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Dean of Perth visits N. Q'land

Dean John Hazelwood of Perth visited Townsville from 13 to 20 September to conduct a mission at St Matthew's, Muddingburra.

He was assisted by Rev Kenneth Beer, vicar of St James', Yeppoon, in the diocese of Rockhampton. Dean Hazelwood was dean of St. Paul's Cathedral, Rockhampton, from 1960 to 1968. He is the brother-in-law of the former Bishop of North Queensland, Bishop Shevill, having married Dr Shirley Shevill.

Dean Hazelwood was born in London in 1924 and was educated at Nelson College, NZ, King's College, Cambridge, and Cuddesdon Theological College, Oxford.

The synod of the diocese of North Queensland was to meet (as this issue went to press) on September 26-27 to elect a successor to Bishop Shevill.

Four Australians to Sumatra

The Christian Churches of Northern Sumatra, Indonesia, have invited four Australian Bible teachers to assist them from 2 to 13 November. Those invited are Rev Neville P. Anderson, Principal of the Baptist Theological College, Ashfield, NSW, Archdeacon John Reid, Rev Dr Alan Cole and Rev Geoff Fletcher, all of Sydney.



Northern Sumatra is an Indonesian province of some 24 million people, of whom about 50 per cent are church attenders. It is one of the areas which have experienced a great revival of vital Christian religion.

The gathering for training in November follows a conference

for pastors held last year. The four Australians have been invited to give the basic biblical teaching with an emphasis on Bible doctrine. They will speak through interpreters whom they will meet for a weekend before their teaching ministry begins.

After the Bible teaching session of an hour each morning, nationals will give training in evangelism and witnessing.

Each visitor will be allotted to a regional centre within 50 miles of Medan, the main city of the region. The others are Siantar, Birdjei and Tebing Tinggi.

Only Dr Cole will be able to communicate directly with the Indonesians. He is an accomplished linguist but regrets that Indonesian is not one of his languages. Nevertheless, he is fluent in Malay, a cognate language, and while he will not be able to give his addresses in Indonesian,

he will be able to converse with his hosts.

The full program in each centre will include ten sessions, each of three hours. They will be attended largely by ordinary Christians who are keen to learn more about the Bible in order to evangelise and to witness among their own people while they follow their daily vocations.

Brisbane scientist gives Hart lectures

The Bishop Hart Memorial Lectures for 1970 were given in Wangaratta by Rev Dr Thomas E. Peacock, a senior lecturer in physical chemistry at the University of Queensland.

The lectures were given 21-24 September in Purbrick Hall, next to the Cathedral. Dr Peacock took as his theme "Universe, Man and God."

The lectures ranged over the areas of "The scientific and religious world views," "Creation," "Man," and "Time and eternity."

A clergy school was associated with the lectures and many clergy from within the diocese and beyond availed themselves of the opportunity to attend the lectures on the four evenings.

TAS. R.C.'s APPLY TO JOIN COUNCIL

Roman Catholic membership of the Tasmanian Council of Churches may soon become a reality.

Rev Dr D'Arcy Wood told the annual meeting of the Australian Council of Churches this recently. The Roman Catholic Archbishop of Hobart, Dr Guilford Young, has already applied for membership, he said.

In view of this action Dr Wood, who is studies secretary of the ACC, suggested that Protestant and Orthodox churches should give preliminary consideration to Roman Catholic membership in the Australian Council.

He reported that a joint working group of the ACC and the Roman Catholic Church had produced "significant areas of agreement" since it began in 1967. Individual Roman Catholics are members of ACC committees.

U.S. church too centralised

REDUCTION of the regional provinces of the Protestant Episcopal Church in the USA from nine to six and heading each by an archbishop has been proposed by the "Rhode Island Churchman" as a means of decentralising the denomination's activities.

The Churchman called for the sale of the national headquarters at 815 Second Avenue, in New York City and greater autonomy for the provinces. The Churchman editorial said that "most of the work of the national headquarters and of the Executive Council can be better and more effectively done on a provincial basis."

W.C.C. gives \$200,000 to fight racial injustice

Frankfurt (EPS) — Acting on a decision of the Central Committee of the World Council of Churches taken last August in Canterbury, England, the Executive Committee meeting here agreed to allocate \$200,000 to organisations of oppressed racial groups and organisations supporting victims of racial injustice.

The 19 organisations receiving grants ranging from \$2,500 to \$20,000 each are the first ones to benefit from a Special Fund to Combat Racism, which is made up of contributions from World Council member churches and a part of the World Council's reserves.

Baldwin Sjollem, director of the Council's Program to Combat Racism, presented the recommendations of his International Advisory Board to the Executive Committee. He stated that the Special Fund is only a minor part of his total program.

Other activities will be information about and study of the causes and effects of white racism, action-oriented research, projects related to the "conscientisation" of all people concerned, and emergency programs for racially oppressed people.

Regional committees will ensure the diversity of the total program, while the involvement of churches and the World Council itself will also be analysed.

In presenting the recommendations for the use of the Special Fund, Sjollem noted that the focus of the grants should be on raising the level of awareness and on strengthening the organisational capability of racially oppressed people.

Grants are made without control of the manner in which they are spent.

The Executive Committee

Andrew Murray: The love that we need is God Himself coming into our hearts. When the soul is perfected in love, it has such a sense of that love that it can rest in it for eternity, and though it has as much as it can contain for the time being, it can always receive more.

accepted the recommendations without a dissenting vote and noted with appreciation that the organisations that have appealed for grants have given assurance that they will not use the funds received for military purposes but for activities in harmony with the purposes of the WCC and its divisions.

Among the organisations receiving grants from the Special Fund are:

Federal Council for Advancement of Aborigines and Torres Strait Islanders (Australia); West Indian Standing Conference (UK); The Africa Bureau (UK); Anti-apartheid Movement (UK); International Defence and Aid Fund (UK); Angola Committee and Dr Eduardo Mondlane Foundation (Netherlands); International Committee to Combat the Immigration Bill (Japan); Committee for the Defence of the Indian (Colombia); Africa 2000 Project (Zambia); Mozambique Institute of Frelimo (Mozambique); Movimento Popular de Libertacao de Angola (Angola); Governo Revolucionario de Angola no Exil (Angola); Uniao Nacional para a Independencia Total de Angola (Angola); Partido Africano de Independencia (Guinea-Bissau); African National Congress (South Africa); South West African People's Organisation (South West Africa-Namibia); Zimbabwe African National Union (Rhodesia); Zimbabwe African People's Union (Rhodesia).

The Executive Committee also received a report from officers of the World Council of the appointment of M. S. Nawaz Darwood, 31, a Ceylonese lawyer

now living in London, as research secretary of the Program to Combat Racism. A senior lecturer in law at the City of Westminster College, Dr Darwood is an adviser to the Ceylonese High Commission in London. A third staff appointment is expected in the near future.

FORTY ST GEORGE CHURCHES UNITE FOR GOSPEL CRUSADE

Forty churches in the St George area of Sydney have united to conduct a gospel crusade under evangelist Gene Jeffries from October 9 to November 1.

A tent to hold 1,000 people will be pitched in Bexley Park and a choir of 25 is being trained by Mr G. Galich. Many workers have been enlisted from all the churches as partners in prayer, finance, counselling, choir training and follow-up work after the crusade.

A buffet dinner, organised by the Bexley Anglican and Baptist churches was held when key people met Mr Jeffries and the Executive Committee. Rev Ron Gibson of Christ Church, Bexley and Rev Alex Richards of St. Cuthbert's, South Kogarah, are members of the Executive.

The Mayor of Rockdale, Alderman Ronald Rathbone, is a warden at St James', Carlton, and his Council has been most

co-operative in helping to see that this combined effort makes the maximum impact.

Expenses of the crusade will be \$3,500 and \$2,000 of this has already been given by congrega-

tions and individual donors. Anglican, Methodist, Presbyterian, Congregational, Churches of Christ, Salvation Army and Brethren congregations are working for the crusade.



Mr W. Butler, Rev. Ron. Gibson (Organising Secretary), and Rev. L. Perkins discuss the Gene Jeffries Crusade at the location, Bexley Park.

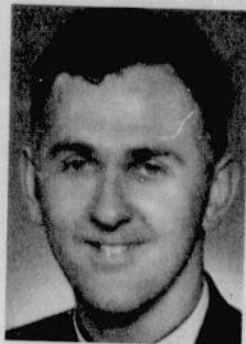
THE NAMES OF GOD'S PEOPLE (2) The Elect

The second article in a series by Rev. Dr. David Williams of Ridley College, University of Melbourne.

God's choice of His people is emphasised when they are called "the elect". They are "the elect" (1) because they have been chosen according to God's eternal purpose.

"He chose us," says Paul, "before the foundation of the world" (Eph 1:4; cf 2 Thess 2:13; 1 Pet 1:2). This magnifies our "blessings to a high degree that they are the products of eternal counsel. The alms which you give to the beggars at your doors proceed from a sudden resolve; but the provision which a parent makes for his children is the result of many thoughts and is put into his last will and testament with a great deal of solemnity. And this magnifies divine love" (Matthew Henry).

Thus, they are "the elect" (ii) because they have been chosen



Dr David Williams

according to God's gracious purpose. They have no goodness to merit this choice (Ro 3:23; 5:6-8; Eph 2:1-9; etc) instead "he destined us in love" (Eph 1:5; cf

Ro 11:5). Again, they have no good works to merit this choice (Eph 2:8f; 2 Tim 1:9), instead they are "the elect" (iii) because they have been chosen according to God's sovereign purpose.

"He destined us," says Paul, "according to the purpose of his will" (Eph 1:5; cf 1:11). Thus, behind all their believing and receiving lies God's sovereign, gracious and eternal purpose expressed in Christ (Eph 1:3-14) and accepted by faith in Christ.

And God's people are "the elect" (i) that they may be saved. "He destined us," says Paul, "to be his sons" (Eph 1:5; cf. Ro 8:14), and (ii) that they may be sanctified. "He chose us . . . that we should be holy and blameless before him" (Eph 1:4).

And they are "the elect" (iii) that being saved and sanctified according to His purpose, they may rebound to the praise of the sovereign, gracious and eternal God (Eph 1:6, 12).

EDITORIAL

The height of folly

The decision of the Executive Committee of the World Council of Churches to give \$200,000 to organisations supporting victims of racial injustice is an act of unbelievable folly.

It is a gratuitous affront to the United Kingdom, to Portugal, Spain, Colombia, South Africa and Rhodesia. It is an affront to the member churches who have not been consulted on this diversion of funds. It is an affront to the grass roots membership, in our case, at the diocesan and parish level who have no say and who have no way of changing such a high-handed action.

Only because they are responsible to nobody can the W.C.C. act so irresponsibly. Nobody can undo their actions. Diocesan synods dumbly vote sums of money each year and there their influence ends. Geneva decides how to spend it.

Christian resources have never been so strained as at present. We have a right to insist that our money should promote the gospel of Christ. Given without strings to some of these radical racial groups, some of our money will come back to us in the shape of bullets and physical violence.

The distribution of the money, largely to Africa or for agitation in Africa, shows the concern of the W.C.C. to stand well with the Third World. Not a cent will go to assist oppressed races in Soviet Russia or Eastern Europe or the Middle East. It is the result of an opportunistic policy, not because of deep Christian concern shared by all members.

There has always been a dichotomy in the W.C.C. It was nowhere better demonstrated than at Uppsala, 1968. Most delegates had a genuine concern for Christian unity and for a deeper understanding of each other's viewpoint that could lead to united endeavours in the cause of Christ. But the W.C.C. staff who carry on between the rare conferences have been noted for increasingly aggressive involvement in political, social and economic concerns.

Nobody could question the sincerity of Christian conviction of the men and women on the Australian Council of Churches, even though we do not always agree with their decisions. But they are bound to consider the feelings of people at the grass roots level. Geneva's actions show how completely it is divorced from the concerns of ordinary Christians.

The W.C.C. announcement drew from the anti-racist, anti-apartheid Anglican Archbishop of Capetown the warning that his church would have to consider withdrawal from the W.C.C. If the friends of the W.C.C. are so affected, what must be the attitude of the many theologically conservative denominations with which the W.C.C. has been trying to establish better relations?

The world mission of the church is not a program of social activism. It is a program laid down by our Lord and faithfully followed in New Testament times and in the better of more recent times. The failure of the W.C.C. to give it priority lends colour to the statement of an Eastern Orthodox priest to a reporter at Uppsala: "You must not think this is a Christian organisation."

the goal of evangelism (ch. 6), and in the process has a significant critique of the modern emphasis on "dialogue" with men of other faiths.

In another chapter (ch. 8) evangelistic methods are considered, the place of public preaching and of personal witness, the use of literature, and, with a delightful collection of illustrations, he indicates the place of the witness of the Christian home in the early Church. Little of the mass evangelism of the 20th century can trace its roots in the early centuries. From methods he turns to motives (ch. 9) and finally to strategy (ch. 10).

SOUND LEARNING PLUS WARM CONCERN

The dust cover describes this book as a "lively and eminently readable survey of evangelism in the early Church by a New Testament scholar who is also a gifted evangelist." That is a fair description of the book. It is certainly a scholarly work.

The care shown in documentation and argument is seen in the fact that there are over 1500 footnotes, but for the benefit of the general reader they are relegated to the last 60 pages of this 350-page book. Michael

Green in fact makes his own contribution in this book to quite a few subjects of strenuous theological debate today.

At the same time there is a warmth that constantly commands and challenges the Christian reader to his own responsibility for evangelism. Sometimes a point is elucidated by illustration from the writer's own work as an evangelist. In any case, we are never far removed from the thought of the Christian's present task, though there is never laboured applications of the "lessons of history."

One example, as encouragement for the visitation evangelist, will be enough, that of Ananias sent to visit the redoubtable Saul of Tarsus.

"No doubt his feet dragged as he got nearer to the house. No doubt his hand trembled as he knocked at the door. But he obeyed. His approach was simple, friendly, direct. His message was clear and relevant to Saul's situation. — And his obedience was rewarded with the accession to the Church of a notable convert." (p. 255b)

This is a book worth reading, worth possessing and worth passing on to others. It is worth every cent of its \$6.10.



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EVANGELICAL VIEWPOINTS

Forgiveness

"I believe in the . . . forgiveness of sins." Every time we say these words we are speaking about one of the first and fundamental blessings bestowed by God on the believer. Do we really appreciate the tremendous goodness and mercy of God in making forgiveness of our sins possible.

ITS NATURE

What actually do we mean by the term "forgiveness"? Paul writing to the Ephesians says — "In Him (Christ) we have redemption through His blood, the forgiveness of our trespasses." The fundamental idea of redemption is that of the setting free of a person or a thing that has become the property of another.

Man is redeemed by the blood of Christ. His sacrifice is the means of redemption, this redemption is the forgiveness of our sins. Forgiveness is freedom.

To put it another way. Once a person disobeys the law, he incurs the penalty for that breach, he is bound, or is in bondage to that penalty until it is accounted for. Forgiveness brings remission of the penalty, freedom from having to pay. Forgiveness then, is actually a remission of the penalty.

This brings us to the next point —

ITS NECESSITY

What is it that man has to be freed from? Why does he need to be freed and to what or whom is he in bondage?

We are all familiar with the early chapters of Genesis, where we are given an account of man's departure from God.

God gave Adam freedom of choice. He could obey God and live or disobey God and die. He was tempted, and chose to disobey God, and suffered the consequences of being cast out from God's presence, separated from God (spiritual death) and as a result was now under the bondage of his own nature. He was now heading for eternal death (eternal separation from God). Jesus called it "outer darkness."

Worst of all, man was now under the bondage of self and could not help himself to get back into right standing with God. All this is set out very clearly by the apostle Paul in Ephesians 2, when he says, "you he made alive, when you were dead through trespasses and sins in which you once walked, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind."

This shows that man is in bondage to the flesh, the self-centred human nature with which he is born, and which he inherits from Adam. A person in bondage must be freed by another, he has no power to do this himself.

God did this for us, when Christ died on the cross, bringing about "redemption through His blood, the forgiveness of our trespasses."

Now let us see what its cost —

ITS COST

As we have already observed — forgiveness was purchased for us by the blood of Christ. "He Himself bore our sins in His body on the tree." (1 Peter 2, v 24). Paul writing to the Colossians says "He (God) has delivered us from the dominion of darkness and transferred us to the kingdoms of His beloved Son, in whom we have redemption, the forgiveness of our sins." (Col 1, vs 13 and 14).

These passages and many others clearly state that we are forgiven because Jesus Christ died in our place, paying in full, for our sins.

Someone asks "Why can't God forgive without Christ having to die, why can't He say 'I forgive you' and be done with it."

The story of the two debtors in Matthew 18, gives the clue as to why Christ had to die to pay. The servant who owed ten thousand talents was brought in before the king, and as he was unable to pay, the king ordered that he and his family be sold and at least some restitution



Rev Frank R. Elliott.

made. When the fellow implored the King to forgive him, he was forgiven all, and went out a free man. The moment that the King forgave his servant, he himself

suffered the loss of the ten thousand talents.

It is in the very nature of forgiveness that the one who forgives suffers the loss. God is the one who forgives, He is the one

Rev. Frank Elliott is the vicar of All Saints', Moree, in the diocese of Armidale, N.S.W.

against whom we have sinned. Hence it follows that when He forgives the sinner, He Himself must take on the payment for the sinner's sins. This He did on the cross.

Continued Page 5.

On my path

Who was it who said, "Why should the devil have all the best tunes"? — General Booth, or Charles Wesley? Anyway, it's a good question.

Occasionally I choose the hymns for our services — and I sometimes groan at the small number of really good ones available.

Personally, I think that the whole of our Anglican worship and not only the Communion service, ought to be re-thought and re-shaped. We need a brave, new bold architect of a liturgy which, while retaining the best of the old, is yet sufficiently courageous to tool something arrestingly new.

We need to be arrested! Our worship of Almighty God ought to be something which commands our whole attention and makes us breathless with joyful anticipation, as we behold His majesty and glory, and all that is within us bows down before him.

Perhaps we have fallen between two stools — the desire deep within us to cling to the old, familiar ways, and the reaching out to something new and vital.

This latter has all too often meant the "pop song" approach, or those quasi-Christian folk

songs which drool about the melancholia of life, and then go on to what I feel is a too familiar attitude to Jesus.

Have we Anglicans who could compose hymns which are fresh and lovely, shot through with joy and gaiety, deep calling unto deep, thrilling us with a fresh vision of the unutterable beauty?

And what about an Australian flavour in our hymns and wor-

By Margaret

ship? Can't we make our own peculiar contribution, clothed in words which are rich and meaningful for us Aussies? Sometimes the only "colourful" language is that heard in the pubs or at the footy. There's colour — and colour!

We oldies need to do a big think: Are we making Jesus real to the folk who come along faithfully to our services? And if not — why not?

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Notes and Comments

Reformation Sunday

Sunday 25 October is Reformation Sunday and our next issue of 15 October will give parishes lots of material for congregations to think and pray about on that Sunday.

Special prayers and lessons for use at all services on that Sunday will be given and we hope that the day will be widely observed.

The great Protestant Reformation of the sixteenth century deserves the close attention of all Christians. The deposit of Reformed truth which has become our Anglican heritage has never been under such severe attack, particularly by neglect and indifference.

The pre-eminence which the Reformers gave to the Bible, their firm stand for revealed truth against man's traditions and errors, their steadfastness under attack, their love for the souls of men, all set us an example which we must follow. Such an heritage is threatened as long as a single Christian remains indifferent to it.

Just a matter of words?

What do you think of this recent editorial comment in "The English Churchman?"

"In an appendix to the book *Growing into Union* (written by four clergymen among whom are the Revs Dr J. I. Packer and C. O. Buchanan) Professor Mascall and the Rev E. M. B. Green make a somewhat ironical statement, 'The New Testament does not call the Eucharist a sacrifice'. The fact of the matter is that the New Testament does not call the

Lord's Supper the Eucharist!"

We have never been happy about the use of this jargon word to describe the Lord's Supper or Holy Communion. It is remote from the plain English of the common man and it lacks Biblical authority.

The Bible uses "Lord's Supper," "breaking of bread" and "communion." It never uses "eucharist," so why do scholars try to make profound what should be made plain?

"Eucharist" means "thanksgiving" and refers only to one aspect of what we do together in the Communion service. Its use suggests that this part of the service is being given a primary importance which it is certainly not given in our formularies or in any other Reformed Church.

For a hundred years or so people have been trying to foist this Greek word on Anglicans, but in our obstinacy, we have stuck to the homely English of the Bible and Prayer Book.

Reactions to W.C.C. grant

There have been strong reactions to the World Council of Churches' announcement of a grant of \$200,000 to anti-racist groups. The Archbishop of York commended the grant. Many others expressed horror at its implications.

A "Sunday Telegraph" (London) editorial called it "Holy Terror." A correspondent in the "Church Times" said that "murder is now to be financed by a supposedly Christian organisation. The Church of England has only one course open to it — to end its membership of the Council." The Bishop of Peterborough said that the action was "deplorable."

Anti-apartheid archbishops and bishops in South Africa and

Might have been

It is interesting to speculate what might have been had Canon Frank Coal-drake lived to take up his appointment as Archbishop of Brisbane.

He was a declared "radical" in some areas, though certainly not in theology. There were flutters on the Board of A.B.M. when he declared his intention of joining the Kurnell protest when the Queen visited Captain Cook's landing place for the bi-centenary. And there he was as large as life, expressing his fellow-feeling for the plight of our Aborigines.

As Bishop Arnott mentioned in his address at the funeral service, Frank Coal-drake was a life-long pacifist and was once editor of a pacifist newspaper. Those opinions could have created anxiety on the bench of bishops.

On the morning of his death, the editor of the Church Record

received a personally written letter, one of very many which he must have sent out following his election. It was written on 20 July and it reveals something of the sincerity and warmth of the man. The letter part reads:

"Pray for us — and don't use too many of those photos."

"I'm not quite ready to do the book review (he was reviewing a book on New Guinea for the Record) but will soon be finished the book — it is really a very tedious work to read."

"Thank you for all your friendship and help over the years.—Frank."

NEAC 1971

The National Evangelical Anglican Conference Melbourne, 1971, is only ten months away. Despite the complete sell-out of the first study booklet, NEAC seems to lack the impetus that it needs at this comparatively late stage.

The fundamentals of a planned campaign to make evangelical churches all over Australia aware of NEAC seem to have been delayed dangerously.

Not a poster, handbill or parish paper par. may be seen at the parish level. Timing is important, but the time seems to have gone without attention to these essentials. A few diocesan papers, notably Adelaide, Melbourne and Sydney, have mentioned it, but the message does not seem to have reached most of the editors.

The national executive committee is made up of very busy men and they cannot, with the best will in the world, be expected to cope with the multitude of detail which by now must be backing up.

The committee needs to be adventurous and to appoint quickly a full-time organiser or

executive officer. Evangelical Christians have never been mean with money when really challenged.

Time to say stop

There are lots of Christians who still say that censorship is wrong. Freedom of expression must not be inhibited.

What they are really saying is that there is no absolute standard of right or wrong. Man must be free to choose for himself. But God has given us absolute standards and they break us if we break them. And fallen man is only free to choose the evil, the worse, the inferior and choose it he inevitably does.

He makes just such a choice when he clamours for relaxation of Australian censorship on a novel like "Portnoy's Complaint." Eric Willis, NSW Chief Secretary, called it "the greatest load of filth and garbage." Mr Willis mixed it pretty freely in his undergraduate days in the Sydney University Labor Club. He graduated. He saw active service in World War II. He's no innocent.

We're prepared to take his word and are glad he's taken action against its circulation. We would like more outspoken cabinet ministers like him.

Our Australian community will be the sweeter without this flood of "filth and garbage." At the end of his review of the book in a large daily, J. M. D. Pringle says: "Portnoy's Complaint" is, I suppose, pornography, but it is also a cry from the heart of the human condition."

So it is pornography. It's high time we called a halt to this rising tide of evil. But Australians must put their feelings in this matter in writing to their parliamentary representatives. If we don't make the call for halt heard by our legislators, they will hear only the voices of the supporters of corruption.

All one family

Rev. W. R. McEwan (A.C.R. 3 Sept.) expresses his approval of a meeting in Melbourne when Dr Hugh Farrell, ex-R.C. monk, spoke on the subject "Will the pope's visit endanger historic Christianity?"

As a regular reader, I am disturbed that a letter of this tone was published. I was brought up in a good Christian home where my parents taught me we are all one family and God is our loving Father and he asks us to love one another.

This teaching helps me in many problems and I have found strength on the love of God. Therefore I will ask God in my prayers to open the eyes of these people such as Mr McEwan who teach that God is love and that we should love one another and then do the exact opposite by protesting about a visit to this country of a good Christian man.

There is enough hate and hypocrisy in this turbulent world, so let us unite, not in protest but in prayers for peace and that all people will learn to love one another in the name of God our Father.

Harriet Peters,

Balmuir East, N.S.W.

Put it back

I suppose we all have our little things that ruffle us and one of the many things that rattle me is the spelling of Christmas.

In ACR 3 Sept. is an advertisement for the annual fete of the Nuffield Village. The last line encouraged us to "buy your Xmas presents at the fete!"

Could I make a plea for the full spelling of this Christian festival? Perhaps too much to expect in a busy secular world, but not too much to expect in a Christian publication.

Henri A. Gover,

Allambi Heights, NSW.

Impressed

Whilst in Sydney recently, I attended St Pauls, Wahroonga where I obtained a copy of your paper of August 20th. I was impressed by the news and the coverage and would appreciate receiving your paper regularly.

Keith W. Dickson,

Kerang, Victoria.

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LETTERS

Unity but not compromise

Having just read the A.C.R. editorial "The Pope in Australia" (17 Sept.) an important truth was brought to my mind. It honours the cross of our Lord Jesus Christ, so I pass it on.

Since there is to be a public celebration of Mass during the Pope's visit, I believe as Protestants we need to deeply consider this matter and as the Church Militant and while longing for unity, this matter should be brought out into the open. Compromise for the sake of unity we must admit would be disastrous and dishonouring to our Lord's finished work.

For consideration, therefore, I refer to "Five English Reformers," a paperback by Bishop J. C. Ryle.

From page 30 I quote the words of Archbishop Cranmer: "They (the Papists) say that Christ is corporally under or in the form of bread and wine. We say that Christ is not there neither corporally nor spiritually; but in them that worthily eat and drink the bread and wine. He is

than high time to insist that Sunday school superintendents, youth fellowship leaders and parish councillors have both a knowledge of and real commitment to some basic biblical doctrinal position.

(Rev.) John McIntosh,
St. Andrew's Hall,
Parkville, Vic.

Comprehensiveness in C. of E.

Dr. Hardman's Evangelical Viewpoint "Comprehensiveness" (20/8/70) was most timely and one of the more interesting of series.

Doubtless the English Reformers would have been horrified to see the doctrinal and ritualistic inclusiveness of "Anglicanism" today. W. H. Griffith Thomas notwithstanding, however, I sincerely question whether, having rejected Lutheranism, our Reformers would have viewed the seventeenth century High Churchmen as faithful to the intention of the Articles. Were not the High Churchmen Arminianizing and sacramentalist?

At a deeper level, did their basic view of reality, explicit or implicit, conform to the biblical view of God and the world presupposed in the 39 Articles and the Prayer Book. Perhaps we need a deeper study (yet to be made?) of this question, a study which would also illuminate the basic errors of "modern theology."

As to another question, I personally would be most interested if Dr Hardman were to elaborate on the judgment that Keele '67 had "accommodated." Could we, especially in view of the NEAC in '71, have something in this, Mr Editor?

On the other hand, few Evangelicals would reject the idea of a "wider, more godly comprehensiveness" if very carefully thought out.

But what of comprehensiveness in the local congregation? As churchwardens and other "laymen" rightfully assume more spiritual responsibilities, should they not be examined as to the soundness of their doctrine? In fact, it seems to me to be more

Bad old days

I was interested to read your editorial in the current issue, and pleased to know of the steady progress the paper has made over the years.

I can remember the grim period of the 1930's, when I began my first office job. It was with the Church Record Ltd, and I began on the princely sum of 21/- a week for three official working days from 10 a.m. to 4 p.m. in a shared office.

Ten years later when I left to do my deaconess training, I was still only earning 35/- per week, but the hours were a couple longer, and for 5 days a week in an office no longer shared!

The "limited company" had weathered the storm of the depression. I had been permitted to augment my salary by taking in private typing. It never amounted to much, but I always had a feeling of security during those years when so many others had not, and I was thankful to God for the opportunity of Service.

I pray that "The Australian Church Record" will continue to grow in its capacity for service for the sake of the Word of God and the teachings of the Living Christ. Its foundation has been built upon the Rock of Truth, and as such it must endure.

(Deaconess) Nora Tress,
C/- Glennie School,
Toowoomba, Q.

Helen Margaret Moyes

It is to be doubted whether any bishop's wife has ever shared her husband's work more fully than Mrs Moyes.

The ideal is that every clergyman's wife should share spiritually in her husband's ordination; for man and wife are twain one flesh. Here is a vocation.

The old gibe that the mistress of the manse is not to be an unpaid curate has worn thin.

Mrs Moyes was of Irish stock and this came out in her wit and wisdom. In private and in public she pricked her idealistic husband's bubbles: Those of us who really knew her laughed with her but never at her Helen Moyes was the daughter and sister of Premiers of the State of South Australia, her father being Sir Richard Butler. She married a poor assistant curate and shared every department of his life to the full.

She determined that the women of the church were not to be left out of it and when the men of the diocese met to transact their business, Mrs Moyes held a simultaneous women's conference. She combined the virtues of Martha and of Mary. She was both practical and spiritual.

Forgiveness

Continued from P. 3

The cost of forgiveness was nothing less than the life of the Lord Jesus Christ.

ITS APPROPRIATION

It only remains for the sinner to avail himself of this free forgiveness, offered by God to mankind. This he does by exercising faith in God, or if you like, in God's word. "Every one who believes in Him (Christ) receives forgiveness of sins through His name." Acts 10, v 43. When a sinner places his faith in the sacrifice of Christ, he receives forgiveness of his sins. When the sinner believes what God says and accepts it at its face value, he is forgiven.

What peace and joy this can bring. We can cease from our strivings to make ourselves acceptable to God and rest in the full payment of Jesus. We can have assurance that no one can lay any charge against us before God, for the very Judge Himself has stepped down from the bench and paid in full for the prisoner at the bar.

Leonard Ravenhill: Spiritual maturity comes not by erudition, but by compliance with the known will of God.

William Arthur Ward: We should be thankful for our tears; they prepare our eyes for a clearer vision of God.

Bishop John Moyes, from his upbringing, has been a broadhearted but not always broad-minded evangelical. His wife was distinctly a high churchwoman. They mellowed each other and it was a question of "grow old along with me."

As a mother of a large family, Mrs Moyes brought up her children in the fear and nurture of the Lord. When the Bishop was away from home on one of his many travels, she never failed to conduct family prayers.

As a friend she was devoted and loyal and in times of trouble many leaned upon her and always found that she was "there." She was never two-faced and never said the pleasant thing for the sake of pleasing her friends or being liked.

Often she said what others thought but had not the courage to say. As a hostess Mrs Moyes excelled herself. To Bishops court in Armidale there came archbishops and artisans; rich and poor and everyone was treated with the same courteous attention. There was never a dull moment when she was about. Her personality showed light and shade and always variety.

The funeral service was at St. James', King Street, at which Archdeacon Clive Goodwin paid a gracious tribute and the lesson was read by the Archbishop of Sydney. A second service was held in Adelaide where Archdeacon R. D. Daunt-Fear officiated in the presence of the family, the Bishop of Adelaide, Bishop Renfrey and many friends.

(Contributed)

Nehemiah relic uncovered

ISRAELI ARCHEOLOGISTS have uncovered remains of the "broad wall" mentioned in the Old Testament book of Nehemiah (3:8 and 12:39).

The biblical reference occurs in connection with a description of the restoration of Jerusalem fortifications after the return of the Jews from Babylonian exile. Professor Nahman Avigad of the Hebrew University said that an 80-foot stretch of wall approximately 23 feet thick had been found on bedrock 300 yards west of the Temple Mount.

Millions given to US diocese

THE DIOCESE of Rochester, U.S.A. has announced that it has received official notice that it is the recipient of a several million dollar gift from the Margaret Woodbury Strong trust.

It is believed that this gift of Mrs Homer Strong, who was a member of St. Paul's Episcopal Church in Rochester, is one of the largest ever received by an Episcopal diocese or parish in the United States. The value of the gift is between \$8 million and \$10 million.

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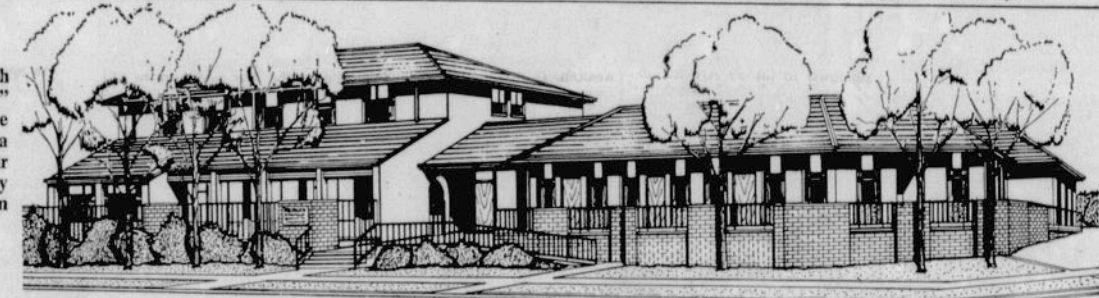
SCRIPTURE UNION OF AUSTRALIA FEDERAL SECRETARY

With the growth of the work throughout Australia, the Federal Council is planning to appoint a full-time Federal Secretary, to be based in Sydney. He will be a mature Christian who is in agreement with the doctrinal basis, aims and policy of the Movement. He will have a capacity for leadership, a pastoral concern for others, an interest in young people and a desire to communicate the Gospel by various means. Theological and tertiary education are desirable, with some experience in one branch of Scripture Union's ministry. He will show initiative and imagination in co-ordination, training and general administration and be able to work harmoniously with others. Inquiries from those without the breadth of experience listed above are welcome.

The Federal Council reserves the right to fill this position by invitation. Applications with details of age, marital status, training and experience should be addressed to—

The Federal Secretary Scripture Union of Australia
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The proposed North Manly "Chesalon" Home, part of the planned two and a half million dollar expansion of Sydney diocese Chesalon Nursing Homes.



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FROM ATHEISM TO CHRIST

AT ONE TIME people thought that there was no hope for me. I was a Russian and an atheist. I had come from Russia and was living in Chicago Illinois.

My attitude was the same as so many other Slavs who have

by Peter Deyneka, General Director of the Slavic Gospel Association

been influenced by godless atheism — "Down with everything." Actually I was discouraged and disgusted.

But then a miracle happened. Jesus Christ found me — at the Moody Church in Chicago — and I was gloriously saved. Behold, all things are become new — II Cor. 5:17b. I immediately began witnessing of the power of Christ to my Russian friends and others and saw many come to Christ.

That was 50 years ago — January 18, 1920, to be exact. Now God has burdened my heart to send the Gospel to the millions of Slavic-speaking people and others all around the world.

When I was in Russia in September, 1969, I met people who were saved through our Russian Gospel broadcasts. I met many who listen daily to the programs. Our Russian missionaries are broadcasting over 200 programs a month into Russia. And there are over 30 million short-wave radios there that can tune in these programs.

We continue to get Bibles and Christian literature behind the "iron curtain" to people who don't have any. I met some of these people there. They are the most thankful individuals I've ever met. I'll never forget a believer I met on my last trip to Russia. I preached in his church. This man followed me from the street pleading for a Bible. He refused to give up. I had none left, and my heart ached as I showed him my empty hands. There is a famine for God's Word in the U.S.S.R. Amos 8:11, 12.

The Rev. P. Deyneka

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tion of the recent Wanga-
ratta synod. Member-
ship was also opened to
women without a dissenti-
ent voice.

Synod approved the in-
troduction of legislation next
year to make compulsory
throughout the diocese policies
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accident and sickness, public risk
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Legislation was also called for
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TACKLING THE R.E. & R.I. PROBLEM

"A CHURCH LEADER MUST BE ABLE TO TEACH"

St. Paul says so in 1 Timothy 3: 2 (T.E.V.). This article from the recent Moore College News Bulletin shows how one theological college is tackling a nation-wide church problem which some are retreating from, rather than attempting, solutions.

Christian education in some form is the responsibility of every Christian. The very communication of the gospel by word of mouth, as well as by life and deed, is an educational responsibility which rests on all true believers.

In what special sense then, is the pastor of the parish an educator? Is he, perhaps, "the chief educator"? There may well be some parish situations in which that would describe his role and there are certainly some clergy whose gifts and training would make education a priority field within their total ministry.

Normally, however, the pastor will find lay men and women with God-given talents and even professional competence in this specific area who will share the responsibility for the educational work of the parish and make their own particular contribution to this team ministry.

It follows then that a pastor's own teaching from the pulpit, in confirmation classes, in Bible study and discussion groups or in the school room needs to be of the highest quality commensurate with his gifts.

EDUCATIONAL TASKS

However, there is one essential aspect of the Church's educational task which is the pastor's responsibility to contribute by virtue of his ordination to the ministry of the word and sacraments and his induction to the cure of souls. This special ingredient may be thought of as a theologically informed interpretation of the educational tasks of the parish.

To a greater extent than his lay co-workers, the rector should be able to supply theological criteria which are both scripturally and educationally sound and by which all aims, syllabuses, materials and methods can be evaluated.

Consequently, training in the theory and practice of Christian education must form part of the clergyman's course of study in a theological college. To this end, Moore College includes in its curriculum certain basic ingredients of "Religious Education," some of which must be viewed as introductory to the opportunities for clergy in-service training which the diocese provides in the educational sphere.

In recent years the College has given increasing emphasis to "R.E." The first part of the Melbourne College of Divinity Diploma of Religious Education (Dip.R.E.) is now an integral part of the Fourth Year Course and is therefore required study for ordination.

By arrangement with the Diocesan Board of Education, the Director, Canon A. A. Langdon, who is also the D'Arcy Irwin Lecturer in Religious Education at Moore and responsible for R.E. throughout the College, provides seminar assistance to encourage students to complete the Dip.R.E. in their Deacon's or a subsequent year.

LIBRARY

The College library has built up its educational section to meet the bibliographical requirements of the Dip.R.E., as well as housing a growing number of basic reference books in religious education.

The student's first term in College includes an introductory course of 10 sessions in basic teaching method, applicable to various areas of Christian education responsibility.

Throughout this preliminary year each student also gives two to four junior secondary lessons under supervision at a local high school and, more recently, all except the ex-teachers have had the opportunity of observing a senior secondary lesson given by the supervisor.

In third year, within the Pastoral course, 10 to 15 sessions are devoted to lectures, seminars and discussions designed to focus attention on the principles which should guide the pastor and his co-workers in planning and conducting the educational work of the parish.

The course includes an examination of the scriptural and educational criteria by which aims, goals, syllabuses, materials, methods and results can be evaluated and determined. The relationship between education and evangelism is studied, together with an introduction to the significance of human relations in the ministry of Christian education amongst children, youth and adults.

During the second and third terms of fourth year, the course covered, mainly by the seminar

method, is the syllabus for Part I of Section II (Educational) of the Melbourne College of Divinity Diploma of Religious Education, i.e. (a) Human Development; (b) Learning and Teaching Theory; (c) Methods in the Teaching of Religion.

SCHOOL VISITS

Of the 20 observation lessons required by the Dip.R.E. regulations, as many as possible are seen as a group on visits to infants, primary, secondary and senior secondary Scripture classes in public and independent schools, arranged as part of the course.

Students are also encouraged to gain further practical teaching experience in preparation for the "Methods" paper.

As mentioned above, post-college seminars provide assistance for students completing the requirements of the Dip.R.E. Part II, i.e. Principles of Education, and Theological Foundations of Christian Education, as well as guidance in relation to the practical work required by the regulations.

By these means Moore College seeks to make its contribution to the preparation of candidates for those educational responsibilities of their ministry which are so clearly laid upon them in the ordination service:

"... to teach and to preach... and... out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture... always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same..."

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SYNOD CONSIDERS DIVISION OF NORTH WEST AUSTRALIA

The synod of the diocese of North West Australia meeting at Geraldton had before it recommendations concerning the administration of the diocese and its possible division.

Bishop Howell Witt, in his report on the state of the diocese said: The last synod set up a commission to investigate the administration of the diocese and its probable division. While the report of this commission will be presented at this synod it might be worthwhile to bring up one aspect of the oversight of the diocese for further discussion.

Before I came here it was decided to place the diocesan centre, the Bishop's house and the cathedral church at Geraldton. After all it was the largest town in the diocese, even though

it was only just inside the southern boundary.

But in five years the picture has changed and is continuing to change. Geraldton has still more parishes grouped around it than say Port Hedland or Dampier but there can be little doubt that if one were to decide that a central place were needed for the bishop to live, one would have to opt for one of those places.

It may be that such a move is very much in the future if it exists as a possibility at all, but I am sure that consideration should be given to it.

PROPOSED WAGGA COTTAGE HOME

The diocese of Canberra-Goulburn has accepted a tender of \$23,403 for the construction of "Birralee" Cottage Home for Children at Wagga Wagga. The successful

tenderer is R. B. Inglis, a local builder.

"Birralee" will be the third home for children in the diocese: the others are St. Saviour's Home (now licensed to care for girls and boys) at Goulburn, and Bumbarrumbi Boys' Home at Tumbarumba.

Birralee, which is the first in the diocese to be designed as a "cottage" (or family) home, will accommodate up to eight children, with house parents. It should be ready for occupation in the first quarter of 1971.

The commissioning of the Birralee building represents a climax in the careful consultation and planning work of the Wagga Wagga committee entrusted with it. It is most unlikely that this progress could have been made without their devotion and initiative.

The Bishop of Adelaide.

THE FLOOD RECONSIDERED by F. A. Filby, Pickering & Inglis, 1970. pp. 160. UK 22/.

It is a pleasure to commend this book. So many publications on Genesis 1-11 reveal serious weaknesses that an author who is both competent (Ph.D. in science) and honest in his handling of evidence stands out.

Geology, archaeology and ancient written records are used to support the authenticity of the Flood — a widespread event which destroyed Palaeolithic man. Not every argument will necessarily be convincing to readers, eg his chronological position, but anyone interested in Noah's flood cannot but be helped by this presentation.

R. H. Goodthwaite.

First complete biography

ALLAN CUNNINGHAM by W. G. McMinn. Melbourne University Press. 1970. 147 pages. \$4.20.

This book by W. G. McMinn, Senior Lecturer in History, University of Newcastle, is the

first complete biography of the early Australian botanist and explorer. It is a readable account which adequately records Cunningham's considerable achievements in both capacities.

Its scholarly value is enhanced by detailed footnotes, bibliography and index. Cunningham appears as a man dedicated to his work, but relatively colourless in personality and rather lacking in self-confidence.

The book draws heavily on his professional Journal which, unfortunately for the biographer, is "detached, self-effacing, lit only on rare occasions by flashes of his own personality."

The Bishop of Wangaratta.

AFRICA IS WAITING, by Sue Schaeffer. Baker Book House, 1970. 169 pages. \$3.95.

A friend sketches the life story of the Talmage Butlers, Assemblies of God missionaries to the Bahamas and Senegal, tragically lost in an air mishap. A simple sympathetic account of the sensitive response of two devoted disciples to God's calling. Talmage's early devotion to flying is used to pioneer the Gospel thrust into new primitive regions with great acceptance. Even today the adventurous spirit can break new ground. A book to challenge young Christians to full commitment.

G. A. Pearson.

Key Books

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250 denominations. It gives their history, doctrines, organisation and present status. It covers everything from Roman Catholics to Two-Seed-in-the-Spirit Predestinarian Baptists and it does so with brevity, clarity and impartiality.

GENESIS. A Devotional Exposition by Donald Grey Barnhouse. Zondervan, 1970. 208 pages. US \$4.95. A verse by verse devotional exposition up to chapter 22 at which point this noted Bible teacher died. If we do not always agree with Dr Barnhouse's exposition of some of the contentious early chapters, there is no denying his great skill in making God's Word relevant to contemporary man.

GOD'S SMUGGLER by Brother Andrew and John and Elizabeth Sherrill. Hodder & Stoughton paperback 1970. 256 pages. 90c. Brother Andrew, a Dutch Christian, has taken Bible everywhere behind the Iron Curtain. God opened the way for him even into China, Cuba and Albania. This is a really gripping account of one man's crusade to people in communist lands. He neither exaggerates difficulties he encountered nor the communist persecutions of religion nor the response of people to the gospel.

HANDBOOK OF DENOMINATIONS IN THE U.S. by Frank S. Mead. Abingdon, 1970. 265 pages. US \$3.95. A thoroughly revised fifth edition of what is recognised in the US as a standard reference work to over 250 denominations. It gives their history, doctrines, organisation and present status. It covers everything from Roman Catholics to Two-Seed-in-the-Spirit Predestinarian Baptists and it does so with brevity, clarity and impartiality.

AUSTRALIA: THE QUIET CONTINENT. By Douglas Pike. Cambridge University Press. 1970. Pp. 244. Cloth, 45/- Paper, 14/- (U.K.).

The success of this popular history of Australia first published in 1962 and reprinted in 1966, has called for a second edition, in which Dr Pike brings it up to date by surveying our increasing involvement in South-East Asia, the exploitation of our mineral resources, and our rapid urban expansion during the past decade.

The treatment is fundamentally historical, political, and economic and consequently little is said of religion, literature, and art, the treatment of which would have called for a larger and more discursive volume.

It is a mastery survey, written in a clear and attractive style, and an ideal book for those who wish for a succinct statement of the background of life in Australia today.

The Bishop of Adelaide.

Dr John Painter

SHORT NOTICES

THE CHURCHMAN Vol. 84 No. 2, Summer 1970. Church Book Room Press, London. 80 pages. 4/- A wide-ranging editorial which includes six major articles which include something for all theological tastes. Robert McGlashan's concluding paper on the diaconate is valuable as is Hugh Craig's on "Evangelical Structures for the Seventies." Roger Beckwith on "A New Calendar and Lectionary" must be read by all interested in liturgical development in Australia.

THE SACRED MUSHROOM AND THE CROSS by John M. Allegro. Hodder and Stoughton, 1970. 349 pages. \$8.40. Allegro's thesis is that Christianity is a hoax. Ten professors of classics and Middle East languages wrote to the London Times and exposed this imposing work as being completely unscholarly. A museum piece which will demonstrate to what lengths a university lecturer in Old Testament will go to deride his own faith. Or is it just a hoax too?

SPOT LIGHT MUSIC

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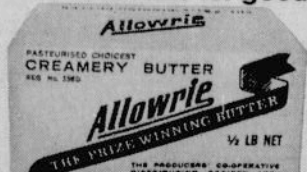
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Mainly About People

Rev. William J. Dumbrell, on leave from Moore College, Sydney, for post-graduate study, has been awarded the Th.D. of the Harvard Divinity School and a Frederick Sheldon Fellowship for post-graduate study in the field of Old Testament in Germany, 1970-71. He returns to Moore College in September 1971.

Rev. John Pryor, on leave from Grafton diocese, has completed an arts degree at Cambridge with first class honours in the third part of the theological tripos. Rev. Hugh Craft (Sydney) graduated with an upper second in the same examination.

Rev. John A. McIntosh, who is completing C.M.S. missionary training at St. Andrew's Hall, Parkville, Victoria, has been awarded the degree of M. Th. by the Westminster Theological Seminary, U.S.A.

Rev. Charles D. Barton, formerly of Adelaide diocese, who is doing post-graduate work in clinical pastoral theology at Boston University, has been appointed rector of the parish of South Grove, Massachusetts.

Rev. Anthony R. Wood, curate of the Church of the Good Shepherd, Curtin, A.C.T., (Canberra-Goulburn) has been appointed curate of St. Martin's, Killara (Sydney).

Rev. Leslie J. Somers-Smith, rector of Dunolly (St. Arnaud) resigns the parish from October 4 to return to England. Venerable James A. Kufke, rector of Morwell (Gippsland), has been appointed Registrar of the diocese from November 1.

Rev. Eric S. Harradine, curate in charge of St. Alban's, North Melbourne, since 1967, has been appointed to Holy Trinity, Hastings, from October 2.

Rev. Dr. K. R. S. Hodson has been appointed to the charge of St. Anselm's, Middle Park, (Melbourne) under the direction of Archbishop Moss.

Rev. R. C. Brooks, vicar of St. Paul's Fairfield (Melbourne) since 1964, has been appointed vicar of St. John's, Blackburn, from November 12.

Rev. J. J. Mill has been appointed curate of St. Peter's Box Hill (Melbourne) from September.

Rev. I. Green has been appointed curate of St. Andrew's, Brighton (Melbourne) from September 1.

Rev. Albert E. Bellamy, vicar of St. John's, Sorrento, and Rural Dean of Frankston (Melbourne) died on September 4.

Miss Lilian Doble has been appointed registrar of the Bendigo diocese. She has been assistant registrar since 1948 and acting registrar since May 1970.

Rev. James S. Frazer, rector of Milltown (Armagh, N. Ireland) has accepted the parish of Heathcote (Bendigo) and will arrive in November.

Rev. Reginald James Williamson of the diocese of Ballarat, who lived in retirement at Condam, died on September 1. He had also served in the dioceses of Bendigo, St. Arnaud and Adelaide.

A pioneer returns

A pioneer C.M.S. missionary who has been praying for the Aboriginal people of the Northern Territory and of the Oenpelli Mission ever since he left them 30 years ago, will return to them in November.

Rev. Philip F. Taylor, vicar of Rosedale in the diocese of Gippsland, has resigned to take up appointment as chaplain to the C.M.S. Mission in Oenpelli in the diocese of the Northern Territory.

He first arrived at Groote Eylandt as a C.M.S. missionary on July 31, 1936, but before that he had had some experience at both Oenpelli and Roper River.

He left C.M.S. in 1940 and went to Iran. After his marriage to Dr Kathleen Backwood in St Paul's Cathedral, Sale, he went out in March, 1947, as a C.M.S. missionary in Iran. Later, he and his wife went as missionaries to Sukkur in the Sind.

Mr Taylor was ordained in Gippsland and has spent his entire ministry there since he returned from the mission field.

Rev. Herbert H. Kite, rector of Holbrook (Canberra-Goulburn) since 1936, retires from the active ministry on October 12 and will live in Burwood, Victoria.

Ven. Stanley C. Moss, Archdeacon of Melbourne, will conduct the Bendigo clergy retreat at Cheltenham, October 12-16.

Rev. Richard W. Hurford, organist and precentor of Christ Church Cathedral, Grafton, leaves Australia on December 4 to spend a year at Salisbury Cathedral where he will do further study in religious education and goal chaplaincy work.

Rev. Peter D. Alexander-Smith, superintendent of St. Mary's Children's Village, Alice Springs (Northern Territory) has resigned and has been appointed vicar of St. Luke's, Miles (Brisbane) from September 25.

Rev. D. B. Barnes has been appointed curate of Tea Tree Gully-Modbury (Adelaide).

Ven. Ernest Robinson, Archdeacon of Willochra since 1958, will retire at the end of November after serving 38 of his 54 years' ministry in Willochra diocese. He has been Diocesan Registrar since 1967.

Mr Jim Curver has been appointed Warden of Willochra Diocesan Centre at Melbourne.

Rev. David Pollard, B.C.A. missionary in charge of Dampier (North West Australia) since 1969, has resigned.

Rev. Kenneth R. Hagan, curate of Cessnock (Newcastle) since 1969, has been accepted as a missionary for the Bush Church Aid Society and has been appointed from November to Mount Newman (North West Australia).

Rev. Dr. Menzies, associate Professor of Microbiology at Ottawa University, Canada, has moved to Perth and has been licensed to St. Mary's, South Perth.

Rev. J. Brian, Abury, rector of Moor (Perth) since 1967, has been appointed rector of St. Barnabas', Kalamunda.

Rev. Andrew W. Donald, curate of St. Patrick's, Mount Lawley (Perth) since 1968, has been appointed in charge of Bellevue/Darlington.

Rev. Robert Bentley has been appointed in charge of Thornlie/Kenwick (Perth).

Rev. Keith Wheeler, Youth Officer of the Diocesan Board of Education (Perth), has been seconded to the diocese of Melbourne until December 1971.

Rev. Donald F. Blackford, in charge of Williams (Bunbury) since 1969, was inducted as rector on September 4.

Rev. David O. Murray, of the staff of St. Boniface's Cathedral, Bunbury, has been appointed rector of Lake Grace.

Rev. Clive O. Abdulah, 43, of Jamaica is the new Bishop of Trinidad. He succeeds Bishop William Hughes who has retired. US and Canadian-trained, he is the first native of Trinidad to be named an Anglican bishop.

Rev. Alan C. Nichols, rector of St. Paul's, Wentworthville (Sydney) since 1968, and a trained journalist, has been appointed to the staff of the Dept. of Public Relations.

A man with a big diocesan job



Bishop Howell Witt discusses a problem with Mr Stan Hummerston.

Mr Stan Hummerston, of Geraldton, W.A., is not only diocesan treasurer, registrar, administrator and trustee of the diocese of North West Australia, but according to Bishop Howell Witt, he does all these jobs well.

"One of the great events of the past two years has been the arrival of Stan Hummerston as diocesan administrator. The Bush Church Aid Society in its tremendous assistance to this diocese has sent us over the years some first class men. Stan Hummerston is one of them.

"His advent has not only set the bishop free of much of the day-to-day administration and desk work of the diocesan office; it has also meant that just as under Leslie Rule Wilson some years ago and the setting up of a diocesan synod, this diocese first began to crawl, so now with Stan Hummerston we are beginning to learn to walk.

"I find it significant that it is a layman who is doing as much as anyone to help us become a diocese.

"As there are a number of questions on the notice paper concerning Mr Hummerston and his position in the diocese, perhaps I should take this opportunity of making it clear. Although he is paid by the Bush Church Aid Society, he is answerable to and is a servant of synod.

"Within the context of the present statutes he fills the position of diocesan treasurer; he does this on the authority of the diocesan trustees who appointed him; the council having already appointed him as a trustee. He also acts as diocesan registrar, a position which is not covered by our present statutes.

hot line

Round-up of church press comment

ANGLICAN MESSENGER (W.A.) reports that Kalgoorlie synod debated full a motion by Dr H. Fletcher Jones of the parish of Boulder which resisted any attempt to liberalise State abortion laws.

Dr Fletcher Jones showed how moral issues were avoided in the abortion debate and gave evidence to show that liberalisa-

tion in England had far from satisfactory results.

Views expressed in the Canadian Churchman show that many have gone sour on the canon passed a year ago to remove the Primate of Canada from diocesan responsibilities. There is a move to rescind it because a primate without a diocese is an administrator but not a chief pastor.

Australian Presbyterian Life in an editorial asks: "How long can our societies accept the doctrines of a permissive society in sexual conduct and prevent permissiveness from extending into all other aspects of our life?"

Adelaide Church Guardian asks "Are we doing enough in Australia about international aid?" Figures quoted show that Australia's aid has nearly doubled since 1964-65 and Australia stands third among the nations as a giver of aid if we take as a percentage of gross national product.

Preachers for the 1970's should seek release from dead formalism and inject animation and directness into preaching. Thus Prebendary Cleverley Ford, Director of the College of Preachers in the Church Times. For preaching to be preaching in the New Testament sense, he says, it must be the proclamation of Christ.

Adelaide Town Hall filled for Jubilee

Adelaide Town Hall was filled with supporters for the Diamond Jubilee of C.M.S. in South Australia. Bishop Rosier of Willochra presided.

Dr Paul Rees of World Vision gave a strong missionary challenge in the concluding address.

Rev Lance Shilton pointed out that since CMS was founded in 1799, the Society had grown to the point where it had today 900 missionaries in the field. Of these, 258 are Australian and 20 of them are from South Australia.

The first secretary-treasurer of the branch, Mr R. B. Davis, was present, as was Sister Ethel Nunn, who spent over 30 years at the Old Cairo Hospital. Sister Rhoda Watkins, another former CMS missionary, still lives in Adelaide. She gave 28 years at Kweilin, South China, and was in Malaya when she retired in 1958.

Miss Irene Jeffries, the treasurer who succeeded Mr Davis and still holds the office, emphasised the devoted giving of CMS supporters, now amounting to \$28,000 yearly.

Three younger CMS missionaries spoke of God's call today to serve in the mission field.

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Workshops on Liturgy

People at Christ Church, Warrnambool, Victoria, devoted the weekend of 26-27 September to questions of liturgy and worship which expresses the needs of present Australian society.



Rev. Philip Grundy

The rector, Rev. David Cobbett, invited Rev. Philip Grundy, director of Canberra-Goulburn's Department of Christian Education, to give the leadership. Mr Grundy is one of Australia's most skilled liturgical scholars and has played a leading part on liturgical revision.

On the Saturday afternoon, Mr Grundy led a session "Worship and the Australian Character," which discussed the place current Australian needs and concerns should take in liturgical worship.

Sunday's session, "Worship in Action," was devoted to actually drawing up liturgical forms relevant to those taking part and with the twofold aim of (1) helping them towards a deeper understanding of worship in general and (2) discovering the "word of God in Christ" for present-day Australians.

Mr Grundy preached both morning and evening on the themes of liturgical renewal and the language of liturgy.

On Monday September 28 he attended the Ballarat diocesan clergy conference at Willaura. In the morning, Rev. Colin Coish of the G.B.R.E. spoke on "Renewal in Christian Education" and in the afternoon, Mr Grundy spoke on liturgical reform.

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