

THE AUSTRALIAN CHURCH RECORD

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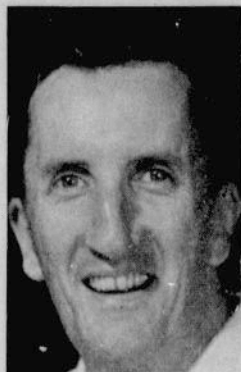
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Ged. Muston to Melbourne

Dr Woods announces new coadjutor bishop

Rev Gerald Bruce Muston, Federal Secretary of the Bush Church Aid Society since 1969 and Secretary of the National Home Mission Fund, has been appointed a coadjutor bishop of the diocese of Melbourne.



Rev. G. B. Muston

Dr Woods, Archbishop of Melbourne, made the announcement on December 22. The diocese has been divided into regions and with the appointment of the third coadjutor, each region will be under the pastoral care of a bishop who will also have certain administrative functions in his area. The other bishops are Right Revs Robert Dann and James Grant.

The bishop-elect is 43 years of age. He will be consecrated in St Paul's Cathedral, Melbourne, on February 25 and he will begin duties in the diocese on May 1.

He graduated from Moore College in 1951 after a career in journalism. After a short curacy at Waterloo, he was rector of St John's, Wallerawang 1951-53, and editorial secretary of CMS, 1953-58. He was rector of Tweed Heads (Grafton 1958-61) and vicar of St Thomas', Essendon

(Melbourne) and rural dean of Essendon, 1964-67.

While in Melbourne he led the diocesan committee which launched the new diocesan monthly, "See." He edited it until he went to Darwin where he was rector of Christ Church Cathedral and Archdeacon of the Northern Territory, 1967-69.

In the short time he has been with BCA he has helped get the

National Home Mission Fund on its feet and has seen BCA work expand into new dioceses and taking on work in rapidly expanding areas of Western Australia.

Both Mr Muston and his wife Laurel are former parishioners of St Paul's, Chatswood, one of Australia's outstanding missionary and evangelical parishes.

TWO CATHEDRAL SCHOOLS PLANNED FOR 1972

The diocese of Bunbury, WA, has approved the purchase of 72 acres of land at Gelorup near the city and schools for boys and girls are to be built ready for opening in 1972.

The two schools will provide primary and secondary education for both day and boarding pupils and will mark the fulfilment of plans which have been coming to fruition for four years.

Applications for enrolment are already coming in from parents and a principal is to be appointed well before the schools open so that he will be able to choose his headmistress and teaching staff from the best teachers available.

A nicely elevated site will set off to advantage the building complex which initially is designed to take pupils from Grade 6 to university entrance. Later developments will include a preparatory school which will be attached to the main complex.

The schools will be open to all denominations and the primary objectives will be to give a Christian background to the education of the children.

ALL-CHURCH EVANGELISM

New York (EPS). — The Commission on Evangelism of the Lutheran Church in America has voted to invite Roman Catholic and Eastern Orthodox Churches to participate in the co-operative evangelistic campaign being arranged for 1973.

Some 50 denominations and religious groups, most of them evangelical, will seek to make "a united Christian impact on the North American continent."

WCC GRANTS AID TO US DRAFT-DODGERS

The World Council of Churches has appealed to member churches for \$187,500 to help 50,000 to 100,000 Americans who have fled to Canada to avoid conscription or who have deserted from the Army.

According to a statement by Rev Alan Brash in Geneva on 29 December, the WCC has decided to make a large part of this sum available immediately. Rev Rex Davis, an Australian Anglican working with the WCC in Geneva has said that "concern for such people in the situations in which they find themselves has a good biblical precedent."

The immediate grant is to be given from WCC funds to help refugees and so approval of the Central Committee which meets in Ethiopia this month is not required.

Abp Woods to WCC in Ethiopia



A street scene in a more modern part of Addis Ababa, capital of the ancient kingdom of Ethiopia.

Dr Frank Woods, Archbishop of Melbourne, left Australia on December 30 to attend a meeting of the World Council of Churches' Central Committee in Addis Ababa, Ethiopia.

Dr Woods told the Church Record that he was looking forward tremendously to the meeting. Before it he will spend a week in Nairobi, Kenya and

after the meeting he will spend a week with Bishop Alf. Stanway in his diocese of Central Tanganyika.

In Ethiopia, the WCC will be much concerned with the church's task of evangelism: how do we evangelise in this age? What is the relationship between evangelism and service? Ought the church to be using the mass media of communication to better effect?

Ethiopia is set in the midst of many new African nations and the meeting may well reflect the tensions of rich and poor, black and white, tribalism and nationalism, socialism and capitalism.

The WCC meeting is from January 9 to January 21 and Dr Woods hopes to be back in Melbourne before the end of January.

Jesuit joins Protestant Church

A former Jesuit priest-educator, Rev Joseph Doty, has been received into the ministry of the Protestant Episcopal Church of the United States by the Right Rev William F. Creighton, Bishop of Washington.

NSW dioceses share \$100,000 estate

An estate valued at about \$100,000 has been divided up among 22 Anglican charities, just under half of which are outside the diocese of Sydney.

Proceeds of the estate of the late Mr W. Percy Faithful became available for distribution after a judgment by Mr Justice Hardy in the Equity Court. It was to be distributed as the Synod of the diocese of Sydney directed among charities for the relief of "any form of necessity, destitution or helplessness which excites the compassion or sympathy of men and so appeals to their benevolence for relief, including spiritual destitution or need."

Applications from eligible Anglican charities were invited and as a result of investigation, 22 societies will benefit from the distribution: four in the diocese

of Newcastle, one in Bathurst, three in Canberra-Goulburn, one in Armidale, one in Grafton, and twelve in Sydney.

The Sydney groups to benefit are: Home Mission Society Girls' Hostel project, H.M.S. Counselling Service, H.M.S. Chesham Parish Nursing Service, H.M.S. Charlton Home, H.M.S. Carramar Hostel, Church of England Children's Homes, Burwood and Pallister Girls' Home (\$5,500 each), Council of the Deaconesses' Institution (\$5,000), Church of England Retirement Villages and Ligar House, Arncliffe (\$3,000 each), Church of England Homes (\$2,000), The Missions to Seamen N.S.W. (\$1,000).

Just a year ago it was announced that a National Evangelical Anglican Congress would be held at the Monash University, Melbourne, 23-28 August. Evangelicals founded and pioneered the Church in Australia and now 183 years later, we make up a majority of Anglicans in the National Church.

NEAC 1971 will give many of us the opportunity to meet together, to demonstrate our unity in Christ and our willingness to go forward in a new obedience to Christ's commands.

The Executive Committee of NEAC has established a budget of \$7,000 to cover the costs of the Congress. \$2,000 of this has already been guaranteed or otherwise provided for.

This leaves \$5,000 still to be found and the Board of the Australian Church Record warmly commend this appeal to our readers all over Australia and beyond.

The \$5,000 is needed for the expenses of running the Congress and amounts over and above this will be used to subsidise the travel costs of those coming from considerable distances. Many parishes will be sending delegates at their expense and will need no subsidy. Others who will travel

the longest distances, will come from regions where evangelical support is weakest and should be helped where necessary. Students too will need subsidies.

The charge for delegates has been kept at a low \$38, covering single room accommodation, all meals and all conference papers. It was thought unwise to add to this charge in order to subsidise distance travel, so help is needed from all Australian evangelicals.

Since the Executive Committee in Melbourne is finally

responsible for Congress expenses, gifts should be sent to the Hon. Secretary, Rev George A. Pearson, 1 Docker St., Richmond, Victoria, 3121. Those who prefer to send gifts through their own State representatives are at liberty to do so.

The ministry of NEAC 1971 will be felt far and wide in the Australian Church. Evangelicals, always to the fore in missionary causes, are challenged to give now and to give sacrificially.

NEAC 1971 CHALLENGES OUR READERS

Dr Loane had to do it

Archdeacon Richard Daunt-Fear, of Tumby Bay, South Australia, feels that now much of the controversy surrounding the Pope's visit to Sydney has died down, something further needs to be said. This is what he says.

Few can deny that the recent visit of the Pope stirred the emotions of many. Emotion is a good servant but it can be a bad master. When it takes control, sound judgment can be distorted.



Archdeacon Daunt-Fear

Now that the Pope has come and gone from our shores, it should be more possible to make an objective assessment of the stand which Archbishop Loane felt impelled by conscience to take.

In the face of public opinion, it cannot have been an easy decision to make. It required courage. It is so much easier to play to the gallery.

One critic has declared that in a positive sense Archbishop Loane is not to be deemed a Christian. If the printed word is any criterion, it is difficult to believe that this critic has any idea of the mind of the man. "The Prince of Life," "The Man of Sorrows," "The Crown of

Thorns," and "Mary of Bethany," all bear the stamp of a committed Christian.

The Archbishop of Sydney has an established reputation, not only as a devotional writer, but as an accurate historian. He is a scholar of no mean ability. His

The Ven. Richard Daunt-Fear, MA, DD, B en Theol, was archdeacon of Gawler and Organising Chaplain of the Adelaide Home Mission Society from 1966 to 1969.

well-documented published studies of the Reformation and its chief characters indicate clearly both the occasion and the cause of the breach with Rome.

Rome has changed its attitude towards Christians of other traditions but the Roman Catholic Church has not changed one single dogma which she deems de fide. Dr Loane knows this better than his critics and has felt that he cannot compromise Anglican principles. Nor would he have taken his pinch of incense and have thereby acknowledged Caesar as God.

IMPOSSIBLE

In the light of what Archbishop Loane has written, it is impossible to think that he could take any other stand. Had he done so, he would have laid himself open to the charge of being lacking in integrity and of academic dishonesty.

One of the cardinal principles on which the Reformation rests is the right of private judgment. What we claim for ourselves, we

must not deny to others. The ecumenical service was held in the Archbishop's own diocese of Sydney. It is not on record that Dr Loane uttered a single word of criticism of the several archbishops and bishops of the Church of England in Australia who attended and took part in the ecumenical service. Nor can it be thought that those Sydney clergymen who shared in the service will be penalised.

Dr Loane made a rule for himself, while allowing liberty to others. In this he showed himself to be more tolerant than his critics.

The day may well come when a principle is at stake which is shared by Christians of all ecclesiastical traditions. There may be some prepared to compromise and to water down the faith once delivered to the saints. There was a time when Winston Churchill was in the political wilderness but in our day of need in World War II, we looked to him for the leadership we required.

The day may well come when the essential faith is challenged in Australia. We may long for real leadership and strength of character. We may look, not in vain, towards Sydney.

This is by no means to belittle those of our leaders who attended this ecumenical service in Sydney. They acted according to the dictates of conscience and are to be respected. However, right or wrong, they followed the majority and it was easier for them than for another who declared "Here I stand..."

Archbishop Marcus Loane personifies—

"This above all,

To thine own self be true

Thou canst not then be false to any man."

1970 ON THE RECORD

The year 1970 as seen in the pages of the Australian Church Record. A year of changes, experiment, re-organisation, increasing world responsibilities, resignations, new appointments and of tensions allowed to go beyond reasonable bounds.

JANUARY

The year began with largely attended missionary conventions and interdenominational Christian conventions all over Australia and beach missions which went even further afield to New Guinea. But most reported

a trend away from midsummer conventions and the rising popularity of Easter conventions. Readers continued to inundate us with letters on prayers for the dead in the experimental liturgy, "Australia 69." Willochra diocese was still looking for a

bishop, a Sydney rector having declined nomination.

Editorially we warned against evangelical pietism and complacency, calling for close personal involvement in every form of evangelism and missionary enterprise.

FEBRUARY

Archbishop Loane, world president of the Evangelical Fellowship of the Anglican Communion, announced that the National Evangelical Anglican Congress would be held in Melbourne in 1971. A WA farmer had to sell his property to pay taxes levied to build a church at Jerramungup. After only two issues for 1970, "The Anglican" closed down. It had been in difficulties for some years and the ACR had offered to buy its goodwill on January 12, 1968.

Archbishop Sambell told a television interviewer that Australia's greatest problem in the seventies would be man himself.

MARCH

The New English Bible was launched throughout the world on March 15. Other "Firsts" were the dismissal of a Brisbane vicar by his Archbishop for divisive Anglo-Catholic practices, Sydney's Anglican Information Centre launched, the beginnings of the National Home Mission Fund and the diocese of The Murray under Bishop Robert Porter.

APRIL

Melbourne's special synod dealt with changes in diocesan organisation. The Primate appointed Bishop Bruce Rosier as Bishop of Willochra. Letters from members of the Liturgical Commission and from lots of others continued to come in justifying or regretting prayers for the dead in "Australia 69." The Dean of Perth drew fire when he said that Sunday Schools were outmoded. The Archbishop of York arrived as a special visitor for the bi-centenary.

EDITORIAL

AIMS IN THE PARISH

Epiphany-tide, with its stress upon the task of bringing the good news of Jesus Christ to the heathen, throws into stark relief a dilemma of the whole church which we are far from resolving. The task is too frequently viewed as involving a clash of interests between "home" and "abroad."

Only when the task is viewed as one, and one in which all must be involved by our Lord's own compulsion, will we be able to tackle it. "The church exists by mission as fire exists by burning," said Emil Brunner. Its mission, the task it was established to do, is to evangelise, to bring God's good news of salvation in Christ alone, to every man who has not responded personally to it.

The church today is divided about its task because much of it has succumbed to the subtle rationalisation, "everything we do is evangelism." "Everything we do is mission," or "A good Christian life is the best evangelism." The shreds of truth in such statements are too easily grasped to be ignored. The fact is that the church always tends to drift away from evangelism, never toward it.

Both pastor and people at the parish level must be seized with the primary task of evangelism. At this level, evangelism may take many forms. It may be evangelism through the preaching of the minister or by a great crusade. It may be friendship evangelism, personal evangelism, visitation evangelism, home evangelism, retreat and camp evangelism, open air evangelism, small group evangelism, beach evangelism, Sunday School evangelism, day school evangelism, vocational evangelism or literature, film, radio or television evangelism. God has used all these at the parish level to win men, women and children for Christ.

When a parish by prayer, study and common Christian concern, begins its primary task in any or all of these ways, and follows it through despite difficulties, disinterest, lack of response and even opposition, its people will be drawn together, given new peace and joy and will learn afresh about the boundless resources we have in Christ.

The transforming and uplifting experience of evangelising together at the local level will certainly drive them to "lift up (their) eyes and look on the fields..." They will see the task they have in Claremont or Toorak, Elizabeth or Green Valley, to be one with those who labour in Mount Hagen or Dodoma or Delhi or Moscow.

The parish whose aim is clear will get on with the primary task at home and abroad because it knows that there cannot be confusion or conflict in carrying out the Saviour's command.

We cannot ignore one and do the other. Our only choice is both.

MAY

Perth diocese announced plans for a new role for Wollaston Theological College. Gippsland synod planned for new forms of parish administration.

The Queen and Prince Philip visited many parts of Australia. Archbishop Loane in a public statement said that poverty could be and should be wiped out in Australia. Perth began the huge development project on the Cloisters site in St. George's Terrace. Prayers were offered for

the safe return of the Apollo 13 astronauts. A completely revised edition of the best-selling I. V. F. New Bible Commentary appeared. From Melbourne came the announcement of a proposed new "national paper to be called 'Anglican Scene'."

JUNE

Perth farewellled Judith Peterkin, its first missionary to go out for the South American Missionary Society. Bathurst began

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EVANGELICAL VIEWPOINTS

Epiphany — What it means

There must have been some shaky nerves and agitated minds among the chief priests and scribes. They had all been summoned before that vicious and unpredictable tyrant, King Herod.

It was because of this magnificent caravan of Magi that had just arrived in Jerusalem from Arabia or somewhere. "Where is he who has been born king of the Jews?" these strangers had been asking. "For we have seen his star in the East, and have come to worship him."

A new king of the Jews? Herod would kill him for sure, as he had done any other possible rivals. And here they stood, the chief priests and scribes, summoned to help Herod track down the boy king.

What king? The question didn't arise. For both Herod and these religious leaders knew that the Jews were expecting a king. "Behold a king shall reign in justice" was a theme of prophet after prophet. Herod didn't waste time. He inquired of them, ostensibly on behalf of his distinguished visitors, where the Messiah was to be born.

No wonder their hearts shook like trees in a storm. Had God's Messiah really arrived? Was God in this very hour visiting and redeeming his people, and raising up a mighty salvation for them, in the house of His servant David? There was all that talk about old Zechariah's baby son,

and about the shepherds and their vision of angels.

And now these Magi had come all this way, announcing quite confidently that they had come to visit the Jews' new king, indeed to worship him; and that they had come because of a heavenly sign.

These things pointed to the ex-

Rev. Hugh K. Prentice, B.A., B.D., Dip. Ed., Th.Schol., is curate of St. Mary's, Caulfield, Victoria.

citing conclusion that God's Messiah had actually arrived and was perhaps even now in Bethlehem, just five miles down the south road. And Herod was asking them point-blank to betray their Messiah into his murderous hands.

It was a terrible decision. Some of them perhaps decided in the heat of the moment that the evidence of the Messiah's advent was not strong enough to risk

their lives on, or that God could protect him from Herod anyway. So they told him "In Bethlehem of Judea," and saved their bacon if not their consciences.

There is no record of the chief priests or scribes coming to Bethlehem even to check the reports about the Messiah, let alone worship Him. There was not much time to do so before the holy family would have to flee for their lives to Egypt — probably less than twenty-four hours from their gathering with Herod. But this was ample opportunity for the hierarchy, who prayed daily for the coming of God's kingdom, to take action in response to a hint of the Messiah's arrival; it is apparent that they took none.

AFRAID

Why did those chief priests and scribes not join in the procession to Bethlehem? They may well have been afraid of Herod's wrath. Probably they were unwilling to believe that they, the religious leaders of Israel, should have to learn of the Messiah's arrival through some gentle

foreigners. It was certainly a most unusual move on God's part.

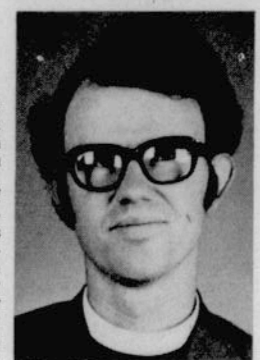
For ages Jews had been taught to resist all kinds of gentile influences, and had regarded them-

announced their Messiah's advent to some gentiles instead of to them, they would have had to make a major adjustment in their outlook. God demonstrated, in his revelation to the wise men, that he is God of the whole human race, not just the Jews; and that he is able to reveal himself to any people by any means he chooses. For a time, his special channel of revelation was the Jewish people. They had to learn that he worked in and through gentiles too.

God speaks to us through various channels. How will we know it is his voice speaking, if it comes through an unfamiliar channel? We will recognise his voice if we know him and belong to him, and if the word accords with what the wise men heard — "Jesus is Lord."

God brought these wise men from the East to come and worship his son, Jesus Christ. To us he has entrusted the task of bringing people the world over to come and worship him too.

It is ridiculous for any man to criticize the works of another if he has not distinguished himself by his own performance. (Joseph Addison)



Rev Hugh Prentice

selves not only as God's chosen people, but indeed as the sole recipients of any significant divine revelation. Gentiles were "far off, alienated from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world" (Eph. 2:12-14) and those particular wise men had astrological elements in their understanding of the supernatural that would have made a Jew's flesh creep.

Thus for these Jewish leaders to accept that God had

From page 2 - 1970 ON THE RECORD

its diocesan centenary celebrations and Peter Newall was appointed Dean of Armidale and Archdeacon Holland as assistant bishop in Perth. The news broke that the first Anglican Consultative Council would meet in Kenya in 1971, with Frank Coal-drake and Roland St. John representing Australia. We looked at Expo 70 and Nagasaki 25 years after the bomb. The province of Burma was set up and the Bishop of Bathurst told his synod that the primary purpose of the church was to bring salvation to the place where it was.

The Primate was knighted by the Queen and Deaconess Genders of Perth was awarded the M.B.E.

JULY

We warned that there were grave dangers in changes being made to diocesan structures. Many of appointments of officials to be made would be left to one man, further weakening the democratic controls formerly exercised by synods. The appointment of Frank Coal-drake to Brisbane was announced, causing wide satisfaction. The diocese of Tasmania, severely affected by bushfires in 1967, sent aid to victims of the Peru earthquake.

AUGUST

Meanwhile, another storm broke over the WCC's grants to groups fighting racial injustice. Editorially, we called it "the height of folly." Four Australians led an evangelistic thrust in Western Sumatra, Indonesia. Roman Catholics were admitted to the Tasmanian Council of Churches. Rev. H. John Lewis was elected Bishop of North Queensland. We devoted much of our October 16 issue to the annual observance of the Protestant Reformation. Melbourne and Perth synods discussed diocesan re-organisation and the Bishop of Singapore addressed both synods.

The storm broke in the press over the Archbishop of Sydney's statement in his diocesan paper about the difficulties which the visit of Pope Paul posed for Christian people. It was a sincere and very courageous statement which Roman Catholics accepted as such. Not so many Anglicans. They accepted it as an invitation to wage war with any weapon at

hand. Usually it was the bludgeon.

NOVEMBER

The Queen opened the first English General Synod. Bishop Shearman was elected chairman of ABM and James Grant was chosen as a coadjutor bishop for Melbourne. The Evangelical Alliance updated its basis of belief.

England's "Church of England Newspaper" came out strongly in support of Archbishop Loane. The Brisbane "Church Chronicle" on the other hand, published an inflammatory and defamatory article against Dr Loane.

DECEMBER

Adelaide's committee on racial discrimination began work as did the first Scripture Union secretary for Tasmania. Once more, the Dean of Perth hit the headlines with a rebuke to a Perth magistrate for criticising the "filthy habits" of pot smokers. Bishop John Grindrod of Riverina took over most of the front page of our last issue for the year with a simple but powerful Christmas message.

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He died for passengers, too

Dean John Bayton of Rockhampton sent a timely greeting to his people in the St Paul's Cathedral Gazette when he said: "A final word. If you are driving this Christmas, please remember that Christ died for your passengers. Don't let them die for nothing."

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Notes and Comments

Epiphany

It is the season of Summer Schools, Conventions, House parties, Beach Missions, Student Conferences. The challenge is to new life in Christ and to consecration of heart and life in the glad bondage of His service.

But when they are all over, we are called to begin afresh within the often limiting confines of a small congregation or a large one, a school, a college, a university, a factory or shop or office. And that can be for all of us God's chosen testing ground. Please God we may not fail Him there in 1971.

For many, this will be the testing ground not only of their new or renewed faith, but of their vocation to the mission field or the full-time ministry. This is as it should be. He who calls us it should enable us by His wonderful grace and strength which is made perfect in our weakness.

Honour due

It is easy to criticise the mass media, and the ABC

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STIMULATING TIME — SOUTH AFRICA — NEAC APPEAL

receives more than its share. We are quick to write letters expressing our disapproval of its radio or television programs.

If Christian listeners and viewers want their witness to count, they should recognise that it is just as important to write to the ABC when they have warmly relished a program.

It is not difficult to recall many which have given great pleasure on television in 1970. We have been given a musical feast in the series which celebrated the bicentenary of the birth of Beethoven. The Malcolm Muggeridge programs were highly entertaining and informative. The interview of Major-General Wilson-Haffenden was outstanding for its clear witness to the call of Christ in a man's life.

There have certainly been many others and we should remember the debt by writing occasionally a thank you letter to the ABC. How will they know what we like if we don't tell them?

1971—

Year of our Lord

It would be relatively easy to forecast many things that will happen in church and society this year. For the believer, it will simply be the year of our Lord, 1971.

If we make the moments and the days more truly his, we can be sure that it will be a year of great blessing.

We don't believe that it will be an easy year for Christians to witness. What year has been? Does it really make any difference that people are more outspoken in their rejection of Christian ideals and beliefs or even of the gospel itself? It might well be that people are just more honest and open about it than in other days when unbelief and opposition were less socially acceptable.

God is sovereign and he requires of us complete faithfulness, not success stories. Christ is still Lord and when he is lifted up, the Holy Spirit still breaks men's hardness and leads them to Christ.

So whatever 1971 holds for you and me, we thank God that he has given us this year and we seek his grace and strength to buy up the opportunities that we will be given.

Dr Ramsey in South Africa

We looked in vain for

Evangelicals called to fellowship of giving

With the National Evangelical Anglican Congress to be held in Melbourne only eight months away, evangelical churchmen all over Australia must respond to the call with gifts small and large to ensure the complete success of the Congress.

The organisers in the various committees are already giving unstintingly of their time and effort, for the labour to ensure its success is quite vast.

It is essential that the burden of distressing financial need be lifted from their shoulders and that is where every evangelical in Australia can share with them now. One executive member has guaranteed the return fare from England of Michael Green. Another friend has paid for the

chartering of a bus to take people from interstate to Melbourne. One evangelical society has given a generous sum towards printing and distribution of an important booklet.

Now we need many hundreds of givers to send their donations straight to Rev George Pearson, 1 Docker Street, Richmond, Victoria, 3121 or to their State secretary if they wish. We should make this \$5,000 available with joy.

Creaking church structures

Almost anywhere you look at our parish and diocesan structures, they are creaking and groaning under strains which they were never intended to meet. Some are quite worn out and should be thrown out before the unsupported edifice gives way beneath the unsupported burden.

We are not living in the kind of rural society that threw up our existing parish system. For some centuries after the Reformation, the system did ensure that where ministers were faithful to their trust, the gospel that changed men's lives and undergirded them for proclaiming God's truth in their communities, would be spread right through rural society. It no longer does so.

We are living in an urban society, an increasingly mobile society and except where men and women who love Christ and love people in His name are coming together to radically change the old parish structures, we are failing to bring the gospel to the multitudes.

Lots of thought and planning is being given to changing diocesan structures. They badly need

it. Feelings of frustration will continue to build up so long as we have synods in which many meet but cannot make their voices heard. Synods are becoming the preserve of the initiated or the tools of the executive. As things are this is almost inevitable.

Much more thought must be given to the primary question of the reason for the existence of parishes and dioceses. Structures that do not facilitate the spread of the gospel of Jesus Christ, with all that implies, throughout the Australian community, must be replaced by those which do.

It seems to us that priority at present is being given to diocesan and national structures. It must be given to the parish and the congregation. It must aim to remove some of the tensions in the whole ministry at the local level.

some word in the world religious press that the Archbishop of Canterbury during his visit to South Africa last month had extended the hand of fellowship to his fellow Anglicans in the Church of England in South Africa.

He visited the land for the centenary of the Church of the Province of South Africa. The Church of England is well over 100 years old in that land and it now has three bishops, many clergy, both African and European, and has hundreds of congregations. They have always been completely loyal to the Protestant and Reformed settlement of the Church of England and the Prayer Book of 1662. The highest courts have ruled that they are, in fact, the Church of England in South Africa.

The Church of the Province was founded by the Tractarian Bishop Gray in 1870 and in the intervening years has moved further and further away from the doctrines of the Church of England.

The Church of England in South Africa is affiliated with the world-wide Evangelical Fellowship of the Anglican Communion and its bishops, clergy and people are welcomed everywhere by evangelicals. As long as Dr Ramsey or any other senior cleric pretend they do not exist and refuse them ordinary Christian courtesies, their dedication to real Christian unity will remain under a heavy cloud.

Bryan Green retired

The well-known evangelist Bryan Green has retired from being Rector of Birmingham after 22 years in that position.

In the course of a life-time given to the ministry of evangelism, he conducted missions in all parts of the world. He visited the United States some 50 times, and in 1951 conducted what was up to that time the biggest mission in Sydney, using both the Town Hall and the Cathedral as the meeting place.

He had come to Australia to give the Moorhouse lectures on "The Practice of Evangelism." Instead of the usual nominal attendance, St Paul's Cathedral, Melbourne, was packed day after day to hear the lecturer of whom it was said: "Bryan Green knows more about evangelism than any other man in the Church of England."

He excelled equally as a parish rector. There was always 1,300 at Evensong in the Parish Church of Birmingham. St Martin's-in-the-Bull Ring. His secret lay in preaching in depth and preaching for a decision.

Canon and Mrs Green are to live at Thame near Oxford.

Primate election in April

The date chosen for the election of the Primate is Thursday, April 15, 1971, at 11 a.m. in the Chapter House, St Andrew's Cathedral, Sydney.

The election will be followed by the next meeting of the Standing Committee of General Synod.

As senior bishop in Australia, the Bishop of Newcastle will be chairman of the meeting.

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LETTERS

More prominent

I am concerned to find a photo of the tower of St. Philip's in your issue of December 10 with the caption "Landmark goes," and the statement that it is a "last view of the western tower and roof of the nave before it is completely obscured." This is a sensational statement

that is not true and quite unworthy of your paper. The tower will only be obscured from one spot on the Harbour Bridge approach, and from other vantage points will be more prominent as will the church than it has been during my lifetime and I would think all your readers.

(Archdeacon) Clive Goodwin,
Rector of St Philip's, Church Hill, NSW.

Liquor and Sunday observance Bishop Warren clarifies

I am more than a little disappointed that the Church Record of 26th November should have relied upon other press statements when reporting my evidence before the joint Parliamentary Committee on the A.C.T.

By doing so it has misrepresented that evidence in at least two ways: first, in a matter of fact; and second, by quoting out of context the references to the possible purchase of liquor on Sundays and ignoring the very much wider positive contribution made by the church in this city to the whole question of the observance of Sunday.

As to the first of these: the words, "... he considered strict observance of the sabbath in conformity with the fourth commandment was dead in relation to recreation," were not used by me, but were attributed to me by one of the daily papers. The transcript of the evidence shows that I said, "We would consider sabbatarianism to be dead in that form," and that I was referring to a condemnatory attitude to sabbath observance which is recognised and rejected by the vast majority of Christians.

As to the second objection made above: When the Joint Committee commenced its sittings the Bishop of Canberra and Goulburn brought together a group of Canberra clergy and laymen to consider whether, and in what form, a submission might be made to it. It was agreed that the church should not adopt the stance of expecting society to conform to its wishes, that it should encourage the revision of anachronistic laws in relation to public recreational facilities in particular, and that it should discuss with the A.C.T. Rugby League the problem of conflict in the minds of church children if games were scheduled during church times.

The written submission was along these lines. While it, and my spoken evidence, dealt appropriately with the liquor question, they did so in the general positive spirit agreed among the group. The subject of liquor did not dominate my examination by the Committee, nor could the Committee themselves have felt that your headline "Bishop Supports Sunday Drinking" did any sort of justice to an important, responsible, and careful approach by the church to the State.

(Bishop) Cecil Warren,
Canberra, ACT.

Agrees with WCC race grants

The Church Record has evidently taken the view that the firm stand recently made by the World Council of Churches against racism is a deplorable thing. I do not agree.

About 170 years ago, a group of men in the evangelical cause of the Anglican Church brought about the first legal edict against slavery, which had flourished since ancient times. We now know that this change lifted a great burden not only from American and Caribbean Negroes, but also encouraged English shippers into legitimate trade, and brought an end to the political chaos that was for 300 years a hindrance to the development of Africa and Africans.

That single change was a great, creative act of Christian men determined to obey the demands of God.

A similar world-wide stand — especially among Christians — should now be made against racism. The belief (strongly held in some countries) that a strange race is inferior to one's own, simply because it is different in culture and physical appearance, is pernicious and illogical. There is no proof whatever that any one race is inferior in inheritable traits, or human character, to any other.

Racism, in my view, is also unscriptural. The idea of the brotherhood of all men, which is implicit in much of the Second Isaiah, is explicit in Paul's writings. It received a divine endorsement when, prior to his baptism of Cornelius and his family, Peter had a vision in which God plainly said, "You must not call any man profane or unclean" (Acts 10:28).

The church council at Jerusalem — the original Apostles — accepted Peter's report of this

Laity lay

The decision of the recent Synod of Sydney to set up a commission to examine the effectiveness of the parochial ministry prompts me to present "The Lay of the Laity."

I have a lovely minister, Who prays for me each Sunday, He dresses up so he can be Acceptable to God and me. I have a lovely minister, Who says he is my pastor, I am his lamb and so you see Must follow where he leadeth me. I have a lovely minister, Who visits one and all We give him tea and never say, "Oh dear, I wish you'd go away," I have a lovely minister, Who always reads the Bible, It doesn't tend to worry me, God's word remains a mystery. I have a lovely minister, We pray and house him comfortably, And when I have a friend who's sick, He always says, "I'll go there quick."

I have a lovely minister, Oh may he never change! For how could I expect to be A grown-up Christian such as he? (Mrs) R. Croft, Bankham Hills, NSW.

Domestic matter

I was quite surprised that you did not mention in your editorial comment on page 4 of December 10 that the General Synod recommended in September, 1969, that Australian Bishops accept the resolution of the Lambeth Conference No. 45 that non-Anglicans be admitted to Holy Communion and also Anglicans communicating in non-Anglican churches.

I enclose a copy which our Bishop has circulated in this diocese. It is not uncommon in this parish to have non-Anglicans who are qualified to receive the sacrament in their own churches receiving it at our tables.

I support your comment that Confirmation is a domestic matter. However, we hope that in time the Anglican Church will follow the lead of all other churches both Catholic and Protestant and allow admission to Communion without Confirmation.

Jack Horner,
Convenor, Land Rights Committee,
ACC Commission on Aboriginal Development, Turrumurra, NSW.

There is certainly no evidence in the New Testament to say that Confirmation must precede Communion and indeed in the teaching of Jesus there is no evidence for Confirmation at all.

(Rev) John Adams, Nablac, NSW.

Re-organising Synods

Our parish council has asked me to inform you of the following resolution passed at a recent meeting:

"That the parish council of St Peter's East Lindfield being concerned by the time and manpower used by meetings of diocesan synods (a meeting time of approximately 30 hours for a potential 750 members involves 22,500 man hours) and being mindful of the challenge to mission implicit in the quotation included in the charge of the Archbishop of York's primary visitation charge 'if half the passion which is today being manifested in the search of unity... were spent on the pursuit for Christ's sake of those who know him not the picture of the church would be a far healthier one than it now is,' requests that Standing Committee of Synod give consideration to whether the business of synod can be so organised that it occupies less time and, if so, the means whereby this might be achieved."

It suggests the following be considered:

(a) The delegation to Standing Committee of the detailed consideration and passing of all ordinances subject to a resolution of principle by synod in appropriate cases and possibly to circulation of draft ordinances to parishes for comment.

(b) The appointment of further commissions and committees to research and report upon topics of present day importance.

(c) Notices of motion so far as practicable to be circulated to members of synod well prior to the meeting of synod at which they are to be considered and be

accompanied by a precis of points in favour of or opposed to such motions emerging from a preliminary consideration thereof by Standing Committee or possibly some other body.

(d) Synod to meet for 2, 3 or 4 days in all per year.

As the matters raised are of general importance your readers may see fit to express their views to the Standing Committee.

R. Llewellyn, Secretary, Parish Council, East Lindfield, NSW.

College C.F.'s

As secretary of Wagga Agricultural College Christian Fellowship, I seek the help of all ministers and churchworkers who know of young people moving to Wagga Agricultural College this year.

Indeed the Christian Fellowships of all colleges will be much helped, as will Wagga Ag CF, if the names of all enrolling students known to your readers are sent to the secretary of the CF.

Letters sent early in the year to "The Secretary, Christian Fellowship, ... College" will be of great value, especially if some details of the student's spiritual position can be added as a guide.

News of students enrolling at our sister college, Wagga Teachers, can be sent to Mr Gordon Young, Teachers' College, Wagga, 2650.

Early contact and fellowship can mean much to new students.

Jeff Myers, Secretary, Wagga Ag CF, NSW.

More letters on page six

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ORGANIST-CHOIRMASTER will be required for St. Anne's Church, Ryde, in the new year. Apply to the Rector, St. Anne's Rectory, Church Street, Ryde. Phone 80 4114.

PRE-SCHOOL KINDERGARTEN SUPERVISOR for St. Thomas, Kingsgrove, South Granville. 2 1/2 days per week. 16 children. Commence February, 1971. Phone 637 2184.

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PERTH, St. Alban's, 423 Beaufort Street. Service 8 a.m. 10.30 a.m. and 7.30 p.m. Rector Rev. Brian F. Hall.

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CHURCH OF ENGLAND INNER CITY. Youth Worker requires donations of indoor sporting equipment for the Surry Hills Youth Centre. Please phone Mr. Thomas, 61 9243.

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BFBS has Director of Public Relations

Mr Bruce P. Upton, Director of Christian Education of the Newcastle diocese since 1967 has been appointed Director of Public Relations for the British and Foreign Bible Society.

Mr Upton who is 33 and a former school teacher, takes up his duties at the National Headquarters of the Society in Canberra on February 8.

Before his Newcastle appointment, he was State Secretary of the Scripture Union in W.A. While in Newcastle he was chairman of the Counselling and Follow-up Committee of the Graham Crusade for the Hunter River area.



Mr Bruce Upton

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A. J. A. FRASER REACHES 90th BIRTHDAY

Rev Arthur J. A. Fraser, one of Australia's oldest clergy in orders, celebrated his 90th birthday and the 65th anniversary of his ordination in December.

A descendant of a pioneering Australian family, his life spans almost half of Australia's history. He lives in retirement with his wife in St Ives, a Sydney suburb, and he is still active and interested in all that goes on.

He graduated from Moore College in 1905 and was ordained by the first Archbishop of Sydney. Few clergy remain who have served under the five archbishops of Sydney and only a few clergy in Australia are senior to Mr Fraser in orders.

He served in the parishes of Springwood, Jamboero, Auburn,

Kingsgrove youth wins quiz prize

A team of young people from St. Thomas', Kingsgrove, NSW, were the winners of the 1970 finals of the quiz held in conjunction with the Central Methodist Mission's program "Talent Time with Gordon Boyd."

Part of the program each month is a quiz of general Bible knowledge, current affairs and on a specific Bible passage. The Kingsgrove team won the August heat and the 1970 final on 6th December.

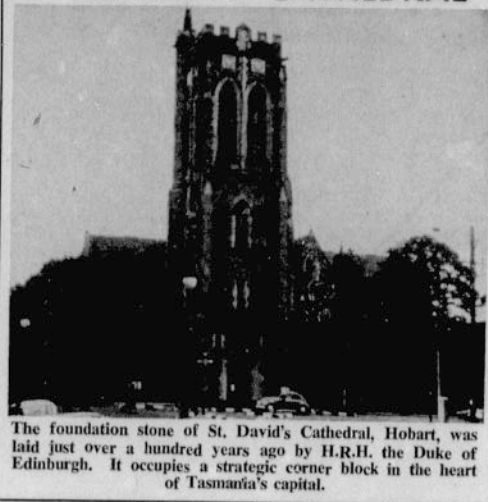
The team decided to donate their prize of \$25 to the building of a home for mentally retarded children which is to be built by the Church of England Homes in Sydney.

Te Deum.

Crossword Prizes

Prizes for Bible Crossword No 27 have been posted to Mrs D. Ely, Revesby, NSW, Mrs W. Anderson, Seven Hills, NSW, and Miss Robyn Smith (aged 10), East Ballina, NSW.

TASMANIA'S CATHEDRAL



The foundation stone of St. David's Cathedral, Hobart, was laid just over a hundred years ago by H.R.H. the Duke of Edinburgh. It occupies a strategic corner block in the heart of Tasmania's capital.

On my path

Somebody once said that the only New Year resolution he intended to make was not to make any resolutions.

I suppose that most of us have made—and broken—so many in the past, that we are afraid to make any more. As we stand on the threshold of the New Year, looking back into the past, and then forward into the future, what should our attitude be?

Let's begin with the past. Many people, including Christians, are bogged down by their past sins or failures or mistakes; injuries real and imagined, either their own fault or the fault of others.

Let me say emphatically that the past is meant to teach us, but never to bully us. I remember hearing a tape by Mrs Agnes Sanford, an American lady who passed through the deep valley of depression and came out on the other side; the tape was called "The Healing of the Memories." Mrs Sanford said that another way to put this was "The Forgiveness of Sins."

If there has been true repentance, no Christian ought to reproach himself or herself for the past. How can you possibly help others, if you yourself haven't found freedom from the past? If you are not yet free, go

to the finest Christian you know, and seek help.

And now, what lies ahead for the future? We do not know, but Jesus we do know—and we must know him as Lord, as well as Saviour. Most of us have one little struggle in some area of life which we find it hard to surrender to him. Perhaps, rather than make a rash resolution, we should make a deeper commitment of life in that very place where we tend to get caught out.

So do let us be real and practical. Rather than pray in a general way for deeper blessing, how about bringing one need to the Lord, and asking Him to deal with that?

We can always ask ourselves a few pointed questions. Are my quiet time arrangements satisfactory? Is there anyone in my church I'd rather not meet—and if not why not? Am I doing my part about getting alongside my teenagers?

There is no need to be introspective, or to attempt too much at a time. If we want to make progress, and are willing to learn, this year could be a new year indeed.

Kelham prior to wed nun

Considerable anxiety has been caused in the United Kingdom by the disclosure late in December that Rev. Simon Mein, Prior and Warden of Society of the Sacred Mission's theological college at Kelham has left the community to marry an American nun.

The whole of Mr Mein's ministry has been spent at Kelham and he was regarded as one of its foremost theologians. He is 42.

Mr Mein ranks as Deputy Director of the S.S.M., a society which is widely established and which has a house and theological college at Crafer, South Australia. Its members take a lifelong vow of celibacy.

He met his future wife who belongs to an American order when she attended a course at Kelham a year ago.

Mr Mein intends joining the staff of Lincoln Theological College for at least the first term of 1971.

LETTERS

from page five

Difficult decision

Could not N. Parker of Blacktown endorse Archbishop Loane's decision not to attend the ecumenical service without committing three sins: A sin against charity, a sin against the biblical injunction to judge not lest we be judged and a sin against Christ's teaching on forgiveness?

After all, as a citizen of a country in which there is religious freedom, the Archbishop may or may not attend religious services other than those of his own denomination as he pleases.

Could not N. Parker continue reading the Magnificat, part of which he tried to use to prove Mary's state as a sinner, in its entirety, to where she reminds us that the proud are scattered in the imagination of their hearts?

What a joy to non-Christians or anti-Christians a scattered or divided proud church can be. God is love. Christ died to prove this and the proud deny it and are scattered.

J. Cridland, Mount Druitt, NSW.

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EIGHTY YEARS & GOD

Mr Maurice B. Hordern, an octogenarian and a former managing director of the large Sydney store, Hordern Bros., has precious memories.

Being blessed with godly parents, naturally I was very early influenced by their loving example and teaching. God's Word was daily shared in our family circle of six children. I well remember (about 1900) with our staff of three helpers in the home, we gathered together for prayer and Bible reading (Scripture Union), each reading around a portion before breakfast each day.

It has always been my privilege to enjoy worship most sincerely in God's House, Sunday by Sunday. Living at Concord in 1899, it was no trial to walk to St Luke's, Burwood, on Sunday mornings. My earliest joy in Sunday School work in 1909, was the care, with several others, of classes at Artarmon, where children were gathered from scattered homes. I look back to the wonderful blessing God gave me, over my 40 years as Sunday School teacher.

GUIDANCE

It is also with gratitude that I recall very many wonderful experiences of God's guidance, during my business career at Hordern Bros. Many very critical developments occurred, where it was difficult to see a way through. Our dependence on God's leading brought success.

My early enjoyment of a C.S.S.M. Beach Mission was in 1904, in Whitby, England. This brought me into friendship with the Rev. H. C. Lees, one of the leaders (later to become Archbishop of Melbourne). He was Vicar of Christ Church, Beckenham, Kent, in 1912. I went to England then, and stayed in his Parish, and eventually was married to a daughter of one of his most valued parishioners. It is with extreme gratitude to God that I record how he gave me a truly Christian partner for over 52 years. We spent a most wonderful life together. God has blessed us with our two sons and seven grandchildren.

Nearly three years ago, God called Dorothy to higher service. Our last 22 months were spent together (about 8 hours each day

at hospital). It was here that our thoughts and meditations turned to the prospect and certainty of being with Christ and each other for Eternity. Since her passing, this has been the subject of daily refreshment for me, as I contemplate my own call to Glory.

So God directs the lives of those who honour and serve Him. My joy now is in keeping the missionary enterprise in my thoughts, and giving it to a large share of my prayer life.

I can earnestly commend the habit of trusting God with your life, as I have done for nearly 81 years. (Romans 8:38 and 39).

Books

The papal monarchy

MONARCHY AND COMMUNITY by A. J. Black. Cambridge University Press, 1970. 187 pages. UK65s.

This scholarly treatise, by the lecturer in Political Science at the University of Dundee, though primarily concerned with the political theory of Conciliarism and Papal Monarchy during the period 1430-1450, when there was in process a power-struggle for the actual machinery of church government, also throws great light upon the question of the form of right government for the church.

Antony Black's clear and concise exposition of the contending theories of John of Segovia and John of Turcicemata should prove of considerable interest and benefit to those who are studying the implications of the Second Vatican Council's decree "On the Church," and could even be of interest to those contemplating the introduction of synodical government into the Church of England in England.

Though Black states that "the notion of the church expressed on both sides in this controversy must seem . . . remote from modern theology" the fact remains that the same tensions still exist within the Universal

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



THERE'S NO OTHER WAY, by Ernest A. Fitzgerald. Abingdon, 1970. 144 pages. \$3.25. Dr Fitzgerald makes the sermon on the Mount come alive and shows that it contains divine principles which are written into the scheme of things. Christians do tend to treat the Sermon's great truths as being rarely attainable ideals. The author shows that they are God's design for human survival which do not need our endorsement to make them valid. Since the Sermon contains a statement of the way things are, obedience to it must be the believer's way of life. Anything less leads to suffering. A bold and forthright exposition and application of the Sermon on the Mount which will not comfort any reader.

THE LIVING GOD, by R. T. France. IVP pocketbook, 1970. 128 pages. 95c. This is a very personal look at what the Bible says about God and is therefore about Biblical theology. But it is far from academic, being practical, challenging, experimental. Dr France believes that contemporary Christianity needs more theology, not less. We agree and particularly if it is presented in the lively way that he does in this little book for everyone.

WHAT'S GOOD ABOUT GOD, by Hoover Rupert, Abingdon, 1970. 173 pages. \$4.20. In his preface, Dr Rupert refers to Professor L. C. Birch's statement that the chief enemy of Christianity today is that form of Christian religion which preserves concepts of God which the world has already seen through as false. In this book, he examines some leading Christian doctrines in the light of the scientific knowledge of the 1970s, the demands made upon Christians and shows that Biblical foundations stand as firmly as ever.

SHORT NOTICES

AT LEAST WE WERE MARRIED by Terry C. Thomas. Zondervan, 1970. pp. 156. U.S. \$3.95. A non-fiction story of the courtship and marriage of a Christian couple who were involved in a head-on collision within 24 hours of their marriage. The wife was killed instantly. Thomas was the husband.

CROWDED DETOURS, by Don Mallough. Baker, 1970. 11 pages. US\$2.95. Twenty brief but down-to-earth sermons on unusual biblical passages. **THE UNITED KINGDOM** by Charles F. Pfeiffer. Baker, 1970. 92 pages. US\$3.95. Sixth volume in an excellent series covering the Old Testament. Illustrated.

HEARTBEATS. Emerging from encounters in prayer. By John M. Drescher. Zondervan, 1970. 158 pages. US\$3.50. A collection of the author's prayer poems, personal, introspective and concerned with attitudes.

RECORDINGS

JOY IS LIKE THE RAIN. Original songs by Sister Miriam Therese Winter of the Medical Mission Sisters. Avant Garde recording released by Move Records, Melbourne. AV 101 LP mono/stereo.

Sister Miriam, her guitar and eleven other sisters make a pleasing record of songs of our day. Some of them, like The Ten Lepers and Zaccheus are strongly biblical and all are modern folk gospel. The singing is restrained, yet fresh and lively. Unfortunately, twelve good songs include one that blatantly pushes mariolatry and it has a refrain in which our Lord's name is coupled with Mary's in a way which does honour to neither. If "Speak to me, wind" were not on this disc, we could heartily recommend it.

Puritan eschatology a fascinating study

PURITANS, THE MILLENNIUM AND THE FUTURE OF ISRAEL. Ed Peter Toon, James Clarke, Cambridge and London, 1970. pp 157, 27/-.

The sub-title is "Puritan Eschatology 1600 to 1660," and there are eight essays and 3 appendices. The contributors are B. S. Capp, R. G. Rouse, A. R. Dalison, T. L. Underwood, J. Van Den Berg and the Editor.

This is a most interesting account of the revival of pre-millennial eschatology by the English Puritans. The first Reformers assumed the millennialism of Augustine, but the triumph of the Reformation led to an expectation of a "Latter-day glory," which turned into a form of post-millennialism (the millennium being generally regarded as having been the thousand years from the fourth to the fourteenth century). The German Reformed scholar Alsted (whose life was written by Dr P. R. Cole of Sydney in 1910) revived the primitive pre-millennial view, followed in England by Joseph Mede, and others.

Perhaps the most interesting feature of the whole matter is the way in which three contemporary factors dominated the thinking of almost all Christian

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FROM GRACE TO GLORY, Meditations in the Book of Psalms, by Murdoch Campbell, The Banner of Truth Trust, 1970. 206pp. UK 6s.

Though not a scholarly work these meditations range beyond exposition and transcend the barriers of time and space in the reality of the presence and purpose of God.

The personal religion of the Psalmists provides a basis for the Christian's personal experience of God in Christ. Campbell uses this basis in the light of his own personal devotion to Christ.

His witness should help the devotional seeker. Many readers would like references to quotations.

B. P. Wrightson

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Mainly About People

Rev Michael Barbara, rector of Adamahy (Canberra-Goulburn) has resigned the parish.

Mr Clyde A. Barmann, of Charleston, NSW, died last month. He was a younger brother of a former Bishop of Canberra-Goulburn, an active churchman and generous benefactor to the dioceses of Newcastle and Canberra-Goulburn.

Rev Cyril E. B. Wood, curate of St Matthew's, Cheltenham (Melbourne), has been appointed vicar of St Philip's, Mount Waverley, from December 3.

Rev James H. Reynolds, in charge of St James', Sydenham (Melbourne), since 1965, has been appointed vicar of All Saints', Nunawading, from February 4 next.

Rev Keith E. Neve, incumbent of St Mary's, Warburton (Melbourne), since 1964, has been appointed vicar of St Paul's, Fairfield, from February, 1971.

Rev Peter C. G. Lane has been licensed as curate of St Oswald's, Glen Iris (Melbourne), since November 18.

Rev Alan P. Pattison, vicar of St John's, Bentleigh (Melbourne), since 1966, has been appointed rector of St Columba's, Scarborough (Perth), from early, 1971.

Captain Frank Clarke, who has had 16 years' experience in the Church Army in England and Canada, is coming to Australia for a year to help train student officers for Australia and New Zealand.

Mrs Lillian Ada Meyer, wife of the late Henry W. R. Meyer, died on December 11 in Chesalon, Harris Park, aged 90. The youngest of her five children is Rev Rex Meyer. She was the grandmother of Rev Barry Burgess, of The Rectory, Camden and aunt of Mrs Beryl McLaughlin of The Rectory, Rozelle and Mrs Valda Corbett, of The Rectory, Summer Hill.

Rev Neil Forgie was ordained priest by the Bishop of Willochra in All Saints' Moonta on December 11.

Ven Ernest Robinson, registrar of the diocese of Willochra since 1967, retires after long service leave on February 28.

Rev Frank M. J. Lowe, rector of Newbrough (Gippsland) will be inducted as rector of Morwell on February 7.

Rev John D. Singleton, vicar of Foster (Gippsland) will be inducted as rector of Lang Lang on March 1.

Rev Hurtle Lewis will be consecrated in St John's Cathedral, Brisbane on February 2, and will be enthroned in St James' Cathedral, Townsville, later that week.

At Christ Church, Maryborough, on December 4 the Bishop of St Arnaud ordained the following: Messrs Ellis S. Jones and Roger Fraser Rich (student deacons) Michael F. Leah (honorary deacon at Swan Hill); Revs Douglas J. Stevens (Swan Hill) and Keith Smith (Maryborough).

Rev David B. Clenden, rector of St Aidan's Sea Lake (St Arnaud) since 1966, will be inducted as rector of St John's, Avoca, on February 2.

At Christ Church Cathedral, Ballarat, on St Andrew's Day, the Bishop of Ballarat ordained the following priests: Revs Harold L. Reuss (St John's, Horsham) and Brian D. Haig (Christ Church, Warraumbrook).

Rev Canon William S. Copeland, rector of St George's Wagon (Bunbury) since 1965 has been appointed rector of St Elizabeth's, Carey Park, from January 31.

Rev Mark W. Scammell, rector of Donnybrook (Bunbury) since 1970 has been appointed in charge of St George's Wagon after he has completed long service leave.

Rev Edric G. Albany, assistant at St Boniface's Cathedral, Bunbury, has been appointed rector of All Saints' Donnybrook.

Rev Horace W. Hillier, rector of All Saints', Belmont (Perth), has resigned the parish.

Rev Geoffrey J. Devlin, in charge of St Luke's Gilling (Perth) since 1967, has been appointed rector of St Georges, Cunderdin with Quairading from February 1.

Rev Peter H. Davies, rector of St Andrew's, Longreach (Rockhampton), since 1969, has been appointed rural dean of the West.

In St Paul's Cathedral, Rockhampton, on December 21, the Bishop of Rockhampton ordained the following: (priests) Revs Ross Cameron (St Matthew's, Park Avenue) and David Gentle (Callide Valley); (deacon) Mr Graham Perry (St Paul's Cathedral, partime).

Rev George Roberts, rector of Christ Church, Dungog (Newcastle), since 1968, retires on January 15.

Rev Neville K. C. Spohr, rector of West Wyalund (Newcastle), since 1959, was inducted to Toronto on January 9.

Mr John Pison, who has trained for three years at the Pacific Theological College, Suva, will be made deacon in St Mary's, Maitland, on January 30 by the Bishop of Newcastle.

In Christ Church Cathedral, Newcastle, on December 19, the Bishop of Newcastle ordained the following: (priests) Revs Michael Cooper (Waratah), C. Henry R. Varcoe (New Lambton), David S. Simpson (Charlestown), Gordon Rimmer, Robert S. Cuff (Merewether), Eric W. Griffith (Mayfield); (deacons) Messrs Ross Naylor and Brian Muller.

Rev N. A. Connell has been appointed A.B.M. secretary for Adelaide diocese.

Rev W. G. Williams will be inducted to the parish of St Alban's, Largs Bay (Adelaide), on February 5.

Rev John M. Ayling, in charge of Findon and Seaton (Adelaide) since 1967, has resigned from January 31 to undertake work in Melanisia.

Rev Graham Roper, curate of St Barn-

abas', Croydon (Adelaide), since 1968, will be instituted to the charge of Kangaroo Island on January 28.

Rev Keith M. George, in charge of the Hillcrest Mission (Adelaide) since 1968, has been appointed chaplain to Hillcrest Psychiatric Hospital and producer for the Christian Television Association from February 1.

Rev D. R. Barnes, curate of Tea Tree Gully (Adelaide) has resigned and been given permission to officiate.

Rev John I. Fleming, curate of St Jude's, Brighton (Adelaide), since 1969, has resigned to take up appointment as chaplain to Anglicans at the University of Adelaide.

Rev Murray G. Johnson, curate of St John's, Launceston (Tasmania), since 1968, has been inducted as rector of St John's, Buckland.

Rev Athol J. Broadfield, who has been on leave overseas, was inducted in December as rector of Penguin and Castra (Tasmania).

Rev Ernest J. V. Caves, vicar of St John's, Moorooka (Brisbane), since 1958, retires on February 28.

Rev Harold W. Griffiths, rector of St Andrew's, Lutwyche (Brisbane), since 1964, retires on February 15.

Rev William I. W. Davidson has been appointed curate of St Matthew's, Sherwood (Brisbane).

Rev Thomas F. McKnight, rector of St Augustine's, Neutral Bay (Sydney), has been appointed rural dean of North Sydney.

Rev Raymond J. Bomford, rector of St Clement's, Mosman (Sydney), since 1959, has been appointed to an administrative position in the Diocesan Board of Education.

The Most Rev the Archbishop of Sydney ordained the following in St Andrew's Cathedral on St Thomas' Day, December 20: (Deacons) Messrs Peter W. Duggan (St Anne's, Ryde), Derek K. Howell (St John's, Parramatta), Phillip D. Jensen (St Matthew's, Manly), J. H. Lindsay Johnston (St Andrew's, Sanssouci), Robert K. Luscombe (St Paul's, Chatswood), Denis P. Robinson (Holy Trinity, Kingsford), Donald K. Wilson (St John's, Darlinghurst); (priests) Revs John A. Butler (St Clement's, Mosman), Christopher J. Clerke (St Augustine's, Neutral Bay), Kenneth G. Coleman (St Mark's, Avalon), Terence K. Delin (St Stephen's, Willoughby), Glenn S. Gardner (St Barnabas', Roseville East), Peter F. Jensen (St Barnabas', Broadway), John G. Mason (St Mark's, Yagoona), and James Ramsay (Christ Church, Gladesville).

Rev Jeffrey J. Stewart, curate of Holy Trinity, Panania (Sydney), since 1968, has been appointed curate of St Luke's, Dapto.

Rev Ewyn Sheppard, curate in charge of St Clement's, Pannal (Sydney) since 1965, has been appointed curate in charge of St Luke's, Regents Park.

Rev John E. Lanes, curate in charge of St Chad's, Putney (Sydney), since 1965, has been appointed curate in charge of St Andrew's, Riverwood.

Rev Robert W. Dowthwaite, formerly of the Church of England in South Africa, has been appointed rector of All Saints', Sutton Forest (Sydney).

Rev Graham S. Knight, curate of St Paul's, Chatswood (Sydney), has been appointed curate of Holy Trinity, Adelaide.

Rev John E. Gelding, curate of Holy Trinity, Adelaide, since 1968, has been appointed curate of St Stephen's, Norrmhurst (Sydney), from March 5.

Rev John E. Davies, curate of St Philip's, Caringbah (Sydney), since 1967, has been appointed curate in charge of St Clement's, Jannali.

Rev Bertram P. Wrightson, rector of St John's Kellerberrin (Perth) since 1967, has resigned the parish and has been appointed assistant at St John's Northam.

Rev John V. Gason, vicar of All Saints' Geelong (Melbourne) since 1959 and rural dean of Geelong since 1968, has been appointed archdeacon of Geelong from February 28.

Rev Clement W. Watts, curate of St John's Blackburn (Melbourne) since Feb. 1970, has been appointed to St Luke's, Sorrelvale, North from Feb. 23.

Rev Philip H. E. Thomas, B.A., curate of Holy Trinity Adelaide since 1968, has been appointed Warden of Latimer House, Christchurch, NZ. He left Australia on Jan. 11.

Mr James Britten, Deputy Organist of St George's Cathedral, Perth, has been appointed Organist at St Alban's, Highgate.

Mr L. F. McLeod, a parish councillor and a former organist of St Michael's, Wollongong (Sydney), was commissioned on December 20 by the Bishop in Wollongong for service in the diocese of Polynesia. He will be headmaster of a new secondary school in Lakasa, Fiji.

Rev Canon S. Charles Bramhall, rector of All Saints' Hobart since 1964, resigned the parish on December 31.

Rev Ross H. Sanders, producer of religious programs heard throughout Australia on the ABC, has been appointed Supervisor of Religious Broadcasts for station 2CH, Sydney.

Miss H. W. G. Claridge, headmistress of Tara School, Parramatta since 1959, has resigned from the end of term 1, 1971.

Rev Hugh K. Prentice, curate of St Mary's Caulfield (Melbourne) will be ordained priest by the Archbishop of Melbourne in February and will go as curate of Holy Trinity, Adelaide.

hot line

Round-up of church press comment

THE CHURCH TIMES in a round-up of comments says that the Chadwick Report on Church and State has had a very mixed reception. It aims at much more independence while maintaining the establishment.

Methodists see reunion far off if the report is acted on. This is the tenth report of Church-State relations in a century but this one is regarded "as more than an academic exercise."

Tasmania's Church News seems to have been the only diocesan paper to tackle seriously the question of the Second Coming of Christ in December. The article came from the pen of Dean Webber. Are we forgetting what Advent is all about?

It was refreshing to read in the Brisbane Church Chronicle a spirited defence of religious instruction in State schools by Rev. Guy Darke, rector of Yeronga. He says we are in State schools to tell the children that Christ was crucified for them.

New Life draws attention to the fact that Dr Paul White's "Jungle Doctor" books have now been translated in 57 languages.

Hungarian, Thai and Hebrew are the latest. These books have now brought the gospel to hundreds of thousands. Newcastle's Anglican Encounter introduces us to the A.B.C. of Anglican Missions — A.B.M., B.C.A. and C.M.S.

Sydney's Southern Cross in its December issue also took the Brisbane Church Chronicle to task for printing in November that extremely offensive article about Archbishop Loane. But Brisbane's December issue was silent and no healing words were offered. Silence in the face of such offence rubs salt into wounds which Archbishop Sir Philip Strong did so much to prevent.

The Anglican Messenger (W.A.) reports that the nine homes for the aged in the province now accommodate 550 people.

NEW YOUTH CENTRE



A group of young people outside Blue Gum Lodge, Springwood, NSW. Destroyed by the 1968 bushfires, the lodge and conference centre was re-opened in September, having been rebuilt at a cost of \$100,000. It accommodates 108 and is owned by Sydney's Youth Department.

Large Advent offering

Advent Sunday was missionary gift Sunday at St Andrew's Roseville, NSW, and \$1645 was handed in and distributed to 19 causes. Last year St Andrew's gave over \$10,000 to causes outside the parish.

Largest amount from the Advent offering was \$446 to the Home Mission Society. Next came \$187 to Mr and Mrs J. Henderson with the Summer In-

stitute of Linguistics in the Pacific and \$144 to Mr and Mrs Derek Brown in South Africa. Gifts of \$100 went to the BCA and to the inner city parish of St George's, Paddington.

Larger amounts were also sent to ABM, CMS, BFBS, SAMS, Missions to Seamen, the Wynberg-Allen School in India and to Moore College. \$50 was given to support the National Evangelical Anglican Congress, Melbourne 1971.

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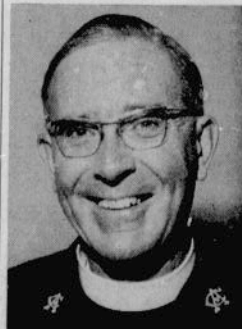
Head of Ch Army to visit Australia

Prebendary Donald M. Lynch, Chief Secretary of the Church Army in England since 1961, will visit Australia from January 29 to February 13.

Prebendary Lynch will visit Perth, Melbourne and country centres in Victoria and NSW. He will spend two days at the Church Army College at Belrose, near Sydney, before flying to NZ, Canada and USA. His wife will accompany him on the trip.

He was ordained in London and served a number of parishes in that diocese until he became principal of the Church Army Training College in 1953. In 1964 he was made a prebendary of St Paul's Cathedral and since 1969 he has been an honorary chaplain to the Queen.

Before coming to Australia, he will be in Nairobi, Kenya, to hand over Church Army leadership to Africans.



Prebendary Lynch

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C. R. JAMES,
Chief Executive Officer.

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Qld. CMS move

Queensland branch of the Church Missionary Society has moved its offices from Ann Street to the first floor of Sanders House, 116-124 Wickham Street, Fortitude Valley.

The move was brought about by projected demolitions on the Cathedral site.

The branch budget for 1970-71 is to be \$34,000, to be contributed by the Province of Queensland and the dioceses of Armidale and Grafton.