

# THE AUSTRALIAN CHURCH RECORD

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BISHOP STANWAY

## Melbourne appointment for Bishop Stanway

The Victorian-born Bishop of Central Tanganyika, the Right Rev. Alfred Stanway, intends to resign his see from August, 1971 to take up the post of Deputy-Principal of Ridley College, Melbourne.

Bishop Stanway is 62 and is himself a graduate of Ridley College, Melbourne. As a member of the C.M.S. League of Youth in Melbourne, he heard the call to the mission field and has given nearly 35 years of his life to missionary work in Africa for the Church Missionary Society. His wife, Marjorie, has shared this long ministry with him since their marriage in 1939. For nearly 20 years he has been Bishop of Central Tanganyika and he has been foremost in

training local Christians for church leadership. Numbers of Africans who served and trained under him are now bishops of their own diocese.

After two curacies in Melbourne (1934-37), Alf. Stanway went out to Kenya and served in the diocese of Mombasa. He was Archdeacon of Kenya when he was appointed successor to Bishop Wynn Jones in 1951.

William Wynn Jones' tragic death left Central Tanganyika vacant at a critical stage of its

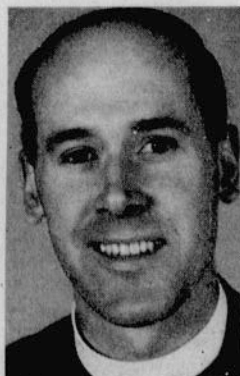
development but Alf. Stanway has filled the post with energy, faithfulness and with distinction.

The newly-created post of Deputy-Principal at Ridley College, University of Melbourne, is quite distinct from and will not limit in any way the position of Vice-Principal, held by Dr. Keith Cole, himself a former C.M.S. missionary in Kenya.

Bishop Stanway will have full responsibility for the administration of the College, including finance and public relations.

## Perth appoints an R.E. director

Rev. Thomas R. Wallace, Adult Education Officer for the Board of Education, Sydney, since 1968, has been appointed Director of Education for the diocese of Perth. The announcement was made by the Archbishop of Perth on 30 August.



Rev. Tom Wallace

Tom Wallace is a graduate of Moore College and was ordained in the diocese of Armidale in 1961. He served a curacy at Inverell and in 1964 was appointed Chaplain for Sydney's Board of Education in the archdeaconry of Wollongong. He took up his present work on 1968 and has introduced an intensive and varied program of adult education in the diocese, with special attention to group techniques and training.

In addition to Th.L., he holds the diploma in religious education of the Melbourne College of Divinity and has done further academic study as an external student of the University of New England.

He takes up his new appointment in January, 1971.

## \$2½ million expansion of homes for aged

Two and a half million dollars is to be spent over the next four years by Sydney's Home Mission Society to provide another six Chesalon nursing homes for the aged.

New homes will be built at North Manly, Malabar, Nowra, Drummoyle and Sutherland. The original small home at Chatswood will be replaced by a new modern building and the home at Harris Park will have a new wing added.

Tenders have already been received for the first stage of the project, the North Manly Chesalon Home which will be named in memory of Sister Mildred Symons. Work will commence shortly on this \$375,000 project.

When the four year program is complete the Home Mission Society will have doubled the existing accommodation for the aged sick who are unable to afford private nursing care.

There will then be 500 beds for those who need Chesalon care.

## WOLLONGONG GOSPEL GROUP



"Hayden Ceak," six young people from St. Michael's, Wollongong, N.S.W., who have reached the grand final of the Christian Broadcasting Association's Gospel Sound Spectacular. It will be held at the Lyceum Theatre on Sunday, September 20.

## THE SECRET WORK OF THE SPIRIT

In his presidential address to the recent Canberra-Goulburn synod, Bishop Kenneth J. Clements made reference to our inability at times to recognise the potent force of the gospel.

He went on to say:

"I know the depression which assails when, in some places only a handful gathers for public worship. And while in some centres the numbers encourage and uplift, we never can forget the great numbers who never worship."

The same, of course, can be said concerning the small organisations in our parishes who meet to build-up faith, fellowship and service. Do not let small numbers blind us to the significance of any group. The question is, "Is it alive to significant matters?"

Quite apart from the on going life of all the churches, and there is a lot more being done under the surface than meets the eye, let us not overlook the work of the Spirit, which can never be discerned or calculated, in the private reading of the Bible and

other Christian literature.

I am not suggesting that great numbers of the careless are reading in this way, but one is encouraged from time to time to discover that such literature is being read in quite unexpected areas. Never before have so many works on the gospel been published and purchased. That private reading is all a part of the life in the lump.

In addition to that there is the influence of the Gospel over the radio. One can never know the fruits of this but, as in the sphere of literature, the heaven is at work in the world beyond the traditional forms of the Church's life. Television, also, plays some part in the leavening work. The occasional excellent programs have potential for great good and for a great number count far more than the customary scepticism."

## National CEBS camp

Six hundred to 700 boys are expected to attend the National Camp of the Church of England Boys' Society to be held at Camp Wanawong, Waterfall, N.S.W., from 1 to 10 January, 1971.

A Tasmanian group is planning to hire a bus to bring a large contingent; and many boys from Perth, Adelaide, Brisbane, Melbourne and from many country branches are expected.

A wide range of specialist activities will be offered at the National Camp, including rock-climbing, trampolining, archery, riflery, self-defence, campcraft and canoeing. In preparation for these, a specialist instructors' course is to be held next weekend at Camp Wanawong.

## CHRISTIAN NURSES CONFER IN SINGAPORE

Christian nurses from all South-East Asian countries will meet in Singapore for the First Nurses' Christian Fellowship International Regional Conference, 17 to 27 October.

Miss Blanche Lindsay, a widely experienced executive officer of the Australian Nurses' Christian Movement will be among those who will represent Australia. She left Sydney on September 11 to visit Japan, Korea, Taiwan, Hong Kong and Thailand before going to Singapore for the Conference.

Other Australian delegates will be Miss Rae Angus, Queensland, Miss Anne Wallace, Victoria and Miss Faye Bannister, Tasmania. Miss Raula Vele from Port Moresby will represent New Guinea.

The A.N.C.M. is now the only

affiliate of N.C.F.I. which retains the name of Nurses' Christian Movement and this is to be changed from July, 1971, when it will become the Australian section of the Nurses' Christian Fellowship International.



Miss Blanche Lindsay

## PRESBYTERIANS LEAVE THE W.C.C.

The Presbyterian Church of Taiwan voted at its annual assembly to withdraw from the World Council of Churches. The reason given was the WCC conciliatory attitude towards the Communist regime in Peking.



## THE NAMES OF GOD'S PEOPLE

### (1) The Saints

The first in a series by Rev. David J. Williams, M.A., M. Th., Ph.D., a lecturer at Ridley College, University of Melbourne.

When God's people are called "saints" the emphasis is on (i) their belonging to God. To belong to God is to be "holy" (the meaning of the Greek word translated "saint").

"The temple had once been 'holy', not because of its magnitude, its stateliness, and the costly materials of which it was built, but because it was the home of God; and the tabernacle which was erected in the wilderness, though a much meaner structure, was just as 'holy' as the temple of Solomon, with its marble courts and its profusion of cedar and brass and silver and gold.

"The altars were 'holy' because they were erected for the service of God. The sacrifices were 'holy' because they were offered to him. The priests were 'holy' because they were divinely chosen to discharge the functions

of the temple.

"The sabbath was 'holy' because God had placed his hand upon it and separated its hours from common uses.

"The whole Jewish people

were 'holy' because they were organised into a nation, not for the common purposes which have been the ends of the national existence of other races, but to receive in trust for all mankind exceptional revelations of the character and will of God" (R. W. Dale).

And when God's people are called "saints" the emphasis is on their belonging to God, not because they chose God but because God chose them (Ro. 1:7; 1 Cor. 1:2; Eph. 1:4; Col. 3:12).

According to his purpose expressed in Christ and accepted by faith in Christ.

Thus, in the New Testament, the word denoting holiness as a status conferred by God (hagios) is always preferred to the word denoting personal holiness (hiosios).

But personal holiness must not be neglected. Thus, when God's people are called "saints" the emphasis is also on (ii) their living as belonging to God.



Dr. David Williams

### DR. RAYNER HITS OUT

## Plain speaking on some vital issues

The Bishop of Wangaratta, Dr. Keith Rayner, spoke very plainly and strongly to the recent Wangaratta synod in both his pastoral charge and his presidential address.

In his pastoral charge, among other things he said:

"Alas, there are parishes where the church gives the impression of existing for its own sake. There seems to be no real con-



Bishop Rayner

cern for souls, no real interest in mission, no reaching out to the needy — just a self-centred desire to keep the local wheels turning. It is not for nothing that

the word 'parochialism' has come to mean narrowness of vision and self-centredness.

The thing that most concerns me about the parish that fails to give to the wider mission of extending God's kingdom according to its means is not the effect on the missionary budget of the church but the implications of the fact for the Christianity of that parish...

"Sometimes when people speak of the church as servant of the world they give the impression that the church's task is to do what the world wants, that it exists to serve the purposes of the secular world. Some theologians are calling us to secularise the gospel so that it will be proclaimed wholly in this-worldly terms.

"In practice this appears to lead to Christianity being reduced to a program of social and political action and little more. Some advocates of a secularised gospel are 'establishment men' like the old-time Erasmians who saw the church as the servant of the State or like the modern 'law and order' people who see the

church primarily as a bulwark of our present society. Or they may be 'anti-establishment men' who want the church to overthrow the status quo, to foment revolution if necessary and to usher in the earthly millennium.

Their programs of action are opposite; but their attitude of mind is the same. I believe that both misunderstand and limit, and so distort, the gospel. Surely it is of the essence of the gospel that it challenges the earthbound goals of secular man...

In his presidential address, Dr. Rayner said some pungent things about church union and dangers inherent in the ecumenical movement.

"I feel bound to express my view that the prospects of an early union of the Anglican Church with the United Church have been weakened in two respects by the revised Basis of Union. The original proposals of 1963 envisaged a ministry of bishops, presbyters and deacons in the United Church; and while the form of this ministry might have posed some questions for Anglicans it appeared that a giant stride had been taken in the direction of union with the Anglican Church.

"The revised Basis makes no provision for bishops, apparently as a result of strong opposition in some Presbyterian quarters. The other matter that has raised some doubts is the language used in relation to the Bible and the historic Creeds. These are given an honoured place, but in such terms as to leave room for the possibility that a minister might remain in good standing in the United Church while holding a quite unorthodox interpretation of the Christian faith...

"The ecumenical movement will not have succeeded in its goal of world-wide Christian unity if it breaks down the traditional denominational line of division at the cost of fostering an equally profound liberal-conservative division. I sense an increasing degree of impatience — and even of intolerance — of ecumenically minded Christians towards the conservatives (be they of the catholic or evangelical variety).

"I can understand this impatience, and sympathise with it; but if this mood triumphs the ecumenical movement will have become a party movement (and by definition no longer ecumenical). There is no easy solution to this dilemma. Only an all-embracing charity combined with a genuine love for truth — and these are never easy — supply the tightrope along which we must walk..."

## EDITORIAL

### The Pope in Australia

We congratulate Australian Roman Catholics on the unique pleasure which their denomination will experience when Pope Paul VI makes the first papal visit to Australia later this year. We readily appreciate how much this will mean to them.

When the Pope arrives late in November to spend three days in Sydney, he will then have visited all continents of the world. He has done wonders in giving the papacy a new image and in breaking the shackles which for centuries had made it a peculiarly Italian institution. He has steered, if at times reluctantly, his denomination further along the course set by his predecessor, Pope John.

As Protestants, we must go as far as truth and love will allow to seek a genuine Christian unity and fellowship with those of all other denominations. But unity is not a goal we must seek to the prejudice of other virtues.

We admire Pope Paul's stand against indifferentism but we would be far happier if he had given some indication that he was equally distrustful of exclusivism.

This claim was formulated in the bull of Pope Boniface VIII, "Unam Sanctam" and it is quoted by Rahner and others in modern Roman Catholic textbooks with complete approval. Unam sanctam declares that it is absolutely necessary to be subject to the Roman pontiff in order to be saved.

The Pope caused grave disquiet throughout the world when he opened his address to the World Council of Churches at Geneva last year by the arrogant assertion—"I am Peter." The claim to be the earthly vice-gerent of Christ scarcely engenders love and friendship among the divided denominations. The editor of the "Catholic Weekly" admits (p5—27 August) that "he is greeted as a head of State by local dignitaries and as the Vicar of Christ by loyal churchmen."

As long as he makes this exclusive claim, he makes it impossible for non-Roman Catholic Christians to ignore it.

This year, Cardinal Heenan of Westminster has promoted the move to canonise forty Roman Catholics who were executed in the reign of Elizabeth I for their complicity in plots to assassinate her. They were involved in the plots at the command of the reigning popes who claimed to have deposed her. They were convicted of high treason.

The Archbishop of Canterbury pleaded against such canonisation publicly. He said that it would be a calculated blow at the new spirit of friendship and understanding. Pope Paul chose to ignore Dr Ramsey's plea, even though many Roman Catholics supported it. The canonisation is shortly to be proclaimed by him.

Between now and late November, we hope that the Pope will forsake his claim to exclusive powers over all Christians. We hope that he will refuse to canonise people whose great merit was that they plotted the death of a Protestant queen who broke papal power in England.

It would make possible participation in the ecumenical service which he wishes to hold in Sydney. It would clear the way to deeper understanding and more determined efforts to remove other barriers that divide us.

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## EVANGELICAL VIEWPOINTS

# The Cross of Christ

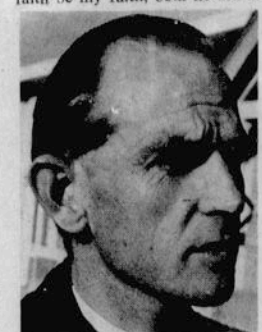
One of the quietly desperate needs for the whole of mankind today is for the healing of breaches, the breaking down of tensions and hatreds, a dealing with all that leads to destructive unrest.

Things of which newspapers and hearts are so tragically full.

As Christians, we feel that we have the answer, but too often, in our attempts at communicating the gospel, we make all sorts of extraneous demands on our hearers.

Don't misunderstand — but by quoting texts, for instance, we are requiring the acceptance of biblical authority then and there. By dragging them to Church, we are putting carts before horses. By using biblical terminology, we are expecting them to "demystologise" words before understanding them. So this article may appear back to front to some folk...

Before my Lord can be or even claim to be my Lord; or my faith be my faith, both he and it



Rev. Ron Keynes

must be something far more significant than some sort of escape or palliative. If God is to be God, then he must at least be a sensible, significant answer to life, to which or to whom I can respond with a positive yes. I must be able to say something far more significant than "Hallelujah, I'm saved" in response to any cross.

Does this Lord's cross have anything to say to me in the mess that is me? Does it have anything to do with this world of people gone mad, people without point? It is only when people can see, clearly, in their own language — (and not necessarily biblical language) that the gospel of Christ Crucified provides a positive yes to these questions that a realistic impact comes.

Take the cross as a symbol. A symbol of two relationships. The vertical post, symbolic of man's relationship to God, and of God's to man. The other, horizontal post, symbolic of man's relationship to man. You to me, and me to you; black to white, east to west, labour to management and so on...

In a magnificent way, the early chapters of Genesis point up the ideal, conceived by God, where both these axes of the cross would be living channels of companionship. Of God to man; and of man to man. Warmth, concern, love, all issuing in sense and value.

But it was man who broke the vertical axis (and we did the Fall) by demanding the right and prerogative of divinity. "You shall be like God" (Gen. 3:5) is the ultimate sin, and that is just how we wanted it. Beholden to no-one; responsible only to ourselves, "this is my life!"

What we did not want was the blame (Gen. 3:12-13) nor the results of shattering the horizontal simply because we chose to shatter the vertical. We refused to have God as God — and the net result was that we refused to have our neighbour as our neighbour. He is now our competitor.

However, the cross is shattered, and we live in the consequence of its shattering. International, national, social, individual. And no way is open to restore the horizontal, without first restoring the vertical. Refusing to do that, we sit in the dust and rubble of our own making, either demanding that the rest of the world revolves around us, or resisting anyone's attempt to alter our orbit — or perhaps try to "opt out" and refuse to face reality.

Or maybe, deeply and honestly aware, we long to apologise. We may know to Whom we must apologise, yet we are tantalisingly aware of the fact that our apology doesn't reach anywhere near

Rev. Ron Keynes is a B.C.A. missionary in the diocese of Willochra, S.A., and is rector of the Ceduna Mission District.

far enough to heal that vertical breach. But we still wave it, it's loose end hanging...

It is into this world that the Father has broken with the Cross of His Son. To save, not to judge; to reconcile, not to condemn; Having every right to turn his back on this morass, and its instigators, the Father chose rather to LOVE (immense strength in that word) this world of people, so that He Did Something About It.

In the cross of Christ, we see something of the profound love of the Father for his creatures, in spite of their grab for divinity. In the cross we see forgiveness; we can see the bridge rebuilt from heaven to earth, the restoration of the vertical axis. A bridge on which we can hang the "loose end" of our apology. (And this is part of what repentance is all about.)

### OUR GOD AGAIN

In the cross of Christ, we can be reconciled to our Father, and only through this event can we begin to have God as our God again.

And only in that restoration comes horizontal restoration. Orbits become untangled. For if God has expressed his Love and Acceptance of you, just as you are; and he has done the same for me, just as I am; we can accept each other — just as we are. "He has made us both one."

So the two axes are restored. In Christ. Through the cross. The way to peace and reconciliation is not through education or social reform. You might as well try to heal symptoms, rather than tackle the root of the disease. For no education or legislation or repression will deal with the horizontal break. It can only be healed by the vertical first.

Vertical first. From God to each individual. Only in the individual choice of God's reconciliation offered to you in Jesus Christ, through the cross, can your mess and the world's mess be healed. I am not reconciled (or saved, if you like that word) so that I can live in some sort of cottonwool cocoon; my Lord's gospel shows me that "In Christ, we can now make sense of life" for it is the answer to this world gone mad. Not just me; but everyone.

The members of the Panel were:—Dr John R. Graham, Senior Medical Registrar, Queen Elizabeth Hospital; Dr Robert C. Heddle, Director, Student Health Service, University of Adelaide; Dr Ivan A. Shearer, Senior Lecturer in Law, University of Adelaide.

The speakers clearly indicated that the problem of drug abuse was very evident in South Australia and that the law as it stands at present is inadequate to deal with the problem. It is essential that adequate means exist for the law and its agencies to deal promptly and effectively with drug abuse.

The panel and the chairman agreed to make the following recommendations: Accordingly, we recommend that the Government take immediate action on this matter. As a guide for discussion, the following proposals should be thoroughly investigated:

(a) Reform of the current law such that people who are involved in the abuse of drugs are all dealt with under one Act.

(b) That any future legislation make a distinction in respect to the illegal use of drugs, between the producer, the pusher, and the user. We recommend that the

pusher be given the severest of penalties.

(c) That adequate social and medical services be provided for the rehabilitation of drug addicts — either as an alternative to criminal proceedings or after conviction in a court of law.

(d) That adequate provision be made for an effective education program to be conducted throughout our secondary schools at the senior level.

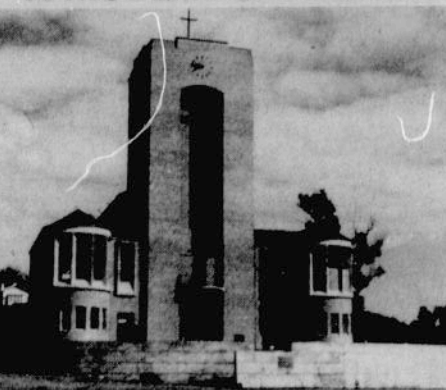
(e) That advertising of any drugs of abuse be prohibited on radio and television.

We believe that very careful consideration should be given to ensure that the law be utilitarian and functional. It is important that legislation should not be difficult to implement or engender discontent.

To the above, Dr Graham added the following additional information and opinion:

1. One of the many constituents of marijuana is delta-9-tetrahydrocannabinol. This drug has been convincingly demonstrated to be psychomimetic and hallucinogenic, and because of this it is strongly recommended that legislation should not be brought into allow its use outside of research centres.

## A MODERN CATHEDRAL



St. Boniface's Cathedral, Bunbury, W.A., where the annual synod service will be held next Sunday, September 20. Sir Thomas Wardle, Lord Mayor of Perth, will speak at the opening session.

## ADELAIDE SCIENTISTS' PANEL ON DRUGS

Dr Norman A. Broadhurst chaired a panel of three qualified professional men who discussed the problem of drug abuse at Holy Trinity, Adelaide, recently. 300 people from a wide range of age groups attended, including many professional people.

2. Because the adverse consequences due to the misuse of alcohol are so evident, there is a need to understand the importance of controlling the dose taken, whatever the form of alcohol.
3. Education needs to include expositions on the principles of drug use to children of all ages. This could be carried out in a similar fashion to road safety education.



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## On my path

I had just cut up a golden slab of wedgie, rich with fruit and wholemeal flour, when Katy popped in.

"Oh Maggie, can we chat?" "Sure. I'll put the kettle on and we can sample the wedgie." Katy's husband has just been appointed to his first Curacy, and Katy had trotted along loyally to the Women's Fellowship.

"It was awful," she moaned. "They were all middle-aged or elderly, and all they could talk about was their wretched Fair. I was fuming. I said to David afterwards, 'What are we here for?'"

"I understand — but remember the wheat and the tares." "How come?"

"Well, you can't force spiritual things on to folk who are not ready for them; and you have to maintain a loving attitude and not write people off."

"It's not good, Maggie. I'm going to get a job. Most curates' wives work, anyway."

"When is your baby due?"

"In five months' time; I could work for three of four."

"Do the women know?"

Katy laughed ruefully. "Yes, they do. Old Mrs Watkins said she'd knit me a woolly. It rather took the wind out of my sails."

"How?"

"Well, after arguing for about ten minutes as to who would run the cake stall, she turned to me

and said, "We won't ask you, dearie, you won't be feeling like it by then. And I'm knitting something for you." And I was all ready with some cutting remarks about wasting time on non-essentials!"

### By Margaret

"Golden silence." I laughed approvingly. "Cut out the cutting remarks to begin with, and try to 'sit where they sit' as the prophet Ezekiel did."

"It is a puzzle though, isn't it," frowned Katy. "David and I want to do a really spiritual work there — and we're all for direct giving, not money raising."

I sent up a quick arrow of prayer to the one Who knows all that confronts us clergy wives — all we're out for and what we're up against.

"If you believe God has placed you and David there, then you can't desert the ship. Try and get alongside those women; stick to your principles and bear your witness to Christ by all means — but let all that you do be done in love."

I had been preaching to myself, too!



# Notes and Comments

## National disquiet

There are still lots of God-fearing, decent, hard-working people in Australia but by their very nature, they generally only make their voices heard through the ballot box. The angry, noisy, agitating, striking, demonstrating minority get the limelight.

"Moratorium" supporters demand peace and fight the police, defile national memorials, scream blasphemies and insults. Mr Bob Hawke irresponsibly calls for a national three-hour strike because he doesn't like the Liberal Government in power. The attempt is made to bring the nation to a standstill allegedly because pensioners only got 50 cents increase in the 1970 Budget. The media did not highlight the union which refused to strike but ordered its members to give their wages for the three hours to support pensioners' organisations.

Demands are made for higher wages, shorter hours, longer holidays, an end to national service. Never have Australians been so dependent, so demanding of satisfaction for their own needs. The soft dwellers in our new urban society can neither see any future nor plan for one which does not include large, beneficent, mother Australia filling gaping mouths whenever the slightest pang of need is felt.

And all this whining and clamour for mother is called by some

reversal of rational thinking, independence of spirit, freedom of thought, nonconformity, radicalism. You name it. They use it.

They are free to defile the national memorial in Canberra only because an earlier generation preferred to give years of their lives to defend freedom, rather than whimper in the streets and expect mother to wipe their noses.

It is a tiny minority who are led by the nose into all their anti-social activities and who are blind to their rigid conformity and their unwillingness to think for themselves. But they can make things very unpleasant for the 'silent majority'.

Hard work, self-reliance, honesty, purity, thoughtfulness, considerateness, high moral and

ethical standards never get out of date. We should never be ashamed of setting the example in these matters. In fact, Christians should be the pace-setters.

## No debate

Our position as the only national Church of England newspaper, which raised anxiety in some quarters for most of this year, has been changed by the publication of "The Anglican."

In a comment to the daily press on the state of religious journalism, Mr Vaughan Hinton of the Australian Council of Churches is reported to have said that a newspaper representing

some particular viewpoint is less likely to be successful than one which provides the forum for debate which should take place in the church. Experience proves the opposite.

The new paper has expressed hopes that it might provide such a forum. But its first issue spoke about Anglican "Fathers" and "Mothers" in such familiar terms as to create considerable misgivings.

We do not believe that everything is open to debate. We never debated whether God was dead. We are not prepared to debate the resurrection or any other central truth of our faith. The Church of England holds the faith after 1500 years of debate and we are quite prepared to have our minds closed against unbelief and scepticism.

When another paper reports clergy as "Father" and "Mother" and the Holy Communion as the "Mass," it implies that sacerdotal views of the ministry and a sacrificial doctrine of the Holy Communion which the Church of England has expressly repudiated are just matters of opinion.

We don't subscribe to the view, because both are foreign to the Scripture. To a biblical theology we stand firm. People who don't like our stance on the authority of the Bible are able to write and tell us so and we invariably extend to them the courtesy of our letter columns.

The old "Church Standard" gained its major advertising support from a large brandy advertisement. When "The Anglican" took it over in 1951, Mr James said that this unfortunate policy of relying on liquor advertising would not be tolerated. So for a few years, until the paper got

into difficulties, the offending advertisement was dropped. The new paper published last month carries under its banner, "incorporating the Church Standard" and sure enough, back is the old liquor advertisement, its largest advertiser.

We can hardly believe that this gives any pleasure to the Sydney panel but the strong Queensland financial interests are probably calling the tune.

## Changing St. Paul's

St. Paul's Cathedral, London, which in a special sense has been called "the parish church of the Commonwealth," is under attack from an extreme wing which is attempting to introduce "reservation of the blessed sacrament" (to use their strange term) into the Cathedral.

The "Church Times" reports that 300 have signed a petition to the Dean and Chapter who will consider it this week.

The petition blandly ignores the illegality of reservation for any purpose, but worse, it ignores the loyal Anglican sentiments of vast numbers of British people who would be appalled to see St. Paul's become yet another centre of rigid Anglo-Catholic devotion.

Many Australians have a special affection for St. Paul's and would not like to see it go this way. Letters to the Very Rev the Dean, St. Paul's Cathedral, London, courteously expressing reader's feelings, would strengthen the case for preventing this innovation.

## VIETNAMESE EX-SOLDIER & WIFE TRAIN IN AUSTRALIA

Nguyen Van Hai, a 34-year-old Vietnamese who was drafted into the South Vietnam Army in 1962 and who was discharged in May, 1968 to train for the Ministry, is completing his studies at Moore College, Sydney.



Mr and Mrs Hai outside Moore College.

College and Deaconess House who have provided them with a small house, food and tuition. Both have found the staff, lecturers and students most helpful and friendly. When asked if any Australians had shown any resentment of them as Asians, Minh said smilingly, "Not yet."

Hai said that as a soldier, he had had little contact with Australian troops but he said that his people were very grateful for the help which the Australian soldiers are giving the Vietnamese people. Questioned about hopes for a victory in the Vietnam conflict, Hai said that people who wrote to him felt that there was a fifty fifty chance of success. The Vietnamese forces, however, were very optimistic.

He went on to say that a Communist victory would make it exceedingly difficult for Christians to witness to their faith in Christ.

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POSTER

## LETTERS

## Protestantism assailed

In "The Rapture of the Saints" by Rev. Duncan McDougall, a Scottish scholar, are some facts of vital importance to Protestants. I summarise:—

1. All the Reformers held the historicist view that the papacy was Antichrist.

2. About 1580 a Spanish Jesuit, Ribera, published his theory of an individual, personal Antichrist.

3. "The Coming of the Messiah in Glory and Majesty" by the Jesuit, Lacunza, was published in Spain in 1812. It was placed on the Index as a prohibited book.

4. In 1816 it was published in Spanish in London.

5. Placed in the Archbishop of Canterbury's library, it was read by Mr Maitland, the librarian, who startled the Protestant world with a series of pamphlets on prophecy, in which he propounded the futurist theory that the Antichrist would

appear after the rapture of the saints.

6. About that time, a Mr Burgh in Ireland also published a book on the future Antichrist.

7. Dr Maitland's theory was one of the main weapons used in the Tractarian defence of the papacy from charges levelled by the Reformers.

8. Lacunza's work was published in England by a brilliant but erratic Presbyterian minister, Edward Irving, founder of the "Catholic Apostolic Church." A cheap abridged edition was published in 1833, the year Tractarianism took its rise.

9. Edward Cronin, a founder of the Brethren movement, was a Roman Catholic before his conversion and retained his views of the church as "the whole body of the faithful, outside of which there is no salvation."

10. At the Powerscourt Conference on prophecy in 1833, the Irvingites and the Brethren met and according to Ironside, a Brethren writer, "it was in these meetings that the precious truth of the (secret) rapture was

brought to light."

So Protestantism was assailed from both sides. On the one hand, Tractarianism awakened sympathy for Rome and introduced Roman practices into the Church of England.

On the other hand, Brethrenism weakened the resistance to Rome by enticing the most spiritually-minded to withdraw from the churches, falsely applying "Come out from among them and be ye separate."

A. Archibald, Summer Hill, NSW.

## What is direct giving?

May I first congratulate the Rev George Robinson of Willoughby on not making market days an issue in his parish (ACR, 20/8/70).

But I cannot see how giving items for sale at a market day is not direct giving when giving money is. If the Israelites tithed all that they possessed and not just money, can it be wrong for Christians to give other things besides money to the work of

God? Barnabas sold land in order to give the price to the church (Acts 4:36-7). Can it be wrong for Christians today to sell possessions for the same purpose?

Surely it cannot be argued that the individual can rightly do this, but not a number of people; for how can the number engaged in an activity affect its moral quality or make an act of direct giving less direct?

Nor can I agree that churches today are confined to the methods mentioned in Scripture, any more than they are confined to their forms of government. If I did I could perhaps be a Plymouth Brother, but I could not remain an Anglican.

Can it be that the real objection is to the church being involved with money — as if the Bible really said that money is the root of all evil (but see 1 Tim. 6:10) — which is therefore to be avoided if possible, and if not (since ministers, repair bills, etc., have to be paid) kept out of church life and relegated firmly to the secular side of the individual Christian's life?

The policy of interpreting direct giving in this odd way and asserting that it alone is according to God's will has an obvious appeal to ministers who want both to interest their congregations in other activities apart from fund-raising and to be free themselves to turn their full attention to spiritually more urgent business.

But I suggest that in the long run it is a short-sighted and ineffective policy. Many lay Christians are smart enough to see its intrinsic weaknesses, and it fails to allow non-working Christian housewives to give in the ways their circumstances permit.

A more balanced and Scriptural approach, allowing market days, etc., while recognising that they can be over-emphasised, and stressing the importance of other avenues of Christian service too, would help to avoid the unnecessary splits in congregations and withdrawals from church membership that sometimes now occur.

(Rev.) G. S. Clarke, Regents Park, NSW.

## Everyman's advocate

"Christ is our advocate on high"; so runs a line of a familiar hymn. The dictionary says an advocate is "one who pleads for another, who speaks on behalf of another."

John's first letter is one of the kindest written from one man to others, "My little children," he says to Christians, "I am writing this to you so that you may not sin." It is also pastorally sound for, in looking after Christ's sheep, prevention is better than cure. Most of our griefs arise out of sin, in sin we cease to glorify God and the bloom goes out of our lives.

John makes it clear that

Christians can sin. "If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous." In Hebrews we read "Jesus is able for all time to save those who draw near to God through Him, since He always lives to make intercession for them." We rely so much upon our feelings and failures and not upon these promises of God.

We believe that Christ is concerned for us in our distress, and that He is taking good care of us when all is going well. But when we sin, we imagine that Christ, smiling upon us in our good moments, now frowns upon us. What assures many Christians

By Peter F. Newall, Dean of Armidale

of God's forgiveness is not so much the faith that believes He is always trustworthy, but the passing of time; we feel better because the crisis has passed. This, rather, than reaching out for forgiveness in the hour of our failure.

God's mercy and love is always us-ward. It is we who are changed by the processes of sin; the break in fellowship is from our side. It is from our imagination that come the thoughts that accuse, dismay or terrify.

If Jesus Christ were not our continual advocate, we would never arrive at the point of confession and forgiveness; we would never know God's peace at all. Since an advocate is also one whom we call to our side to help, we are encouraged to live in the knowledge that in nothing are we left alone.

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F. M. WILDASH, Organising Secretary.

## W.C.C. theology criticised

STRONG criticism of the theology of the World Council of Churches, made in a document known as the Frankfurt Declaration, is arousing sharp controversy in Germany and America.

The document was prepared by a group of eminent German theologians consisting of thirteen Professors and one Doctor.

It was first drafted by Professor P. Beyerhaus, who said recently, "The declaration has stirred up commotion in the whole German-speaking missionary world."

"The reaction differs between enthusiastic support and passionate rejection! But the supporters seem to be in the majority."

The primary tasks of the churches and the missionary societies are being displaced, says the declaration, by means of "an insidious falsification of their motives and goals."

It quotes with approval the goal of the Division of World Mission and Evangelism of the World Council of Churches, which is "to ensure the proclamation to the whole world of the Gospel of Jesus Christ, to the end all men may believe in Him and be saved," but notes some serious departures from this goal.

## Rector needs character references

David Pullar, B.C.A. missionary at Dampier in North West Australia, was asked for two character references recently by the W.A. transport authorities.

He was applying for a bus driver's licence and he was asked for the references. His comment is that "It seems even clergy can't be trusted these days."

He already has a truck driver's licence to help cope with the demands that are made on a rector in the fast developing North West. Now Mr Pullar wants a bus driver's licence so that he can borrow a bus to take his Teen Club camping and for similar purposes.

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• In his book, "The Lonely Sea and the Sky," Chichester speaks of the power of prayer at the time he had cancer of the lung. He says that when he was at his worst his wife rallied many people to pray for him, for "she believes most strongly in the power of prayer." Chichester says quite simply, "but the power of prayer is miraculous."

### CROSSWORD PRIZES

Book prizes for the best entries on Bible Crossword No. 22 have been posted to Mrs N. Marks of Cronulla, N.S.W. and Mrs L. Warburton of Gladsville, N.S.W.

## BIBLE CROSSWORD No. 24

We will give a book for the two nearest entries to Bible Crossword No. 24, which should reach this office not later than Sept. 28. All answers come from the Revised Standard of the Bible.

**ACROSS**  
1. For the wages of sin is death, but the free gift of God — Christ Jesus our Lord (2, 7, 4, 2) Rom 6:23.  
9. Have nothing to do with godless and — myths (5) 1 Ti 4:7.  
10. and in a — vision, something descending, like a great sheet, let down from heaven (6, 3) Ac 11:5.  
11. For I will pass through the land of Egypt that night, and I will smite all the — in the land of Egypt (9) Ex 12:12.  
12. but they who wait for the Lord shall — their strength (5) Is 40:31.  
13. I, Paul, write this with my own hand, — will it, to — nothing of your owing me even your own self (1, 5, 3) Phm 1:19.  
14. nor to occupy themselves with — and

**THEREFORE ISAC MADE A SEPARATION FROM HIS FATHER ABRAHAM AND HE WENT TO THE LAND OF EGYPT**

Solution to No. 23

## CUTS AT ADELAIDE SYNOD

Adelaide synod, which opened on Monday, 31 August, met a difficult financial situation by making cuts in a number of items submitted to it for approval.

The proposed budget was \$63,747 which required an assessment of 15 cents in the dollar from the parishes, against 13 cents last year. Synod did not agree to the higher assessment and it was fixed at 13 cents. To do this, a proposal to increase the teaching staff at the diocesan theological college, St. Barnabas, was deferred. The staff increase was to permit the college course to be lengthened to three and in some cases four years.

A motion moved by Mr H. N. Davis for the Standing Committee that rectors' stipends be increased to \$3,100 was amended to an increase of \$90 to \$3,000. Other stipends were increased in line with this.

The Bishop, Dr T.T. Reed, drew attention to the state of Cathedral finances and said that he was making a personal appeal to a few hundred people for funds. Drawing attention to the

## REFORMED & WCC CONFER

Representatives of the Reformed Ecumenical Synod had a full day's meeting recently in Geneva with seven representatives of the World Council of Churches.

The meeting was the result of a request of the 1968 R.E.S. to the General Secretary of the World Council that he arrange a meeting with R.E.S. representatives where the objections which are held among R.E.S. churches against W.C.C. membership might be explained.

A discussion of these views was held on the basis of the 1968 R.E.S. report concerning the World Council of Churches and the 1968 W.C.C. Uppsala report.

In the discussion there was an open and frank exchange concerning the World Council's idea of the unity of the church, the functioning of the W.C.C. Basis, and the significance of the Holy Scriptures in W.C.C. deliberations and decisions.

It was agreed that the discussions were stimulating and profitable. Interest was expressed from both sides for further discussions, especially with respect to the authority of Scripture and the nature of the church.

plight of one national church paper, he mentioned the enforced reduction in size of the "Adelaide Church Guardian," one of the better diocesan papers which formerly had quite a large circulation.

Reporting on the Diocesan Radio and Television Department, Rev. T. R. Fleming reported that Adelaide had used the television "spots" produced in Melbourne by the Christian Television Association and might produce some locally. Because of the discontent with some "spots," Mr Fleming said that talks were planned with a view to making the "spots" more acceptable.

In his synod pastoral address, Dr Reed dealt with a number of contemporary issues, sweeping changes in modes of worship and the pressures on the church to adapt to changing ethical standards in the community.

Some of his strongest words concerned the weakening attitudes within the Church of England itself towards divorce and remarriage. He said that some of these were clear departures from the discipline and doctrine of our Church.

He drew attention to the changes that are sweeping over the Anglican Church in matters of worship and said that such things as tabernacles, amburies and the reserved sacrament have become widely accepted. He deplored the idea that the Holy Communion is a mere memorial and said that it was the great eu-

charistic sacrifice whereby we eat the body and blood of Christ.

Synod decided to take steps to apply to the next General Synod of the Church of Australia to found a province of South Australia. If General Synod agrees to a province which would include the dioceses of Adelaide, Willochra and the Murray, the Bishop of Adelaide will become Archbishop of Adelaide and metropolitan of South Australia.

## APOLOGIES

Our sincere apologies to numbers of readers and parishes who were unable to buy a copy of our September 3 issue or who were sent greatly reduced supplies.

We have had to increase our printing order for our last three issues, but demand for our last issue was in excess of our anticipations.

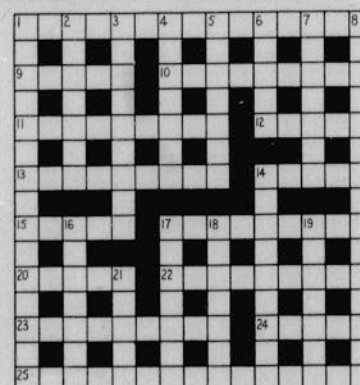
A further increase in our print order should mean that there will be abundant supplies this issue available for all purposes.

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## EVANGELICAL WITNESS



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**DOWN**  
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2. For I will cast out nations before you, and — your borders (7) Ex 34:24.  
3. Stretch out your hand over the sea, that the water may come back upon the —, upon their chariots, and upon their horsemen (9) Ex 14:26.  
4. And the gospel must first be preached to all — (7) Mk 13:10.  
5. I have applied all this to myself and Apollos for your benefit, brethren, that you may — us to live according to scripture (5, 2) 1 Co 4:6.  
6. ne who resists the authorities resists what God has appointed, and those who resist will — judgment (5) Rom 13:2.  
7. If I had not done — among them the works which no one — did, they would — have sin (4, 3) Jn 15:24.  
8. That word is the good — which — to you (4, 3, 8). 1 Pe 1:25.  
14. Mary, called —, from whom seven demons had gone out (9) Lk 8:2.  
16. Then, — their treasures, they offered him gifts, gold and frankincense and myrrh (7) Mt 2:11.  
17. and say to you, "Give place to this man," and then you will begin with — take the lowest place (5, 2) Lk 14:9.  
18. The priests stood — their —; the Levites also, with the instruments for music to the Lord (2, 5) 2 Ch 7:6.  
19. and the priesthood shall be — by — perpetual statute. Thus you shall ordain Aaron and his sons (6, 1) Ex 29:9.  
21. And I will shoot three arrows to the side of it, as though — at a mark (1, 4) 1 Sa 20:20.

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## Books

### SCIENCE & THE BIBLE

**HEREDITY: A STUDY IN SCIENCE AND THE BIBLE** by William J. Tinkle. Zondervan, 1970. 182 pages. \$2.75.

This book is written in a popular style and provides an antidote to the uncritical attitude which confuses scientific hypotheses with reality.

Dr Tinkle has advanced useful evidence from genetics showing the limitations and errors of evolutionist's views. Sometimes he does not make clear the links between technical examples and conclusions regarding creation and evolution.

He has not satisfactorily refuted the claim that evolution, as an explanation of the creative process, merely describes scientifically the way God created the world.

N. H. Knight.

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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. Three will be awarded in 1971 as the result of an examination on the afternoon of the 21st February, 1971, held at the College. One paper will be on a general Bible knowledge and the other on a general knowledge of the Book of Common Prayer and the 39 Articles.

The examination for these scholarships is open to men who fulfil the following conditions: 1. Born in Australia or in the United Kingdom. 2. Under the age of 25 years on 2nd March, 1970. 3. Qualified to matriculate at the University of Sydney. 4. In residence in the College or intending to become so. 5. Competent in theology.

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

THE GROWTH OF THE BIBLICAL TRADITION — THE FORM CRITICAL METHOD, by Klaus Koch. A. & C. Black, 1969. Pp. 233. \$6.30.

Although this book is intended primarily as a handbook on form criticism for students, without failing in this intention it will also be a very useful tool in the hands of the theological teachers and those generally who are interested in the value to exegesis of an understanding of the literary forms of Scripture.

The book is concerned mainly with the Old Testament, but has some excursions into the New to show that the methods discussed are by no means only applicable to the Old Testament and the Hebrew language. The author acknowledges that on many points we are still far from achieving convincing results, but despite this he makes a valuable contribution to the literature on this subject.

Dr David Williams.

**JESUS, MAN FOR TODAY** by T. Ralph Morton. Amington, 1970. pp. 168. \$3.95.

The co-author of "God's Frozen People" offers us a study on the relevance of Jesus to man today.

He regards as inadequate for us today the Biblical names of Jesus and the titles given him by the early church and the names made familiar by centuries of prayer and worship. The biblical names have lost their meaning. The names favoured in devotion tell us more about the worshippers.

The name that Morton wants us to use is "Jesus," his human name for it is through his humanity that modern man is attracted to Jesus, to Christianity, to God, and the name Jesus calls his followers to be truly human towards others.

There is a good word on p.80 "... we hesitate to call him 'worker,' 'servant' and 'brother' because we are afraid of what would be demanded of us if we were to be workers, servants and brothers with all other men."

Morton is inclined to be wary; not all will share his view that Jesus never gave himself a name or title, never told men what to call him. The point is a good one that the humanity of Jesus is attractive to modern man and is a call to the Christian to be truly human towards his fellow man, but I feel that other names and titles are more meaningful and attractive to modern man than Morton will allow.

R. A. Kernebone

### GOOD MEDIEVAL STUDY

**THE ABBEY AND BISHOPRIC OF ELY.** By Edward Miller. Cambridge University Press, 1969. Pp. 313. 70/- (U.K.)

The student of mediaeval life and institutions will welcome the reprinting of this collection of studies, first published in 1951.

The author traces the formation and development of the large estate of the rich abbey of St. Etheldreda in the tenth and eleventh centuries and also considers the various social groups on the estate after the formation of the bishopric of Ely in 1109 until the middle of the fourteenth century.

This is a scholarly work, excellently documented, which throws light upon the bishops of the see, not in their ecclesiastical capacity, but as barons and land-

owners. One is brought to realise the nature of feudalism, as it had been introduced into England by the Normans, and to realise some of the changes in society which were brought about when, in the latter part of the middle ages, the feudal estate lost its cohesion as a social unit and also its military functions.

There is, as well, a vivid picture of the intricacies of mediaeval land-tenure, and of the complicated relationships between the various classes in feudal society.

The Bishop of Adelaide.

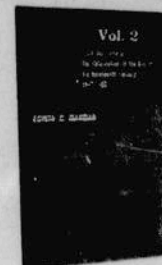
### SHORT NOTICES

**1400 IDEAS FOR SPEAKERS AND TOASTMASTERS** by Herbert V. Prochnow. Baker, 1970. pp. 162. U.S. \$1.95. Source material for speakers from the Bible to modern sources.

**PREACHING HELPS; OUTLINES, ILLUSTRATIONS & POEMS** by Carl H. Johnson. Baker, 1970. pp. 124. U.S. \$1.95. Another in the Preaching Helps Series. **SERMONS & OUTLINES FOR SPECIAL OCCASIONS** by James Stalker & others. Baker, 1970. pp. 100. U.S. \$1.50. For church and national festivals. **UP-TO-DATE OBJECT LESSONS** by John H. Sargent. Baker, 1970. pp. 132. U.S. \$1.50. Modern parables with appropriate prayers and Scriptures. Make excellent parish paper items. **INSPIRING TALKS FOR ALL OCCASIONS** by Marion G. Gosselink. Baker, 1970. pp. 144. U.S. \$1.95. 40 devotional talks for D.V.B.S., Sunday School, youth groups etc.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



**A HISTORY OF PREACHING** Vol. 2 by Edwin C. Dargan. Baker Book House, 1970. 591 pages. \$4.95 (US). Volume 2 of this classic, first published in 1905, takes us from 1372 to 1900 and so covers Lutheran preaching after Luther right up to our own Hensley Henson in his younger days. A most comprehensive survey of the outstanding preachers of all denominations and their books of sermons and also sufficient commentary on the religious, social and political background of each particular period. A most valuable source book.

**THE HOLY SPIRIT AND HIS GIFTS** by J. Oswald Sanders. Zondervan, 1970. 155 pages. (US). \$1.95. J. Oswald Sanders should need no introduction and this reprint of a 1940 work of his retains all its freshness. This is non-technical and the ordinary reader will learn much about the practical outworking of the Holy Spirit in the life of the believer. In addition, he handles with love and skill controversial areas like baptism and the gifts of the Spirit.

**WE LIVE AMONG STRANGERS** by G. A. Rennison. Melbourne University Press, 1970. 206 pages. \$3 (paper). The senior lecturer in Sociology at the University of NSW looks at the strengths and weaknesses of the fast developing welfare state in Australia. She shows that our society lacks both planning and aim and pleads for a coherent policy from the nation's policy makers. Christians should be shocked by what she has to say about the unrelatedness of the Christian churches to what is going on in our society.

## THE ISRAEL OF GOD

**ISRAEL IN THE APOSTOLIC CHURCH,** by Peter Richardson. Cambridge 1969, xlii/257 pages, U.K. £4.

Peter Richardson is a young Presbyterian from Canada, formerly assistant minister at the evangelical Knox Church, Toronto. His Cambridge Ph.D. thesis, here published, argues that the early Christians did not think of themselves as 'Israel' until the time of Justin Martyr, c.160 A.D., but moved only slowly towards this position, especially after the Jewish wing of Christianity began to diminish in importance, and the mission to Jewry proved largely unsuccessful.

He deals with the many factors in this development, and tries to trace the stages in self-awareness in the various N.T. documents, especially those of Paul.

The thesis is closely argued and highly technical, though chapter 7 gives an easily grasped summary. But it is of great importance, even if it leaves many questions unanswered. It is defective in assuming that 'the church' was a concept of self-evident significance to the early Christians related to 'Israel,' and it leaves unanswered the question whether the N.T. doctrine is adequate without the post-N.T. development which the author believes took place.

But he is, in the reviewer's opinion, entirely right in his claim that Justin was the first to give the title 'Israel' to the church, and that we must allow a distinction within the N.T. between Jewish Christianity (which was still, quite literally, Israel) and Gentile Christianity (which did not at once regard itself as Israel but as 'Gentiles come to the light').

On many details the reviewer prefers a different interpretation to that of Dr Richardson, but he warmly welcomes the thesis, which opens up a long neglected area of study which could have wide repercussions in theology, not least in the theology of 'mission.'

The book is No. 10 in the Monograph series of the Society for New Testament Studies.

D. W. B. Robinson.

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#### OPEN DAY

Saturday, September 26, 1970

Program: — 3 P.M. Reverend Arthur Deane, B.A., B.D., Principal. 5 P.M. Basket Tea. 6.15 P.M. Film screening. 7 P.M. Reverend Howard Green, B.D., A.L.B.C., Vice Principal S.M.B.C.

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## Mainly About People

Rev A. Roy Hildebrand in charge of St Philip's, McCallum's Hill (Sydney), since 1965, has been appointed rector of Holy Trinity, Wentworth Falls, from 13 November.

Rev Hugh R. J. Scott, supervisor of training with the Board of Education (Sydney) since 1969, has been appointed in charge of St John's, Padstow, from 15 September.

Miss Patricia Turner has been appointed headmistress of Firbank Church of England Girls' Grammar School, Melbourne.

Mr N. A. H. Creese, formerly headmaster of Christ's College, Christchurch, N.Z., succeeded Sir Brian Hone as headmaster of Melbourne Grammar School on September 1.

Rev. Brian F. Hetherly, rector of Leuka, (Polynesia), has been appointed rector of St Barnabas', Coonamble (Bathurst).

Archdeacon William Ashley-Brown died in the C. A. Brown Memorial Home, Booragul, NSW, on September 2, aged 83.



Canon Ken Short

Rev Canon Kenneth H. Short, NSW Secretary of the Church Missionary Society since 1964, has been appointed rector of St Michael's, Vaucluse, from April, 1971.

Rev. Reginald R. Hardy, rector of Aberdeen (Newcastle), has been appointed rector of Malmesbury (Bendigo). Bishop John Leonard Wilson, formerly bishop of Singapore (1941-49) and Birmingham (1953-60), died in London on 18 August at the age of 72.

Rev. Canon George K. Carpenter, a distinguished C.M.S. missionary in China, Hong Kong, Malaya and Singapore from 1922 to 1960, died in England on 18 August.

Rev. Canon Anthony C. Dummer, formerly Dean of Singapore, has been appointed vicar of St. Peter's, Stockton-on-Tees, Co. Durham.

Rev. Arthur W. E. Bennett, rector of Terang (Ballarat) since 1944, has retired to live at Apollo Bay. He was succeeded as rector by Rev. John C. Haugh, rector of the Otways, who was inducted on 9 September.

Miss A. J. Page, who retired in 1969 as headmistress of Wanganui Girls' School, N.Z., has become deputy headmistress of Queen's Church of England Girls' Grammar School for the rest of 1970.

Mr Lance Hutchinson, a Baptist member of the N.S.W. Council of Churches and a former alderman of Canterbury Council, has been appointed General Secretary of the N.S.W. Temperance Alliance.

Rev. Graham I. Wainwright, curate of St Barnabas', West Wyalong (Bathurst), has been appointed in charge of All Saints', Condonbilly.

Rev. Geoffrey Phillips Beaumont, composer of the "Twentieth Century Folk Mass" and former chaplain of Trinity College, Cambridge, died in Capetown on 24th August, aged 67.

Rev. Desmond E. Benfield, curate of Swan Hill (St. Arnaud), was inducted to St. Peter's, Robinvale on 4 September.

Rev. Thomas J. R. Tutty, rector of Avoca (St. Arnaud), has accepted nomination to the parish of Dalsford (Bendigo) from the end of November.

## S.A. & Tas. television program

A leading English layman, Major-General Donald Wilson-Haffenden, talks with Rev. Geoffrey Ward of Melbourne on national television in South Australia and Tasmania.

In South Australia he will be seen at 9.35 p.m. next Sunday, 20 September and in Tasmania at 9.35 p.m. on Sunday, 4 October.



Major-General Wilson-Haffenden being interviewed on ABC television.

He served in the British Army in India, at the Dunkirk evacuation and later in Burma. When India gained independence in 1947 he retired from the army and became a CMS missionary in India.

Later he became treasurer of CMS in London and more recently has been head of the Boys' Brigade.

In the program he tells of his own conversion to Christ and of his experiences as a Christian in the army, in parish life, with CMS and in other fields of service.

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## SYNOD REJECTS AID FUNDS MOTION

The recent synod of the diocese of Canberra-Goulburn, meeting in Goulburn, rejected by twelve votes a motion which would have permitted the expenditure of diocesan funds, contributed by the parishes through their pledges to the Diocesan Canvass, on aid projects in developing countries.

The motion followed upon one passed by the 1969 synod which directed the Bishop in Council to devote one per cent of its budget income to Aust-Care and Freedom from Hunger. The diocese's

legal advisers had ruled that such action would be improper and that only money specifically given for such purposes could be expended in this way.

This year's motion sought an expression of opinion by synod that "diocesan money expended for the relief of poverty, hunger or suffering for any persons in any part of the world is money expended on diocesan and church purposes."

The lawyers argued successfully that money given to the church in the collections at services, as distinct from money specifically given for the purposes in question, could only be spent for church purposes; and that to give it to non-church bodies would be a breach of trust.

## hot line

### Round-up of church press comment

Rules on mixed marriages in Australia are to be relaxed by the Roman Catholic Church after October 1, according to a report in the "CATHOLIC WEEKLY."

New rules will even permit marriage, in rare cases, in Protestant churches. This and similar matters will be made topics of discussion between Roman Catholics and the heads of other denominations. The changes are being made in the light of prevailing conditions in Australia.

The Australian Baptist says that the number of pastors serving on the Baptist Union committees is out of all proportion to their size as a group within the denomination. How much longer are Anglican men and women going to put up with clerical domination of committees?

Writing in the Ballarat Church Chronicle, Rev. David Cobbett earnestly hopes that poker machines never come to Victoria. He

says: "Poker machines strike directly at the heart of all that we stand for in home and community life and they contribute nothing to the enlightenment and welfare of the community."

New Life reports that Britain's outstanding evangelist, Dr Eric Hutchings, may visit Australia for four months from October, 1971. He is leader of Britain's only permanent evangelistic team and has led crusades for over 20 years.

Church of England Newspaper carries an account of a fresh outbreak of persecution of Christians in Russia who refuse to belong to the State recognised denominations. It is backed up by news in the "London Times."

## SKILLED P.R. TEAM



Warwick Olsen and April Hersey, leaders of Sydney's experienced diocesan Public Relations Department.

## ACC elects new president

At its annual meeting in August, the Australian Council of Churches elected Bishop David Garnsey of Gippsland as its president until 1972. He succeeds Right Rev. Norman Faichney, Moderator-General of the Presbyterian Church of Australia.

Bishop Garnsey is a former NSW Rhodes Scholar, has been involved in the ecumenical movement for 40 years, and is noted for his deep interest in Christian responsibility in social and community affairs and for his concern for unity.

The new ACC Executive Committee for the next two years is: Rev F. L. Cuttriss (Anglican, Sydney); Mr J. G. Denton (Anglican, Sydney); Rt Rev G. R. Delbridge (Anglican, Sydney); Rt Rev Norman Faichney (Presby-

terian, Melbourne); Rev N. Gilmore (Churches of Christ, Melbourne); Rev A. Grant (Presbyterian, Sydney); Deaconess Barbara Nichol (Presbyterian, Sydney); Rev J. M. Stuckey (Presbyterian, Sydney); Mrs L. Wells (Congregational, Sydney); Most Rev F. Woods (Anglican, Melbourne); Rev Dr N. J. Young (Methodist, Melbourne).

The council approved the creation of a Division of Education, to include the present Division of Christian Education and the Commission on Education in Schools.

The new division, based in Melbourne, would have full-time commissions on Christian education, on public education and on tertiary education.

The council decided to change the name of its Division of Inter-Church Aid, Refugee and World Service. This will be the Division of World Christian Action. Proposals to integrate that division and the Division of Mission have been postponed to 1972.

Two new permanent commissions have been created. They are a Commission on Aboriginal Development and a new Commission on Race Relations.

The number of voting delegates from member churches has been increased from 58 to 65, but member churches will be able to use the additional votes only if they appoint delegates under 25 years of age.

Other constitutional changes passed remove the necessity for the whole 62-member Council to meet at least annually. It was foreshadowed that the whole Council might meet only every two years in the future.

Dr H. D. Wood said the question of Roman Catholic Church membership in State Councils of Churches has been raised. "If this leads to positive action it will be necessary for other States and for the ACC itself to consider their own response," he added.

## VALUE OF R.I. IN W.A. SCHOOLS QUESTIONED

The Director-General of Education in Western Australia has initiated a re-appraisal of the present system of State school religious instruction.

A pilot scheme was fully planned in 1969 and with the agreement of all Protestant churches was introduced at the beginning of the current school year.

A conference of all interested parties was called for 19 August to discuss the value of the pilot scheme in high schools and the future of Religious Education as an optional subject.

The pilot scheme has apparently attracted only a very small percentage of students to select Religious Education as an optional subject. As a result, the future of the scheme is in doubt.

Possibilities are a return to the denominational system of teaching or the discontinuance of classes of any kind.

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## Election postponed

The election of a Primate for the Church in Australia, originally set down for 26 October, has had to be postponed to a date to be set.

A date was given to the press after the date was fixed for the enthronement of Bishop Felix Arnott as Archbishop of Brisbane. But Bishop Arnott takes up his new appointment on October 17, only nine days before the scheduled meeting.

The rules for the election of a primate provide that occupants of sees must be given a month's notice and so the election will take place at a later date, at least a month after the enthronement in Brisbane.

## Northmead all-purpose worship centre

The Governor of N.S.W. will lay the foundation stone of a worship centre to seat 150 people and a hall at Northmead on 11 October.

The former St. Luke's, Northmead, 86 years old, held its final service on Sunday September 6. It is too small for present needs. It was built in 1884 but was moved to its present site in 1924 by bullock wagon.

In the new building, sliding doors will allow the hall and worship centre to become one large area to hold overflow congregations. It will also include three vestries and will cost \$46,480.

The new St. Luke's will have the pipe organ from the newly demolished St. Bartholomew's, Pyrmont. The organ is over 100 years old and it will be restored by Mr Arthur Jones, a parishioner of Northmead.

## INDIAN OCEAN PROVINCE

A DRAFTING committee for a constitution for the new province of the South West Indian Ocean met at Antananarivo, Madagascar, during the last week in August.

The Bishop of Mauritius and three Malagasy bishops attended, together with other representatives of the dioceses.