



Ven Vernon Cornish, Archdeacon of the Downs, Qld.

Rev Canon Raymond Foster, secretary for Home Mission and Research for the SPCK, London, and until 1971, warden of St John's College, Auckland, NZ, has been appointed Warden and Librarian of St Deiniol's Library, Hawarden, Dr Foster is 51.

Rev Geoffrey O. Thomas, vicar of St John's, Surat (Brisbane) since 1969, was inducted as rector of St Matthew's, Drayton on 17 August.

Rev Michael B. Challen, Director of Home Mission, Perth, since 1971, has been appointed Lockridge and he will be assisted by Sister B. Billatt, of the Church Army.

Archdeacon John A. Leaver has been appointed administrator of the diocese of St Arnaud from 1st September to 30th November when Bishop-elect David Shand will be installed.

SA CMS annual meeting

Former Rhodes Scholar and warden of St Andrew's Hall, Melbourne, Rev Francis Foulkes will visit Adelaide for the annual meeting of the SA branch of the Church Missionary Society.

Mr Foulkes' topic will be "Moratorium on Missions?"

The Annual Meeting is set for Friday, August 24, in St Bartholomew's, Norwood Parish Hall. He will preach on the following Sunday at St Matthew's, Kensington and Holy Trinity, North Terrace in the morning.

At night he will preach at St Bartholomew's Norwood patronal festival service.

New head for "Churchie"

The deputy headmaster of Geelong Grammar School (Mr William Hayward) has been appointed headmaster of the Church of England Grammar School, East Brisbane.

The Archbishop of Brisbane (Dr Felix Arnott) announced recently that Mr Hayward would replace Mr Charles Fisher, who would take over as headmaster of Geelong in January, 1974.

Mr Hayward, 43, was born in Adelaide and educated at St Peter's College where he was

SURVEY REACHES 3000 HOMES

Protestant and Roman Catholic churches in Murray Bridge, SA, combined for a survey of the whole town from 29 July to 5 August.

Churches taking part included the Church of England, Lutheran, Methodist, Presbyterian Roman Catholic, Salvation Army and the Church of Christ. Murray Bridge is the seat town of the diocese of the Murray and it is an area assured of rapid growth.

The survey covered the entire built-up area of the town, including Northern Heights and Riverglades. About three hun-

dred members from the participating congregations took part in visiting homes.

"It is many years since a survey was done in the town and with the growth that has taken place over recent years the participating churches are endeavouring to identify and locate more recent arrivals in the town, who are members of the respective denominations," a spokesman for the organising committee said.

"Information sought was certainly not personal, but basic information only, for the respective church's records.

"It was also stressed that

information supplied is strictly confidential between the householder being interviewed, the visitor and the organising committee.

"Statistics, particularly in respect of children's ages, should prove invaluable in planning future facilities to be provided for the needs of the community.

"The visitor handed the householder a brochure outlining times of Services conducted by each of the denominations, along with a message from the Ministers Fraternal from which the concept of this survey originated.

St. John's Cathedral marriage classes

To identify some of the problems within marriage and to help young couples overcome them, Dean Ian George has begun a special marriage preparation course at St John's Cathedral, Brisbane.

The first class started in July and Dean George has said that all couples who want to be married in the cathedral will have to take this course.

He is hoping that rectors of other Brisbane parishes will want to bring along young couples to the course. The course, structured like a marriage workshop, is the first held at the cathedral.

It consists of eight sessions, each of two hours. The first and last are with the couples' local minister.

In a recent interview the Dean said: "We feel that we can bring them into contact with a number of people with specialist knowledge — so they will become aware of problem areas which will help them not to panic.

"People feel their problems are unique but there are answers to most problems if they are prepared to seek guidance and work through them."

The first night at the cathedral is a participatory class where

couples get to know other couples and a link is established with their local church.

On the second evening, a priest discusses the nature of marriage in today's society, the expectations of husband and wife, the indissolubility of marriage and tension within marriage.

The next two classes are taken by a medical practitioner who deals with the anatomy and physiology of sex, as well as VD, contraception and genetics.

These classes also include family health, the first child, old age and general preventive family medicine, with special reference to alcohol, cigarettes and analgesics.

A marriage guidance counsellor speaks about personal integrity within the marital relationship with includes being honest with oneself and one's spouse.

Job satisfaction and sharing, working wives and the tensions created by financially independent spouses are also discussed.

A legal practitioner talks about the financial and legal aspects of marriage.

The second last class at the cathedral deals with family relationships in the form of a panel discussion, as the Dean feels that the examination of family relationships is important in finding one's own identity.

For the final class, couples return to their own minister who is marrying them.

Gippsland marathon to help NHM Fund

Following up the success last year of the Gippsland Charity Appeal, two Gippsland athletes have agreed to participate in yet another marathon relay. They are Rev Bob Collings of Traralgon and Mr Alan Ashmore of Yallouran.

The date set for the relay is Saturday, September 15. Last year the relay was from Drouin to Sale; this year it is from Drouin to Traralgon.

Although the distance is shorter, it is hoped that people will be given a good "run" for their money when only two athletes will attempt to complete the course in 5 hours. They will start at Drouin at 9 am and hope to finish at St James' Church, Traralgon at 2 pm.

Choosing money for a needy cause proved to be a difficult decision. Or rather, choosing the right needy cause proved to be the problem. But after a long list and discussion between the runners themselves and Bishop Garney, it was decided to raise money to assist outback mission work, and in particular to aid the National Home Mission Fund.

Church Record

100 students take the gospel to Armidale parishes

A hundred students — seventy from Moore College and thirty from Deaconess House, Sydney, spent August 11 to 19 in four parishes in the diocese of Armidale in a special program of evangelism.

These programs have become a regular feature of the training at both these institutions and each year invitations arrive from rectors of parishes which are preparing themselves for just such a special effort of evangelistic outreach.

This year, invitations came from Rev Peter Smart, vicar of South Tamworth, Rev Ray Smith, vicar of West Tamworth, Archdeacon Peter Chiswell, vicar of Gunnedah and Rev Neville Collins, vicar of Manilla.

The students divided into four teams and they assisted in the four parishes named under a team leader from the Moore College staff. The team leaders were Rev Bruce Smith (South Tamworth), Revs Peter Jensen and John Chapman (West Tamworth), Revs Robert Withy-

combe and Philip Jensen (Gunnedah) and Rev David Peterson (Manilla).

The missions were largely conducted through dialogue meetings, coffee shops, meetings and church services. In addition, Dr Withycombe took a daily devotional session each morning on local radio and addresses were given by Bruce Smith and others at community service groups such as Rotary.

On the first Sunday night, the Church of England Television Society's program "Search for Truth" was telecast. This feature Bruce Smith and David Peterson with a live studio audience. Thousands of viewers saw this program on TEN 9 and its impact became apparent as the mission program got under way.

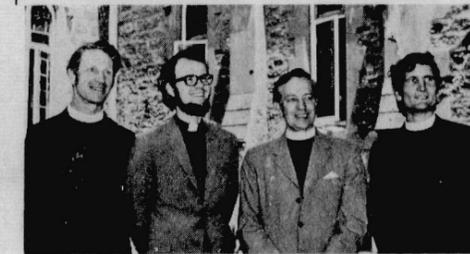
Local teams under the leadership of their vicars had obviously prepared thoroughly for the coming of the students and each parish was able to make the maximum use of the visiting team members.

A particularly useful part of each mission proved to be the

program conducted in the local schools.

A number of people professed conversion to Christ during the missions and quite a considerable number of non-churchgoers was reached and they heard the gospel in clear terms.

A HAPPY TEAM



The ordained staff of Holy Trinity, North Terrace, Adelaide, one of Australia's most dynamic parish churches. L. to R: Graham S. Knight, Hugh K. Prentice, Lance R. Shilton (rector) and Ian W. Cox.

N-W LIVE-IN CONFERENCE

Most of the men and women who staff the diocese of North West Australia met at Wittenoom for a five-day live-in conference from July 30 to August 3.

It was held at the Hale School town hostel and wives of Western Mining Company officials did an excellent job of catering.

The special aims of the conference were to study the art of communication and the difficulties involved in pastoring communities with highly mobile and transient populations. Numbers of parishes in the diocese are formed from boom mining towns.

Rev Tom Wallace, Perth's director of Christian Education outlined the Government's new

religious education curriculum which is to be taught by trained professional teachers.

Right Rev Howell Witt, Bishop of North West Australia, chaired the conference. Also present were Dean Brian Kyme, Mr Stan Hummerston, Diocesan Administrator, Rev Theo Hayman, Federal Aid Society, Canon Bernard Buckland, Miss Carmel Grantham, youth worker at Port Hedland, Revs Bill Hillier (Dongara), Bert Wrightson (the Murchison), Noel Townsend (Bluff Point), Ray Collier (Carnarvon), Reg Clark (Paraburdoo), Graham Thurley (Exmouth), Bill Ross (Dampier), David McDougall (Wyndham), Kevin Hall (Port Hedland), Ken Hagan (Mount Newman), Keith Wheeler (Kununurra), Derek Catley (Northampton) and Mr John Redway of Carnarvon.

While at Wittenoom, the Bishop took a confirmation service for Rev Reg Clark at St Mark's, Wittenoom.

Space scientist & God

One of Britain's leading space scientists affirmed a clear Christian faith to an audience of graduates and undergraduates recently at the University of Sydney.

He is Professor Robert Boyd, Professor of Physics at the University of London and Head of the Mullard Space Science Laboratory of University College. He is an academic of international standing and has a long and active association with the British I.V.F.

He was in Australia for the International Astronomical Union conference at Sydney University and he agreed to speak at a meeting organised by the Graduates' Fellowship of the Fellowship of Evangelical Students.

His subject was "Kinds of Knowledge" and he discussed the question "Can God be known?"

Sydney's first synodswoman

Miss Doris Collins, representing All Souls', Leichhardt, will be Sydney's first woman to become a member of its diocesan synod.

Synod passed an ordinance in 1972 permitting the election of women as synod members but ordinarily elections of parish representatives are held once in three years and the next is not due until early 1975.

But Miss Collins, a dispatch manager with a Croydon company, was elected to fill a casual vacancy at All Souls'. Two others nominated were men but she won the election.

Miss Collins does not fit the stereotype which some set up for

active church women. She is not a Sunday School teacher, a choir member, a Guild member or even a parish councillor. She has been confirmed only quite recently and is a regular, committed member of All Souls' congregation.

She is not a women's libber was once a NSW State representative and she weighs her words before speaking. When she speaks she has something worthwhile to say.

She is also a keen golfer and was once a NSW State representative at rowing.

The rector of Leichhardt, Alan Donohoo, commented that her election meant that the parish had chosen a good representative.

RELENTLESS PRESSURE TO CONFORM SAYS Bp.

"Those of us who have been unable to accept the plan (for union of five Protestant denominations in NZ) have been subjected to a war of nerves, a relentless pressure to conform that is unworthy of the church as a community of love."

The Bishop of Nelson, Right Rev Peter Sutton, said this in his charge to Nelson synod this year.

"In 25 years of ministry I have never known such a period of growing tension and mutual distrust as has marked the past decade of negotiation for church union," he said.

Bishop Sutton was concerned that although a half a million pamphlets commending church union were issued by the Joint Commission on Church Union, had been distributed to the five member churches, half of the Anglican Parishes in New Zealand refused to distribute Selwyn literature which expressed some misgivings towards the plan.

"At the very time when society is most critical of establishment, the five churches are in danger of creating a new establishment, a union that must never be confused with Christian unity. Surely the Holy Spirit is telling us that corporate union must never be achieved at the cost of further division in the body of Christ," he said.

Canonry for BCA missionary

Rev Bernard R. Buckland, BCA missionary since 1958, has been made a canon of Holy Cross Cathedral, Geraldton, diocese of North West Australia.

Canon Buckland graduated from Moore College in 1956 and has spent 15 years with the Bush Church Aid Society, firstly in South Australia and for the past 10 years in the diocese of North West Australia in the parishes of the Murchison and Derby.

He holds a pilot's licence and



Canon Buckland.

regularly hires a plane to visit isolated homesteads around the Kimberleys or settlements on islands along the coast.

C.A. LEADER IN NEWCASTLE

Rev Peter C. Ruffle, a former CMS missionary in India and principal of the Church Army Training College at Blackheath in London since 1966, was the special preacher in Christ Church Cathedral, Newcastle on Sunday, August 5.

The occasion was the 39th anniversary of the founding of

Church Army work in Australia. It began with the arrival of Captain John Cowland in Newcastle in 1934.

Sister G. Phillpot, a retired Church Army officer who recently completed 50 years service was given a special presentation at the service.

A number of other Church Army officers preached at parish churches throughout the diocese of Newcastle.



Mr William Hayward

Sordid symptoms

"The sordid things we often find ourselves watching or reading when we would rather be entertained are the symptoms of a malady that is religious in nature," the Dean of Melbourne said recently in St Paul's Cathedral.

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A political game is played to the finish

The hard facts of the financial administration of independent schools, especially our Church of England schools, must not blind us to the very important principle that is at stake. It is the separation of the role of the Christian Church and the State.

A hundred years ago, national education, which had traditionally been the responsibility of the Christian churches and which in Australia had been largely under Anglican control, was being handed over to the State as a public responsibility which had got beyond the capacity of the churches to meet.

In the process of phasing out, the Protestant denominations decided to retain only a tiny handful of their schools which they agreed should no longer receive State aid. At that time, the Roman Catholic section of the population was quite small and they were obliged to finance their own schools if they did not wish to cooperate with the public educational system.

Until the Menzies Government moved in 1963 to use public money to aid denominational education, there had never been a single organisation within the independent school system to press for State aid. The only agitation for such aid had come with considerable force and consistency from the Roman Catholic Church which had erected a complete system of primary and secondary education which was getting beyond its capacity to support.

The Menzies Government had been in power for 14 years and was desperate for means to ensure its continuance. Its sponsoring of State aid won DLP and considerable Roman Catholic support and kept it in power for another nine years. Aid went from assistance to provide facilities for the teaching of science to libraries, scholarships and finally per capita grants to schools according to the number of students enrolled.

Obviously, aid had got out of hand and the Whitlam Government had to act quickly to stop this whole-sale diversion of public money which left the public educational system at a great disadvantage.

The independent schools were dismayed in February when Professor Karmel asked for a detailed account of their finances, sources of income, etc. Up to that point they had managed to maintain sufficient independence to avoid this kind of accountability. The figures were required in less than a month and in the hope of continued State aid, they obediently complied.

Obviously, aid had got out of hand and the Whitlam Government had to act quickly to stop this whole-sale diversion of public money which left the public educational system at a great disadvantage.

This is one time when we find ourselves in complete agreement with Mr Santamaria. An ardent Roman Catholic layman, he sees it as a blatant political move to bribe the Roman Catholic voter.

So we are almost back to where we started from in 1963 but not quite. For all practical purposes, the long agitation of the Roman Catholic Church for State aid for its own private educational system has ended in complete victory.

A few Protestant Schools in the lower categories have won a brief reprieve. But it must be a bitter pill for independent schools to have to be forced by the Federal Government to accept the price of independence. They will be none the worse for that, we firmly believe.

Meanwhile, the basic principle is gravely threatened by the diversion of public money to support religious school systems. Whether this can be done under our Australian Constitution is a question which should be tested in our courts.

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C. R. JAMES,
Chief Executive Officer.

The menace of pornography

(2) The price of pornography is too high

By Gerald R. Christmas, B.A., LL.B.

As soon as one commences to deal with a subject such as pornography and when one is not exactly in favour of the idea, then one is accused immediately of being a wouser or negative in one's approach. So, at the outset, I wish to make some very positive statements about pornography.

First, it is a highly profitable industry which exploits the weakness of human nature.

Secondly, its purpose is sexual gratification.

Thirdly, it is obsessed with sexual deviation and violence.

Fourthly, it separates the physical experience of sex from any context of love or relationship.

Fifthly, it dehumanises and degrades sex and reduces sexual activity to the animal level.

All these statements are about pornography which is a very slippery subject to define. The question of definition could keep a roomful of lawyers happy for hours and perhaps, fortunately, we do not have that amount of time available to us. One lawyer in America, Judge Potter-Stewart adopted an eminently practical approach when he said about pornography: "I do not know how it can be defined but I know it when I see it." ("Time" 5/4/1971).

One thing is clear about pornography and that is we are

The second of two addresses given at a meeting organised by the New South Wales Council of Churches on 29 April last and broadcast over station 2CH. It is reproduced by permission of the Council of Churches. The first address, "Let us raise community standards" by Dr Clair Isbister appeared in our last issue.

seeing more of it today than we have ever seen before.

Have you been to the movies lately?

Have you tried to drive a family outing to your local drive-in theatre?

Have you been to get some holiday reading at the local bookshop?

It is quite obvious that the "with it" trend today is for pornography as public entertainment and pornography free of all restraint or restriction.

Pornography for all is de-

manded in the name of freedom — the glittering goal of the absolute right of all men and women to read and see whatever they like. The result is the debasement and the devaluation of freedom.

Changed his mind

A. P. Herbert, a well-known writer and who was a champion for literary freedom for many years in England, in 1959 promoted a bill to relax the law of obscenity and release censorship. Later, however, he saw the way things were developing and in 1971 he wrote in "The Times" saddened that "The worthy struggle for reasonable liberty for honest writers should have ended in establishing a right to represent copulation on the public stage." (Longford Report — Cornet Books — page 17).

The demand for pornography in the name of freedom is an

More on page three

A Christian's first loyalty

The Christian has a first loyalty to God and what has been revealed to him concerning His nature and purpose and a responsibility for the welfare of others. He should never compromise his Christian principles in an attempt to gain popularity with others, but he will need constantly to have his views challenged and, if necessary, revise them.

(Rev Lance Shilton of Adelaide.)

MR WILLIAMS SAYS . . .

Mr Williams says he has everything he could wish for in this world but he is unhappy and restless.

I think there are three kinds of rest in this world — possession, despair and hope.

There is a rest of possession because one has reached the top.

There is a rest of despair which comes from the sense that there is no use striving any more.

But there is a rest which is

By Ken Roughley

different from either of these — a rest of hope.

It is unlike possession because it doesn't come from a sense of fullness. It is unlike despair because it doesn't come from the sense of emptiness.

It is not the consciousness of defeat; it is not the triumph of victory; it is the rest of prospective joy.

It is what the Psalmist speaks about when he said, "My flesh shall rest in hope" (Psalm 56/9). The calmest moments are those of prospective joy.

What made Jesus sleep

abuse of freedom. It is a demand for licence and anarchy. Pornography is also demanded in the name of what I call "the great humanistic fallacy." This is the fallacy which claims that man has come of age, that he is able to discern what is right and what is wrong, that he has no need of rules and regulations as in the past.

This is a false and unrealistic view of human nature. It is a view of human nature promoted by the permissive society in which we live encouraged by our educators, supported by the mass media and even promoted by some people within the Churches. In fact, the perfectibility of man is an illusion. History shows this. Professor Herbert Butterfield in his book "Christianity and History" concludes "It is essential not to have faith in human nature . . . history uncovers man's universal sin."

Men like darkness

Professor C. E. M. Joad was in England for many years an eloquent and brilliant atheist who, seven years before his death, became a Christian. He was won over by the realism of Scripture which speaks of man as

a sinner, as a man who wants to rule his own life, to make his own laws and whose heart is corrupt. The teaching of Scripture is quite explicit — that men like darkness rather than light because their deeds are corrupt with disastrous consequences to man and society.

Why is this question of human nature so important? I think it is basic to the whole question of pornography and the reason is this — the price we pay for pornography will be the release of that necessary control over the perversion and distortion which lie at the core of the human heart.

Man, being what he is, needs control or discipline of some kind. No less a person than Sigmund Freud said this, and I quote "Civilisation has been built up by sacrifices in gratification of man's primitive impulses. Civilisation is, to a great extent, being re-created as each individual repeats the sacrifice of his instinctive pleasures for the common good." (Quoted in Broga Books, 1971 p. 48). If there is not to be anarchy then discipline, control and restraint are needed.

One type of control is censorship. Another, a more positive type of control, is education and parental guidance within the family. Another may be social custom. But one thing is clear, man being what he is needs restraint and discipline, if there is not going to be unleashed all that is corrupt and perverse in man seeking his own individual pleasure.

Now let's look a little more closely at the effects of pornography. We must admit from the very start that the question of proof of the relationship of pornography and behaviour is a difficult one. Man is a very complex person.

No effect on behaviour

There are very many factors involved and it is very difficult to prove scientifically that a person has, in fact, become corrupted or his behaviour has been affected by pornography. But many people say, because that is so, therefore, pornography has, in fact, no effect on behaviour.

Now the two statements are quite different and, in fact, to say that pornography has no effect on behaviour is an extraordinary thing to say. Our advertising industry spends millions of dollars each year in this belief that what people see, hear and read very much affects what they do. Parents send their children to school in the very firm belief, I am sure, that what the children see, hear and read influences the kind of life they will lead.

Dr David Maddison of Sydney, a psychiatrist, in an address in 1969 sums it up very well. I quote him: "It sometimes borders on the ludicrous to hear some Professors of English and some publishers who would defend to the death the beneficial effects of good literature on the minds of those who read it, nevertheless maintaining that pornography, for some extraordinary reason, has no effect at all." (2nd September, 1969).

Denmark

One way of finding out the effect of pornography on society is to note the consequences in other countries. Denmark is a case in point. In 1967 all pornographic publications in Denmark were legalised and ever since the current trend in Danish society has been sifted, scrutinised and analysed eagerly by commentators and some extraordinary claims have been made about the effects of what has been done there upon life in Denmark.

For example, it was claimed, and is still being claimed that, as a result of legalisation of pornography there was a decrease in

sexual crime. This has not been established. In fact, there was a decline in sexual offences before 1967 when pornography was legalised. The cause and effect relationship has not been established. Secondly, it has been claimed about Denmark that there was a slackened interest in pornography as a result of legalisation. This again has not been proved.

Dr John Court of Adelaide makes this point very clearly in one of his books ("Changing Community Standards," Lutheran Press, p.19) when he points out that the figures indicating reduced demand for pornography related to the amount of money spent, not to the number of items purchased. Upon legalisation, of course, the cost of books dropped by about 50 per cent and to maintain the appearance of equal demand twice the number of items had to be sold.

Concern in Denmark

Also in Denmark it is quite clear that there has been a shift of interest away from written pornography to live sex shows. In that country it is quite clear that pictures and photos and books are apparently now "not good enough" for the people in Denmark. The trends in that country are a cause of serious concern.

Flying in the face of this experience the advocate for the permissive society is saying "prove that pornography is harmful — unless you do, we'll have it legalised." There is an inconsistency here between pornography and other social problems. Let me remind you about the debate concerning marijuana some months ago.

We remember Mr Don Chipp, the former Minister for Customs, saying "I will not legalise marijuana unless it can be proved harmless." But the approach to another potential threat to society, pornography, was quite different. There the apparent attitude is "we will legalise pornography unless it can be proved harmful." This is the direct reverse attitude for no apparent

or sound reason. The onus lies upon those who wish to have pornography to prove that it has no ill-effect. Unless this can be proved then the restraints and controls on pornography should remain.

Those, in fact, who seek to legalise pornography are, I believe, making an attack upon society. Pornography feeds upon that endless search by man for pleasure. The great god of instant pleasure is pursued regardless of the long-term effects. People have no real value as far as pornography is concerned except in so far as they are useful to us in achieving pleasure. Pornography encourages attitudes of mind where we tend to use people rather than have relationships with them.

What sort of effect is this going to have upon the family and upon our ability to forge permanent trusting relationships between people. Richard Neville, the former editor of "oz" magazine, stated in the recently published Longford Report that he sees family life as being out-dated. He says marriage is finished as a one-to-one relation-

ship and is a thing of the past. He sees pornography as one of the means that can be effectively used to undermine and eventually replace the institution of the family. I believe him. For that reason our society, I believe, is being seriously threatened. Our Freedoms are at stake.

Must be resisted

Democracy in itself depends upon responsible individuals with a sense of responsibility to other people. Pornography has only one responsibility and that is to the pursuit of individual pleasure and society "can go hang." For this reason, pornography is a corruption and must be resisted before it is too late.

The price of pornography could well be too costly.

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Notes and Comments

Standing c'tee ignores a synod decision

The diocese of Sydney's Standing Committee exercises powers delegated to it by the Diocesan Synod.

Some years ago when the Menzies Government was determined to buy DLP and Roman Catholic support by introducing State Aid for non-government schools, Sydney's Diocesan Synod affirmed its strong opposition to schools under the control of synod accepting such aid.

Standing committee circulated all diocesan schools pointing out to them the express wish of the diocese in this matter. One by one, the schools decided to ignore synod and to take the political bait.

Although the synod has never chosen to reverse its decision, Standing Committee, acting contrary to the synod decision, has "called on the Federal Government to reconsider the basis for calculating aid for schools."

This is a prime example of bureaucracy moving in and usurping power it was never intended it should have.

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It is not clear to us why on page six a modern version of what is headed "The ten commandments" is in fact a censored version. Since the summary form from Deuteronomy is also given on the same page, it might have been expected that the full version would also have been given for the convenience of many of our readers.

It is a pity, too, that immediately after the setting apart of the bread and wine on page 15, a clear indication has not been included.

We do not regard the note on the last page as a significant treatment of this important matter.

The only part of the printed form we find discordant and theologically vapid is the artificial division of the service into six parts, each with a special head-

ing. To take but one — "Preparation for the Lord's Supper" — we have an obvious misnomer, for the whole service before the actual reception is a preparation. The first section, "The Word and the Prayers," is followed by other sections in which both the word and prayers are read. These headings must go in future revisions.

But these small points of criticism must not be allowed to overshadow the merits of this form.

Parishes using SSR will find the transition to Australia 73 quite easy. Add a full modern version of the Ten Commandments and drop one or two other fatuous responses and you have a satisfying service, provided you make full use of the initiative given in the final notes on pages 31 and 32.

Name change for IVF

Unfulfilled promises disturb chaplains

SIR — I have been directed by a conference of full-time chaplains to forward to you the following motion which they carried unanimously while meeting at the Gladesville Psychiatric Hospital on July 30th, 1973. They asked that their names be recorded as supporting the motion.

They are the Reverends J. L. Hansen, Rex Meyer, K. N. Shelley, Keith Percival, Ralph Fraser, F. A. S. Shaw, J. B. Simons, D. Douglass, G. B. Simons and W. Spencer; and Deaconesses Ailsa McColm, Gwyneth Hall, Dawn Gibbons, Lynn Gigg and Doreen Garrick. The motion reads:

"This conference of Church of England chaplains in the diocese of Sydney are greatly disturbed that after years of promises nothing has been done to grant long service leave to full-time chaplains in the diocese of Sydney."

W. Spencer,
Secretary to the
Chaplains' Conference,
Matraville, NSW.

Overlooked in Australia's great haste

with indignation long before the program finished.

And then, quite rightly, many viewers wrote to ABC offices in various capital cities and they got loads of mail.

Just a week later, Friday, August 17, This Day Tonight got its own back on all who complained by showing and reading some of the letters — all from Victoria. And just to underline the point and to show what they think of viewers, they gave us another lavatory film.

ACR readers should get the message that phone calls and letters expressing deep distaste for indecency and blasphemy does make itself felt, right down into the production studio. We must continue to stand positively for decency, remembering at all times to write courteously.

Little wonder that Josephine Abajiah is being beginning to emerge as a charismatic leader for the Papuans, demanding for them that they be given separate status from New Guinea and that they should be allowed to take independence when they ask for it.

Miss Abajiah is an Anglican, a gifted and highly intelligent young woman. It might well be that some real consideration for the Papuans now might avoid tribal violence and bloodshed in the future.

It has been predictable that Australia's inordinate haste in disengaging from Papua New Guinea would give rise to serious difficulties but now one has the uneasy feeling that talk of a "Biafra" in Papua may be a decided possibility.

TDT at it again

After a respite of some months, the prodgers of national television's "This Day Tonight" are stirring again.

Comptroller Bill Peach was away overseas and his replacements on Friday, August 10, began the current affairs program by saying with tongue in cheek that with Bill away, they couldn't think of anything to comment on.

But they soon found a few things. Thousands of viewers were treated to large helpings of sex, lavatories and blasphemy, in that order.

With 10 minutes to go, the comptroller told the viewers not to bother ringing with their complaints. In case you tried, it took you a long time to get on because ABC switchboards ran hot

New light on WCC radicals

The appointment of Rev Neil Gilmore, a Church of Christ minister from Brighton, Victoria, as president of the Australian Council of Churches throws light on the question as to where all the radicals who have been shaping recent World Council of Churches come from.

Mr Gilmore is a radical, an ardent ecumenist, a member of the Central Committee of the WCC and so keen that he has a second job as an office cleaner to earn the money for fares to the committee's meetings in Geneva and elsewhere. You can't help admiring that kind of single-minded devotion to a cause.

Press reports say that the Victorian Churches of Christ are meditating withdrawing from the ACC in 1974, which, they say, will oblige Mr Gilmore to resign or change his denomination.

Mr Gilmore is also president of the Victorian State Council of the ACC and it was he who played a leading role in persuading some of the Protestant denominations in Melbourne to participate in the Eucharistic Congress earlier this year.

So when world Christian leaders are telling us with increasing frequency that member denominations of the WCC are being pushed into courses set by a group of radicals in Geneva, we know now that at least one of them is a fellow Australian.

Kelham lecturer joins Rome

George Every, a lay brother of the Society of the Sacred Mission, Kelham, for over 30 years, has left and joined the Roman Catholic Church.

He was known as one of the Society's foremost scholars and for ten years lectured at its theological college.

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Letters

TO THE EDITOR

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suit of the goals of the Kingdom of God give their ministers and leaders the opportunity to see the work of God in other lands and be refreshed for the task at home.
D. J. Palmer,
Lane Cove, NSW.

Interesting ABC radio program

SIR — At the present time when television viewing seems much more popular than radio listening, may I draw readers' attention to the radio program "Lateline." This program, begun only fairly recently, is broadcast by the ABC between 10.15 and 11 p.m., Monday to Thursday.

In each program one or two topics are discussed by a handful of experts; often these discussions are by way of a link-up between Australian and overseas capitals. The discussions can be quite thought-provoking.

Topics recently discussed include the operations of multi-national companies, the experiences of immigrants in the Australian workforce, the treatment of dissidents in Eastern European countries, the pros and cons of providing aid for developing countries, "the green revolution" in India, economic development in Indonesia, the extent to which Australia should produce its own defence equipment and the Omega navigational system which is proposed for installation in Australia.

"Lateline" is frequently valuable for stimulating the awareness and conscience of Christians on issues of justice, development and peace.

Terry Hanley,
Research Officer,
National Commission for Justice and Peace, Sydney.

Thoughts from a synod charge

SIR — I appreciated the "Church Record's" printing of Bishop Grinrod's Synod Charge.

It seems to me that the Church is prepared to analyse those things which stick out as moral problems in society, but when the mean and lowly indi-

vidual and his being is at stake there is silence. It may be, of course, that in this day of propaganda the lie becomes the truth and the truth the lie from the lips of the "experts" and so the person involved must be the psychological misfit or stupid ninny to think such things. It may also be that facts which could be revealed to all only come to the light of a few, and the import of words and actions are lost.

The Bishop urges people to do the "true" thing, but I rarely have discovered any of our Australian bishops prepared to do the "true" thing. They have been most willing to compromise with the "experts" never mind the lowly. This of course is true of all days and all ages.

To play ethical games here are a few more areas for thought. Papua is our own British colony looked after by Australia, but we have a Bishop of New Guinea. Perhaps history has allowed my countrymen to forget that Papua was a separate colony, but I remember how an English diplomat left northern Nigeria alone because it was Moslem and harnessed the south to Christianity and Public Service and the result was Biafra. It suits the convenience of the Church that the continent is one not two viable States.

When anybody tries to take the "true" road, how many get hurt? This is why thousands will not take the "true" way, including, I suppose, the bishops. Let's be honest. The Church is prepared to do what the world wants. It no longer believes in a cross.

W. Terry,
Hawthorne, Q.

What would the Saviour say?

SIR — I write concerning homosexuality, gambling, abortion and other sins — we as Christians come in contact with. Should we not all agree that our prime concern as Christians dealing with these controversial problems would be to follow the theme "Whom shall we serve?"

Being Christians and filled with His Holy Spirit our first concern as children of Jesus Christ would be first to ask ourselves this important question — "Would our Saviour really condone homosexuality, gambling, abortion, etc.?" Hardly.

Seeing we are His children, we must walk with Him with His

Spirit directing us. Being the perfect man, could we imagine His saying such things: "I will legalize homosexuality," "I will allow gambling," "I will condone abortion"?

Desmond Charleston,
Yagoona, NSW.

In support of State aid

SIR — I write to support State aid to private schools.

Your newspaper and correspondents eloquently declare the necessity of having Her Majesty in Europe as theoretical head of State, instead of calling the Governor-General "president" as our levelling "Marxist politicians" may want (Mrs Creasy, July 12), but when it comes to the practical prevention of a State monopoly of children's minds, you change your political colour, mixing Russian red with Prussian blue.

In these times of very costly education, it is wrong that the State should give some aid to private schools where the State has no dictatorial control on what is taught and how it is taught?

Many of these schools are sustained by teachers working on low or no salary... something they could not feel moved to do for secular teaching. Might not private schools be supported, at least partly, by the taxpayer's money, since they save him much already?

It is true that the Commonwealth, when disbursing to any school, State or private, must demand some influence if the school accepts the grant. Thus I believe that some schools, especially some Roman schools, put inordinate pressure on pupils towards religious conformity. If the pupil rejects this, a certain coldness sets in. If the staff cannot reduce this coldness, and the school accepts a grant, then the State should encourage a reduction in proselytising. Similarly the State should encourage all RE classes to spend a good deal of time on comparative religion.

It is also true that the State should give more to State than private schools, and I don't believe the State should pay for the expansion of private schools with capital grants.

Yet to me, these provisos do not totally preclude aid to private schools. The Karmel recommendations are practical yet visionary, and their classification is as fair as can be expected.

I might add that my personal experience leads me to say that the church should keep out of education; but this must be our own decision, not one foisted on us by the State.

Wayne Arnold,
Coorparoo, Q.

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REFORMED ATTITUDE TO NEO-PENTECOSTALISM

(Grand Rapids) The Christian Reformed Synod of 1971 appointed a committee to "study, in the light of the biblical teaching on the Holy Spirit, the teachings and practices associated with what is popularly called 'Neo-Pentecostalism,' and explore reasons for its growing appeal in the Christian Reformed Church." This mandate was broadened by the Synod of 1972 to include the formulation of practical advice to churches which faced membership difficulties as a result of re-baptisms. In response to this assignment that committee placed before Synod the 95-page report.

The report "breathes a spirit of love and compassion while indicating at the same time a rather clear divergence between basic tenets of neo-Pentecostalism and the Reformed position," the advisory committee of Synod observed.

The members of the study committee reached a consensus on many aspects of the issue but were unable to agree whether the more "spectacular" gifts of the Spirit mentioned in the New Testament are still present in the church today. The Synod adopted a statement which saw deficiencies in church life but rejected specific Pentecostal teachings.

Excerpts of the decision follow. The decisions will be published and the entire report will be sent to the Reformed Ecumenical Synod.

The Synod addressed the following to the churches as a preamble to the counsels to the churches and to the neo-Pentecostals among them:

In the face of the phenomenon known variously as the charismatic or neo-Pentecostal movement, synod declines to assume a detached and non-committal attitude. The Christian Reformed Church cannot ignore the challenge that has come to her from those who identify themselves with this movement. For these persons commonly lay at her doorstep the charge that the church as they know it has failed them. They generally accuse that church of having neglected to preach to them and transmit to them the "baptism with the Holy Spirit" — the overpowering experience of the presence of God as a blessing distinct from and in addition to the experience of conversion.

They now tend to look, not to the church and its corporate life but to a neo-Pentecostal fellowship, for the vitality, the assurance, and the experience they crave. And in their desire to revitalize the church to which they belong, they now devote themselves to the spread of this movement's "superior spirituality." Neo-Pentecostalism confronts the church, therefore, with a fundamental challenge.

Lack of assurance

It is synod's conviction, on the one hand, that the church must examine herself. She must do so particularly with regard to the painful lack of religious assurance exhibited by many of her members, the limited display of joy and power in the service of Jesus Christ, and the widespread lack of appreciation for a full-fledged conventional life in Christ as the Bible speaks of it. She must re-emphasize, in terms of today's needs, that the Gospel with its wealth of teaching is intended to produce a salvation that is experienced. For that she will need to accent clearly that in both the proclamation and the reception of salvation the work of the Holy Spirit is indispensable.

Synod is convinced on the other hand that the church must firmly reject such attitudes, practices and teachings of neo-Pentecostalism as the following:

a. the teaching that baptism with the Holy Spirit is a second blessing distinct from and usually received after conversion;

b. a yearning for and seeking after the extraordinary, spectacular gifts of the Spirit, viewing these as primary evidence of Spirit-baptism;

c. a low regard for the church for not possessing those gifts which the neo-Pentecostals especially treasure;

d. an atomistic and private way of interpreting Scripture that ignores the literary, historical nature of the Bible as well as its redemption-history focus;

e. a practical separation of the work of the Holy Spirit in the lives of individuals from the saving work of Christ in the world;

f. a reduction of the scope of the Gospel to the salvation and empowerment of the individual, and the neglect of the outward-looking Kingdom perspective.

The Synod addressed the following counsel to the churches:

a. Synod urges all the churches to search the Scriptures so as to bring the faith and life

of the Church into full accord with the biblical teaching about the work of the Holy Spirit in our salvation.

b. Synod affirms and testifies that according to the Scriptures a believer receives the baptism in or with the Holy Spirit at the time of his regeneration-conversion, as the Apostle Paul declares: "For in one Spirit we all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit" (I Cor 12:13, ASV), so that in Christ we all "have access in one Spirit to the Father" (Eph. 2:18) and "are built together for a habitation of God in the Spirit" (Eph. 2:22 ASV). Compare John 3:5f; Acts 2:39; Rom 8:1-7; 15:13; I Cor 3:16f; 12:3; II Cor 1:21ff; Gal 3:2; 5:16-26; I John 2:20, 27, and see also Heidelberg Catechism Questions 49, 51, 53, 55. Synod rejects, therefore, the teaching that the baptism with the Holy Spirit is a second blessing distinct from and usually received after conversion, and declares that this doctrine is not to be taught in the Christian Reformed Church.

c. Synod urges the whole Church and every member to live in close fellowship with the Lord Jesus Christ so that the believers' lives, individually and communally, may always show the fruit of the Holy Spirit.

d. Synod calls the churches to recognise that Christ through his Spirit sovereignly distributes his gifts to the body of believers when and where he wills, and that he empowers the members of the Church in every age with whatever gifts he judges necessary for the building up of his body.

Fellowship

e. Synod urges the churches to provide within their communal fellowship for the free exercise of all genuine gifts of the Spirit, so long as all things are done "unto edifying" and in "good order." "God is not a God of confusion but of peace" (I Cor 14:33). The churches should also provide full opportunity for kingdom service in ministries appropriate to the gifts received by the members of the congregations.

f. Synod warns the churches to be alert to the many errors and excesses involved in much of today's exercises of claimed charismatic gifts such as tongue speaking, faith healing, exorcism.

g. Synod urges the churches to accept in love and patience those members who claim to have been baptized with the Holy Spirit as a "second blessing" distinct from and received after conversion, and to deal firmly with them in a pastoral way so that they will be corrected in their belief, helped to show the fruit of the Spirit, and the peace and unity of the Church be maintained.

The Synod also addressed a word of counsel to the neo-Pentecostals in the churches, urging them to remember that all believers have received the Holy Spirit, that all religious experience is to be judged by God's Word and that all gifts should build the Church. (RES NE).

Other speakers include Professor Basil Heltzel, Professor W. Nicholls, Commissioner H. Williams, Dr D. Lawrence, Dr Ian Kent, Dr Bruce Peterson, Dr G. Dixon, Dr P. Glasner, Rev Dr G. M. Clayton, Rev Dr G. Griffin, Rev Dr H. Eadie, Rev D. Belcher and Dr P. Ball.

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Books

Vatican decree examined

Separated Brethren, by John D. Knox, New Life Publications, 54 pages.

This brief, clearly expressed examination of the Vatican Council's Decree on Ecumenism comes from the pen of a conservative Evangelical. He challenges the reader to take a searching look at the way in which Rome regards those whom she calls "separated brethren."

The writer considers that truth should not be sacrificed for courtesy and that Protestant Christians should think carefully before they appear ready to compromise the truth of the Gospel "in the mild and friendly warmth of an early ecumenical summer."

A stimulating book to provoke lively discussion.

B. G. Judd.

Doctrine of scripture

CHRIST AND THE BIBLE
By J. W. Wenham, London, Tyndale Press, 1972, 206 pages, 75p.

This Tyndale paperback is the first instalment of a tetralogy on the doctrine of scripture, on which John Wenham (until lately Warden of Latimer House, Oxford) has long been at work. It is a worthwhile book. It is often taken for granted these days that the traditional view of the inspiration and reliability of scripture has been discredited. But that view in fact rests on certain claims and inferences which are part of the content of scripture itself, and are as much a scriptural doctrine as is, say,

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THE DIOCESE OF GIPPSLAND invites applications for the post of **Christian Education Officer**
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APPLICATIONS CLOSE SEPTEMBER 30, 1973

ORDINATION OF WOMEN

WHY NOT? Priesthood and the Ministry of Women. A theological study edited by Michael Bruce and G. E. Duffield, Marcham Manor Press, Appleford, Abingdon, Berkshire, 1972, 144 pages, hardback £2.

In these essays, written from five different countries belonging to the Lutheran, Presbyterian and Anglican Churches, some of them Evangelical in their leanings and some Catholic, have considered the question of the ordination of women from the biblical, the theological and the historical points of view.

They have concluded, with essential unanimity, that the ordination of women to the episcopate or presbyterate is a historical novelty (R. T. Beckwith), arising in part at least out of a modern secular cult (G. E. Duffield), that it is excluded by the teaching of the New Testament (G. G. Blum) a fact which is made more significant by the manifest willingness of our Lord and St Paul to raise the status of women in other respects (esp. H. Cavallin), and by the actual evidence of female ministers in the Greco-Roman religions and among the early heretics (E. R. Hardy).

They have further concluded that the support which protagon-

ists of the ordination of women claim to find in the Bible is read into the text not out of it, by selective and subjective methods of exegesis (H. Callavin); and that the campaign for ordination is in radical conflict with Catholic theology (M. Bruce, E. L. Mascall), Presbyterian theology

(J. J. von Allmen) and Evangelical theology (J. J. Packer). The reviewer can hardly improve on this description of contents by the editors themselves. He can only add "Q.E.D.", and say that there is a good deal of interesting information and vigorous argumenta-

tion in these essays. It is unashamedly a "case against" — and a strong one — and deserves a careful hearing. It is simply not true to say that there are no good reasons against the ordination of women to the priesthood these days.

D. W. B. Robinson

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE ANGLICAN CHURCH IN NEW ZEALAND by W. P. Morrell. Publ. by Anglican Church of the Province of N.Z. Distr. by John McIndoe Ltd., Dunedin, 1973, 277 pages, \$N24.35. It is a long time since a substantial volume on the history of Anglicanism in New Zealand has been published and Professor Morrell, well-versed in colonial, New Zealand and constitutional history, was General Synod's logical choice for its writer. His writing is lucid, the coverage is excellent from Marsden's mission to the 1972 vote on unity. But there is something remote about the perspective. Rather significant bodies like sisterhoods appear out of the blue with no mention of their origins. The widely influential Canon William Orange, the Latimer House foundation in Christchurch and the Anglican Evangelical Fellowship (N.Z.), founded in 1945, never rate a mention. And Anglo-Catholics have no history in New Zealand. Despite such shortcomings, there is no alternative to this volume.

BASIC BIBLE STUDIES by Francis Schaeffer, Hodder and Stoughton, 1973, 95 pages, \$1. Each of 25 studies is related to the whole Bible and the reader is given the references to the relevant Scriptures which he must look up. These can be used in private study or in groups and for the latter must be among the most useful ever written. The four main topics covered are: 1. God; 2. God's dealing with man; 3. Salvation; 4. Things of the future.

GDGS AND MEN. A survey of world religions by Brian W. Sherratt and David J. Hawkin. Blackie, 1972, 264 pages, \$5.30. A highly objective attempt to present the world's major religions to make them comprehensible to later secondary and college students and for the general reader. Lest any should think that facts and intellectual beliefs are all that are involved, the authors have wisely added some personal testimonies from believers in each faith dealt with. These come at the end of each chapter. Excellent illustrations, charts and maps.

How to prove the gospels incredible

THE FORMATION OF THE RESURRECTION NARRATIVES by Reginald H. Fuller, London, S.P.C.K. 1972, 225 pages, £3.25.

It was a sad day when the Society for Promoting Christian Knowledge began publishing this kind of unchristian unknowledge. For the experts, it is an attempt to explain the resurrection narratives in the light of redaction criticism, and thus to prove that they do not mean what the ordinary reader (ancient or modern, it should be added) might think they mean.

Fuller starts off on the wrong foot by adopting the position that "the stories appear incredible on the grounds of their pal-

pable inconsistencies." The late Bishop Pike of California, and a character from a novel, are adduced as two examples of such scepticism. The author goes on to give his own version of the biblical records in a tendentious and distorted way. Finally, simple statements like "He was raised," or "He was seen" are not to be supposed by the unwary to mean that, in fact, Jesus was raised from death, or that He was seen by anyone, for in these statements belief in Jesus

is "simply affirmed kerygmatically."

And if a Bible writer says that it occurred "on the third day," you are not to suppose that any historical precision is implied, for he is merely, by the use of this formula, "asserting its eschatological character." (Where would we be without kerygmatic and 'eschatological'? Blessed words!)

It is fair to say that Fuller is less sceptical than many of the Germans (Marxsen, etc.), and more thorough than C. F. Evans in the same field. Given his technique, his procedure is not without interest. But he is playing with both techniques and words, and it is to be feared that at heart, like Agrippa, he considers it incredible that God should raise the dead.

D. W. B. Robinson

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National Conference on Religion & Health

A National conference on Religion and Health will be held in Sydney 8-13 October as an activity associated with the 25th Anniversary World Mental Health Congress to be held in Sydney at the same time.

Death of Dr L. Nelson Bell
MONTREAL, NC, August 2. — Dr L. Nelson Bell, missionary, surgeon, writer and editor, Presbyterian church leader and the father-in-law of Evangelist Billy Graham, died in his sleep early today. He was active until he went to bed Wednesday and his death was unexpected.

In June this year he ended his term as moderator of the General Assembly of the Presbyterian Church of the US. He was a founder and regular contributor to "Christianity Today," the world's leading evangelical magazine.

The Conference on Religion and Health is being organised by the NSW Council for Clinical Pastoral Education and the venue will be the Naamaroo Conference Centre in the Lane Cove National Park.

The conference replaces the triennial national clergy-doctor conference which was last held in Brisbane in 1969. Some of the leading world figures in the field of religion and health will be in Sydney for the World Mental Health Congress and they will lead sessions at the conference.

Among them is Dr Howard J. Clinebell, who came out from California in 1966 to attend the

National Clergy-Doctor Conference in Adelaide. He is a leader of the pastoral counselling movement and an authority on the treatment of alcoholism.

Other speakers include Professor Basil Heltzel, Professor W. Nicholls, Commissioner

Church Record

World Congress speakers chosen

World Congress on Evangelisation program director, Paul Little, has announced the major speakers for the Congress, including Dr Susuma Uda of Japan and Dr Peter Beyerhaus of Germany.

Dr Billy Graham, Honorary Chairman of the Congress, and the Rev John Stott, Rector of All Souls, Langham Place (London), will give the opening addresses.

The Congress will be held in Lausanne, Switzerland, from July 16, 1974, for ten days.

The 3000 delegates from all parts of the world will receive their major papers in advance for study and response. Delegates from developed countries will have their fares partly or wholly subsidised.

Delegates will be equipped with an overall view of world need as well as an in-depth study of churches and evangelisation in their own region.

Mr Little has said: "The program has been formulated in consultation with people in all parts of the world. The combination of theological and strategic issues should result in each participant carrying away from the Congress ideas and materials of immediate relevance and help in achieving the goal of world evangelisation."

DR JOHN WILLIAMS TO RIDLEY STAFF

Rev Dr John W. Williams, who trained at Moore and Ridley Colleges, graduating in 1958, has been appointed a lecturer in church history at Ridley College, Melbourne, from January 1974.

He was curate of St Mary's Caulfield (1959-61) and of St Mark's East Brighton (1961-62) and then became vicar of St Mark's, Forest Hill from 1962 to 1966.

Before going to study at the University of Chicago in 1968, he had a short appointment at Ridley.

After graduation from Chicago, he went to Manchester University to work under the noted biblical scholar, Professor F. F. Bruce.

His doctoral thesis was on St Paul's letter to the Romans.

Dr Williams is married with three children.

He will be the second Dr Williams on Ridley staff. Dr David John Williams has been registrar and tutor at the College since he returned from overseas in 1969.

Bp Tucker College may close

Bishop Tucker College, Mukono, where most of Uganda's clergymen are trained, is facing a grave financial crisis. And unless a total of 160,000 Ugandan shillings (\$16,000) is raised immediately, it may not be able to continue after the end of this year.

The college was dedicated in 1925 as a memorial to a bishop who had served the Church in East Africa (most of it in Uganda) for over 20 years.

Mr & Mrs Tony Williams and their family were farewelled recently by the congregation of St Alban's, Highgate Hill, Perth, prior to going to South Africa to serve with Wycliffe Bible Translators.

The rector, Rev Bryan Hall, was joined by Mr Norman Beck, WBT representative in WA, for the act of dedication and laying on of hands.

Mr and Mrs Williams were given an etching of St Alban's Church and a number of other gifts by parishioners.

They have left for London where they will spend some time with the WBT-SIL Area Director for Africa, Dr John Bendor Samuel, being briefed for their field work.

They are due to arrive in South Africa late this month.

Perth farewell to Wycliffe workers

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Aboriginal ordination & leadership training

A significant step forward in Aboriginal ordination and leadership training is being undertaken with the appointment of the Reverend Dr Keith Cole as Principal of the proposed Nungalinga College, the combined church training and research centre in Darwin.

Dr Cole, formerly the Vice-Principal of Ridley College, Melbourne, took up his appointment in August, and is currently being assisted by the Rev Gowan Armstrong, a Methodist minister, who has been Chaplain at the Maningrida Settlement in Arnhem Land for the past 10 years, and by Mrs Joyce Gullick, until recently Secretary to the

Christian Education Department of the United Church in North Australia.

Since 1908 and 1921 the Church Missionary Society and the Methodist Overseas Mission respectively, have been engaged in missionary work among the Aborigines of Arnhem Land. Until recently, largely through the clamour for self-government in Asia and Africa, little was done for Aboriginal development and welfare, apart from missionary activity.

At the present time the Commonwealth Government has embarked on a new, radical policy of Aboriginal "self determination", in which Aboriginal communities are to decide the nature and pace of their future development. As a result of this

policy, no structure for decision-making is to be imposed, but is to evolve from autonomous Aboriginal groups. This in turn will mean that far more staff positions, hitherto held by Europeans, will be filled by Aborigines.

These new developments are to be accompanied by the provision for more indigenous church leadership and for the ordination of an Aboriginal ministry. Nungalinga College is the Church's answer to the challenge of the hour.

Courses are planned for Aboriginal leadership training, Aboriginal ordination training, staff orientation training, community development and consultations, research in Aboriginal studies.

Nungalinga College will be the first Christian institution which will be used for these purposes, for research, and for the building up of a good library. The college is strategically placed in Darwin, and it is hoped that it will service the whole of North Australia.

Finance for the construction

of the necessary buildings is being sought through a Government grant, to be supplemented by an appeal over five years for \$250,000. Gifts of \$2 and upwards towards the building fund are tax deductible.

The college needs prayer interest and financial support in order that it may become an effective means in assisting Aborigines to find Christian solutions in their contemporary quest for identity.

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London to Katoomba

Rev Dick Lucas, rector of Great St. Helen's, London, is to be the main speaker at the Church Missionary Society N.S.W. Summer School at Katoomba in January, 1974.

Rev David Hewetson, talking about Dick Lucas, said, "I'm sure he will have a wide appeal here in Australia. In London Dick Lucas has had a special ministry to businessmen, as his church is in the commercial heart of the city surrounded by banks and insurance companies. They hold a lunch-time service on Tuesdays which is attended by 500 businessmen and there is a large evening congregation of students."

The theme of Summer School '74 is to be "International Christians," the chairman will be Bishop John Reid and other speakers will include Revs Reg Piper, Dr S. Barton Babbage, Silas Horton, John Chapman, and John Turner.

Sell-out for Australia 73

Before the publication date, September 3, the whole first printing of 20,000 copies of Australia 73 were sold out.

Another 30,000 copies of this new experimental service of Holy Communion has been ordered and they will soon be available.

The service has been drawn up by the Liturgical Commission of General Synod.

Many helped by Winter Appeal

The Archbishop of Sydney, Dr M. L. Loane, recently thanked the people of Sydney for their generosity in giving over \$92,000 towards the Archbishop of Sydney's Winter Appeal.

He said: "Individuals have been very warm-hearted in their response. As well, companies donated \$12,954 towards advertising and promotion costs. Over \$72,500 has been distributed through 80 parish clergy and numerous social workers and church welfare workers to benefit people in need.

"I have been able to make grants this year to several organisations in the Aboriginal welfare and mentally handicapped fields which are in great need of community support."

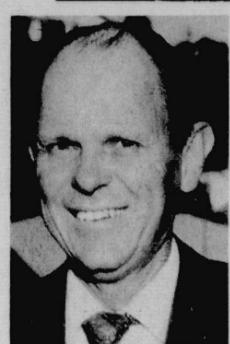
NEXT ISSUE

"AUSTRALIA 73"

A review by William J. Lawton

Moore College Library

Manus About People



Mr Colin Rains, Registrar of the diocese of North Queensland.

Mr Alan Gill, home secretary of the Australian Board of Missions since October 1971, has resigned to return to journalism.

Rev Brian C. Newing, rector of Jer-rumungup (Bunbury) since 1967, has been appointed rector of Pinjarra from February 1974.

Rev C. James Nolan, curate of Holy Trinity, Ingham (North O) since 1972, has been appointed in charge of Hughenden from 16 July.

Rev George D. Abell, rector of St Mary's, Alberton (North O), since 1969, has resigned and is to return to England.

Rev Desmond A. Pritchard of Canberra Grammar School was inducted as rector of St Mary's, Alberton (North O) on 26 July.

Rev Robert J. Nunan, rector of Broadford (Wangaratta) since 1969, has been appointed rector of Alexandra from early October.

Rev Ivan Ransom, curate of Inverell (Armidale) since 1970, has been appointed in charge of Bogabilla from early August.

Mr John Crosswhite of Gundowring, has been installed as the first lay canon of Holy Trinity Cathedral, Wangaratta.

Rev David G. Cobbel, rector of Christ Church, Warrnambool (Ballarat) since 1968, has been appointed vicar of St Faith's, Burwood (Melbourne).

Rev Alan J. Baxter, formerly associate director, has been appointed Director of the General Board of Religious Education, Melbourne, from 1 September.

Dr Norma Kendall, a lecturer in divinity at Canterbury, has been appointed commissary for the Bishop of Newcastle, NSW, in the U.K.

Rev Denis F. Wann, who graduated from Trinity College, Dublin, in 1955 and who has been a Bible Churchmen's Missionary Society missionary in the diocese of Morogoro, Tanzania, has been appointed rector of St Stephen's, Port Kembla (Sydney).

Rev Kenneth M. Baker, rector of St. Stephen's, Mittagong (Sydney), since 1972, has been appointed rural dean of Bellarine from September 28.

Rev John B. C. Coffey, ABM missionary in the diocese of New Guinea since 1962, has been appointed vicar of St Christopher's, East Bentleigh (Melbourne) from September 17.

Rev George A. Pearson, vicar of St James', Dandenong (Melbourne), since 1972, has been appointed vicar of St Aidan's, Strathmore, from October 3.

Rev Garry R. Davey has been appointed in charge of St James', East St Kilda, in the St Kilda-Fraser team parish.

Rev Desmond A. Adams, curate of All Saints', Geelong (Melbourne) since 1971, has been appointed in charge of St John's, Healesville, from November 9.

Rev William J. Clayden, vicar of St Andrew's, Aberfeldie (Melbourne), since 1956, has been appointed vicar of St Aidan's, Strathmore, from October 3.

Rev Leonard J. Blair, vicar of St Paul's, Thomastown, with St John's, Epping (Melbourne), since 1969, has been appointed to the Chaplaincy Department from September 1.

Rev Bruce E. Hamford, curate of St Thomas', Essendon, since 1972, has been appointed curate of St John's, Blackburn (Melbourne), from August 1.

Rev Peter J. H. Adams, curate of St Andrew's, Rosanna, since 1972, has been

appointed part-time curate of St Thomas', Essendon (Melbourne), and part-time lecturer at Ridley College from August 1.

Mr R. J. Isachsen made made a deacon on August 24 and has been licensed as curate of St James', Dandenong (Melbourne).

Most Rev George Appleton, Archbishop in Jerusalem and former Archbishop of Perth will retire next March since he will be 72.

Mr Philip Robinson was made a deacon at St Andrew's, Lutwyche (Brisbane), on June 29 by Bishop Hawkey of Carpentaria. After a short curacy at Lutwyche, he will return to serve among Aborigines in Carpentaria diocese.

Mr Francis C. R. Willis was made a deacon in St David's Cathedral, Hobart, on Sunday, July 22, by the Bishop of Tasmania. He will be curate in the parish of Cymmer.

Rev David H. White, in charge of South Coogee Sydney, since 1969, has been appointed rector of St Peter and St Paul, Milton, from September 28.

Rev John H. Cashman, acting rector of St Matthias', Paddington (Sydney), since 1972, has been appointed rector of the parish.

Centenary of an organ

An organ which is believed to be unique in Australia is celebrating its centenary since it was built in London in 1873. It is in the 104-year-old All Saints' Church, Wickham Terrace, in Brisbane.

It is believed unique because with one small addition, it is exactly as it was tonally when it left the workshop of Lewis, of London, in 1873 for the old St John's pro-Cathedral in George Street.

Bishop's goals for Newcastle

Preaching at his installation in Christ Church Cathedral, Newcastle, early in August, Bishop Ian Shevill said that he brought no goals to Newcastle but that he hoped to bring it goals.

He said his first goal was that the diocese of Newcastle would continue to stand for a Catholic doctrine of the Church related to life and making articulate those deep religious instincts in Australia which its growing maturity must allow to emerge.

His second goal was that the diocese might exhibit to Australia the richness of worship which was its Anglican heritage — a worship in which the arts of man could be offered to God with precision, grace and beauty.

His third goal was that Newcastle might in deeds serve the interests of labour and management in the great industrial complex in which they were set.

The original pipes still speak under exactly the same wind-pressure as then, to produce a beautifully rich mellow tone. Even two of the original soundboards have withstood the ravages of time to function perfectly 100 years later.

When the new St John's Cathedral was built in Ann Street, this Lewis organ was transferred to St Luke's Church in Charlotte Street.

With infrequent use, the depredations of vermin and atmospheric conditions and lack of general maintenance, Lewis' superb craftsmanship was in danger of ultimate irremediable decay until, in 1957, the rector of All Saints (Rev Peter Bennie) negotiated with the diocesan authorities for its purchase, and, lovingly restored, its installation in its present home.

So it is that All Saints' present rector (Rev Bernard Tringham) and the church authorities have decided fittingly to mark the centenary of a noble instrument.

Dean as art judge

Very Rev Ian George, Dean of Brisbane, is to be a judge in the art section of the Brisbane Royal National Show.

The Dean is a former art critic and wrote for the press in Western Australia.

He is also an artist of some repute and he has said that he is looking forward to his experience as a judge in Brisbane.

SUNDAY OBSERVANCE AIMS OF VIC. COUNCIL

Victoria's Sunday Christian Observance Council was founded in 1932 and functioned right up to this year without any formal theological basis. Its aim has simply been "The maintenance of and witness to the Christian observance of Sunday."

However, all the traditional terms of behaviour both within and outside the church have been called into question, and among them Sunday observance. This particularly has been seriously questioned from within the church.

The Sunday Christian Observance Council (SCOC) has felt obliged to evaluate its aims, policies and functions in order that it may act more decisively in areas of common agreement and to set up guidelines for prospective educational material it hopes to publish.

It has succeeded in drawing up an agreed statement of principles underlying its activities which

have commended themselves to the major denominations taking part.

Its first principle accepts the Old Testament sabbath as providing the principle of rest and worship on one day in seven. Its second principle sets forth the biblical truth that the observance of the day cannot be an end in itself but an opportunity for rest and recreation, for worship and Christian service. Thirdly, it accepts the day as one for the benefit of all mankind but with added privileges for Christians.

The council accepts a three-fold application of these principles.

1. For the Christian, Sunday is the Lord's Day in which his resurrection is joyfully commemorated in worship, praise and thanksgiving. The fostering of family life is a high priority for the Christian, who has the great opportunity of using Sunday as a time for learning and understanding the faith.

2. For the non-Christian, Sunday should continue to be a day of rest and recreation, for his own happiness and well-being.

Christians cannot place obligations of faith on non-Christians. On the other hand, they should be concerned with the well being of the community as a whole, and this can be done by endeavouring to differentiate Sunday from other days.

3. Thus for the Christian and non-Christian, this council, together with other Christian bodies, should speak out when it considers that Sunday is being used for purposes which will ultimately destroy its effectiveness. The responsibility of this council is to keep the public alert to the need to keep Sunday as a God given privilege.

At a council meeting, earlier this year, a program of activities aimed to put these principles into effect was adopted.

Rev Dr Keith Cole who has since gone to the Northern Territory was elected president. Vice-presidents were Rev H. M. Moorehouse, Dean T. M. Thomas, Rev Dr A. H. Wood, Rev W. W. Saunders is honorary secretary and Mr Jack Shallard is honorary treasurer and legal adviser.

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