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NEAC APPLICATIONS GATHER MOMENTUM

Applications for the National Evangelical Anglican Congress in Melbourne next August are now being made from all over Australia.

The secretary of the congress (the Rev George Pearson) gave this information to the "Record" this week.

"There has been a tremendous build-up of interest and we are most encouraged," he said.

Mr Pearson said applications had to close by April to meet requirements of Monash University where the congress will be held.

He said parish councils and responsible laymen should make up their minds to support the \$4,000 budget still outstanding. The first national conference of evangelicals in the Church of England was of vital concern not only for Anglicans but for the whole church.

"Traditional patterns of ministry and worship are under review and Bible standards of morality are under attack," said Mr Pearson.

"Delegates to NEAC will not just listen to speakers but will together hammer out the message of the congress. To make positive statements that will lead to action, we want delegates from evangelical societies and parishes from all over the nation."

Plans for the congress were conceived following the success of the Keele Congress in England over three years ago. That congress attracted over 1,000 leading evangelical clergy and laymen.

In the official leaflet produced by NEAC the Archbishop of Sydney (the Most Reverend Marcus L. Loane) said he hoped

the impact on Australian church life would be similar to that of Keele.

Archbishop Loane is one of three patrons. The others are the Archbishop of Melbourne and Acting Primate (the Most Reverend F. Woods) and the Lieutenant-Governor of Victoria and Chancellor of the Diocese of Melbourne (Sir Edmund Herling).

During his recent visit to Australia, Dr John Stott was able to meet NEAC committee members.

Mr Pearson said this discussion had been a great encouragement to local organisers.

Dr Stott said he would not presume to give advice on NEAC.

He did hope that after debating important issues that delegates would give the church some direction and cohesion for the future.

He said there was a welcome note of penitence at Keele which had done much to correct the evangelical image of being cocksure and clubby.

Evangelicals had lost their tendency to be a self-conscious minority. They had come out of their ghettos into the wider world.

Special speakers at NEAC include Canon Michael Green, former registrar of the London College of Divinity and well-known author. His books include "Man Alive" and "Evangelism in the Early Church." Canon Green is now principal of St John's College, Nottingham, and Canon Theologian of Coventry Cathedral.

Other speakers include the Archbishop of Sydney and the principal of Ridley College (Canon Leon Morris).

Co-chairman for the congress will be Bishop Clive Kerle of Armidale and a Melbourne businessman, Mr Alan Kerr.

Papers at the congress will cover a wide range of subjects.

They include: New Patterns of Ministry; New Structures of Worship; New Applications of Morality; New Strategy for the Secular City, and The Evangelical Today.

Questions concerning the gospel, church unity, world mission and the Holy Spirit will form the basis for other addresses.

Dr Stott Tells Of Keele '67

Evangelicals in England found the Keele Conference of 1967 made dramatic impact both immediately and over a long period, Dr John Stott said when in Australia recently.

"I think the main effect of Keele was what I have called the 'public penitence renunciation' by evangelicals of that kind of evangelical pietism which had marred our witness for several generations," said Dr Stott.

"By this I mean withdrawal from the visible church and the secular community."

"We are sorry we have done this. We see our place is in the visible church and we also have a responsibility in the secular community which we have not been faithful in discharging in the past."

"In a sense, evangelicals attained their majority."

The report on the church and the world was elemental, but marked a big step forward for evangelicals.

Dr Stott said that a small group of conservatives regarded Keele as a disaster in its statements on unity.

"They feel evangelicals have denied the faith," he said.

"The idea of meaningful dialogue with others is horrific to some people."

"My view is that they have quoted some paragraphs out of context. It is necessary to read the whole document."

"There was an uncompromising statement of evangelical truth. We can't say that to talk with non-evangelicals is compromise."

Dr Stott said he did not think another Keele Congress was needed in the near future, but the type of dialogue which came from Keele needed to be a continuous characteristic of daily life.



Mr and Mrs McIntosh and family photographed last year before leaving St. Philip's, Turramurra, for St. Andrew's Hall.

Missionary To Lecture

Ridley Theological College, Melbourne, has appointed a C.M.S. candidate to its lecturing staff for the first term of 1971.

The lecturer is the Rev John McIntosh, who hopes to accept a teaching appointment in Indonesia later this year.

Mr McIntosh has earned a reputation as an expository preacher since he was ordained in Sydney five years ago.

Educated at St. Andrew's Cathedral School and Trinity Grammar he graduated from Sydney University with his B.A. in 1957.

After working with the Public Service Commissioner in New Guinea, he enrolled in Westminster Theological Seminary in Philadelphia in 1959.

He obtained his B.D. in 1962 and spent a further year in residence reading for his M. Th. The subject of his thesis was "A Study of the Church and Missions in the International Missionary Council."

Mr McIntosh married an American girl in 1963. He and his wife Barbara have two daughters, Jane and Alison.

Mrs McIntosh is an accomplished pianist.

In 1963, Mr McIntosh returned to Australia and taught at Cranbrook School in Sydney until appointed to the staff of Moore Theological College in 1965.

He was ordained at the end of that year and served a Sunday

curacy in the East Roseville Parish.

During a 3-year curacy in the Turramurra parish he was principally engaged in ministry at St. Philip's, South Turramurra, which is now a provisional district.

C.M.S. accepted the couple upon application in 1969 and he and Mrs McIntosh spent a year in residence at St. Andrew's Hall, when Mr McIntosh finished his thesis.

They hope to leave for Indonesia at the conclusion of his lecturing term at Ridley.

"Theological teaching is a critical factor in the spread of the gospel anywhere," Mr McIntosh said this week.

"To teach at a university or a college in Indonesia presents a wonderful opportunity to conserve and strengthen the biblical foundations of the church there."

Archbishop on BCA visit

Archbishop Loane and Mrs Loane are visiting BCA outposts this month.

The tour will take him to Townview and Gunpowder (near Mount Isa), stations near Derby in WA, and to the new mining towns of Tom Price, Mount Newman and Dampier.

On February 20, he and Mrs Loane will arrive at Exmouth, where the rector is BCA missionary, the Rev Ron Beard, formerly of Sydney.

While there the Archbishop will formally open the new rectory. Exmouth is the centre for the new combined US-Australian Naval Communications base.

From Kalgoorlie, Archbishop Loane will tour Kambalda, Boulder and other mining areas.

This will be his first visit to these BCA posts.

The federal secretary (the Rev Ged Muston) will accompany the Archbishop and Mrs Loane.

Nepal visit by Sydney archdeacon

A visit to three Nepalese Christians imprisoned for preaching the gospel is planned shortly for Archdeacon John Reid of Sydney.

The archdeacon revealed this before he and Mrs Reid left for Nepal last week.

"On two previous occasions I have spent time in a ministry of encouragement with Nepalese pastors," he said.

"One of them, Pastor Debu Singh of Pokhara, is now in prison, together with two laymen."

"I am looking forward to visiting them if this is possible."

Mr Reid anticipates treks of over 100 miles through rugged country to visit Christian outposts.

Inaccessible parts will be reached by aircraft.

At the end of February he will lead studies to the Workers' Annual Conference.

Other visits by the archdeacon were in 1966 and 1969 when he described his experiences as "out of the Acts of the Apostles."

The trip has been arranged by the United Mission To Nepal.

This body represents most of the Christian missions in the country apart from the Summer Institute of Linguistic, the Nepal Evangelistic Band and the Roman Catholics.

Mrs Reid will be going to Nepal for the first time.

Canberra trains ministers

Canberra-Goulburn Diocese will soon commence training men for the ministry.

This policy was announced recently by the Bishop-in-Council after discussions lasting 18 months.

The Supervisor of Training will be the Rev David Durie.

Mr Durie is an experienced educator, a returned missionary and one-time tutor at St Francis Theological College, Brisbane.

He is at present English Master at Canberra Grammar School where he will remain until taking his new appointment in May.

The training course envisaged will be orientated towards the pastoral and practical work of a

priest.

"This will give greater stimulus to learning theology than is possible when men undertake training in the comparative isolation of a theological college," says the official release.

"It is expected that the students will attend lectures at St Mark's, and possibly at other teaching institutions in the city."

"In addition, it is likely that some seminars will be conducted by specialist teachers from secular institutions."

"By engaging such teachers on a 'per-seminar' basis, the teaching unit can have at its disposal

a level of scholarship and teaching competence beyond what is possible within the usual college staff."

The unit will begin with five or six men in training this year.

This will enable three men who are now well advanced with their studies to conclude them under adequate supervision.

It will also allow the new training program to be tried out with a handful of students, and to be fairly firmly defined by early 1972.

It is hoped students will also come from other dioceses.

GOD CHANGED A FAMILY: Fred George remembers

God's over-ruling providence with a paraplegic son has been recalled by Mr Fred George, who retires tomorrow as "emergency man" for C.M.S.

It was through the ministry of the Rev Geoffrey Bingham that his son, Peter, was converted after being crippled in a motor accident.

Three children were already Christians — Shirley and Margaret, through fellowship at St Luke's, Thornleigh and Dick through Miss Cook's scripture class at school.

"After Peter was converted, my wife and I came to the Lord in middle-age," Mr George recalled.

"We now have the joy of being a Christian family, plus seeing Peter restored to health. Shirley is the wife of Barry Schofield, rector of Pictou; Mar-

garet is married to an engineer, Robert Chinnery, and Dick is a business representative in Queensland.

"The remaining members of the family, Peter and Barry, are ordained. Peter is with BCA at Mt Isa and Barry with CMS in Kondo, Tanzania.

"When Robert and Margaret lived in Nauru they spent much of their time working with the London Missionary Society."

Mr George said there was no comparison between family life with and without Christ.

"With us it was as if the Lord had put us into a paper bag, shaken us around and poured us out into the new life in Christ," he said.

Mr George was presented with a Bible at summer school in recognition of his work as assistant to the general secretary.

Over the past 13 years he has

managed transport, supervised property, met missionaries upon their arrival and helped them with customs and accommodation.

The new general secretary (the Rev David Hewetson) said a widespread correspondence by Mr George with people on the field had kept prayer lists up to date.

"It was thanks to Fred George that the lists for 'Ask Nights' were possible," he said.

"He has been a tremendous help and encouragement to us all."

Mr George was previously a poultry farmer at Pennant Hills.

He and Mrs George, who has been a stalwart supporter in his ministry, have no definite plans for the future.

Their present home is at Moorebank, NSW.

NOT GUILTY!

A man has just left my study, and told me he has had 83 convictions to his credit! Yet he repeatedly said he wasn't really guilty, it was always others who got him into trouble!

But how like all of us! We all make excuses. We know we have done wrong but we must justify ourselves. Although we feel miserable and know we have done wrong, yet we say "Not guilty!"

Perhaps we could blame the psycho-analyst who tries to remove our guilt feelings by putting the blame on parents, others or our circumstances. One is reminded how Adam blamed Eve and Eve blamed the serpent. Since then Christians and non-Christians have sought some escape clause or scapegoat to blame.

Guilt is a sense of wrongdoing. It's the consequences of sin which, like pain, tells us something is wrong! It expresses itself in feelings of shame, uneasiness

and very often it has power to paralyse our lives. Indeed it is a reality! It tells us something about ourselves by demonstrating to us that we are not the kind of people God wants us to be.

By John Gelding

In the thirty-second Psalm David shows us what he did when guilt assailed him; perhaps we will have to come back to these verses time and time again in the Christian life. Read it through in one of the modern versions. When David confessed his sin God freely forgave him and, at the same time, dealt with his problem of sin. Paul Tournier writes "The only peace with oneself and others lies in accepting one's guilt and confessing it."

Jesus Christ is the answer to man's guilt. Through His death He has reconciled us to God. That means we have sin forgiven and peace with God. It is only then we can truly plead "Not guilty."

ANNUAL CONVENTIONS

Katoomba Convention was the first public meeting ever addressed in English by one of the speakers, Principal P. Octavianus of Batu Bible Institute, East Java.

Mr Octavianus spoke of the revival movement in his country. Bible readings at the convention were given by the principal of the NZ Bible Training Institute (the Rev D. G. Stewart) and the vice-principal of Adelaide BTI (Dr Brian Hardman) gave studies on the life of Moses.

A Sydney Baptist minister (the Rev B. H. Thitchener) spoke on holiness in the believer.

Heavy rain fell at Belgrave Heights and reduced attendance. Registration showed 435 points fell over eight days.

Speakers at the convention were Archdeacon John Reid (Bible studies on Jeremiah); the Rev Alan Redpath of Britain; the Rev Andrew Furuyama of Japan; the Rev John Coleman of Adelaide and the Rev Howard Knight of OMF.

NEW BREED

The new breed of theologians has been right at one point, at least. Without the resurrection, God is quite dead. But what they have not been so willing to recognise is that without God, man is just as dead. Without Him life first loses its meaning. Then it loses itself.

EDITORIAL

The fellowship gap in our congregations

Members of the Church of England are thoroughly familiar with a prayer which ends our services of Morning and Evening Prayer and the Litany. Headed "2 Corinthians 13" it reads: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

It could be said that our prayer for the Holy Spirit's gift of fellowship often is unanswered. Certainly, "fellowship" in its biblical sense, is more often than not, lacking in the modern institutional church.

The depersonalisation of modern society with its vast dehumanising institutions, is being reflected in the denominations. Controls are more centralised and bureaucratic, leaders and even pastors are becoming more remote, more like executives. Add to this the yearning for organic unity to make the denomination even more vast and less human, and you have a frightening picture of an institution which is already beginning to lose any sense of fellowship.

We are fast losing our ability to experience this fellowship ourselves and we are certainly not demonstrating that "fellowship of the Holy Spirit" to a world which by its very ills, shows the stark need for true Christian fellowship.

In his "The Taste of New Wine," Keith Miller says: "Our churches are filled with people who outwardly are crying out for someone to love them . . . just as they are — confused, frustrated, often frightened, guilty, and often unable to communicate even within their families . . ."

Anyone who has more than a superficial knowledge of the interpersonal relations within our congregations, has already been agonising in prayer about the fellowship gap. Miller's observation accurately diagnoses existing ills in Australian denominations and ours particularly.

Some are apt to say that where church members are truly born again Christians, the Holy Spirit does give fellowship at depth with other believers. Unfortunately, this is too often untrue. Believers are often unwilling to accept others and they are all too frequently unaware of how difficult it is for "outsiders" to break into existing groups who believe they experience deep fellowship. Even the early church was reluctant to accept Saul of Tarsus.

True fellowship is far from being just a strong sense of belonging to something. It has two dimensions — belonging to Christ because of his salvation offered and accepted; and fellowship with those who have the same bond with the Saviour. Fellowship with Christ through the Holy Spirit must be the basis of fellowship with believers.

We must start praying this prayer more meaningfully. The credibility gap which is said to hold many back from accepting the Christian faith will much more easily be bridged if in our congregations we set about closing the fellowship gap.

EVANGELICAL VIEWPOINTS

STRESS LORDSHIP SAYS DR STOTT

Evangelical preaching should always stress the Lordship of Christ, according to the Rev. John Stott of All Souls, Langham Place.

Dr Stott said this in commenting on a Bible study he conducted at this year's CMS Summer School. The study, based on John 13, dealt with Christ washing the feet of the disciples.

"Professed disciples of Christ need to take their profession seriously," said Dr Stott.

"Christ is not only the saviour

who washes, but the teacher who instructs and the Lord who commands.

"There can be no presumption to disagree with him as teacher or to disobey him as Lord."

Dr Stott said submission to the Lordship of Christ was alien to the contemporary culture. Yet this was where true freedom was to be found.

In America particularly he had noticed numbers of young people who had so imbibed existential philosophy that anything that did not appear to be relevant now was rejected.

"They are very 'experience-oriented,'" he said.

"I think this is true of young people all over the world. They want to 'do their own thing' and want to find something existentially meaningful."

"To submit to the Lordship of Christ, that is, to find they can't 'do their own thing,' is contrary to their philosophy."

Dr Stott said expository preaching which presented Christ as Lord was to be preferred to the experiential, anecdotal preaching heard from so many pulpits.

Cathedral convention

Parramatta's first "Cathedral Convention" will be held in St. John's Church of England on Friday, February 19, at 8 pm.

The convention theme is "Crisis in the Church."

There are three speakers on the program which will be chaired by Bishop Begbie.

The Rev David Hewetson will speak on "Revival in History"; the Rev John Chapman on "Renewal of The Church"; the Rev Reg Hanlon will speak on the ultimate crisis — "Our Lord's Return."

Canon Kenneth L. Loane said yesterday it was aimed to make the convention a rallying point for churches in the western area.

"The subjects are of critical importance," he said.

"The convention has been planned by the chapter. We believe it will provide an opportunity for real heart-searching."

Nigeria invites Graham

Nigeria, Africa's most populous country, has extended an invitation to Dr Billy Graham to conduct an evangelistic crusade in that country in 1971.

Delegates from nine churches — Anglican, Baptist, Christ Apostolic, Evangelical Church of West Africa, Foursquare Gospel Churches, Methodist, the Salvation Army and the Qua Iboe — invited Graham to come in November of 1971, with February as an alternate date.

Crusade directors said that Graham has decided to include Africa in campaign plans for 1971. Graham's last campaign in Africa was held in 1960.

VISITING SPEAKERS

St Mark's Institute of Theology in Canberra hopes to have a German Lutheran minister as this year's visiting Fellow.

He is Dr Gunther Gassmann.

At present Dr Gassmann is in charge of the Strasburg Centre of Ecumenical Studies. He was official Lutheran observer at recent Anglican-Roman Catholic talks.

The warden of the institute (Dr J. S. Nurser) has been arranging the visit.

St Mark's will have another speaker this year to give the second Hobson Lecture.

The trustees of the Douglas Hobson Memorial Lecture have invited Dr Eduard Schweizer, Professor of Theology at the University of Zurich.

Dr Schweizer is author of "Church Order in the New Testament," "Lordship and Discipleship," and "Spirit of God."

Duffecy back to Australia



JAMES DUFFECY

James A. Duffecy, Director of Open Air Campaigns — International since 1963, returns to Australia shortly.

Jim Duffecy has been stationed at the OAC world headquarters in the US since 1957 and he has been widely used in training evangelists in open air witness in the USA, the UK and Europe.

He was born in Sydney and was converted to Christ at the age of 12 by an OAC Sunday School at Coogee beach.

On my path

I have just heard an African preach. I don't remember the last time I sat forward in my pew, eagerly drinking in every word . . .

The result is a *cri de coeur*. When, oh when, shall we ever hear a white preacher who so delights in the Lord Jesus?

Whatever is the matter with us Western Christians? We are almost afraid to mention his name. We are so inhibited about mentioning the person of Christ, that we become all humanist and apologetic and — dare I say it? We almost damn him with our faint praise.

I could have listened to that African for hours. There was something so sweet, so simple and real, and — no mean quality this — so joyful about him that it was infectious.

When did an Anglican Christian infect someone with his joy?

Now of course we've got to be circumspect, and loving, and understanding. We mustn't be critical, or think we've got all the answers. We've got to see the other fellow's point of view, and never, never call him a spike or a modernist!

All right — let's see that we have a heart full of love first, and add humility and tact and wisdom. But then — then go out and, like our black brother, rejoice in the Lord Jesus. Let our light so shine before men that they may see — and glorify God.

I fear that if St. Paul came back today, he would find us a pussy lot, and not worth the

By Margaret

all, you might lose your head if you do!

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Notes and Comments

Native rights

It is high time that every white Australian should accept the fact that our Aborigines and New Guineans, too, have the same rights to land that others have.

Paternalistic governments or ministers are too apt to tell them what is good for them. If the land has potential for cattle-raising, they are offered something somewhere else. If it has mineral resources, they are told that they must allow others to develop these resources for them.

Must we force our Aborigines in the Northern Territory to accept "development" as though it were intrinsically a good thing. May they not in some respects be wiser than we, by refusing to accept our standard that nature's resources exist for money-making?

We are beginning to find that our own rapid technological development is building an artificial society with its false standards. Why force the rat-race on native peoples?

Action & reaction

It is a fact that Rome, which of all the unreformed denominations has been most resistant to Protestant principles, should be leading the way towards a biblical position for which we Protestants have so often prayed.

Roman Catholics have been encouraged to read the Bible, they have been inducted, however reluctantly, to worship in their own languages, there has been a far less rigid approach to Protestant ministries and marriages.

Increasingly, their preaching has moved towards a simple exposition of a Bible passage. A far less mechanical view of the ministry and the sacraments is spreading and in Australia at least, the formerly over-used and overemphasised word "priest" is being discouraged for the biblical word, "pastor."

But while Rome is so happily moving in such ways towards a scriptural position, in a number of Protestant denominations, including our own, there are still reactionary trends against biblical forms and usages. Roman uncertainty about the habit of confession will be scorned by some.

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CONFESSION — ACTION & REACTION — NATIVE RIGHTS — WARNING —

Warning

Fellowship with Romanists need not blind us to their aims, a writer reminds readers of Brisbane's "Church Chronicle."

"The Pope has come and gone," writes the Rev J. C. C. Thomson, in Parish Notes, "and we sure did him well, giving him a real and hearty welcome. He must have been moved by the sincerity of the people and the calmness and security of his stay in Sydney. To me it was a moving experience especially the service in Sydney Town Hall."

Then Mr Thomson adds: "One must not be blinded to the fact that the prize is to make Australia a dependency of the Vatican before the end of the 20th century. I heard on TV a prominent member of the R.C. church state categorically that 'we will be in political control in Australia by 1986.'"

"Everything points to the fulfilment of such a wish. The DLP have gained control of the senate; the migration policy of the present government seems to be to bring crowds of southern Europeans into the country and to pour millions of dollars into RC schools and colleges." Mr Thomson warns that if not vigilant we might find our freedom greatly curtailed.

Our comment is that human nature does not change. One American writer on Roman Catholicism quotes the lines:

Rome in the minority is a lamb,
Rome as an equal is a fox,
Rome in the majority is a tiger.

Confession

Pope Paul VI has asked all the national conferences of Roman Catholic bishops to examine the whole question of habitual secret auricular confession. He has asked them to comment on its replacement by the use of a general confession of the whole congregation in the Mass.

Rome has found that habitual confession tends to harden the conscience against a real sense of personal sinfulness. All Protestant denominations provide for individual confession to a minister in cases where the conscience finds no sense of pardon in general confession. But, as the Church of England makes clear, such private confession is the exception rather than the rule.

Up to 1971, the unreformed denominations have insisted on habitual confession and have not until now shown any appreciation of the spiritual dangers of such a habit. The Roman Catholic acknowledgment of its great dangers is a healthy sign. The return to a biblical usage would be even more so.

The First Day of Lent

The First Day of Lent, Ash Wednesday, reminds every believer of the need for honest self-examination with the aim that the Lord Jesus may be born afresh in us.

Attempts at church renewal are vain unless they begin with each person who claims the name of Christ as his brand. We are called to be holy as he is holy.

"Holy" is a very unpopular word today. Perhaps it is because Christian standards of personal holiness have been understood as rather being a condemnation of the standards and way of life of unbelievers. Holiness is not tested by conformity. It is tested by the Holy Spirit himself. If he is shining clearly through our lives, others will see his beauty, his warmth, his sweetness, not us.

If we may give a prescription for a significant observance of this coming season of Lent, it is in Galatians 5, verses 22 to 24. We can all afford to open our Bibles at that well-known passage on "the fruits of the spirit" every one of the 40 days of Lent.

The new text of the Tibetan New Testament—eight years in printing—has come off the press. It will be formally released in thanksgiving services in three Tibetan churches: Leh, Rajpur and Kalimpong.

HOUSE PARTIES EASTER WEEK-END

Due to cancellation, "THE GRANGE," a fully equipped camp centre at MT. VICTORIA, is now available during EASTER WEEKEND. Bookings can also be made for other weekends. For full details contact Miss Murchie, SCRIPTURE UNION 239 Elizabeth St, Sydney, 26 6161.



That's by far the best way to find out what life is like in a Church of England Retirement Village. The number of villages has grown to 12 since the first, Mowll Village, was established at Castle Hill just over ten years ago.

If you are out on a family drive at the weekend, and care to drive in to one of the villages, you will be warmly welcomed. We think you will be surprised and pleased with what you see. There is nothing "institutional" about these comfortable, charming and modern designed villages. These villages were planned with a great deal of imagination and humanity. It was not the needs of a group of people of pensionable age that was the prime consideration . . . it was the dignity and comfort of each individual within the group that was considered. This necessitated two quite distinct types of accommodation . . .



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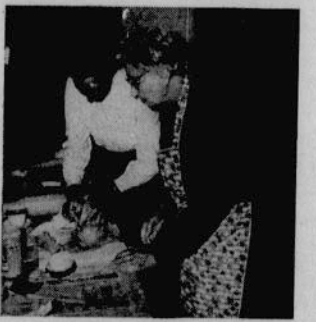
the Unit and Hostel. Units all differ in style and size (some are for married couples), and here residents live their own lives completely. They furnish their units and are responsible for their own shopping, cleaning, laundry, etc., even electricity is separately metered. Hostel residents have furnished private bed-sitting rooms with sheets and towels provided and laundered. Meals are taken in the Village Dining Room. While Hostel life is communal, the well-appointed bed-sitting rooms allow for complete privacy . . . here residents often entertain friends and relatives. Most, if not all residents, are enthusiastic gardeners and not only tend their own gardens but see to the public areas as well. Driving through the villages one has the feeling of being in a quiet and rather exclusive garden suburb.



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LETTERS

Merits comment

The Article on page 2 of the issue of the Church Record on 14th January merits comment.

One does not query the right of Archbishop Loane to act according to the dictates of his conscience. He has the right to express his views of the Roman Catholic Church and refrain from Ecumenical gatherings if he so wishes. However, I would have thought that he could have expressed his views and still attended the Ecumenical service and that to me would have been a greater act of courage than staying away.

The problem with people like Archbishop Daunton-Fear and the Archbishop is that they continue to think in terms of the 16th rather than the 20th century. We can all remember times when there was very little fraternisation with Baptists, the Salvation Army, Methodists, etc. Do Anglicans compromise their principles of Infant Baptism by worshipping with Baptists, or the Sacraments by worshipping with the Salvation Army? The Archbishop did not hesitate to associate himself with Billy Graham, a Baptist who would deny the practice of Infant Baptism and the Episcopal Government of the Anglican Church. Perhaps, as much good does eventuate from Graham's campaigns, the Archbishop has felt (to coin a phrase) of the Roman Catholic Church, "the end justifies the means." If one can compromise principles by worshipping with one branch of the Christian Church why not with the Roman Catholics.

The part of the article that I found to be most pathetic was the paragraph comparing the stand made by the Archbishop with Winston Churchill as if the Archbishop's stand was to go down in history. "The day may well come when the essential faith is challenged in Australia. We may long for real leadership," said the Archbishop.

His statement was prompted by the present trend of philosophical thought influenced by men such as Herbert Marcuse. "It is significant that this spokesman of the new left is in his 70s," said Dr Stott. "He is the author of 'One Dimensional Man,' and more copies of his books were sold in France in 1968 than Mao's thoughts." Marcuse's theme was that so-

Might I suggest to the Archdeacon that the day has arrived. The trouble is we do not get "real leadership" from our leaders except from an occasional statement at a Diocesan Synod. Where, for example is the lead for the young people who don't want to kill, let alone die in Vietnam? Where is the lead for the faithful clergy who are fighting the issue of indiscriminate Baptism? What is being done about the practice of the majority of clergy who are more concerned with wedding fees and who allow their churches to be nothing less than glorified Registry Offices? Where is the lead to give some semblance of Unity in the Anglican church instead of promoting Evangelical Anglican Congresses? Where is the lead that will stop the over-emphasis on clerical garb and churchmanship? Where is the lead to give Christian love and acceptance among Anglican clergy?

I think one must resent the statement that those who attended the Ecumenical Service did so because they followed the majority. What does the Archbishop mean by the "majority." Is he referring to the press or the nominal Christian community? Those who attended the service did so because it was merely an extension of the Ecumenical spirit that they practise in their own Dioceses and parishes. To them there was no difference between worshipping with the Pope as worshipping as we do in this area with priests and ministers and people of the Roman Catholic, Baptist, Methodist and Presbyterian Churches. If Christians cannot pray and worship together then all the intellectual and

academic comments by the Archbishop are of no consequence. The starting point for Christian Fellowship is "to love one another as I have loved you." The implication of the Archbishop's non-attendance at the Ecumenical service is that he loves Christians but not Roman Catholic Christians.

J. M. Adam,
Nabiac Anglican Church.

No segregation

SIR,
In view of all the recent talk of South Africa, particularly the visit of the Archbishop of Canterbury last year, it may interest your readers to hear of my friend's experience.

She and her son attended a huge open-air multiracial service at which the archbishop preached.

There was a procession of all bishops of the province led by their own archbishop, with the Archbishop of Canterbury bringing up the rear.

He preached on power, which he said belongs to God, and it is men who misuse it.

Somehow he said what should be said in that country, yet in such a fatherly and understanding way.

There must have been a crowd of about twenty-two thousand sitting not segregated as whites and non-whites as is the rule, and the crowd both coming in and going out behaved perfectly. It was all most impressive and a very moving experience.

Mrs Dorothy Carmichael,
Cheltenham, NSW.

Christian freedom critical issue

The need to rethink the nature of Christian freedom is a critical issue in the Christian world today.

This opinion was given by Dr John Stott in an interview with the "Record" at CMS Summer School last month.

His statement was prompted by the present trend of philosophical thought influenced by men such as Herbert Marcuse.

"It is significant that this spokesman of the new left is in his 70s," said Dr Stott. "He is the author of 'One Dimensional Man,' and more copies of his books were sold in France in 1968 than Mao's thoughts." Marcuse's theme was that so-

called democratic liberties in the West were another form of tyranny. Our Western liberal democratic society was an oppression — the only people capable of rising above it were the students and the dropouts.

"Many people at the moment do see themselves as living under a tyranny," said Dr Stott.

"The Negro accusing whites of oppression in the United States is asking 'What is the meaning of Christian liberty? Where is it to be found? What is the liberty wherewith Christ has set us free?'"

Dr Stott said freedom was another name for salvation — for deliverance. If true liberty could be qualified for the new generation, it might be possible to point them to the freedom for which they were looking.

The problem was that many "conservative evangelicals" were conservative by temperament. It was necessary to conserve the Biblical gospel, but care must be taken not to allow our conservatism to include all the traditions of the evangelical elders.

"We must be conservative on the gospel," he said, "but willing to be radical on everything else. There must be no sacred cows. There must be nothing else concerning which we may not ask irreverent questions."

"But we are not to be anarchists; we are to have respect for duly constituted authority."

Dr Stott said there needed to be "in depth" discussions about matters such as church structure, services and clerical dress.

Questions needed to be considered theologically and then related to pragmatic issues. A feature of English church life was that evangelicals were being listened to. The Tractarian Movement was virtually finished. The Anglo-Catholic party was re-forming (and re-forming to some extent at the same time) and still looking for its message of England which knows where they stand are the evangelicals.

"The only group in the Church said Dr Stott.

European Congress on Evangelism

Plans for a European Congress on Evangelism are now complete. Venue for the eight-day meeting of Europe's Evangelical Leaders is the magnificent International Congress Centre in Amsterdam. The dates will be August 28th to September 4th, 1971.

According to Rev Gilbert Kirby, Principal of London Bible College and Chairman of the Congress Executive Committee, representing 10 European countries, the event will be sponsored by the European Evangelical Alliance, who will work closely with other Christian Leaders across the Continent.

The European Congress on

Evangelism is the fourth in a series of world-wide regional congresses organised since the 1966 World Congress in Berlin. The others were Singapore (Asia-Pacific, 1968), Minneapolis (United States, 1969), and Bogota (Latin America, 1969).

Dr Victor Nelson, who has been closely involved in the direction of the congresses, including Berlin, has accepted an invitation to fulfil similar responsibilities in Amsterdam.

Assisting him is Mr Harvey Thomas, who was responsible for co-ordinating the Billy Graham EURO 70 Crusade from Dortmund, Germany, earlier this year.

Delegate lists are now being compiled from every country of Europe. Attendance at the congress will be by invitation only and over one thousand delegates are expected to represent nearly forty countries.

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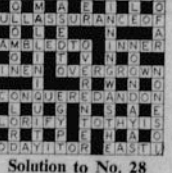
The world does not require so much to be informed as to be reminded. (Hannah More).

Evangelism is a sharing of gladness. (Author Unknown) Evangelism is a cross in the heart of God. (Leighton Ford)

BIBLE CROSSWORD No. 29

We will give a book for the two nearest entries to Bible Crossword No. 28, which should reach this office not later than Feb. 22. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- He has now reconciled in his body of flesh by his death, in order to — you holy and blameless and irreproachable before him (7) Col 1:22.
 - He foams and grinds his teeth and I asked your disciples to cast it out, and they were not able (7) Mk 9:18.
 - my voice, and — will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you (4, 1) Jer 7:23.
 - And Joseph took them both — his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand (7, 2) Gen 48:13.
 - But — does not know that the dead are there, that their guests are — the depths of — (2, 2, 5) Pro 9:18.
 - His covenant, which he commanded you to perform, that is, the — commandments; and — wrote them upon two tables of stone (3, 2) Deu 4:13.
 - But the fruit of — peace, patience (3, 6, 2, 4) Gal 5:22.
 - Jesus answered, "Truly, truly, I say to you, — of water and the Spirit, he cannot enter the kingdom of God" (6, 3, 2, 4) Jn 3:5.
 - Truly, I say to you, this poor — has put in more than all those who are contributing to the treasury (5) Mk 12:43.
 - You shall not go up and down as a — among your people, and you shall not stand forth against the life of your neighbour (9) Lev 19:16.
 - And when Elizabeth heard the greeting of Mary, the babe leaped (2, 3, 4) Lk 1:41.
 - You were justified in the name of the Lord Jesus Christ and in the Spirit — God (2, 3) 1 Co 6:11.
 - There was no one — with us in the house, only we two were in the house. And this woman's son died in the night, because — lay on it (4, 3) 1 Ki 3:18.
 - Do not use your — as an opportunity for the flesh, but through love by servants of one another (7) Gal 5:13.
- DOWN**
- But Jesus said to them, "A — is not without honour except in his own country and in his own house" (7) Mt 13:57.
 - For she said, "If I touch — his garments, — shall be made —" (4, 1, 4) Mk 5:28.
 - For the love of money is the root of all —; it is through this craving that some have wandered away from the faith (5) 1 Ti 6:10.
 - And I will take out of your flesh — — and give you a heart of flesh (3, 5, 2, 5) Eze 36:26.
 - God, who takes away the sin of the world (6, 4, 2) Jn 1:29.
 - For the Lord discipline — him whom he loves, and — every son whom he receives (9) Heb 12:6.
 - Then said David, "Will the men of Keilah surrender me and — into the hand of Saul?" (2, 3) 1 Sa 23:12.
 - The aim of our charge is love that issues from pure heart and a good conscience and — faith (7) 1 Ti 1:5.
 - Heaven and earth will — away, but my — will not pass away (4, 5) Lk 21:33.
 - The grace — — Jesus Christ be with your spirit, brethren (2, 3, 4) Gal 6:18.
 - Did not our hearts burn within us — he talked to us on the road, while he opened to us the scriptures? (2, 5) Lk 24:32.
 - And no one was able to answer him a word, — that day did any one dare to ask him any more questions (3, 4) Mt 22:46.
 - If any man's will is to know — whether the teaching is from God or whether I am speaking on my own authority (2, 3) Jn 7:17.
 - And making a whip of cords, he — them all, with the sheep and oxen, out of the temple (5) Jn 2:15.



Solution to No. 28

Is this a record?

Two Sydney parish councillors have been elected mayor and deputy mayor respectively in recent elections.

They are the Mayor of Mosman (Ald E. A. Eldridge), and Ald. L. S. Edwards, who is deputy mayor. Each has also served previously as Deputy mayor.

Ald Eldridge and Ald Edwards are both members of the Parish Council at St Clement's Church, Mosman, and serve as sidesmen and in other capacities.

Ald Edwards was for many years a Sunday school teacher and then teacher training officer at St Clements. He is lecturer in engineering at the University of NSW.

Ald Eldridge has been a member of Mosman Council for many years and is known for Christian principles.

Both completed a lay evangelism course at St Clements some years ago.

Their wives and families are also committed Christians.

New records set at Katoomba

CMS 1971 Summer School smashed all records at Katoomba last month.

It was the first nationwide summer school in history. Attendances of nearly 1,600 were reported at some sessions and the average attendance throughout the week was well over 1,300.

Closed circuit TV was relayed to overflow crowds in two marquees, the convention site and the dining hall at Culverden.

The Rev David Hewson of CMS gave these figures:

● Book sales — a record \$3000.

● Tape sales — a record 750 ordered.

● Normal Offerings — \$1,502 (for expenses).

● Thank offering — \$2,400 (for branches).

In addition, 32 leaders cared daily for 270 children, and over 80 young people enquired about missionary service.

FACE-LIFT FOR GOG & MAGOG

The 300 year-old London "identities" Gog and Magog, the twin-figure, giant bell strikers of the 17th century clocktower of the Church of St. Dunstan-in-the-West, Fleet Street, have just had their first "wash and brush-up."

A favourite with tourists, the two giant figures, Gog and Magog, were erected in 1671 and fixed to the clock installed at the same time. They strike the hours and quarters and turn their heads. The clock, now being re-painted, was also said to have been the first in London to have a minute hand and became one of the best known clocks in the city.

Since the 16th century, the history of the clock has always been a favourite with literary men including Pepys, Goldsmith, Dickens, Cowper, Byron, Scott and Lamb, all of whom made reference either to the church or its clock in their writings. The famous poet and mystic, John Donne, was also a rector there in the seventeenth century.

The cleaning of St. Dunstan-in-the-West is another example of the growing awareness of the importance of cleaning historical buildings, which not only produces an aesthetically pleasing result but preserves them in good condition for the enjoyment of future generations.

L. Nelson Bell: Christianity is not a negative religion; it is a glorious Yes.

Author unknown: If what we are doing doesn't count for Christ, it doesn't count.

William Vander Hoven (on Kings 19:14): Hezekiah took his morning mail, with its bad news, and forwarded it to God.



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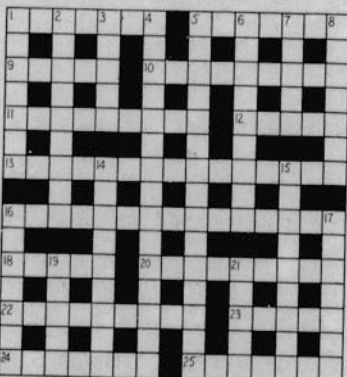
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- Then said David, "Will the men of Keilah surrender me and — into the hand of Saul?" (2, 3) 1 Sa 23:12.
- The aim of our charge is love that issues from pure heart and a good conscience and — faith (7) 1 Ti 1:5.
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Books

Johannine Christology

JOHANNINE CHRISTOLOGY AND THE EARLY CHURCH by T. E. Pollard, Cambridge, 1970. Society for New Testament Studies Monograph No. 13, pp. xii plus 359. £6.

Dr Pollard, formerly of Sydney and now Professor of New Testament at Knox College, Dunedin, gives us the substance of his doctoral research, in tracing the place of St John's Gospel in the thinking of the early church (to the fourth century) on the doctrine of Christ.

Held at first in suspicion because of supposed gnostic connections, the fourth gospel was first "adopted" by Irenaeus of Gaul, who correctly perceived its proper emphasis. In the third and early fourth centuries the theologians of Alexandria and Antioch showed great interest in John, though it was again in the west (Hilary of Poitiers) that John was most clearly understood.

Ironically, "it was St John's Gospel, with the Logos-concept of the Prologue, which opened the way for the misinterpretations of the Christian message as a word-theology and

as a Logos-theology. It was, however, the same gospel that also provided the basis for the refutation of both these misinterpretations and for the establishment of a theology in which Jesus Christ is central as the Son of God who became man for us men and our salvation." Athanasius was the central figure (against Arius) in the use of John's Gospel to establish the true biblical position.

D. W. B. Robinson.

ON OUR SIDE by Stuart Blackler & Geoffrey Stephen Macmillan, Australia, 1970. 152 pages. Paperback. \$2.50.

A commendable attempt by two Melbourne clergy to write a book for the Divinity or R.I. period in senior school forms. The best feature is the subject-matter, excellent both for its relevance and its importance to young people. It deals with questions of self-identity, self-understanding, group membership, relationship to Christ, to the Church, and so forth.

Hugh Oakes.

THE LATE GREAT PLANET EARTH, by Hal Lindsay with C. C. Carlson. Zondervan, 1970. 192 pages. \$US3.95.

A study of biblical prophecy in the popular vein, commencing with a demonstration of fulfilled O.T. prophecy in the person of Jesus Christ and the destruction of Jerusalem and the Roman Empire as a basis for confidence of further fulfilment up to and including the return of Christ.

The relating of the developing world situation to the prophetic word is fascinating and possible. However, when the writer details his premillennial views concerning the latter day timetable, one must reserve judgment until his prophecies can be submitted to "the true test of a prophet" (p. 20) — see Deut 18:22.

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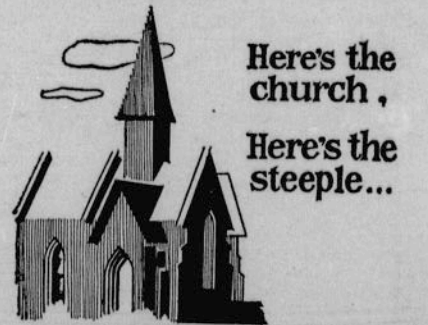
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THE LAST BYZANTINE RENAISSANCE by S. Runciman. Cambridge, 1970. 122 pages. 22s (UK).

These four lectures were given as the Wiles Lectures at the Queen's University, Belfast, in 1968 by Sir Steven Runciman, the great English historian who has interpreted Byzantium for English readers over the course of many years.

The lectures begin with a lucid introduction to the complicated history of the Eastern Empire in the last centuries of its existence before the fall of Constantinople in 1453. Runciman then introduces us to the intellectual controversies of the period, such as those that lay at the root of the schism between the Eastern and Western churches.

SHORT NOTICES

JOURNAL OF CHRISTIAN EDUCATION vol 13, No 2, October 1970. Australian Teachers' Christian Fellowship. 60 pages. \$1.20 or \$3.50 pa. Brian Hill's article, "Western Education at the Crossroads" almost sets the theme for the whole issue. This could shake educationists who are inclined to leave the educational initiative to others. John Prince's "Let's be fair to Dr Goldham" is provocative. Ronald Goldman arrived here a few years ago with an established reputation readily criticised by Christian educators in this country. Mr Prince succeeds admirably in being fair. Three other articles on what may seem to be unrelated questions but which do fit the theme, round off a volume which should be in the hands of all Christian educators in Australia.

MISSING THE WAY by Patricia St John. Pickering and Inglis, 1970. 48-page booklet. UK 3s. Biblical thoughts arising from a series of mission lectures.

ENGLISH POPULAR EDUCATION 1780-1790 by David Wardle. Cambridge University Press, 1970. 182 pages. UK 12s. A cheap but valuable replacement of the larger and expensive works like Barnard. Most valuable to all students of education.

THE 282 PROTESTANT MARTYRS by Dr F. H. Hansford-Miller. Educational Publishers Ltd., London, 1970. 46 pages. \$1.50. Published to coincide with the papal canonisation of 40 English traitors in October last, this little book with its maps and documentation, shows the real martyrdoms for the Protestant faith between 1555 and 1558.

YOUTH FACE TODAY'S ISSUE, Kirutza and Di Cicco, Baker, 1970. 123 pages. \$US1.25. Twelve contemporary subjects for youth discussion including drugs, freedom, church music, the generation gap, etc. MARRIAGE: Duty or Discard? by John Drakeford. Zondervan, 1970. 128 pages. US\$95c. A guide to mature marriage relationships by a professor of psychology in the U.S. who is an Australian. THE RETURNS OF LOVE by Alex Davidson. Inter Varsity Press, 1970. 93 pages. \$2.35. Those who have great gaps in their ability to minister to homosexuals will appreciate this hardcover about the struggles of a Christian homosexual to come to terms with his situation. Most useful for all pastors.

THE REMAINDER of the book is a fascinating description of the life and thought of the Byzantine scholars, men, whose names are not known generally today. The achievement of the Renaissance created by the scholars was one of conservation and transmission by which they provided the sources for the more famous European Renaissance.

N. S. Pollard.

EXPLORING BIBLE BACKGROUNDS AND EXPLORING THE OLD TESTAMENT, both by Clifford Wilson, S. John Bacon Publishing Co., 1970. 110 and 118 pages. Each \$1.25.

Intended as part of a series of studies on biblical themes these two volumes, based on lecture notes used by the author, set out to cover the Old Testament, its background and contents.

The concept is commendable and there are some helpful sections, but unfortunately both volumes are marred by a somewhat superficial approach and inaccuracies both in biblical and extra-biblical data. Loose expression, excessive spiritualising in places and a rather doctrinaire treatment of critical views make them difficult to recommend to any section of readers, although they would possibly suit strongly conservative groups.

Bible Backgrounds covers Inspiration (though ambiguities exist here), Canon, Literature, Geography, History, Critical Study and Archaeological Background to the Old Testament.

The second volume is a brief introduction to each book of the Old Testament, following the Hebrew order. Probably a good Bible dictionary would be a more profitable investment.

Gordon Garner

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THE MARCIA ABEL ENTRANCE SCHOLARSHIPS AT MOORE COLLEGE

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

Each scholarship is worth \$1,000. Several will be awarded in 1971 as the result of an examination on general Bible knowledge to be held on the afternoon of 20th February, 1971.

The examination for these scholarships is open to men who fulfil the following conditions:

- Born in Australia or in the United Kingdom.
- Under the age of 25 years on 1st March, 1971.
- Qualified to matriculate at the University of Sydney.
- In residence in the College or intending to become so.
- Competent in theology.

Applicants for the scholarship should write to the Principal, Moore Theological College, Carlton Avenue, Newtown, N.S.W. 2042.

Mainly About People

Mr F. E. Roberts, assistant registrar of the diocese of Canberra-Goulburn since 1968, has been appointed to succeed Archdeacon Arnold Harris as registrar from January 1.

Mr Donald V. Selth, B.A., Dip. Ed., Admin., headmaster of Launceston Church Grammar School, Tasmania, since 1959, has been appointed principal of Canberra Church of England Girls' Grammar School from second term 1971. He succeeds Miss F. E. Heath, headmistress since 1966.

Rev John French, curate of Temora (Can.-Goulb.) has been appointed rector of Adamamby from late February.

Rev David Rens, formerly rector of Buckland (Tasmania) has been appointed curate of Temora (Can.-Goulb.) from Feb.

The Bishop of Canberra-Goulburn ordained the following on December 21: (priests) Rev M. Cockayne (St John's Canberra), Rev H. Cox (St. Paul's Canberra), (deacons) Messrs G. Blyton (Cooma), D. Barker (Cooma) and J. Hohlner.

Rev Geoffrey E. Martin, rector of St Mary's South Road (Adelaide) since 1956, has resigned from Feb 28.

Mr John M. Mills, B.A., a parishioner of St Bede's Semaphors (Adelaide) has been accepted for missionary service in New Guinea and will serve on the staff of the Church Teachers' Training College at Lae.

Rev Raymond E. Pocock, in charge of Penola (Murray) since 1965 has been appointed locum tenens at Meadows-Mylor Mission and assistant secretary to the Inter Church Trade and Industry Mission.

Rev J. B. Minchin from the diocese of Singapore has been appointed assistant chaplain at Trinity College, Melbourne from second term 1971.

Rev Gerald E. Beaumont, curate of St John's Geelong West (Melbourne) since 1970, has been appointed to St Francis' Moorabark from Feb 8.

Rev George S. Hall, vicar of St Theodore's Wattle Park (Melbourne) since 1966, retires from the active ministry on April 30.

Rev Albert L. D. Rivett, vicar of St Mark's Spotswood (Melbourne) since 1967, retires from the active ministry on March 1.

Rev Peter P. Kan, curate of St John's, Croydon (Melbourne) since 1969, has been appointed in charge of St John's, Sorrento from Feb 19.

Rev Frederic A. Keay, vicar of St Paul's, Ascot Vale (Melbourne) since 1965, has been appointed to the Long Service Leave relieving staff from April 1.

Rev Alan O. Baker of the parish of Nightcliff (Northern Territory) has been appointed vicar of St John's, Lilydale (Melbourne) from March 31.

Rev P. A. Bignon has been appointed curate of St Paul's, Ringwood (Melbourne) from Dec 1 last.

Rev A. E. H. Stone has been appointed curate at St George's, Flemington (Melbourne Inner City Mission) from Dec 17 last.

Rev David E. W. Green, vicar of St Wilfred's, Mount Duneed (Melbourne) since 1964, will retire on April 17.

The consecration of the Rev Gerald B. Mison as Bishop in the Church and as Coadjutor-Bishop in the Diocese of Melbourne took place on St Matthias' Day, Thursday, February 25, in the Cathedral Church of St Paul, Melbourne.

The Archbishop of Melbourne ordained the following men at a service in St Paul's Cathedral on February 21: (deacons) Ian William COLE, St Mary's Caulfield; Peter Lindsay MOSS, St Mark's Camberwell; Andrew Reginald ST. JOHN, St. George's West Footscray; Geoffrey Michael TISDALE, St. Stephen's, Belmont; Allan Louis PURBRICK, Holy Trinity, Surrey Hills; Graeme James WINTERTON, Holy Trinity, Kew. (PRIESTS) Peter James ADAM, St James'; Ivanhoe; Ian Alexander CAMERON, St. Columba's, Hawthorn; Desmond Allen LOVE, Christ Church, South Yarra; Hugh Kenneth PRENTICE, Holy Trinity, Adelaide; Stephen Stanley RIGLEY, St David's, Moorabbin.

The Rev Graham L. Wainwright, in charge of All Saints, Condobolin (Bath-

urst), has been appointed rector of All Saints, Dumbello, from January 19.

The Rev H. Keith Browne has resigned from the State secretariat of ABM in Sydney to inaugurate a new parish at St Peter's, Bundoo (Melbourne). The appointment is in the new areas group under Archdeacon Moss.

The Rev Leslie Wiggins has resigned from the provisional parish of Seton-Chester Hill (Sydney), prior to leaving for the Diocese of Melbourne.

The Rev Maurice Frank Collins, assistant curate of All Saints', Chermide, since 1969, has been appointed assistant curate of St Peter's, Southport.

Other Brisbane Appointments
The Rev John Edward Cutcliffe—assistant curate of St Mary's, Redcliffe.
The Rev Bruce Edgell Henzell—assistant curate of St Andrew's, Indooroopilly.

The Rev Robert William Nolan—assistant curate of St Paul's, Ipswich.
The Rev Gordon James Petersen—assistant curate of St James's, Too-womba.

The Rev John Michael Reakes Andrew Rees-Willis—assistant curate of St Mark's, Warwick.

The Rev David John Leyburn Richardson—Assistant curate of St Barnabas's, Sunnybank.

Rev C. E. Wood, curate at St Matthew's, Cheltenham (Melbourne), since February, 1970, was appointed incumbent of St Philip's, Mount Waverley, from December 3.

Rev J. H. Reynolds, minister of St James's, Syndal (Melbourne), has been appointed to All Saints, Nunawading, from February 4.

Rev K. E. Neve, minister of St Mary's Warburton, since 1964, has been appointed to St Paul's Fairfield, from February.

Rev P. C. G. Lane was recently appointed curate of St Oswald's, Glen Iris (Melbourne).

Rev G. T. Glascock, chaplain of the Royal Melbourne Institute of Technology and of the Chinese Mission since 1968, has resigned from the Diocese of Melbourne to be training officer in Sydney for the Family Life Movement.

Rev A. F. Pattison, incumbent of St John's, Bentleigh, since 1966, has resigned from the Diocese of Melbourne to accept appointment in the Parish of Scarborough (perth).

DEATH OF EX-MISSIONARY

The Rev Arnolis Hayman, whose long missionary service included several years in a Japanese concentration camp died in Sydney last month.

Mr Hayman was born in Ceylon of Salvation Army missionary parents, and went to China in 1913 with the China Inland Mission.

During the second war, he and some of his family were interned, and upon repatriation he became NSW secretary for the OMF until 1951.

Ordained in Sydney in 1952, Mr Hayman maintained a strong interest in missions in the parishes where he served. He also organised regular prayer meetings for clergymen.

A son and daughter are today on the missionfield with OMF. David is in Japan and Joy (Mrs Robert Hanselman) in the Philippines.

Mr Hayman is survived by Mrs Hayman and Theo (Canon in the Armidale diocese), Joy, David, Andrew (rector of Austinmer), Frances (Mrs Ron Scully) and Ben, both of Chatswood, NSW.

ABM SUMMER SCHOOL STRESSES LEADERSHIP

The 1971 ABM Summer School at Morpeth emphasised the increasing role played by people of the Pacific, ABM State Secretary (the Rev Keith Browne) said this week.

"Anybody who attended with pre-conceived ideas of 'mission' as being just the task of the Australian church to bring the Gospel to the peoples of the Pacific, soon had such ideas shattered," Mr Browne said.

The two special speakers at the school, the Rt. Rev. Fine Halapua from Tonga, and Miss Grace Mera from the New Hebrides both emphasised the increasing role of the people of the Pacific in assuming positions of leadership in their own churches and nations.

Bishop Halapua, who is assistant Bishop in the Diocese of Polynesia, and Vicar of Tonga said most clergy in his diocese are indigenous.

Miss Mera claimed she had never seen a heathen person, as all on her island of Aoba would claim some Christian affiliation.

hot line

Round-up of church press comment

Protest and resignations in the Roman Catholic church are one thing but the Church of England Newspaper tells of such happenings in the Salvation Army.

Major Bernard Mobbs who has produced the "Soldiers' Armoury" for the past five years has asked for and received leave of absence from Army duties. He is at odds with the leadership be-

cause of its dismissal of Major Fred Brown who published "Secular Evangelism" without permission.

In the English Churchman, Rev Keith Ensor, rector of Horton, Bristol, calls for a rejection by evangelicals of Series 2 Communion service because of its doctrinal changes, "which," he says, "are obvious to any but the apathetic or apostate."

The Japan Christian Activity News strongly questions the usefulness of the youth leaders' consultation which ended in Japan early December. It was sponsored by the East Asia Christian Conference and the World Council of Churches.

Rev Alan Walker in The Methodist says: The sixties were an extremely empty, calamitous decade. In spite of social gains and growing affluence, Australia in the last 10 years has suffered a serious moral and spiritual setback.

Writing in the Brisbane Church Chronicle, Archbishop Arnott, after mentioning the multitude of church school speech days he has attended, adds: "I should be glad in the course of next year to have the chance from time to time of visiting some of our State high schools and primary schools, if I am invited, as well as the church schools."

Bishop Bruce Rosier The Will-o-han, speaks very highly of Professor Barclay's lectures on the Beatitudes seen on national television. He says that he knows of no better new year resolution than Matthew 5: 1-10.

Bibles for the Isle of Pines



Rev David Cohen

During a recent visit to New Caledonia, the Deputy General Secretary of the Bible Society in New Zealand, the Rev. D.M.S. Cohen, visited the tiny Isle of Pines, where the population totals 900, all of whom are Roman Catholics.

There he met with the parish priest and later with the nuns and brothers working on the island. During an afternoon session with them he displayed the range of Scriptures supplied by the Bible Society; the result was an order for 3,200 Scriptures.

The group was excited about the possibilities of Scripture distribution. The priest said that certain items were particularly suitable for visitation work in the villages, while other selections could be most effectively used at the great occasions of the Christian year—Christmas, Easter, and Pentecost. Others were perfect for catechism and school classes.

The nun who ran the dispensary was also most keen to have a supply, so that all who came for medical treatment could have a portion of Scripture to take away with them.

Luther's land losing ground

A spiritual down-grade movement in Luther's Germany is reported in "Europe's Millions", official magazine of the European Christian Mission.

The paper claims that although 95 per cent of people in the Federal Republic have their infants baptized in the Lutheran or Roman Catholic Churches only about 5 per cent of the German people attend any church.

One missionary described a

service he attended in a small, fairly new Lutheran church.

He estimated the attendance at about 100 people, of whom 70 per cent were over 45 years of age.

"I don't think there was anyone in the 15 to 30 age group," he said.

His letter continued: "The service was formal, the music slow and laborious and the message in literary language. Maybe it was quite beautiful for those who can understand, but the boy with me told me he did not understand what the minister says. He only goes because he hopes to be confirmed, and to be confirmed he has to attend a certain number of times."

"Last Sunday I went to the largest Protestant church in the town. It is very beautiful inside with one of the most ornate organs I have ever seen. But the same sad story was repeated. About the same number of people were present, although this time there were some between the ages of 15 and 30. It is obvious that the gospel is never preached."

The writer described another service with a discussion afterwards. Those present told the minister they had not understood a word of his sermon. It had been too theological and philosophical.

To the consternation of the preacher, his mother-in-law said: "I think what the young people are trying to say is that the message should come from the heart, not from the head."

The minister apologised, wrote down the criticisms and promised to make his message more meaningful.

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.

Bees sting CMS girl to death

Jan de Lissa, CMS missionary in Kota Kinabalu, Sabah, was last month stung to death by hornet bees while playing with children in a park.

After training at Wagga Teachers' College, Miss de Lissa was an infant school teacher until she entered Deaconess House in 1963.

She was on her second missionary term, having served on Segama River and as head mistress of Tawau Primary School.

Memorial services were conducted for her at her home church of St. Mark's, South Hurstville. The preachers were the Rev. Ken Short and the Rev. Walter Newmarch.



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