. Reginald R. Hardy, formerly of Newcastle diocese, was inducted as vicar of St. John's, Malmesbury (Bendigo) on 4 June.

Rev. Alfred G. Austin, formerly rector of St. Mary's, Woodend (Bendigo) was inducted as rector of St. Peter's, Eaglehawk, on 2 July.

Rev. Canon Clive M. Statham, rector of Christ Church St. Laurence (Sydney) 19-11-25, and a canon of St. Saviour's Cathedral, Goulburn since 1937, died in Melbourne on 15 June.

Rev. Noel K. Corkings, vicar of St. Andrew's, Glen Waverley (Melbourne) since 1966, has been appointed vicar of St. Michael's, North Dandenong from 20 August.

Rev. Alan P. Jones, curate of St. Mary's, Caulfield (Melbourne) since 1967, has been appointed chaplain to apprentices and to probation hotels.

Rev. Leslie L. Elliott, vicar of St. Silas', Albert Park (Melbourne) since 1957, has been appointed vicar of St. Agnes', Glenhuntley from 18 December next.

hot line

Round-up of church press comment

THE CHURCH OF ENGLAND NEWS-PAPER mentions that Britain's new Prime Minister, Mr Edward Heath, was once news editor for the "Church Times." It comments that it can't have been a particularly good bargain for the "Church Times" but it suited Heath.

The Australian Baptist quotes Stephen Neil as saying that the early Christians argued about everything except evangelism. It then says we argue about everything today, including evangelism. That's not true of Anglicanism, at least, our attitude can be summed up in the words of an Anglican missionary in Japan who said recently, "When we get time, we do a little bit of evangelism."

The entire student body of Wollaston Theological College signed a letter to the Anglican Messenger (W.A.). They paid high tribute to the retiring warden, Canon Tony Pierce, who leaves at the end of the year when Wollaston discontinues training for ordination and will have a new role. Above all, they

pay tribute to their warden's considerable pastoral skills.

A feature writer in the Church Times calls for closer links between church schools and the local worshipping communities in their midst. Where teachers have little communication with parish clergy and congregations, both school and church suffer, says Roland Morant, a senior lecturer in education. Such links do exist in Australia but they are the exception.

Archdeacon Graham Walden's sermon to Ballarat synod reported in The Church Chronicle, refers to our spiritual impoverishment having as one cause, the "lack of the sense of wonder." This, he suggests, is only nourished by a disciplined prayer life. He refers to the "prayerless void of the secular theologians."

Christianity Today gives the full story of the great spiritual revival at Asbury College, Wilmore, Kentucky. Students, faculty, townspeople all came under conviction and the Holy Spirit brought hundreds into the Kingdom. It was an entirely spontaneous movement and following it, students were invited to 59 colleges in 16 States to tell the Asbury story. The Dean of Asbury comments that it was a witnessing, not a preaching revival. We need to give prayer for revival a high priority in our private and public prayers. It does happen.

Victorian evangelicals working together

Members of the Victorian Evangelical Alliance for purposes of work and study, have divided into three major commissions.

The theological commission is convened by Rev Basil Brown of the Baptist Theological College.

The ecumenical commission is convened by Dr Keith Cole, of Ridley College.

The social action commission is convened by Dr Murray Clarke and is currently working on the question of evangelicals and social action.

ENGLISH ORDINATIONS

It has been established that there will be only 300 ordinations in the Church of England in 1972. Less than ten years prior to that date there were more than 600.

ADELAIDE TO BOSTON



Rev. Charles D. Barton, formerly on the staff of Holy Trinity, Adelaide, pictured recently in Arlington, Massachusetts, where he is living. Boston University has accepted him for their master of sacred theology program to begin in September. He will study psychology of religion and pastoral care.

Missions are not optional

He told synod that missionary work was the centre of the commitment of Christian discipleship.

Presenting the annual report of the Diocesan Missionary Committee, Archdeacon Colin Scheumack said that in 1969, a record sum of \$22,129 was given. Of this, A.B.M. received \$10,881 and C.M.S. \$5,712. Other amounts included Inter-Church Aid \$2,805, M.R.I. \$1,012, Jerusalem and East \$519, S.P.C.K. \$466 and B.C.A. \$439.

Earthquake damage to Perth's cathedral

St. George's Cathedral, Perth, shows considerable signs of damage by the 1968 earthquake and also the effects of its eighty years.

A survey shows that about \$90,000 needs to be spent on restoration. The brickwork is decaying and would be unsafe if left for a few more years. The west wall has been leaning outwards since the earthquake.

Brickwork, roof, bell-tower and the lead in memorial windows all need extensive repairs and it is hoped that they will begin near the end of the year.

The Cathedral is the last work of Edmund Blackett, the designer also of Sydney's Cathedral. Work began on St. George's in 1879 and it was completed and consecrated in November 1888. Its peal of eight bells is the only one for change-ringing in W.A.

Barry Rainsford to S.A. opal town

For the first time ever the South Australian opal town of Coober Pedy is to have a resident Anglican minister — thanks to the Bush Church Aid Society.

Rev. Barry Rainsford, at present curate-in-charge of Pendle Hill and Old Toongabbie, diocese of Sydney, will become the B.C.A. missionary at Coober Pedy in August.

He will serve mainly in this growing town of about 2,000 people, but will minister as well over a huge area including about one-third of South Australia.

His parish will include most of the Trans-continental railway line, and the townships of Tarcoola, Cook, Kingoonya and Andamooka. He will also be

responsible for station country as far north as the border of the Northern Territory.

The B.C.A. already has a hospital at Coober Pedy. Sister Shirley Manning was farewelled at St. Alban's, Belmore (Sydney) on June 21st before taking up work on the hospital staff.

Mr Rainsford has been at Pendle Hill since 1967. Prior to that he served curacies at St. Anne's, Ryde and St. Stephen's, Penrith. He was trained in Moore College and is a graduate in engineering of Sydney University. He comes from the parish of St. James', Turramurra.

A farewell service will be held for Mr and Mrs Rainsford at St. Mary's, Old Toongabbie, on Sunday, August 23rd, at 5 p.m.

World Vision aid to Cambodia

OVER \$40,000 worth of medicines and other relief supplies have reached Pnom Penh by truck over the hazardous road from Saigon, a gift from World Vision International.

World Vision President, Dr Stan Mooneyham, personally accompanied the 10-ton truckload of medicines, food, wheelchairs, crutches and other relief goods.

The World Vision gift also included a Jeep "Wagoneer" which will double as an ambulance and staff vehicle. It was the largest shipment of relief goods to reach Cambodia and the first to come by road. Much of the countryside is still under the control of the Vietcong.

Other World Vision personnel with Dr Mooneyham were Dr Larry Ward, Vice-President/Overseas Director and Gordon Diehl, Director of relief services for the organisation in South Vietnam.

"As an organisation concerned with evangelism and Christian social welfare we wanted to show our Christian compassion and love for the people of Cambodia," Dr Mooneyham said.

Cambodia has a population of nearly seven million, but there are only about 200 active Christians in the country.



Dr Larry Ward

THE AUSTRALIAN CHURCH RECORD

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

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.

Coaldrake & Dr Woods to Fiji

Canon Frank Coaldrake, Chairman of the A.B.M. and Dr Frank Woods, Archbishop of Melbourne, will go to Fiji next month to attend the centenary celebrations of the Anglican Church in Polynesia.

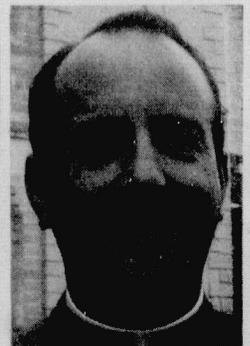
Rev. William Floyd, a great-hearted Irishman from Melbourne established the work in Levuka, the former capital of Fiji. He laboured in the islands for 40 years.

The centenary celebrations will be observed at Levuka 28-29 August and both Australian visitors will attend the synod of the diocese of Polynesia which will be held at that time.

Bishop signs on as deckhand

Bishop Donald Shearman went on a trip recently to the Barrier Reef as a deckhand.

Part of the Great Barrier Reef lies off that part of the Queens-



Bishop Shearman

land coast which is one border of his very large diocese. He has wanted to see the Reef for himself ever since he became bishop six and a half years ago. Recently he had the opportunity.

At the invitation of Mr Wally Muller, skipper of the "Coralita" and Mr Len Laver, he went as a deckhand on a trip to the Swain's Reef, situated about 120 miles off the Capricorn shores. A group of local and Brisbane fishing enthusiasts had chartered the ship for the trip. It is a beautifully appointed luxury ship, which looks deceptively small when viewed from outside.

Bishop Shearman was fortunate in his choice of both the ship and the captain to serve under. They were later chosen to take Mr Pierre Trudeau, visiting Prime Minister of Canada and a party on their trip to the reef.