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WCC appoints Buddhist executive secretary

Canon A. T. Houghton, a leading Anglican missionary executive in England, has strongly criticised the World Council of Churches for appointing a Buddhist to an executive position on its staff.

In a letter in the 26 March issue of the "Church of England Newspaper," Canon Houghton, himself a former missionary, writes:

SIR, In Watchman's "Talk of the Week" for your issue of March 12, attention was drawn to the brief announcement some weeks ago of the appointment of a Buddhist by the World Council of Churches as executive secretary for Vietnam, Laos and Cambodia. I was so astonished at the time that I expected to see a later disclaimer to the effect that

the appointment was of an "ex-Buddhist."

Now it is confirmed that this action was taken deliberately by the WCC Headquarters in Geneva. What becomes of the Basis of the WCC as accepted in its revised form at the Third Assembly in New Delhi in 1961? The Basis states that "The world Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

P.33 of the Work Book prepared for the Third Assembly states concerning the Basis: "It is truly a basis in that the life and activity of the World Council are based upon it. And the World Council must constantly ask itself whether it is faithful to its Basis."

A Buddhist does not recognise even the existence of God, let alone belief in the Trinity, and confession of the "Lord Jesus Christ as God and Saviour." In such an appointment therefore the WCC is not 'faithful to its Basis.'

I have always supported membership of the WCC as long as it upheld its Basis and allowed complete freedom of expression on the part of its members. The recent action of the Central Committee of the WCC in making grants to movements in Africa committed to violence and rebellion, sadly endorsed by the Anglican Consultative Committee at Limuru, added to the appointment of a Buddhist as an "executive secretary," only confirms my view that withdrawal from the membership of the WCC should be advocated in the General Synod of the Church of England.

Abp Arnott at Tara School

The Archbishop of Brisbane, Dr Felix Arnott, dedicated a new library and classroom extensions at Tara Church of England School, Parramatta, NSW, on 17 April.



ARCHBISHOP ARNOTT

The new library has a teaching room, two discussion rooms, an office for the librarian, additional workroom space and a comfortably furnished casual reading area.

The school already has a librarian on the staff.

Miss H. W. Claridge, the present headmistress, retires at the end of this term after 11 years at the school. During that time enrolment has grown from 280 to 460 girls and the school has been soundly established in very spacious grounds in King's Parramatta adjoining The North School.

Miss Margaret Macdonald, headmistress of the Limuru Girls' School in Kenya, and a graduate of the University of Sydney and the Sydney Teachers' College, has been appointed headmistress from the beginning of the second term.

Lutheran and R.C. talks

San Anton, Malta (EPS) — "A remarkable degree agreement" has been reached between Lutheran and Roman Catholic theologians on the doctrines of the ministry and justification, according to a press statement issued at the conclusion of a series of five talks begun in 1967.

At the same time the theologians concluded they have similar problems in relating the

Christian message to the world, but they could reach no common understanding of the role of the papacy.

The full statement by the commission—set up by the Lutheran World Federation and the Vatican Secretariat for Promoting Christian Unity—will go to the respective Church authorities after further revision.

According to the press statement, there was "general agreement that the long-standing controversial issue of justification need no longer divide our Churches..."

7,000 ATTEND DIOCESAN LENTEN CAMPAIGN

The "Christ Cares" campaign carried out throughout the Diocese of Sydney, drew 7,000 people in the six weeks.

The six Lenten rallies at which the Archbishop of Sydney Dr M. L. Loane, spoke in March and April, drew audiences totalling 2,200.

About half the audience at each rally committed themselves to a particular course of action in helping social need.

The rallies were held at Campbelltown, Blacktown, Ryde, Wollongong, Mosman and Hurstville.

The other main part of the "Christ Cares" campaign was a series of 316 evenings in private homes throughout Sydney where Christianity was discussed.

Ninety dialogue leaders took part in the evenings, and 4,500 people attended as guests.

Diocesan Director of Evangelism, Rev John Chapman, said: "We have been very pleased at the great amount of hard work and prayer put into this cam-

paigned by so many Christian people.

"Into each home an average of fifteen visitors came, and vigorous discussions on the nature of real Christianity followed.

"One of the interesting by-products of the whole campaign has been that many church people have found that they did not have very good contact with their neighbours, and that they would have to work harder at the business of making friends."

ABORIGINAL LEADER AND PROMINENT ANGLO-CATHOLIC TO SPEAK AT NEAC

Mrs Faith Bandler, leading advocate for aborigines' rights, and Rev Geoffrey J. Taylor, vicar of St Peter's Eastern Hill, Melbourne, will speak at the National Evangelical Anglican Congress.

Mrs Faith Bandler is the national leader of Aborigines in their claim for greater recognition and civil rights and will address the National Evangelical

Anglican Congress. She will be the only woman speaker and the only Aboriginal speaker during the five-day congress.

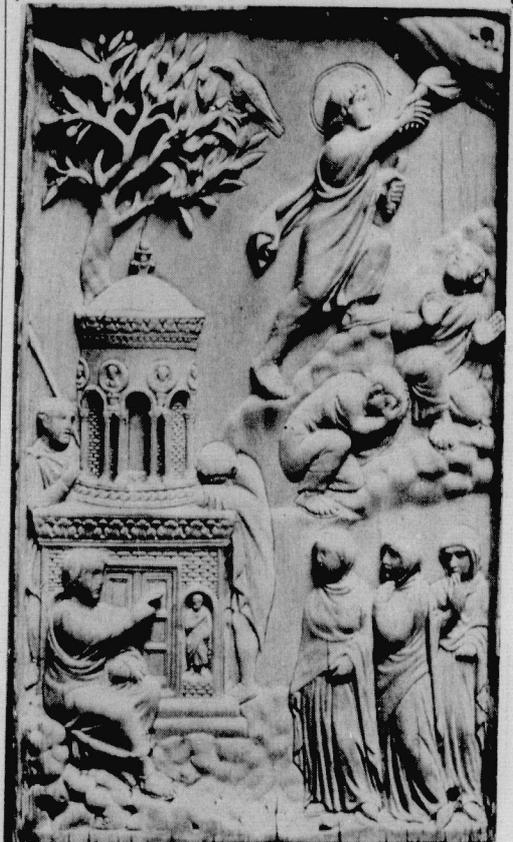
Mrs Bandler, whose official position is secretary-general of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders, has been invited to speak at lunch on the problems facing Aborigines in Australia today.

Other lunchtime speakers will include the Rev G. Taylor, of St Peter's Church, Melbourne, who has been invited to speak on "The Anglo-Catholic view of Evangelicals." The lunch-time speakers are part of the policy of the NEAC executive to give delegates the opportunity to hear national leaders in the student, civil rights and industrial field. The National Evangelical Anglican Congress will be held at Monash University, Melbourne, from August 23 to 28.

STOP PRESS

RIGHT REV JOHN GRINDROD, M.A. (Oxon.), 51, Bishop of Riverina since 1966, has accepted nomination to the diocese of Rockhampton. He served in Rockhampton diocese as vicar of Emerald (1960-61), rector of St Barnabas', North Rockhampton (1961-65) and archdeacon of Rockhampton (1961-65). He is married with two daughters. He will probably take up duties in July.

RESURRECTION IVORY



Byzantine ivory of the fourth century depicting the Resurrection. See article page two.

Southern Tasmania Easter Convention

After a lapse of some years, a most successful Keswick Easter Convention for Southern Tasmania was held at Coningham, 17 miles from Hobart, 8-12 April.

Many people registered as resident members for the whole holiday week-end and many others came on each of the four days. Montgomery Park, the fine diocesan Anglican Youth and Conference Centre on the banks of North West Bay provided excellent facilities for the Convention.

The Committee to plan this Southern Keswick was set up last year with Mr B. D. Cox as chairman and Rev Charles D. Fehre, rector of Sandford as vice-chairman.

Students from the W.E.C. college in Launceston led the children's meetings and the Scripture Union conducted a bookstall.

Among the speakers were Rev George Lazenby of the Melbourne Bible Institute, Rev Robert Henry, a missionary for 15 years in Vietnam and Rev Andrew Semenchuck of the Slavic Gospel Association.

TWO TREMENDOUS FACTS

When we look closely at the Resurrection of our Lord, faith is assisted by reason, says Mr Frank H. Sibson, a retired journalist, of Doubleview, Western Australia.

Faith is outside and above the realm of reason, but there are times when it falters. The promise is too good to be true — or I am too bad to claim it. ("Lord, I believe; help thou mine unbelief"). At such times, faith can call reason to its aid. Thus:

It was easier for the disciples of Jesus to believe in his gospel — and, above all, in his identity — than it is for us. They knew him personally. They could not but realise that he was more than man. Yet they saw him captured, unresisting and apparently helpless to resist, by his implacable enemies in the Jewish establishment, the very men whom he had hitherto defied — and in the strongest language, at that.

PONTIUS PILATE
They saw a well-meaning but weak-willed representative of the Roman law and order which, in sharp contrast, he had supported ("Render unto Caesar"), wash his hands of the job of justice that he was paid to administer and defer, instead, to the bigots and the street-demonstration that they had incited. Then he was jeered at, beaten up and nailed up to die as a common criminal.

A beautiful and splendid but baseless dream had ended — horribly.

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those disillusioned, broken-hearted men (desperately frightened, too, "for fear of the Jews"), into that assured band of unconquerably resolute heroes who declared his identity and gospel to the whole world and, at the last, went one after the other to martyrdom for him? Could it conceivably have been anything less than his own triumphant Resurrection, proved by his own reappearance among them?

Of course the establishment derided it: the disciples, said its spokesmen, had smuggled the body away and put out their silly story to bolster their blasphemous cause. History was to prove the priestly story the silly one.

Whatever the bigots and their secular friends may have said, whatever their spiritual descendants may still say, about the Resurrection itself, the resolute lives and heroic deaths of the Christian martyrs are facts of secular history; and men do not live, much less die, for a fake, a swindle — their own fake, their own swindle.

The whole, documented, authenticated story of the early Christians would be inexplicable if it were not based on a tremendous truth:

Reread the record of it in the final chapter of St Luke's Gospel. Here was much more than just an appearance, a vision, an hallucination. Even some sort of accompanying "voice" in their brains might just possibly seem to have spoken. (Such "voices," sometimes carrying a tremendous air of authority, are known symptoms of certain mental illnesses. I have actually heard an agnostic suggest the "apparition" theory.)

In face of the record, surely only a very determined agnostic could cling to a notion so absurd? Could two separate people — and later 11 — have simultaneously imagined they saw and heard the same hallucination — and moreover, saying the same

Christians urged to vital role in local government
In recent years the NSW Council of Churches has sought to encourage Christian people to offer themselves as candidates at Local Government elections which are held every three years. The next elections will be held in September, 1971.

In 1965 and again in 1968 many church fold have responded to this call and considerable numbers have been elected.
The President of the NSW Council of Churches, Rev W. D. O'Reilly, said, "In our complex society, it is essential that we have the best available men — men of wisdom, experience and integrity — elected to represent us at all levels of government."
"The elections next September provide a challenge for such men and women to nominate for Local Government office and we all have the opportunity to encourage and support such men and women."
The Secretary of the Council, Rev B. G. Judd, said that local leadership at the level of each congregation was needed to make the Council's call completely effective. "I suggest that members of the local church men's societies and women's groups confer about what might be done in each Municipality."

This is one way to demonstrate the relevance of Christian belief. This brings the concept of "involvement" down from the realm of theory into the market place.
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EDITORIAL

The Race Question

In God's sight, all men are equally sinners, and the fact that Christ died for all, irrespective of race or colour, makes men equals. The practice of discrimination against any man on the grounds of his racial origin is an affront to God as well as to man.

Heedless of God's love for men in Christ, the history of man reveals that nations and individuals, even so-called Christian nations, have practised racial discrimination, even claiming religious sanction.

Philip II, aided by the Spanish Inquisition, decided on the total destruction of the people of the Netherlands. Hitler destroyed 12 million Jews and made slaves of millions of Poles, French, Czechs and others because they did not belong to the "master race." The Soviet Union and some Arab nations are practising massive discrimination against the Jews today.

We are faced today with racial discrimination in its simplest form in Ulster, in the Sudan, and it is far from dead in the USA and Australia. It has also reared its ugly head in Britain, for long the bastion of complete racial tolerance.

So far we have not mentioned South Africa, but if we were to be influenced only by the mass media, we would believe that South Africa alone practises racial discrimination among the world's nations. Words like "racist" and "racism" are flung in her direction, her sportsmen, and accredited representatives are vilified and ugly emotions are deliberately inflamed. Often, it is by churchmen and by others who should know better.

Christians have a perfect right to protest, but the modern demonstration movement with its accompanying abuse, bad language and violence is the antithesis of Christ-like behaviour. At the moment in Australia it has changed its attack on Australia's part in Vietnam to South Africa. Its inspiration is international and Australia follows a pattern worked out we know not where.

If it is alleged that South Africa is guilty of practising racial discrimination, so is Australia. But we make no such an allegation against either country. The policy of "separate development" and our own immigration acts (popularly called the White Australia Policy) are not aimed at other races because they are seen as inferior.

Australia and South Africa, just like Britain and Malaysia, are exercising their sovereign right through their elected political representatives, to preserve a way of life which they believe is worth preserving. They may be wrong, but this is a political decision which they have taken.

Like any such decision, they may be changed in the future if proved wrong. Few of us would blame Britain for its new restricted immigration policy. Few Australians want unrestricted immigration to our country. But this is not racial discrimination. We are exercising our right to make such decisions for ourselves and to order our own way of life.

The United Nations, the World Council of Churches, and some of our own leading politicians and churchmen are sitting in judgment on South Africa, and some are condemning her in the most intemperate language.

Supercharged emotions do nothing for international understanding. We need to study the situation in the entire African continent if we are to understand South Africa. It has been a nation for nine years less than Australia, 61 years to be exact. Its various governments have made mistakes, just like all human governments.

If we are honestly concerned about racial discrimination and not just venting our emotions on the current scapegoat, ordinary justice and concern for humanity would force us to turn our attention to the million Africans slaughtered in the Sudan by the Arab majority or to the myriads of people of the Jews and of many other races, thwarted, suffering and dying in communist Russia.

Are we genuine or are emotions leading us astray?

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EVANGELICAL VIEWPOINTS

Thanksgiving

I read once of a little girl who detested milk pudding and who had been made to eat some for her dinner. When she asked if she might leave the table she was told to return thanks.

"But I have nothing to be thankful for," she said, sulkily.

"Very well," said her mother. "Remain there until you have."

There was silence for a few minutes. Then a little voice said, "Lord, I thank you I wasn't sick."

She had captured a tiny bit of the principle of Christian thanksgiving if nothing of the spirit. "Always and for everything give thanks to God the Father in the name of our Lord Jesus Christ." (Ephesians 5:20).

An attitude of gratitude is essential for a Christian who would walk in the steps of Jesus — gratitude not only to God but also to others. It is said of Francis Xavier by one of his contemporaries that if ever any of the brothers were sad, the way they took to be happy was to spend an hour with him. His thankfulness to God for everything was so infectious.

The opposite is also true. Unfortunately you can always find a few which contains someone with the unhappy knack of spreading gloom and despondency in the wake of every conversation. The sort of person who, if commenting on the attendance at church, would describe the building as "half empty" rather than "half full."

SENSE OF DUTY

I often think it is a pity when a Christian gives thanks to God only out of a sense of duty. Have you ever begun your prayers with thanksgiving and subconsciously had in your mind that by beginning that way God will be more likely to listen when you come to the intercession part?

I suspect one of the most frequent occasions when a sense of duty emerges in Christian prayer is when some Christians thank God for our Lord Jesus Christ. In the words of the General Thanksgiving "above all we thank Thee for Thine inestimable love in the redemption of the world by our Lord Jesus Christ."

The sincerity and gratitude with which you can say those words is a good measure of the extent of your dependence on Christ. The New Testament leaves us in no doubt that the blessing which should evoke our deepest gratitude is that "God has given us life in His Son."

But there are many Christians who, if they were really honest when they considered the things for which they give thanks, would have to place their

material possessions in a higher position on the list. Paul writes "for everything give thanks to God." I talked the other day with a man who was shattered to find that his house had been burgled. As I try to relate this text to that man's situation I do not think Paul would

ask him to give thanks that someone had committed a crime. Rather I think that Paul would ask him to realise that for some reason, which he will one day understand, God had allowed his house to be ransacked.

However, God can turn the wickedness of men into a blessing. "By turning everything to their good, God co-operates with all those who love Him" (Romans 8:28). I think Paul would ask my friend to try to look for the things in his tragedy for which he can give thanks, and trust that God, having allowed it for a loving reason, can turn it into a blessing.

A Christian is to look at life and not be seeing the shadows all the time but to try to focus on the sunshine and to give thanks. A chess board is black but if you look at it again it is white. Instead of counting your burdens count your blessings, and what at first appears to be a grievous burden can turn out to be a weight for which you give grateful thanks.

I imagine if someone rescued

On my path

In how many places, I wonder, is true lay participation an actual fact — and not something talked about endlessly in committees?

Old traditions and attitudes die hard. Perhaps in times past, the local minister was accepted as the authority in his Church: no one asked any questions or proffered ideas. For a long time, the cleric was the most well educated man in the town or village. But not so now...

The old order has passed, but the new one, more democratic and flexible, has not yet fully arrived. Too many servants of the Lord are clinging to the safe old ways. After all, if you ask for ideas from your congregation, you might get caught up with a few rabbits! Well, we'd get some fresh thinking, and that may not be an altogether bad thing!

I have been attending a large gathering of Christians. It ought to be an exciting time, but somehow it's not. Maybe I've missed the best sessions; I hope so. The ones I attended were deadly dull in parts.

I ask myself, has the committee got into a rut? Do they need some new blood? How about a new rule — not more than three members to be over sixty years of age! Why not?

I think a suggestion box is an excellent idea. Some folk are shy of course, so it's important for contributors to remain anonymous if they choose. But

indebtedness to God will feel moved to offer more than a verbal response.

As Paul puts it, we express our thanks by offering our lives to God as a sacrifice. (Romans 12:1). Our response should be one of willing surrender to God in gratitude for all he has given us.

To refer again to my illustration, we love and serve God not to persuade him to save us from drowning, but because he has already saved us and so we thankfully respond by offering Him our life for his use, realising that we would have no life at all were it not for his saving act.

"Thanks be to God for His inexpressible gift" (2 Corinthians 9:15).

The Perth Anglican Evangelical Fellowship held its first meeting for the year recently at Maylands, WA, with 25 members present.
Rev Tom Wallace, Diocesan Director of Religious Education spoke on "Objectives and methods in Christian education for adults" and a lively discussion followed.
The Bible reading was given by Mr Norman Burns who, with his wife, is soon to leave for a term of service at the Bible Institute of Madras for the Dohnavur Fellowship.
It was announced at the meeting that six clergy, two laymen and two women have already booked for the National Evangelical Anglican Conference in Melbourne in August and it is expected that at least twelve representatives will go from Western Australia.

some good folk, with new and exciting insights, just don't bother. "What's the use," they say, shrugging their shoulders, "they (or 'he') wouldn't take any notice. I've tried before."

The time is too short and the times too desperate for any servant of the Lord to hold on to his cherished authority, his right to choose and to decide.

By Margaret

If this particular group is flourishing, if people are being converted and built up in the faith of Christ — well and good. But if not, isn't it time to ask some searching questions? Or invite a few other people to ask them.

No prayers for patriarch

Five Greek Orthodox bishops are in danger of losing their episcopal sees for having omitted the Ecumenical Patriarch of Constantinople from their prayers reportedly because of his efforts at reconciliation between the Orthodox and Roman Catholic Churches.

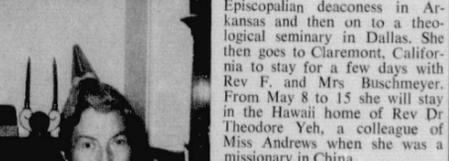
They are Bishops Augustinos of Florina, Iakovos of Mitihma, Polycarpus of Siatista, Amvrosios of Eleftheriopolis and Pavlos of Paramithia. —EPS

Perth Evans. meet

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HEAD DEACONESS ANDREWS INVITED TO USA ASSEMBLY

Head Deaconess Mary Andrews, Principal of Deaconess House, Sydney, has been invited to attend the Ecumenical Assembly of Church Women United at Wichita, Kansas, April 22-25.



Episcopal deaconess in Arkansas and then on to a theological seminary in Dallas. She then goes to Claremont, California to stay for a few days with Rev F. and Mrs Buschmeyer. From May 8 to 15 she will stay in the Hawaii home of Rev Dr Theodore Yeh, a colleague of Miss Andrews when she was a missionary in China.

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Notes and Comments

Changing Baptist structures

While Anglican structures are rapidly changing, it is interesting to see that the Baptist denomination is also making quite radical changes.

NSW Baptists have appointed their first paid part-time regional superintendent. Rev J. C. Campbell, minister of the Alstonville and Ballina churches will become regional superintendent of the Northern Rivers on a part-time paid basis.

Baptist churches are loosely joined together by their State unions but congregations have traditionally been jealous of their local autonomy.

"The Australian Baptist" says that other similar appointments are certain to follow.

Our apologies

Our sincere apologies to all those readers and parishes who must have re-

PARABLES OF LOVE



Love is staying when no one else in the choir sings on key.

POSTAL DELAYS—SHAMEFUL REPORT—PRIMATE

ceived our last issue, a special Easter issue, the week after Easter.

We planned well beforehand to produce the paper early and to make sure that our printers mailed it out on the Friday before Holy Week. That would have ensured that parishes in Perth, Adelaide, Tasmania and elsewhere would have received their bulk supplies so that they would be in the churches on Good Friday and Easter Day.

In the event, we were badly let down. Add to this the increasing chaos in the mails (our issue of 25 March was posted on 23 March and reached one Adelaide subscriber on 31 March) and we face a dilemma we cannot resolve.

The P.M.G.'s Department made a savage increase in the bulk postage of newspapers a year or so ago and since then the postal service has speedily deteriorated.

A few years ago the paper was mailed on alternate Wednesdays and we could usually depend on supplies reaching parishes by the weekend. More recently, because the Postal Department began to take much longer over its deliveries, we rearranged our production schedules so that copies were mailed on the Monday—two days earlier.

We have now reached the stage where we cannot put our schedules back further without robbing our paper of news interest.

Readers could help if they write to their State Director of Postal Services and complain. We will continue to do the same. More we cannot do. We can only ask for our readers' utmost forbearance.

New Primate

By the time this issue reaches our readers, it is probable that the name of the new Primate of the Church of England in Australia will be known.

When we went to press the election had not been held.

Although any diocesan bishop is eligible for the office, it is unlikely at this stage in our denomination's life that any other than the four archbishops of Brisbane, Melbourne, Perth and Sydney will receive more than token support. Various Church organs have seen the choice as limited to the archbishops of Melbourne or Sydney.

A good Primate can be a stimulator and an inspirer and if he is an able chairman, he can set a good tone for General Synod which meets once every three or four years. The office is purely one of honour and in no sense is he the head of the Church of England in Australia, nor does he speak for or represent the whole of the denomination.

A few Primates have served in this honorary post with distinction and their influence has been wide because of their particular gifts. Whichever the new Primate may be, we pray that he may be filled with the Holy Spirit's gifts of love, wisdom, understanding and complete faithfulness to Biblical truth.

DR. MORTON HONOURED

WILMORE, Kentucky.—In recognition of the significant contribution made by the Dean of Sydney (The Very Rev Dr A. W. Morton, left) in strengthening the bonds of understanding and friendship between Kentucky and Australia, Governor Louie B. Nunn has appointed the Dean to his staff of Honorable Members of the Order of Kentucky Colonels.



This is the highest honour the Governor is empowered to confer. Dr Frank Bateman Stanger (right), president of Ashbury Theological Seminary, presented the certificate to Dr Morton during a luncheon in his honour.

Dr Stanger also presented Dr Morton with the book, "Bluegrass Cavalcade" autographed by the faculty and staff of the seminary. Dr Morton has spent the last two months lecturing, studying and preaching in this area.

He left Tuesday, March 16, to continue his "speaking and study" tour of this country, which includes other colleges, churches and cathedrals, including the National Cathedral in Washington, DC.

Scots unity talks

Edinburgh (EPS)—A proposal to make the Episcopal Church of Scotland an "Episcopalian Synod" within an enlarged Church of Scotland is due to come up for discussion at the General Assembly of the latter Church in May and at the Episcopalian Provincial Synod in October.

Termed "a step towards organic union," the proposal was drawn up by a joint working party of six and was recently given unanimous approval by a panel from each Church.

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Halt South American missionary activity, says report to WCC

A symposium on inter-racial conflict in South America jointly sponsored by the WCC's Commission on International Affairs and the Program to Combat Racism has called for a suspension of missionary work among Latin American Indians by an international group of anthropologists who met at Barbados earlier this year.

In a document known as "The Declaration of Barbados," the symposium severely indicted government, mission and anthropological policies in some Latin American countries with minority Indian groups.

Religious missions are condemned in the document as reflecting and complementing the reigning colonial situation. It further states that the missionary presence implies the imposition of criteria and patterns of thought and behaviour alien to the colonised Indian societies.

In an editorial, the "Church of England Newspaper" says that the comments in the document are "absurdly general." It further adds that "No distinction is made between Protestant and Roman Catholic missions, nor is there any attempt to evaluate different kinds of work. Instead, all missions are bundled together under a blanket condemnation and thrown out."

It would not seem likely that the World Council of Churches would adopt this report, which despite many hurtful truths, is patently prejudiced and absurd.

If it were adopted as WCC policy, the next step would be pressure for the end to the work of the missionary work of CMS, the ABM and anyone else engaged in preaching the gospel to men of other races and faiths.

It is a logical step from the "all faiths get together" platform that is now often propounded, to "all faiths leave each other alone."

The faith of Christ is not just one of the world's great, historic religions, it is unique. A living faith in Jesus Christ is one need which all men have in common.

When Victoria came to the throne of England she followed a line of kings who cared little for decency or religion. Her devotion to her husband, Albert, and his ideals of virtue and integrity led her to transform her court into the most honourable and exemplary in Europe. The effect upon the nation was incalculable. Instead of fawning courtiers, she welcomed men of learning, scientists, educators, musicians and poets, and the Christian religion was encouraged. — Moody Monthly.

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LETTERS

Reasons for dropping R.I.

It seems that some people believe that a number of clergy wish to withdraw from high school Scripture for pragmatic reasons or because of the physical difficulties. I suggest that these are the more compelling biblical reasons for seeking change.

(1) Because of an awareness of spiritual gifts. Few clergy can communicate effectively with youth, but all are expected to do so in the high school. They may not be able to run a worthwhile youth group in the church but magically it is expected they can interest and evangelise rebellious youth in an antipathetic environment.

(2) Because of the attitude of most in the class. They are there not because they want to be; there is no real choice open to them, yet in almost every other area of life they please themselves. So we go into the classroom behind scratch. The captive audience should instead have a real choice.

(3) It is a scriptural principle not to cast pearls before swine. Year after year they are forced to attend and so become hardened to the gospel. St. Paul did not go week after week to the

(Rev) D. W. Holland,
Castle Hill, NSW.

"The Churchmen"

Your issue of December 10 last contained a review of Interchange, Vol 2 No 3.

I draw your attention to an unfortunate mistake in this review, which states in the second sentence, "It seems that the English theological journal 'The Churchman' which has long been so valuable, is not being produced any more and serious students of theological and current questions may wonder what can take its place."

I quite agree if it has ceased to be published, but it has been appearing regularly apart from a late number, the Winter Edition of 1970 which was not circulated on time partly because of the postal strike in Britain.

K. M. L. Benson,
Secretary, Church Society,
London.

A misunderstanding

We write in reference to your article entitled "Sydney Integrates Its Youth Movement," 8th April, 1971.

We would like to point out to

Church Record readers that the three departments concerned have not completely combined as one organisation as is suggested but rather have combined certain aspects of their ministry to the young people in our diocese.

Girls' Friendly Society and the Church of England Boys' Society and the Youth Department are three separate and individual departments who share in the ministry of a combined shop known as "Youth Gear" and are discussing other aspects of combined ministry that they may share in order to promote our common objective of bringing Jesus Christ into the lives of young people.

Miss Gaynor Macdonald,
Director, G.F.S.
Rev. Garry Child,
Director, C.E.B.S.
Rev. Jim Doust,
Director, Youth Department.

A.B.I. courses

We were gratified with your coverage of our new "Christian Communications" course and the projected tape and cassette ministry. You may care to know that there is a growing interest in this course, and our council are at present looking at the areas our tape ministry may eventually be able to serve.

There are two details, however, that I would like to correct. Whereas in 1970 we did have audiences of 250 at some Monday night lectures, we do not exceed 200 this year. Our "Christian Ethics" course last year was popular, but our course this year on "The Knowledge of God" is somewhat more abstract, and therefore not too attractive.

Again, we have some 25 attending our series at Victor Harbour. It is true that another 25 or more have also been attending lectures at a local church given by one of our other lecturers, Mr Donn Warren, so that the total attendance is 50 people; — incidentally, not a bad attendance for a town the size of Victor Harbour.

(Rev) Geoffrey C. Bingham,
Principal, Adelaide
Bible Institute, SA.

SU staffs camp for Walgett Aborigines

The 26 children, aged 8-11, all part aboriginal, came from Walgett Primary School in northern N.S.W. They were selected by the Deputy Principal and the Aboriginal Welfare Officers

in the town to go to Ballina for a week long camp at the beach. It aimed to provide new experiences in an educationally sound manner within a Christian framework.

The team members were all SU workers with good experience in beach missions, camps and ISCF.

The daily program was very flexible, providing surfing, flying kites, making scones, digging for crabs, spotting birds, visits to local farms and research stations, craftwork, barbecues, etc.

Bible stories were also held with the children and 12 TEV New Testaments were bought by them. Good relationships between children and leaders developed and it gave the children an opportunity to live intimately with a group of older people of different backgrounds and explore a lot of their feelings.

The camp was experimental but, worthwhile and ended on a note of excitement as the children had to be flown home by charter flight owing to flooding.

Crossword prizes

Book prizes for Bible Crossword No. 32 have been posted to Miss D. L. Delaney, of Woomona, NSW, and Mrs Les. Leader, of Delungra, NSW.

Because God is sovereign, man is responsible to him. Therefore, precisely because of its strong emphasis on divine sovereignty, the Reformed faith stresses human responsibility strongly also. — R. B. Kuiper.

The Middle East

May 1, as an ex-Palestinian, appeal to all our dignitaries and clergy to set a special day of prayer for the restoration of peace with justice in Palestine.

Churches Confer

FROM SUSAN YOUNG
Official talks are going on between the Anglican and the Roman Catholic Churches in Papua-New Guinea.

The talks are being held through a specially set up joint commission, to find ways in which the two churches can grow closer together.

And the United Church wants to join in, too. When they heard about the talks the United Church asked, and was given permission, to send an observer to the last session of the joint commission, held at the end of last month.

But the United Church wants to be more deeply involved than this. The Moderator of the United Church, the Rev Jack Sharp, said recently that the United Church would like to take part in the talks officially.

The joint commission was formed at the end of last year to overcome ignorance between the Anglican and Roman Catholic Churches of each other's life and doctrines and to see how they could begin to grow closer together. It is composed of theologians and ministers engaged in pastoral work.

The Middle East crisis is the result of injustice inflicted on the Palestinians, Christians and Moslems alike, who were driven out of their homeland and are living under appalling conditions as refugees. They look towards their homes, and long for the day when justice may be restored, and they may be allowed to return to their homes, enjoying their human rights, from which they have been deprived. The UNO has many times declared that the refugees must either be allowed to return or, if they choose to accept it, be compensated for their loss.

It is time that we Christians turn our faces to God Almighty who is the author of peace and lover of concord, beseeching him to have mercy, and direct and rule the hearts of the governments concerned, to remove injustice and restore justice to all those who are afflicted as a result of this tragedy.

This is a matter that needs our prayerful support, especially now that peace negotiations are taking place, so that a major world catastrophe may be avoided.

(Rev) J. Gordon Boutagy,
Mosman, NSW.

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ABBOTSLEIGH

A competitive examination for the Jubilee Scholarship will be held on Saturday, 31st July, 1971.

The Scholarship is tenable for four years and open to girls under 13 years of age on the 30th November proximo who are daughters of Abbotsleigh Old Girls.

Entries close on Friday, 28th May, 1971.

Conditions and form of entry will be supplied on application.

K. L. McCredie, HEADMISTRESS

ABBOTSLEIGH

A competitive examination for two Open Scholarships will be held on Saturday, 31st July, 1971.

The Scholarships are tenable for four years and open to girls under 13 years of age on 30th November proximo.

Entries close on Friday, 28th May, 1971.

Conditions and form of entry will be supplied on application.

K. L. McCredie, HEADMISTRESS

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Episcopals' big budget for 1971

NEW YORK, NY — The Episcopal Church will operate nationally on a budget of \$117-million in 1971 in accordance with action of the Executive Council which met in Greenwich, Conn, Feb 16-18.

The new budget, which is \$1-million below that authorised by the 63rd General Convention which met in Houston in October, is based on an expected income of \$10.5 million pledged by the 112 dioceses and missionary dioceses, \$199,404 from reserves, and \$1,006,029 from undesignated and designated legacies.

Adding the million dollars from legacies was considered necessary to keep the Church from reducing its operation to an "absurdity" in the opinion of the Rt Rev Roger Blanchard, Executive Vice President.

The church has been the patron of the arts for many centuries. The finest music, painting, sculpture and architecture the world has ever known has been done for the glory of God through the church. The genius of Bach, of Michelangelo, or of Leonardo to name just a few, was discovered because of the church's patronage. The theatre as we know it today was discovered because the church used drama to preach the Gospel. The standard of all this was: only the best for the glory of God.

I find it therefore odd, even distressing today, to see so many examples of the church attempting, often very feebly, to absorb pop culture, and jumping on the pop festival bandwagon. For in my view the pop style of music is

in every way a negation of the Christian culture we know and understand. Its strident, blaring vulgarity is the very opposite of what the Gospel of Jesus Christ stands for. No amount of trying can successfully blend together, in my view, the traditional Christian and pop cultures.

Can the church seriously look with favour upon or even try to emulate a phenomenon which includes drug peddling, nude bathing, pollution of the countryside and other very nasty side effects? "What fellowship has light with darkness? What accord has Christ with Belial?"

It is quite astonishing to see the almost pathetic gratitude and acceptance which some Christians exhibit when a pop song writer seems to show some interest, however tenuous in Christianity. And yet my experience with young people in several countries has taught me that they have a pretty solid contempt for the parson who tries to be "with it."

My own musical library is not deficient in modern music. I have a considerable respect for jazz, both traditional and modern. I have an admiration for Don Wytzen's "New Sounds," and the compositions of Brother William, Father Gelineau, and the Medical Mission Sisters and Sydney Carter can all be found on my shelves.

But let us face it, so much modern Gospel music is just junk! So much of it is sensual, subjective and often highly suggestive. These are admittedly emotive words, but what gets me even more worked up is the inversion of real musical values in the easy acceptance of so many of these songs.

I am even more worried when it seems that this acceptance appears to have the blessing of authority. It would appear that the criteria for the acceptance of much Gospel music today is nauseating sentimentality and the dubious plea that it is a means of evangelism. Years of study, real talent and musicianship are dismissed these days as being just "too square."

Nonetheless whether "square" or not, we have discovered in the parish of Leura that the music of J. S. Bach has a very wide appeal, particularly to young people. Our discovery is by no means original. Dave Brubeck, the Swingle Singers, and the Jacques Loussier Trio have been proving this for some years.

Perhaps it is because of the magnificent spirituality of the music coupled with its appeal to the mind and soul of man, that it provides such a perfect vehicle for the Gospel message. In the past three years we have presented a Bach cantata or oratorio once or twice each year in St. Alban's, Leura, and each time to a building that was full. Odd as I may seem to some, souls are being won through this medium.

For the second time in less than three months, a San Antonio, Texas, burlesque house has closed its doors following the religious conversion of the owners.

First to close was the Green Gate Lounge, whose owners Guy and Evelyn Linton were converted during a spring revival meeting.

Now Tommy and Mitzi Thomas, owners of the Intimate Lounge on San Antonio's north side and close friends of the Lintons have closed their establishment following a late-night

conversion with a Southern Baptist pastor.

Mitzi had been a featured dancer at the club.

Thomas said he planned to return to the business he had before becoming a night club operator four years ago — selling Bibles.

Meanwhile, persons seeking admission to the Intimate Lounge will find the entrance blocked by a sign that reads "Intimate Lounge Closed: Condemned by God."

— Australian Christian Endeavour.

Pop festivals An inversion of values

Rev John F. Campbell, rector of St Alban's, Leura, NSW, feels very strongly on this subject and many readers may find his point of view provocative.

In Shakespeare's day there was a popular song called "Tune Thy Music to Thy Heart." The second verse read,

"Strive not yet for curious ways Concord pleaseth more, the less tis strained, Zeal affects not outward praise Only strives to show a love unfeigned."

Whether or not these words were written by the Bard, I can't remember. The writer had a point however when you come to think of the curious phenomenon of the pop festival.

Recently the Blue Mountains City Council at a late nocturnal hour and in closed session decided to approve the holding of a pop festival in the heart of Katoomba at Catalina Park. To give respectability to the thing it was decided to invite the Rev Ted Noffs and the Rev Roger Bush to "preach Christianity" on the Sunday morning of the Festival.

The announcement hit Katoomba like a bombshell. Reactions were many, ranging from incredulity and fear to anger and revulsion. The most common was fear. Just one week later, the Mayor, no doubt sensing the mounting opposition, and advised by senior police officers of the necessary precautions to be taken, decided that the Pop Festival should be cancelled. The residents of Katoomba and Leura heaved a great sigh of relief!

The church has been the patron of the arts for many centuries. The finest music, painting, sculpture and architecture the world has ever known has been done for the glory of God through the church. The genius of Bach, of Michelangelo, or of Leonardo to name just a few, was discovered because of the church's patronage. The theatre as we know it today was discovered because the church used drama to preach the Gospel. The standard of all this was: only the best for the glory of God.

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— Australian Christian Endeavour.

SHOW BUSINESS: BURLESQUE TO BIBLES!

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BIBLE CROSSWORD No. 33

We will give a book for the two nearest entries to Bible Crossword No. 33, which should reach this office not later than May 3. All answers come from the Revised Standard Version of the Bible.

ACROSS

- Then he appeared to more than five — brethren at one time, most of whom are still alive, though some have fallen asleep (7) I Co 15:6.
- I have earnestly desired to eat this passover with you — I suffer (6, 1) Lk 22:15.
- He gave his only son, that whoever believes in him — but have eternal life (6, 3, 6) Jn 3:16.
- For — that some of you are living in idleness, mere busybodies, not doing any work (2, 4) 2 Th 3:11.
- And he who ... sees him who sent me (4, 2) Jn 12:45.
- For it is written that Abraham had two sons, one by a slave and one by — woman (1, 4) Gal 4:22.
- Jesus said to them, "Come and have —." Now none of the disciples dared to ask him, (10) Jn 10:10.
- But remember me, when it is well with you, and do me the — pray you, to make mention of me to Pharaoh, and so get me out of this house (8, 1) Gen 20:14.
- Truly, I say to you, pass away, not an —, not a dot, will pass from the law until all is accomplished (4) Mt 5:18.

DOWN

- for he will not speak on —, but whatever he hears he will speak, and he will declare to you the things that are to come (3, 3, 9) Jn 16:13.
- There is — commandment greater than these (2, 5) Mk 12:31.
- But they all cried out together, "Away with this man, and — us Barabbas" (7, 2) Lk 23:18.
- They will be — on earth as it is in heaven (4) Mt 6:10.
- Jesus said to him, "I do not say to you seven times, — times seven" (3, 7) Mt 18:22.
- He — because he is a hireling and cares nothing for the sheep (5) Jn 10:13.
- It is sown a physical body, it is — spiritual body (6, 1) I Co 15:44.
- For if the — the law, it is no longer by promise; but God gave it to Abraham by a promise (11, 2, 2) Gal 3:18.
- I came that they may

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32

Solution to No. 32

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Books

Vatican politics

THE SILENCE OF POPE PIUS XII by Carlo Falconi. Faber, 1970. 391 pages \$9.80.

Carlo Falconi has written a scholarly book involving immense research. History has been generous in its verdict on the genial John XXIII and somewhat uncertain about Paul VI, the reigning Papi Hamlet. Can anything be said in favour of the ultramontane Pius XII? Carlo Falconi thinks so.

Frankly he faces the issues raised by the Pope's silence on so many issues on which his critics consider he should have spoken out in the days of World War II. He shows Pius XII as desiring to avoid "dramatic gestures" believing that more could be accomplished by diplomacy than public utterance.

These cannibalistic, polygamous, fear-dominated and war-cursed tribes spontaneously and joyously accepted release through Christ. In 25 years stark heathenism is replaced largely by christian faith, hope and morals.

A factual, gripping story worth reading by student and general reader alike.

BERTRAND RUSSELL AND TRINITY, by G. H. Hardy, Cambridge, 1970. XIV, 62pp.

Bertrand Russell was always

Holiness views

MAN'S CONCERN WITH HOLINESS edited by Marina Chavchavadze. Hodder and Stoughton, London. \$4.90.

While the title of this book suggests that a treatment of the general "religious" quest for holiness is to follow, the chapter headings indicate that the book is concerned with holiness from a Christian point of view, taking account of the traditions of the major Christian denominations, Anglican, Reformed, Catholic (Roman), Lutheran, and Orthodox traditions each have a chapter devoted to them.

But the purpose of the book is not to clarify the differences of viewpoint among the Churches. The articles, to some extent, gloss over basic differences. This approach, which is often to be found in ecumenical studies, can only be damaging to the ecumenical cause in the long run.

The introductory article suggests that because holiness cannot be other than the holiness of Christ, the churches must be in the closest agreement concerning man's quest for holiness. It is true that in most of the denominations people of a, more or less, similar type of piety can be found. Perhaps the title of the book justifies an approach which finds what is common to the experience of men who belong to different denominations. But this does not deal with holiness in the traditions of the different denominations.

The chapter on "The Anglican Tradition" is a good illustration of the failure to deal with what is distinctive to a particular tradition. This tradition is illustrated from the lives of "saints" during the fourteen centuries from the time of the mission sent by Pope Gregory in 597 to the present day (pp.44ff.). Consequently the Reformation in England the Book of Common Prayer play no decisive part in defining the nature of the Anglican tradition. The chapter deals more with the piety of Englishmen than the Anglican tradition.

But this work strikes me as a very competent effort indeed — an entire commentary on the N.T. by one man, "concerned with questions which anyone may be expected to ask who approaches the New Testament in general, and the New English Bible translation of it in particular, without any previous introduction." The author produced it while a Research Student of Christ Church, Oxford, including eight months spent at St George's College, Jerusalem.

First, the commentary is full, and does tackle difficulties. It adopts a moderate critical position of it, but the emphasis is always on explaining the text. There does not seem to be any "application," and the tone is somewhat detached and academic. Yet the style is realistic and interesting, and the commentary

A book for the reader with a special interest in Vatican politics. B. G. Judd.

CANNIBAL VALLEY by Russell T. Hiff. Zondervan, USA. Pp. 253. No price tag.)

A 1970 paperback, edition, first published 1962. The enthralling story of the Christian and Missionary Alliance's penetration of the inner recesses of Dutch New Guinea. It tells how incredible difficulties were overcome to realise the vision of tribes won to Christ. Lives were hazarded, privations endured, extreme dangers and frustrations were faced. The role of the aviator, the linguist and the pastor are interwoven. The sound policy of indigenous support and trained witness paid off as a mass movement developed.

These cannibalistic, polygamous, fear-dominated and war-cursed tribes spontaneously and joyously accepted release through Christ. In 25 years stark heathenism is replaced largely by christian faith, hope and morals.

A factual, gripping story worth reading by student and general reader alike.

BERTRAND RUSSELL AND TRINITY, by G. H. Hardy, Cambridge, 1970. XIV, 62pp.

Bertrand Russell was always

Very competent commentary

THE NEW ENGLISH BIBLE: Companion to the New Testament by A. E. Harvey, Oxford University Press, Cambridge University Press, 1970, vii plus 850 pages. \$9.30.

It is always hard to review a commentary, especially one on the whole New Testament, for one must take bites, or samples, or soundings. There is the risk that one has missed some enormity.

But this work strikes me as a very competent effort indeed — an entire commentary on the N.T. by one man, "concerned with questions which anyone may be expected to ask who approaches the New Testament in general, and the New English Bible translation of it in particular, without any previous introduction." The author produced it while a Research Student of Christ Church, Oxford, including eight months spent at St George's College, Jerusalem.

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perhaps has the right degree of sophistication and objectivity for the kind of person who is likely to be making a close study of the N.E.B. anyhow. (I wonder who that person is!)

Strictly "introductory" material is minimal, and the result is a very reasonable commentary, with no technical distractions, and beautifully produced. It is in the same format as the large edition of the N.E.B. It has been produced in close consultation with Dr C. H. Dodd (General Editor of the N.E.B.) and other leading scholars.

D. W. B. Robinson.

THEY WERE PILGRIMS, by M. L. Loane. Sydney, Angus and Robertson, 1970.

There is a need for Christian books which will stir our hearts and nerve our wills. This is such a book. It is the stirring tale of four good men, pioneer missionaries, whose lives spanned the era of the great awakening of vital religion nearly two centuries ago.

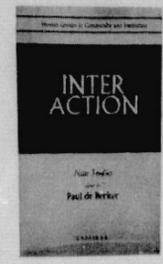
The unifying theme of the book is the impact made by the journal and diary of David Brainerd, evangelist of the Delaware Indians. His writings gave such clear evidence of the grace of God and of the selfless dedication of his own missionary service that they were to awaken in many a realisation of the primary task of Christians to make Christ known.

Marcus Loane shows how, in turn, Brainerd's journal and diary were a significant factor in the missionary call of Henry Martyn, Robert Murray McChyne and Jon Keith Falconer. Each account is a moving narrative study in its own right.

Yet there is a further link between the four men, a link which makes this book timely and challenging. They were all men of considerable ability and they were all young men who dedicated their talents and their enthusiasm to the service of God. None of them lived beyond 31 years.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



INTER ACTION by Paul de Brierley

ideas of expiation, propitiation, righteousness and justification with skill and insight.

MISSIONS IN THE SEVENTIES, by Dennis E. Clark. Scripture Union, 1970. 128 pages. \$1.30. Dennis Clark has been a missionary in India and Pakistan and is a member of the B.M.M.F. In quite considerable detail for a paperback, he looks at the principles and practices which should undergird modern missionary endeavour and boldly shows where profound changes are necessary.

It is the sheer quality of their Christian experience and work which disturbs the superficial, safe Christianity of our age.

The writer's warmth of sympathy for his theme is constantly shining through. His style pleasantly matches the age in which these men lived.

Perhaps we can only wish that space had permitted a fuller treatment of the background and context within which these young men reached such heights of spiritual maturity so that we might with greater ease move from our experience to theirs.

M. S. Betteridge.

THE SQUATTING AGE IN AUSTRALIA, 1835-1847, S. H. Roberts, Melbourne University Press, 377pp. \$3.

Mainly About People

Deaconess Maureen Cripps, formerly parish assistant at Hillview (Sydney) has been appointed in charge of Tingha (Armidale) from last month.

Sister Wilma Pover, formerly secretary to Rev Rev Platt, CMS Secretary in Brisbane, has taken up work as secretary with the Brisbane Home Mission office.

Sister Judith Morley, formerly parish assistant at St Alban's, Five Dock (Sydney), has taken up work as secretary to the Secretary of CMS in Brisbane.

Sister Margaret Ramsey, formerly housemistress at St Catherine's School, Waverley (Sydney), has been appointed Deputy Matron of the GFS Hostel, Forest Lodge.

Rev Leslie G. B. Rose, rector of St Matthew's, Camnock (Bathurst), since 1969, has been appointed rector of St Peter's, Rockley, from May 15.

Rev Leslie Stuart Richards, a former rector of Holy Trinity, Dulwich Hill (Sydney) 1953-67, died in Sydney on April 6. He had been living in retirement in Leichhardt.

Rev Neil Matheson, rector of St Barnabas', Littleton (Sydney) since 1969, has resigned the parish from May 17.

Rev C. Raymond Flatau, for many years with the Overseas Missionary Fellowship in China and Malaya, has been appointed curate in charge of St Martin's, Blackhurst (Sydney), from April 15.

Rev Desmond W. Holland, curate of St. Paul's, Castle Hill (Sydney), since 1969, has been appointed curate in charge of St. Peter's, Manly Vale.

Rev Robert J. Burn, Warden of St Andrew's Hostel, Brisbane, since 1969, has been appointed rector of the combined parishes of Naremburne-Bruce Rock (Perth).

Rev Frank W. Watts, rector of Boyup Bro., (Bunbury) since 1969, has been appointed rector of Midland Junction (Perth).

Rev John D. Hughes, rector of St Mary's, Kilooy (Brisbane), since 1968, has been appointed rector of St. Hilda's, North Perth.

Rev Mostyn G. Edwards, curate of Riverton (Perth) since 1969, has been appointed in charge of the new district of Balcatta.

Rev Ronald P. Robins, vicar of St Mary's, East Preston (Melbourne) since 1965, has been appointed vicar of St Michael and All Angels', Bennettswood from May 5.

Rev Lloyd S. Willington, chaplain of Geelong Grammar School (Melbourne) since 1968, has been appointed an Education Officer in New Guinea.

Rev Alan S. Hoskin, curate of St. John's, Toorak (Melbourne) since 1970, has been appointed B.C.A. missionary at Nightcliff, Darwin (Northern Territory) from March.

Rev Dr Peter S. Jolliffe has been appointed chaplain to the Retreat House, Melbourne.

Rev Murray J. Morton, curate of St Paul's, Ringwood (Melbourne) since 1970, has been appointed vicar of St Mark's, Spotswood from April 29.

Rev John S. F. Farrer, who spent his ministry in the dioceses of Riverina, Bathurst, Ballarat, St Arnaud and Bendigo and who retired in 1968, died in Melbourne on March 22.

Rev Keith J. Heuston, rector of Christ Church, Gosford (Newcastle) since 1964, has been appointed a canon of Christ Church Cathedral, Newcastle.

Bishop C. L. Riley dies in Perth

Right Rev Charles Lawrence Riley, C.B.E., M.A., LL.B., Th. D., Bishop of Bendigo 1938-57, died in Perth on April 1st, aged 82.

The late Bishop was a son of the Most Rev C. O. L. Riley, a former Archbishop of Perth and was educated at Hale School and Cambridge.

He was a senior chaplain with the A.I.F. abroad 1940-41 and Chaplain-General of the AMF 1942-57. He had been living in retirement at Waterman's Bay, WA.

Brisbane co-ordinates women's work

Mrs Anne Arnott is to preside over a new Diocesan Co-ordinating Committee to be known as the Anglican Women's Fellowship in the diocese of Brisbane.

After a preliminary meeting at the Deanery in March, a representative group of women decided that there was a need for a new emphasis in two directions. The new body will publicise women's work to all Anglican women and it will try to meet the needs of all these women who do not belong to existing women's groups.

A meeting of representatives from parishes has been called for 29 April in order to form a central group in association with St John's Cathedral.

Miss Dorothy James, a 1947 graduate of St Christopher's College, Melbourne, retired from her position as administrative officer with the Department of Christian Education, Melbourne, in March. She was officially farewellled after a service in St Mark's, Camberwell on March 26.

Rev H. Keith Browne, formerly State Secretary of A.B.M. in N.S.W., has been inducted as vicar of the new parish of Bundoora (Melbourne).

Rev Thomas H. H. Hood, rector of St John's, Surfers Paradise (Brisbane) since 1968, has been appointed rector of St Matthew's, Sherwood.

Rev Robert J. Wheeler, curate of St Clement's, Stafford (Brisbane) since 1968, has been appointed vicar at All Saints', Mitchell.

Right Rev Wilfred J. Hudson, coadjutor Bishop of Brisbane, will spend four months' leave overseas from the end of April.

Rev William G. G. Wiedemann, rector of Rutherglen and Archdeacon of Warragamba, is to retire from May 4.

Rev Robert M. Davis, rector of St Mark's, Mildura (St Arnaud) since 1968, has been appointed a canon of Christ Church Cathedral, St Arnaud.

Rev Kenneth B. Jago, Director of the General Board of Religious Education (Melbourne) since 1968, has been appointed headmaster of the Yarra Valley School, Ringwood from July.

Rev Frederick W. Hipkin, has resigned as rector of Yarram (Gippsland), as canon of the Cathedral and Archdeacon of South Gippsland. He will live at Rosedale in his retirement.

Rev Raymond W. Grezors, Dean of Trinity College, Melbourne, has been appointed headmaster of All Saints' School, Charters Towers (North Queensland) from 1972.

Captain John McKnight of the Church Army has been appointed to St Mary's, Ballina (Grafton).

Captain Ronald Wallis has been appointed to the staff of St John's, Dee Why (Sydney).

Captain Stanley Lister has been appointed to St Mary's, Denham Court (Sydney).

NEW GFS DIRECTOR

Directors of Sydney Anglican Youth enjoyed a moment together in the newly opened combined shop during a very busy GFS day on Saturday, March 27. (See picture.)



(Left to right): Rev Jim Doust, Miss Gay Macdonald, Miss Gwen Strong and Rev Garry Child.

GFS leaders, their families and friends met for the commissioning of the newly appointed GFS director, Miss Gaynor Macdonald, and to say farewell to the now retired Director Miss Gwen Strong.

Miss Strong, in her farewell message, urged the leaders to make Christian education within their branch meaningful, and to discover how they affected people and how others affect them. She asked leaders to support their new director as we move through times of change.

It was for many, the first glimpse of the new Anglican Youth Shop — "Youth Gear" — a ministry shared by GFS, CEBS, and Youth Department.

After dinner at CENEV many gathered in St Andrew's Cathedral for the Commissioning Service at which the Archbishop of Sydney, The Most Rev M. L. Loane, preached on the text Luke 14:26-27, the CEBS director, Rev Garry Child read the service and the Youth and GFS Chaplain, Rev Jim Doust presented Gay for commissioning. GFS Diocesan chairman, Mrs M. L. Loane read the lesson — John 15:1-17. This service linked the office bearers and members of the society together in prayer and drew the three youth departments closer in a very meaningful way.

BFBS LEADER VISITS AUSTRALIA

REV B. J. TIDBALL, secretary for Europe and Latin America in the British and Foreign Bible Society, will visit Australia from April 12 to May 6.

In his position with the Bible Society, he has been responsible for the production of many audio-visuals and films and is secretary-consultant for Europe for the United Bible Societies.

He was primarily responsible for the printing and distribution of 100,000 Scriptures for Romania in 1970.

hot line

Round-up of church press comment

Before he left his diocese of Auckland, NZ, Rev Paul A. Reeves, bishop-elect of Waiapu had some trenchant comments on Auckland diocese in which he had been Director of Christian Education.

Church and People reports that in the presence of Bishop Gowing and others at a farewell reception, he said that "he had often felt people had been jockeying for positions" and that "many people had been trying to create kingdoms."

In the Ballarat Church Chronicle, Bishop Hardie says that people who write to him complaining about clergy who are trying to make Baptism mean something, never receive sympathy from him.

The Anglican Consultative Council at Limaru "found itself working so smoothly that it may very well put meetings of the world-wide Lambeth Conference out of business," says a report in the Canadian Churchman.

Gippsland Church News reports that work has begun on the first group of three cottages for the Dr Kathleen Taylor Memorial Homes at Rosedale. They are built on a 2½-acre site adjoining the church and rectory. It also notes that the vicar of Poowong Loch is not a very high churchman — he's only 5ft 7in.

And now it's a "splashathon!"

According to Anglican Messenger (WA) the parish of Boyanup (Bunbury) held one on a 12-mile course at Forest Beach. Training was evidently done on watermelons.

Mrs Margaret Thatcher, UK Secretary of State for Education and Science, according to a Church Times report, has made it clear "that she has no intention of bowing to the demands of those who would take religion out of the school curriculum."

Tasmanian Baptists to reconsider membership of T.C.C.

Tasmanian Baptists are to reconsider their continued affiliation with the Tasmanian Council of Churches in view of the admission of the Roman Catholic Church to membership in November last.

Sisters withdraw in Brisbane

The Sisters of the Sacred Advent are withdrawing from much of their work in the diocese of Brisbane, according to a statement by the Archbishop of Brisbane, Dr Felix Arnott.

As a result of a recent Chapter Meeting, the order decided that it must withdraw at the end of the year from St Catherine's School, Warwick, from the Tuffnell Home and the Tuffnell Toddlers' Home at Nundah. Their work at St Martin's Hospital, Brisbane, will end on July 31 this year.

The decision had to be made because many of the sisters are becoming too aged for active work and of recent years, too few have offered for work with the order.

The Archbishop said that the withdrawal may only be temporary and the work may be resumed if more sisters become available.

Tas. SU takes over Bible House

On Saturday, April 17th a strange sight was seen in the middle of Hobart's main shopping block. The Scripture Union "Carryathon" was in progress and volunteers were moving the S.U. office and bookshop from Liverpool Street to the new site in Bathurst Street.

Scripture Union House is located at 121 Bathurst Street, Hobart. It was formerly known as Bible House. Policy changes in the approach to Bible Society work in Tasmania opened the way for Scripture Union to obtain the lease of the Bathurst Street property.

A bookshop will operate in the front section of Scripture Union House, and the rear sections will be given over to offices. Included in the stock of the bookshop will be a selection of foreign language Bibles, by special arrangement with Bible Society.

The work of Scripture Union in Tasmania is expanding rapidly under the leadership of the new general secretary, Mr R. Buckland, and this further move forward will provide a good base from which the expanding work can be more effectively directed.

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.

The decision on continued affiliation will be made at the next Assembly of the Tasmanian Baptist Union. The last such vote was taken by the Assembly in 1968 when it voted 39 votes to 22 in favour.

The admission of the Roman Catholic Church has caused considerable division among Tasmanian Baptists.

Mr P. L. Curran and Rev K. A. Smith, president and general secretary of the Baptist Union of Tasmania, have issued a statement about the controversy and about the decision to be made this year and they urged "that much prayer be offered that any discussion will be in an atmosphere of Christian love and mutual respect."

The Tasmanian State Council of the Australian Council of Churches is the first State Council to admit the Roman Catholic Church to full membership.

N.Z. TO MOORE COLLEGE STAFF

Rev Dr Robert S. M. Withycombe, General Secretary of the New Zealand Inter-Varsity Fellowship for the past two years, has accepted appointment to the teaching staff of Moore College, Sydney.



DR ROBERT WITHYCOMBE.

Dr Withycombe graduated with honours in the school of history from the University of Sydney and entered Moore College. There he completed the University of London B.D. honours course. After ordination and a curacy in Sydney, he went overseas and completed his doctorate of philosophy at Cambridge.

He will take up his new appointment at the beginning of 1972.