

## Mainly About People

Rev Duncan Pawley, curate of St Mary's, Guildford (Sydney) since 1973, has been appointed curate of St Saviour's, Puntaroo.

Rev Alan M. Blum, in charge of St Philip's, Turramurra South (Sydney) since 1970, has been appointed rector of St Barnabas, Broadway, from February 15.

Rev Harry J. Robertson, supervisor of Religious Instruction in Schools for the Board of Education (Sydney) has been appointed to St Catherine's School, Waverley.

Rev E. Charles White, BCA missioner since 1969 has been appointed curate of St Clement's, Marrickville, from December 12.

Rev Peter G. Byrne, rector of St Thomas', South Granville (Sydney) since 1970, has been appointed rector of Emmanuel Church, Lawson, from February 1.

Rev Kevin R. Johnson, curate of St Philip's, Sydney, since 1972, has been appointed curate of Denham Court.

Rev J. Thompson, curate at St Alban's, Frenchs Forest (Sydney), has been appointed curate of St Stephen's, Northmead, from March.

Rev John R. Henderson, Diocesan Immigration Chaplain (Sydney) since 1963, has been appointed rector of St Giles', Greenwich, from March 1.

Rev Colin A. Campbell, rector of All Saints', Petersham (Sydney) since 1971, has resigned the parish and leaves Sydney on February 26 to return to Canada.

The Primus of Scotland, Most Rev Francis Moncreiff, Bishop of Glasgow and Galloway since 1952 and Primus since 1962, is to retire in March.

Chaplain James A. Drost, formerly of Sydney, has been appointed chaplain to the R.A.A.F. base at Laverton (Gippsland).

Rev Herbert H. Condon, rector of St Peter's, Sandy Bay (Tasmania) since 1966, has been appointed to staff of Launceston Church Grammar School from 1974.

Rev Ronald McLaren, formerly chaplain of the Royal Navy for four years, was inducted to the parish of Franklin (Tasmania) on December 6.

Rev David J. Lovell, vicar of Lydbrook (Gloucestershire) since 1967, was inducted as rector of Gairlands (Tasmania) late in December.

Rev Professor J. A. Cardno (Lindisfarne) and Rev H. M. Rowe (Wentworth) were ordained priests by the Bishop of Tasmania on November 30 in St Aidan's, Lindisfarne.

Miss Josie Leslie will be commissioned as a lay evangelist and a Church Army Sister in Sydney on Monday, January 21.

Archdeacon Desmond Stuart-Fox, rector of St John's, Cairns (North Q) since 1962, has accepted nomination to the parish of Gresham (Newcastle) from January 1974.

On February 2 in St Augustine's, Shepparton, the Bishop of Wangaratta will ordain Rev S. M. Weatherly (priest) and Mr J. G. Wheeler (deacon).

The Archbishop of Canterbury has appointed Dr Robert Stopford, formerly Bishop of London, to be vicar-general in Jerusalem. He will be in charge of the diocese from March when Archbishop Appleton retires, for the next two years.

Dr Walter R. Matthews, Dean of St Paul's Cathedral, London, 1934-67, died in London on December 3.

Rev Milton Myers, rector of the Soldiers' Memorial Church, Cabramatta (Sydney) since 1969, has been appointed rector of St Andrew's, Summer Hill, from March 29.

Rev Philip N. Oliver, rector of St Andrew's, Lane Cove (Sydney) since 1968, has been appointed Victorian Secretary of the Church Missionary Society from February next.

Rev Geoffrey T. Glascock, of the Family Life Movement NSW, since 1970, has been appointed a health education lecturer at Sydney Teachers' College from January 1, 1974.

Mr Justice Norman A. Jenkin has been appointed chancellor of the diocese of Sydney in place of the late Walter S. Gee.

Canon K. L. Loane, rector of St John's, Paramatta (Sydney) has been elected chairman of the Church of England Homes in place of the late Bishop H. G. S. Begbie.

Rev Matthew Francis, a lecturer at the Bible College of South Australia, has resigned and will leave for England in February.

Miss Isabel A. Humphrey, headmistress of Sydney Church of England Girls' Grammar School (Redlands), Cremorne, since 1946, retired from December 31 last. Under her care the school grew from an enrolment of 200 pupils to 572 in 1973.

Rev C. Raymond Flatau, in charge of St Martin's, Blakehurst (Sydney) since 1971, has been appointed in charge of St Alban's, Rosty Hill from January 1974.

Rev Murray C. Richter, vicar of St Luke's, Frankston East (Melbourne) since 1969, has been appointed chaplain at

## Dr Frank Andersen leaves St John's College, Auckland

After serving one year as warden of St John's Anglican-Methodist Theological College in Auckland, N.Z., Rev Dr Frank I. Andersen, distinguished Old Testament scholar, gave up the appointment on 31 December last. It is reported that theological differences led to a situation which made it exceedingly difficult for Dr Andersen to continue.

Archbishop A. H. Johnston, Primate of New Zealand issued a statement last November which read:

"Dr Andersen was appointed warden in October 1971, to take

up his duties on January 1, 1973. During the intervening period, very considerable changes occurred as to the nature of the college and the warden's position in it.

"These changed circumstances have led to the board and the warden mutually agreeing to terminate the contract between them. That this has been necessary is a matter of regret to both parties.

"The board has expressed its appreciation for the quality of Dr Andersen's service and for his contribution to the common life (both Anglican and Methodist) of the college.

"Dr Andersen is to receive appropriate compensation and will

vacate his office on December 31, 1973."

Dr Andersen had a distinguished academic career at the University of Queensland and was appointed to the University of Melbourne as a lecturer in the faculty of science. Soon he graduated in both arts and divinity and from 1960 to 1962 he was vice-principal of Ridley College.

From 1963 to 1972 he was on the staff of the Church Divinity School of the Pacific, Berkeley, California. As one of the world's leading evangelical scholars, it was believed he received the Auckland appointment partly because of a reaction against liberal theology that prevails in N.Z.

But after his acceptance, the merger with the Methodists introduced strong liberal elements into the control of the college and the new warden met entrenched staff and student opposition.

When he arrived in N.Z. he said frankly that he was "completely committed to the physical resurrection of Christ, the Virgin Birth and all these things." Such firm biblical beliefs do not seem to have commended him in the land where Professor Lloyd Geering flourishes with impunity.

Without advertising the vacant office of warden, the St John's Council has appointed Archdeacon Walter M. Davies, vicar of Avondale in the diocese of Christchurch as warden. Archdeacon Davies has a BA degree with a second class in theology from St David's College, Lampeter, Wales. He has also been Director of Post Ordination Training in the diocese since 1959.

He was ordained in Wales in 1938. Dr Andersen is now prayerfully considering a number of offers before making any decision as to his future sphere of service.

## ECUMENICAL SERVICE



As national television viewers on Sunday, December 16, saw Dr Davies, Bishop of Tasmania, preaching at an ecumenical service in St David's Cathedral, Hobart. The service was a tribute to Dr Guildford Young, Roman Catholic Archbishop of Hobart, who had been 25 years a bishop.

## Eric Barker back to Newcastle

Dean Eric Barker, of All Saints' Cathedral, Bathurst, NSW, has been appointed canon-missioner of the diocese of Newcastle from June next.

Dean Barker was ordained in Christ Church Cathedral, Newcastle, in 1952 and served there for eight years, finally as Director of Promotion, before going to Bathurst diocese in 1960. He was rector and canon residentiary of the Cathedral 1960-71 and since then has been Dean. He is 52 and is a bachelor.

## University medal for deaconess

Deaconess Jeanette Lawrence has graduated in the faculty of arts of the University of Sydney with first class honours in education and the university medal.

The Deaconess was, until December 31, Warden of the Church of England Women's Hall of Residence, opposite Sydney University. Previously she had for a number of years been in charge of the teaching of divinity at Abbotsleigh School, Wahroonga.

Miss Lawrence entered Deaconess House, Sydney, with the Intermediate Certificate as her only educational qualification. During her training, she gained a Th.L. with first-class honours, a distinction which is infrequent for any candidate.

When she applied for admission to Sydney University, her

first-class Th.L. helped her gain adult matriculation status. Since then, she has had an academic career of the utmost distinction.

In 1974 she will take up a full-time university post, enabling her to do postgraduate work in the field of education.

## Bp. Garnsey to retire

Right Revd David A. Garnsey, 63, Bishop of Gippsland since 1959, has announced that he will resign the diocese about September this year.

A son of the late Canon A. H. Garnsey, warden of St Paul's College, University of Sydney, the Bishop had a very distinguished career at Sydney University where he took first-class honours in both Latin and Greek and was NSW Rhodes Scholar for 1931, proceeding to New College Oxford.

For years, in both Australia and the UK, he played a prominent part in the Student Christian Movement and more recently in Australia, he has given wise leadership to the Australian Council of Churches, being its president for three years until 1973.

Under his leadership, the diocese of Gippsland has led the rest of the Anglican Church in the field of interdenominational co-operation and joint planning of oversight in rural areas.

He succeeds Rev Keith Nan-

## CMS in Tasmania

Rev Hugh H. Girvan, rector of St John's, Launceston, has been appointed General Secretary of the Church Missionary Society in Tasmania. The appointment is an honorary one.

St John's, Launceston has always been a missionary-hearted parish and has close associations with the work of CMS. Mr Girvan has always had active associations with CMS and grew up in one of Australia's great CMS parishes, St Paul's, Chatswood.

He succeeds Rev Keith Nan-

The Australian

# Church Record

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## "Beach mission" in suburbia

FROM D. SOTHEREN

Seven Moore College students assisted in a new C.S.S.M. venture in missions over the holiday period. Under the leadership of Mr Neville Carr, a 38 member "Beach Mission Team" ran a ten day "beach mission" in the outer Sydney suburb of Mount Druitt.

The team, originally intended for Byron Bay, accepted the invitation of the combined churches through the Rev Alan Whitham to work with them when they found the Byron Bay area was closed to camps.

"We said we would be glad to come provided we could work alongside the Christian folk of the community," Mr Carr said. "With the co-operation of the local churches we have the extra advantage of long term follow up."

The team led a Vacation Bible School, at the St James' Church of England, a coffee shop at the Baptist Centre and dialogue meetings in local homes.

### Families help

The team members slept at the Presbyterian and Anglican churches in Tregear. They had breakfast and lunch at the Baptist Centre and the evening meal and showers were provided by the Christian families in the district. The Vacation Bible School drew 261 children averaging some 140 children at each session. The team was assisted by 25 local church members.

"The Followers" provided a musical program for the coffee house held each evening. Team members mingled with the young people sharing their faith.

Mr Rick Sewell, leader of the coffee house team, said that there were good opportunities for relationship and a number of responses were recorded.

"The coffee house gave us a new insight into methods for Gospel proclamation. Working with experienced ministers in the area has revolutionised some of our outlooks," he said.

### Outstanding

Rev John Thompson, Pastor of the Mount Druitt Baptist Church, commented, "We were very apprehensive about the whole deal with only six weeks to prepare. The problem of organisation for this time of the year seemed unbeatable."

"But this mission has been an outstanding success. The teenagers in our own church group have had a wow of time in fellowship with the team and this has meant consolidation in Christian living."

The dialogue groups and ladies meetings served a vital function in gospel presentation. The groups had a large non-Christian content and team members were able to add to the witness of local Christians with their own sharing of the Gospel. The team used the literature supplied by the Church of England Department of Evange-

lism to support their gospel proclamation.

"The team has learned a lot about the problems facing families in our society," Mr Carr said. "In relating with families we have had openings we have never had before to become involved in the life of a community. We were able to crack the veneer with many families. This has resulted in deep friendships and some healing relationships."

Mr Carr said that he hoped C.S.S.M. would be able to return to Mount Druitt in 1975.

"Beach missions will continue

to have a vital role but this new thrust into a community could become a model for a growing ministry in inner city and such areas as Green Valley or Campbelltown," he said.

Most team members felt the difference with this mission was the deeper involvement with whole families and the greater opportunity for follow up.

"Although in the future we will need a greater content of older marrieds in the team to deal with the many family problems presented," said Mr Carr.

## Adelaide induction

Rev Paul Barnett, 37, was inducted as rector of Holy Trinity Church, North Terrace, Adelaide, on December 20, 1973. He succeeds the Very Rev Lance Shilton, now Dean of Sydney.

Mr Barnett, who is married with four children, is the ninth rector of Holy Trinity, which is well known for its strong evangelical ministry throughout Australia. He was formerly rector of St Barnabas, Broadway, Sydney, in charge of Inner City Areas in the Diocese of Sydney and chaplain at the Sydney University.

The Archbishop of Adelaide, Dr T. T. Reed, performed the induction, assisted by the Archdeacon of Adelaide, the Ven Norman Paynter.

The Governor of South Australia, Sir Mark Oliphant, attended the service.

The church was full for the service and parishioners gave a welcome to the new rector in the



Rev Paul Barnett signing the Declaration of Assent at the service of institution and induction at Holy Trinity on December 20, 1973. In the photograph are the churchwardens, the Archdeacon of Adelaide, Ven Norman Paynter, the Archbishop of Adelaide, the Most Rev Dr T. T. Reed, and the Archbishop's chaplain, Rev D. C. Hampton-Smith.

parish hall where the chairman of Trustees, Mr Jack Murrell, and wardens Mr A. P. B. Coward and Mr Peter Smith spoke

on behalf of the church. Afterwards there was an opportunity to meet the Barnetts at supper in the grounds.

## Dr Rayner warns his diocese

Dr Keith Rayner, Bishop of Wangaratta, has told his diocese after the ordination of two men in February, the diocese has no candidates who may be expected to be ready for ordination within the next three years.

In his December letter to this diocese, the Bishop describes this as "a serious situation indeed."

He goes on to suggest a few reasons for the shortage. First he says that the spiritual vitality of some parishes in the diocese is insufficient for vocations to be fostered. He adds that most of the young men go to the big cities for higher education and employment.

Dr Rayner suggests that the diocese may also be suffering from statements that have implied that there may no longer be a need for the full-time, professional trained ministry. To this he adds that "the negative attitude of some lay officers in some parishes about stipends does not help."

Finally, he says that behind much of what he has written lies the Anglican unwillingness to preach a gospel that unashamedly makes demands on people. "What is asked of us," he says, "is nothing less than our life in God's service."

## Biblical theologian to head department training RI teachers

Rev Dr Norman Harbel, an Adelaide-born Lutheran, internationally known as teacher, writer and scholar, has been appointed head of the new department of religious study at the Adelaide college of Advanced Education.

The announcement was made on December 19 by Mr K. R. Gilding, Director of the ACAE and he said that the appointment was made after long consultations with denominational representatives.

Dr Harbel trained for the ministry in Adelaide but is at present associate professor of biblical theology at the Concordia Seminary, St Louis, Missouri.

He will take up his position in March and his department will train teachers for the new religious education course to be started in several SA schools this year.

An internationally renowned Old Testament scholar, he was completing a commentary on the Book of Job for the Cambridge University Press and was chairman of the Society of Biblical Literature.

Australian College of Theology Th. Schol. and Th.L. exam results on page six

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## Notes and Comments

### Best use of manpower

Training men for our ministry is by no means the comparatively neglected field that it used to be. There is also an increasing emphasis on post-ordination and in-service training of our ministers. All this is good.

But the drift of men from the ministry to all sorts of other occupations must be giving increasing concern. It is all very well to talk of auxiliary or part-time ministries, but in numbers of large city dioceses, the number of men in other occupations who seek to give weekend or part-time assistance approaches the embarrassing.

And the resignations from the parish ministry tell only part of the story of the frustrations that large numbers feel and barely manage to tolerate.

### Wanted; A policy

We do not know of a single diocese in Australia that has drawn up and put into action a policy to ensure that the diocese deploys its ministers effectively in the light of their experience, skills, gifts, special training or qualifications.

It was unique but so refreshing to see that Gippsland diocese last year put advertisements in the church press for the post of Dean of Sale. More recently the same diocese advised clergy interested in forthcoming vacancies in three parishes could write to the Registrar for information about these parishes.

The dioceses of Perth and

Melbourne occasionally advertise widely when special positions are being filled. A Sydney man was appointed to one such Melbourne post and a Melbourne man was appointed to one Perth position.

We have never heard it maintained that by limiting the field, a better choice can be made. Yet some dioceses, and notably Sydney, never advertise ministerial appointments and have no policy or machinery whereby ministers may be given information. Neither can they submit their names unless they have friends in high places or are prepared to subject themselves to some measure of humiliation.

### Specification of the task

More is required than finding the right jobs for our men. It is also vital that both the men and the diocese should know with some degree of certainty, what the demands of the job itself will be.

Nothing that we know of under existing diocesan ordinances or canons would prevent the dioceses sending a copy of vacant cure circulars to all its clergy or at least, a summary of the information these contain. With such circulars could go some kind of brief job specification by the rural dean or archdeacon concerned, setting out what special experience, skills, training, etc. if any, that a vacant parish may seem to require.

There will always be those who think that using any method to ensure that appointments are made on a more satisfactory basis will somehow limit the work of the Holy Spirit who calls men to a particular ministry.

There is no need for legislation to ensure that radical changes are made and radical they must be if there is to be a return to the joy and satisfaction in the pastoral ministry that is no longer widespread today.

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This advertisement will appear till the closing date for applications Feb. 15. Interviews will commence prior to this date.

For further details write "Lodge Positions" CHRISTIAN YOUTH TRAVEL ASSOCIATION LTD. BOX 458 P.O., STRATHFIELD, N.S.W. 2135

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# CONFRONTATION

Rev. Dr A. A. Doran is a scientist who trained for the ministry at Moore College where he was senior student in 1972. He was ordained in the diocese of Armidale and for the past year has been Anglican Chaplain at the University of New England, NSW.

### THE UNIVERSITY OF NEW ENGLAND

This is a small university in a rural setting at Armidale with an internal student population of about 2,500. Until a few years ago almost all the students were compelled to live on the campus in the colleges, but this system is breaking down as increasing numbers of students are becoming dissatisfied with institutional living and are moving out to flats or old houses in the town.

Nevertheless the university is still largely residential, and consequently is somewhat more of a community than most Australian universities would be.

Its student population is drawn mainly from the country areas of northern New South Wales, although there is a considerable contingent from Sydney and quite a few from interstate, drawn here largely by the courses unique to this university, particularly in the field of agriculture.

Thus the student body can be expected to be a fairly conservative group, and in many respects it is. However, once severed from parents and home influence and placed in a community where they are subjected to a barrage of pressures they show themselves open to very rapid and often quite radical changes of attitudes.

Within the university they will be confronted with a world view which is fairly consistently humanistic and excludes God as irrelevant. The opinions which will be presented in the University newspaper are primarily those emanating from the left wing, not only in the political but also in the moral sphere.

They find themselves living in a community where increasingly permissive attitudes and behaviour are accepted as the norm.

When I was invited to write this article I asked myself what interest the Christian world in a small rural university should be to the readers of this newspaper. I concluded that there was a real point of relevance because what is occurring here on a small scale is what is happening in society generally but on a wider scale, more gradually and imperceptibly.

On returning to Armidale after an absence of only three years, I was surprised to notice very marked changes in attitudes and standards in what was regarded as accepted behaviour. Such a community of young people is very susceptible to the pressures acting on society, pressures which are generally most acutely felt on the University campus. The issues raised and focused in this situation foreshadow the attitude changes which society may very well in a few years come to accept, but by a more diffuse process.

The university situation therefore forces Christians to face problems which are important, but which in the wider society he could more easily ignore. By the same token deficiencies within the Christians' attitudes may be more disastrously felt and require thought and attention before they would become obvious in other situations. To be a Christian is becoming more complex and the Christian student

needs to be equipped on a wider front if he is to face the challenges that are confronting him, and which will more subtly confront every Christian in the years ahead.

It is still all too possible for Christian students to isolate themselves and insulate themselves from the major movements within their culture but the opportunities in this situation for learning and taking part in debate are probably greater than anywhere else.

There is a kind of tradition within evangelical Christianity which tends towards a withdrawal from society. Christians tend not to be public figures, not concerned with politics, and in general are rather retiring. Our efforts are directed towards Christian organisations and our methods basically involve drawing people in to the activities we have set up. We are not aggressive, we are not innovators and we are making little impact on our culture.

At best we aim to adapt various aspects of our culture to Christian ends. We have little vision about moving out onto the platforms from which ideas are spread and influence is exerted.

For instance, the university student newspaper guarantees they will print without cost anything that is submitted to it, and it will be circulated to 6,000 readers. Yet it does not readily enter our heads that this is an area we should move into, and we leave this opportunity to the radicals. There is a student-run radio station — but there is no Christian program.

This kind of thing is simply not part of the tradition in which Christians are brought up, hence we are losing out in the opinion-forming process, and we find ourselves at a greater and greater distance from the people we

are seeking to reach. We hear people asking the most profound questions about life, about God and about the future but we cannot speak to them because we find ourselves on the other side of a cultural fence we have been judged irrelevant and we are not listened to.

We have taken a few exploratory steps towards attempting to understand and problem and meeting its challenges.

### AQUARIUS FESTIVAL, NIMBIN

In May a team of about 15 students spent some 10 days at Nimbin. We found there a very attractive atmosphere of friendliness, co-operation, and readiness to become involved in serious discussion.

The majority of the participants at the festival were not students as we had anticipated but representatives of various counter cultural groups around Australia. For the most part we found them extremely intelligent and thoughtful about what they were doing and although we could not agree with all the attitudes of the counter culture there were many issues on which we felt they were making valid points.

It was very stimulating to have to evaluate our own Christian position and attitudes in the light of the confrontation from an alternative culture consciously opposed at almost every point to the values of our own.

More on page 3

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# ON CAMPUS

by Tony Doran

We felt the challenge particularly at two points: the area of sexual morality and of religion. On the first point there was a conscious breaking down of this society's conventions with regard to clothing and the separation of the sexes in bathing, etc.

The interesting thing for us was to find this not nearly as offensive as we would have expected and felt it would have been very easy to drop in to that way of life. There was an attractiveness in the sense of freedom from inhibitions, which people everywhere were describing as "beautiful."

We felt in the end that what was under attack was not simply a social convention, but the whole structure of our sexual morality. The clothing issue was just a symbol of something much deeper.

On the second point, we found that the counter-culture generally has not abandoned religion. It has abandoned Christianity, the religious expression of the establishment, but there was a great interest in the search for an alternative. Groups representing Eastern religions were especially prominent, but there was also an interest in astrology, and the occult.

These were challenges we had not seriously confronted before, but they are no doubt the shape of things to come. Within the university there is a large and growing following concerned with transcendental meditation.

To begin with we had ideas of evangelism through a beach mission coffee shop type of approach, but immediately found that the situation was simply not suitable for it. We had to work in a much more unstructured way, such as spreading out a mat on the footpath in the town and selling coffee.

We found this quite an effective means of getting involved in conversation with people. When supplies ran out we would invite people back to our campfire and sometimes worthwhile conversations followed on from there.

The last night was quite interesting. There was a heavy fog and people who were lost would inquire at our campfire to ask the way. Some accepted our invitation to warm up and enjoy a cup of coffee and some stayed on talking.

Then at different times two quite accomplished folk singers wandered into the group. They kept on exchanging the guitar and singing until about 4 o'clock in the morning when one of our fellows sang a Christian song and was immediately involved in a discussion about Christ until dawn. Then everyone who was still there simply curled up around the fire and slept through until breakfast.

### EQUIPPING CHRISTIAN STUDENTS

We came away with the sense of the necessity of going out to where people are, rather than expecting them to come to us, but having so much to learn about how to do this.

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**CLOSING DATE FOR APPLICATIONS:** 18th January, 1974.  
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We have felt that if Christians are to survive and function in the university there is a need for solid teaching.

The focus of the work here on campus has always been the Sunday services in the University Chapel. In many ways this has proved to be the cutting edge of the work, the place where students have been contacted and received basic knowledge of the Christian way. The student committee themselves decided that they would like the preaching to have a strong teaching element, and asked that the number of visiting speakers be restricted so that the sermon series could be solidly worked through.

We have aimed at an increasing understanding of the Bible and its application to our situation, and to this end have followed through in Hebrews and Genesis, 1 Corinthians, Matthew and Isaiah in attempting to achieve a balance between Old and New Testament, doctrinal and practical issues.

### WEEKLY LECTURES

The need was felt for some sustained teaching to fill a gap between what could be dealt with in Sunday sermons and college Bible studies, something which would give the students a good introduction to the Bible and provide an overview of some of the major biblical themes.

To this end a lecture series was held in normal lecture times in the University lecture theatre. We began this year with a survey of the Old Testament which was attended by about 30 students while others whose regular timetable would not allow it, received the notes.

I feel that this is an area capable of considerable development and I would like to see several courses running concurrently, so that students would have a choice and could take different courses each year. One could run a short series aimed at evangelism, courses on ethics or practical matters, such as preaching.

At a time when other groups are seeking to introduce courses in things such as women's studies or Marxism, Christians need to take every opportunity of equipping themselves with a thorough understanding of their faith.

### CONTROVERSIAL ISSUES

Harry Blamire in his book "The Christian Mind" makes the point that within our society there is no recognized Christian position from which one can argue. To gain a hearing one has to argue from humanist pre-suppositions or else be simply dismissed as irrelevant. This situation has arisen because Christians have generally opted out of the public debate and have not put the Christian viewpoint.

For this reason we decided to put on a series of lunch hour lectures on questions of current controversy, entitled "A Christian Mind" — on morality, sex, abortion, homosexuality and pornography.

For the first couple of lectures the audience was largely composed of Christians, but as the series moved on to the more immediately controversial topics an increasing proportion of humanists, Women's Liberationists and radicals came and took part in the ensuing discussion.

The difficulty we experienced in conducting this kind of confrontation demonstrates how infrequently we are prepared to expose ourselves to unsympathetic audiences and put ourselves in a position of vulnerability. For that reason I feel it was a valuable exercise.

This series was also organised with another end in view. These kinds of questions are perennial issues and have been repeatedly raised in the student newspaper and at general meetings of the Students' Representative Council. Christians have felt themselves opposed to the prevailing atti-

tudes and yet have been insufficiently informed and prepared for any debate.

I feel it has been a most demoralizing thing for the Christians to see the tide continually going against them and yet feeling a sense of helplessness and guilt when they do nothing about it.

The lectures also provided opportunities for meeting another section of the University community and led to a recent invitation to take part in a forum organized by the Humanist Society on homosexuality, where, along with some others, I was asked to debate with the Sydney CAMP personality, Peter Bonsall Boone. It was encouraging to be able to speak and discuss as a Christian on Christian pre-suppositions and feel that we did receive a good hearing.

### THE CHRISTIAN GROUP

There are two services held in the University Chapel each Sunday attended by about 50 in the mornings and some 110 in the evenings.

One of the major problems which we are thinking through and which is probably characteristic of most of our modern day congregations is that we tend to have an inadequate conception of ourselves as the church, the body of Christ and all that that involves in terms of oneness, fellowship, using the gifts God has given us and, above all, taking responsibility for one another and for the overall work of the

body of Christ in this place.

Our basic concept of the church and activities such as prayer meetings, Bible studies, services or lunch hour meetings seems to be that they are performances (like the pictures or a play or concert).

We will turn up if, and as long as, we get something out of it. We are simply consumers of the entertainment and if we are not satisfied we will complain or go somewhere else, but we don't feel responsible for the work unless we become a performer in the act or an organizer. In that case we will do our job.

There is great need for a real involvement in prayer, and identification with the aims of the work and an alertness to the newcomer or the lonely person in our midst.

I feel that until we accept this kind of responsibility the Christian body will not be mobilized to take the tremendous opportunities that this university situation presents.

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Chief Executive Officer.

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## Primate on the serving church

Preaching at St Paul's Cathedral, Sale, last month, the Archbishop of Melbourne, Dr Frank Woods, said that the new image of the church was of a "serving church."

He said the role of the minister had changed since last century.

The Primate said he was heartened by:

A re-discovery by lay people that they were the church.

The changed image of the church since, mainly World War I, largely through the ecumenical movement.

The serving image of the minister. "More and more specialists, the counsellors, are taking over. Whereas one time the people would come to the minister, they now go to the specialist. I think this is God pushing us along a little."

### Gippsland raises stipends

The diocese of Gippsland has raised stipends from January 1, 1974.

Rectors will receive \$4,500; curates in third year after ordination \$4,000; second year \$3,800; first year \$3,600 (all with house if married); deacons \$3,450 with house if married; deaconesses in charge \$3,600 with house.

# A.C.T. EXAM RESULTS

## Class lists for 1973

The Registrar of the Australian College of Theology, Rev Dr C. H. Duncan, has released the following class lists for the 1973 examinations.

### TH. SCHOL. (Scholar in theology)

(order of merit)

ARNOLD, Rev John F. B.A., B.D., Sydney; ADAM, Rev Peter J.H., Melbourne; KENNEY, Rev Dixon G. North Q.; BARTER, Rev Donald, North Q.; JONES, Rev Robert A., Sydney; DEIN, Rev Terence K., Sydney.

### Th. Schol.

Pass in individual subjects.

OLD TESTAMENT

MCWILES, Anthony R., Moore, Sydney; SAVAGE, Rev William F., Sydney; WITTEN, Robert E., Ridley, Armidale.

### NEW TESTAMENT

CHIPPES, Rev Graham L., Perth; FARLEY, Graham C. J., Moore, Armidale; FREDER, Kenneth G., B.A., Moore, Sydney; MEIER, Rev David V., B.A., B. Ed., Moore; THEW, Rev John M. H., Armidale; WEISS, Rev Noel E., Ballarat; WITTEN, Robert E., Ridley, Armidale.

### DOGMATICS

APPLEBY, Rev Dale B., Perth; BALLANTINE-JONES, Rev Bruce A., B.D., Sydney.

### CHURCH HISTORY

FARLEY, Graham, C. J., Moore, Armidale; FARRER, Rev Ralph D., Melbourne; HUMPHREYS, Robert A., Moore, Sydney.

### COMPARATIVE STUDY OF RELIGION

BISSETT, Victor C., Armidale; FARRER, Rev Ralph D., Melbourne; HODGKINSON, Rev John G., Brisbane; PEARCE, Clifford G., B.Sc., Moore, Nelson, N.Z.; THOMSON, Rev James W., Sydney; VAN EMMERIK, Johannes A., Th. Schol., Maseco.

### HERESY

DORAN, Rev Anthony A., B.Sc., B.D., Ph.D., Armidale; EDGAR, Heather M., B.A., Mus. Bac., Dip.Ed., St Barnabas', Adelaide.

### TH.L. (Licentiate in theology)

First Class

(in order of merit)

NORMAND, J. S., Moore, Sydney; PROSSER, Janet H., Moore, Sydney; HOGARTH, J. F. S., Ridley, Armidale.

### Second Class

(in order of merit)

TOW, P. M., Moore, Unattached; TANNER, Prof. R. C., Priv., Newcastle; ROGERS, K. G., Ridley, Melbourne; BERINGER, P. A., Private, Unattached; BENN, K. L., Moore, Unattached; HOWES, Mrs. E., Private, Sabah & Malaysia; BRAIN, P. R., Moore, Sydney; PINCKNEY, J., Ridley, Melbourne; NELSON, G. K., Moore, Sydney; DOYLE, G. T., St. Bar., Riv.

### PASS

(in order of merit)

WILLIAMS, P. L., Ridley, Melbourne; ALLAN, Rev. P. W., St. Mich., N.T.; MOSTYN, F. W., Moore Sjd; HUMPHREYS, R. A., Moore, Sydney; ROUSE, J. R., Priv., Wellington N.Z.; HANLIN, P. S., St. John's, Bathurst; REID, D. R., Moore, Unattached; HILLMAN, Rev G. W., Priv. Ball; POLLOCK, D. H., St. F., Bris; WATTS, R. E., Moore, Sydney; HASTIE, Rev. R. W., Priv., Edinburgh; ROSS, Rev. G. E., St. Mich., N.Q.; BARKER, D. C., Moore, Sydney; THEW, Sjt. J. E., Priv., Sydney; BURNAND, Rev. R. G., G.B.R.E., Perth; BYFIELD, B. W., St. John's, Perth; TAMBLYN, A. J., St. Bar., Adelaide; DONE, R. H., St. Bar., Riv.; COGGINS, S. W., Moore, Unattached; BOYLE, D. R., G.B.R.E., Melbourne.

### TH.L.D.P. (Diploma in theology)

Pass

ANDERSON, Rev. R. J., G.B.R.E., Woll. Perth; BOURNE, Rev. F. F., Priv., Murray; COLBERT, Rev. K. S. W., Priv., Bris; COX, D. M., St. John, Perth; GILL, P. R., Riv., Perth; GORRING, Rev. N. T., St. Fr. Bris; HARADINE, Rev. E. S., Perry H. Melb.; HILLIER, Rev. B. St. Bar., Adelaide; HOARE, Rev. B. J., St. John, Riv.; KEARNEY, Fr. P. A., Chr. Col. Tas.; McLeod, St. Jha., Newc.; MORREY, Ref. F. A., G.B.R.E., Cap.; ROWNEY, Rev. G. A., St. John, Newc.; SCRAGG, M. J., St. Fr. Bris; WALKER, D. J., Ridley, Melbourne.

## Rural areas need clergy

Rural areas of the Perth diocese need twice the number of clergy to have an effective ministry, according to a report prepared for the diocese.

The report was made by Rev H. F. C. Floate, formerly of the geography department of the University of Western Australia. It looked at an area of 40,000 square miles outside the Perth metropolitan area.

In his report he said that the number of clergy should be increased from 15 to 30. Since the report was released, the staff has been increased to 16.

There was a need for the present rural structure to be freed from the rigidity of the parochial system.

There was also a need to overcome the feeling of isolation felt by many country priests and to encourage senior clergy to stay in the rural areas.

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Applications including personal details, two references, qualifications and experience close on February 15, 1974 with an appointment to be made early March. They should be marked confidential and addressed to:

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## LETTERS

### Report on homosexuality

SIR — May I be permitted to offer some comments on the Rev. Don Meadows' review of the Sydney synod's "Report on Homosexuality" (13.12.73). In drawing attention to some of its "shortcomings" I will also make some reference to the earlier letters of the Revs. G. S. Clarke and J. Dyer on the same subject (15.11.73).

First, Mr Meadows implies and Mr Clarke clearly states that the report represents an extreme (conservative) reaction to the claims of Gay Liberationists. Their criticisms in this regard simply assume without argument that the existing legislation in the Australian states is completely wrongheaded and totally fail to do justice to the serious proposals which the report advances in this area. (Mr Meadows' own brief comments about penalties are facile in the extreme and betray some disturbing assumptions about the justification of punishment.)

Second, Mr Meadows regards the report as labelling the obvious when it devotes so much space to theology. But as a matter of fact the committee failed to discover any serious contemporary theological discussion of homosexuality which did not blunt or distort the biblical imperatives (even Davidson's "Returns of Love" was not above fault — see Report p. 32). The need to say clearly what was not being said at all was absolutely essential.

Third, Mr Meadows completely misrepresents the report when he says that all its recommendations are addressed to the government. The recommendations are on pp. 17-24 and include clear (as well as compassionate) words to homosexuals and Christian congregations. The final part on "Society and its laws" examines homosexuality as a social phenomenon and concludes with various legal and social recommendations.

The aims of the report was to establish perspectives at each level of its recommendations and above all to preserve the biblical directives as it did so.

Fourth, Mr Meadows (like Clarke and Dyer) dismisses the threat of homosexuality to a heterosexual society. Much could be said on this point but suffice it to say: First, because sexual vulnerability or distractibility is more widespread than is generally acknowledged (Report pp. 6, 7, 22) and because the homosexual pattern carries with it the danger of "fixation" (Report p.15), the need for responsible measures designed to protect individuals from homosexual influence is clear.

Further, because homosexual behaviour so profoundly confuses the function of sex in human relationships its capacity to erode community sex standards is wider than its capacity to attract practitioners. When it ceases to be offensive to the public conscience the indications are that such erosion is well advanced. It has been the function of the law up till now to define homosexual practices as offensive.

The report acknowledges that

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not all practices offensive to the Christian or public conscience are proscribed by law (pp 20, 22) but it is of the opinion that homosexual behaviour, because of its character and its effects on society, should continue to remain within the field of legal action. But even so the committee felt that the whole process of apprehension, trial and penalizing stood in need of careful revision (Report pp. 22-24).

Finally, Mr Meadows conducts us via a quite contentious opinion of C.S. Lewis to a concluding paragraph which confuses social legislation with pastoral counselling (Dyer betrays the same confusion) and effectively sunders the obligation to ward from the attitude of compassion as though the two were incompatible.

There is a compassion which tells less than the whole of the truth as one homosexual correspondent to "Christianity Today" points out: He says, "Had I in my youth, been the object of what some are now calling 'compassion,' I could now have been of all men most miserable. But instead, the Lord granted me his compassion — the compassion that enables one to recognize sin for what it is in his sight, but then grants him forgiveness and victory over it through the power of Christ and the Holy Spirit" (25.8.72). The report has endeavoured to preserve this balance.

The Report on Homosexuality "represents a serious attempt by a responsible committee to come to terms with the problem of homosexuality, as it relates to the teaching of the Bible and the welfare of society" (from the Archbishop of Sydney's foreword to the report). It is to be hoped that people receive it as such and give it the attention it deserves.

Bruce L. Smith,  
Chairman, Ethics and Social Questions  
Committee, Diocese of Sydney.

### The overthrow of Allende

Sir, I just noticed the "Notes and Comments" par on my letter on Allende. I will not comment on the relationship between Chile's economic problems and the withdrawal of American aid and the fluctuations of the world copper market, or the almost doubling of the inflation rate since the Junta's seizure of power.

I will merely point out that I am never likely to ask "Will the communists ever learn?" Because the answer is obvious "No," since communism is based on the completely erroneous concept of man as the product of his material environment.

However, we must realise that all non-Christian political parties both right and left are at variance with the gospel to a smaller or greater degree, not merely the communists. Besides, what is the use of talking of the faults of the communists? We should concentrate on our own eye first even if it merely has a tiny sliver in it and the beam is in that of our opponent.

Surely, the tendency of evangelical Christians to flirt with right wing extremism as an alternative to even democratic socialism is one of which we need to be wary.

Incidentally, I did not question the right of those who disagree with me to express their opinions. I hope though that those Christians on the right of politics will cease to confuse their personal politics with "the Christian point of view" or that of the majority (the Bishop's 70 per cent).

Gary Ireland,  
Maclean, NSW.

### Damaging blow at Reformation

Signs of the Apostles by Walter J. Chantry. An Examination of the New Pentecostalism. Banner of Truth paperback, 1973. 101 pages. UK 25p.

Another book on Pentecostalism! Nevertheless, a worthwhile little volume of particular value for the layman who does not wish to go into too many technicalities.

Chantry's real focus of con-

## Books

### Art of preaching

THE CRAFT OF SERMON ILLUSTRATION, by William E. Sangster. Baker Book House, Grand Rapids, Michigan. 125 pages. US \$1.95.

This book, by an acknowledged, mid-twentieth century master of a London pulpit, is a well balanced coverage of the subject.

For Sangster, preaching a sermon is an art. The Gospel message is always primary and illustration subservient. Its purpose is to be catalytic; to make the message clearer, more poignant and effective.

Illustration creates interest and holds attention. It should be determined by the character and needs of the congregation. Sangster gives detailed and practical advice to preachers wishing to improve their sermons with good illustration.

R. E. Lamb.

## A unique bank

LAUNCESTON BANK FOR SAVINGS 1835-1970 by E. A. Beever. Melbourne University Press. 1972. 231 pages.

Excellent printed and well illustrated, this history of the oldest Australian savings bank is not only an historical study of great value, based upon a remarkably fine collection of original sources, but the history of a philanthropic venture which arose from the desire "to encourage thrift in the less-affluent members of the community as a protection against poverty and sickness."

What is particularly interesting is the calibre of the men who, throughout its long life, have conducted the bank and who have reflected in themselves its character as an institution which owed its existence not to the hope for gain on the part of its promoters but to the aim to provide a benefit for those for whom it was designed.

Being a private and non-shareholder institution, with service to the community as its purpose, its allegiance has been neither to the Government nor to shareholders but to the general public.

I agree with Sir Robert Menzies who says in his foreword, "it reflects something of the history of Australia itself."

T. T. Reed.

cern is on modern-day claims to miracle-working and prophecy although he touches upon most of the other issues such as "baptism with the Spirit" and tongues.

His basic thesis is that the charismatic movement "does not carry on the Reformation, but rather strikes a damaging blow to its very roots," destroying the Protestant foundation of confidence in Scripture alone. He argues convincingly that miracles and prophesying were given only at certain stages in the history of God's revelation to men and ought not to be expected today.

Perhaps the most positive achievement of this volume is its argument for the self-sufficiency of Scripture and exposition of the Spirit's work in sanctification of the believer.

David Peterson.

## Aim not achieved

LUKE by John Drury (Fontana Paperback) 220 pages \$1.25. CORINTHIANS ONE AND TWO by E. H. Robertson 220 154 pages \$1.25.

These two paperback commentaries are the first in a new series by Fontana, based on the J. B. Phillips translation and designed especially for the layman.

Unfortunately, these volumes are disappointing in a number of ways. The publication of the J. B. Phillips translation within these brief volumes is an unnecessary waste of space and prohibits the commentators from making anything but superficial remarks. Brevity of comment does not assist the layman when it passes over difficult verses!

Furthermore, to base a series of commentaries on what is really a paraphrase of the New Testament raises particular difficulties: the writers do not have the space to comment on the validity of the translation and often build an argument on Philip's paraphrases where they are misleading (eg in 1 Cor 5:5 "the mercy of Satan").

Further, the historical scepticism of John Drury becomes most apparent when he is discussing narratives such as the Virgin Birth and Resurrection of Jesus. While it is important that laymen should become acquainted with contemporary scholastic controversies, it is not valid to present these as foregone conclusions.

Finally, it should be said that

the commentators do not appear to have achieved their primary aim — that of grappling with the meaning of the text for "the disciple of Christ today." The overall treatment of the text is too superficial and many difficult and contentious verses are simply passed over without comment.

David Peterson.

## SHORT NOTICES

WHAT YOU BELIEVE AND WHY by Leslie Woodson. Zondervan, 1972. 160 pages. \$1.95. A Most useful study guide which briefly covers the whole field of biblical theology. COUPLES IN THE BIBLE by Daniel R. Seagren, Baker, 1972. 162 pages. \$1.25. REFLECTIONS OF A FISHING PARSON by Jonathan C. Sams, Abingdon, 1973. 96 pages. \$2.65. Deals with fishing as an exercise for the soul as well as for the body. DAYS OF ANGUISH DAYS OF HOPE by Billy Keith, Hodder, 1973. 214 pages. \$5. Story of Chaplain Robert P. Taylor, captured by the Japanese in the Philippines in 1942 and his sufferings and survival. A very moving document and Christian testimony. III by Norman Habel, Lutterworth, 1972. 96 pages. UK 60p. Poems, prayers and pictures about life, love,



The Australian

## Church Record

No. 1555

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February 7, 1974

Feeble defence of  
Human Rights Bill

Senator Murphy's Human Rights Bill is likely to come before Federal Parliament early this year. Denominational leaders as well as legal and constitutional authorities have referred to serious weaknesses or omissions in the Bill and its attack on existing citizen's rights in Australia.

Press reports of Rev Bernard Judd's criticisms of Senator L. J. Murphy's Human Rights Bill caused the Acting Attorney General (Mr Keppel Enderby) to reply by quoting parts of the Bill which were not in dispute. The press reminded Mr Enderby that he had not answered Mr Judd's objection that clause 10(4) of the Bill would permit the Government to regulate the "time, place and manner" in which people may manifest their religion and beliefs. In addition, while the International Covenant on Civil and Political Rights defines the family as "The natural and fundamental group unit of society which is entitled to protection by society and the State," the Murphy Bill omits this altogether.

Having failed to answer these objections on the first day with his references to undisputed sections of the bill, Mr Enderby sent a telegram the next day to Rev B. G. Judd.

"The text of this telegram is as follows.

CANBERRA ACT 671 9.20A  
Rev. Bernard Judd,  
St. Peter's Anglican Church,  
188 Forbes Street, Darlinghurst,  
NSW.

28/12/73.

I refer to your comments on the Human Rights Bill. I am concerned that these comments are based on a misunderstanding of the International Covenant on Civil and Political Rights and the Government's decision to give effect to it. For your information I supply the following background in relation to the Bill. The purpose of the Bill is to implement the International Covenant and to establish in Australian Law fundamental rights, where this is authorised and required by the covenant, and remedies for the infringement of those rights. In creating rights, it has been necessary for the bill to follow closely the terms of the covenant. Some parts of the Covenant require the creation of a legal right by legislation: other parts of the Covenant are expressed in general terms which do not require or authorise the creation of rights but merely oblige State parties to recognise certain general principles.

This, Article 23 (1) of the Covenant provides that "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State." Article 23 (1) is not cast in a form that would have meaningful effect in legislation. However, Australia will be under an obligation to recognise the principles in article 23 (1) and there already exists in Australia a variety of laws and remedies that give protection to the family in accordance with the principles recognised in the article.

You have also suggested that the legislation will permit the Government to impose restrictions on religious observance.

However, the purpose of the Legislation is to prevent the imposition of arbitrary restrictions. Section 116 of the Constitution provides that the Commonwealth cannot regulate religious observance. In so far as it is open to State Parliaments to pass laws regulating religious observance, the Human Rights Bill will provide safeguards with respect to any limitations that may be imposed.

Article 18 of the International Covenant provides that the freedom to manifest one's religion may be subject to certain limitations necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others. The Bill provides that only reasonable limitations or regulations of this right are to be permitted and that the burden of providing that a restriction is reasonable lies on the person asserting this fact. The test of reasonableness is an objective test and one with which the courts are familiar. It will operate as an important safeguard against the arbitrary restriction of the Right to Freedom of Religion. It has also been alleged recently in press reports that the Bill has omitted the "Right" of parents established by the Covenant to give their children religious education of the parents' choice. However, the Covenant does not establish such a right. Article 18(4) of the Covenant requires States parties to "undertake to have respect" for the "liberty" of parents to ensure the religious education of their children and the article is not drafted in terms (such as is the case with article 18 (1)) which establish a right upon which legislation could be enacted in implementation of the Covenant. The provision was based on a similar provision in the Covenant on Economic, Social and Cultural Rights. When the latter provision was drafted, the word "Liberty" was preferred to the word "Right" on the ground that the word "Right" might imply an obligation for States Parties to grant material assistance to private schools. However, the International Covenant will impose an obligation on Australia to respect the liberty of parents to ensure the Religious Education of their children and Australia would be in breach of this obligation if this liberty were made the subject of restrictions.

Kep Enderby.

Commenting on this telegram, Mr Judd told the Record: "Section 116 of the Australian Constitution states:

"The Commonwealth shall not make any laws for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

This section limits the power of the Commonwealth Government. Does it establish the right to free religious exercise to such an extent that no other legislation can limit such a right? In a world where there is much limitation of freedom of speech and religion, why should we tolerate the implied limitation of Senator Murphy's clause 10(4) and accept Mr Enderby's bland assurance that \$116 will take care of everything?

The Constitution of the USSR guarantees freedom of religion but this has not prevented the enactment of other laws whose regulations have greatly restricted the work, witness and worship of the Christian Church and also of those of the Jewish and Moslem religions.

It is not enough for Mr Enderby to assure us that "the purpose of the legislation is to prevent the imposition of arbitrary restrictions" upon religious observance. I object to what the Bill actually says in Clause 10(4).

It is pointless for Mr Enderby to reply "Oh, you do not understand..." We understand very well that Clause 10(4) could be invoked to interfere with religious observance or teaching in Government or non-Government schools. What future will there be for Religious Instruction in the State schools if Senator Murphy and his friends set about employing 10(4)?

Article 23 of the International Covenant states:

1. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

2. The right of men and women of marriageable age to marry and to found a family shall be recognised.

3. No marriage shall be entered into without the free and full consent of the intending spouses.

4. State Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

The substance of this Article is omitted from the Murphy Bill.

In his telegram Mr Enderby says that Article 23 (1) is not cast in a form that would have meaningful effect in legislation. It is not beyond the powers of the Parliamentary draftsmen to deal with this if the Attorney-General so instructed them but this omission is what we have come to expect from the Attorney-General. This omission gives comfort to the humanists and secularists who claim that the nuclear family is a thing of the past. The Murphy Bill excludes the family from the protection which the International Covenant would give. The Murphy Bill erodes the freedom of parents to exercise their independent judgment on family matters without being subjected to pressure by the State.

Article 18 (4) of the UN Covenant states: "The States Parties to the present covenant undertake to have respect for the liberty of parents and, when applicable,

legal guardians to ensure the religious and moral education of their children in conformity with their own convictions."

This is omitted in the Murphy Bill thus reflecting the Government's attitude to the liberty of parents in choosing education for their children. Clause 41 confers jurisdiction on the Australian Industrial Court to hear and determine civil proceedings under this proposed legislation.

Again, the strong centralist tendencies of the present Federal Government are revealed. Are the judges of the Industrial Court qualified by training and experience to determine matters arising from this proposed Human Rights legislation? It would be wiser to invest State courts with Federal jurisdiction to determine these matters.

It is difficult amid the current avalanche of legislation to watch everything which the Government is seeking to pass into law. Senator Murphy's Human Rights Bill shows that close scrutiny is vitally necessary if we are to safeguard our freedom. Clause 10 (4) about regulating the "time, place and manner" in which people may manifest their religious observances is full of potential danger.

It is the kind of provision we expect to find in a dictatorship country where severe restrictions impede the Churches. Such a regulation is like a tap. It can be turned off as well as turned on. Australians have full civil rights at common law except where limited by statutory enactments. The codification of legal rights is more likely to be construed as limiting rights to those which are declared to exist.

The Murphy Bill is not just a harmless piece of "window-dressing" legislation which merely enacts the UN Covenant on Civil and Political Rights. In fact it is a substantial departure, in a number of significant ways, from the terms of the UN Covenant. It constitutes a major intrusion by the Commonwealth into many aspects of our way of life which belong to the jurisdiction of the Australian States.

The Federal Government will probably seek to amend the Australian Constitution to incorporate its Human Rights legislation in the Constitution. Unless the Murphy bill is amended to remove its dangerous provisions, the bill must be defeated.

Roderick West to  
head Trinity Grammar

Mr Roderick Ian West has been appointed headmaster of Trinity Grammar School, Summer Hill, NSW, succeeding Mr J. Wilson Hogg, who retires at the end of this year, having been headmaster since 1943.

Mr West, 40, married with four children, is at present senior classics master and housemaster of Baker House at The King's School, and will commence at Trinity Grammar School on January 1, 1975.

Mr West was born and educated in Sydney. He is a Master of Arts from Sydney University, Bachelor of Divinity from London University and has a Diploma in Education. His wife, Janet, was a teacher of French and history before her marriage. Her M.A. thesis at

Sydney University was on the life of Bishop Broughton, first Bishop of Australia. He has taught at Cootamundra and Fort Street High



Roderick West

Schools, The Abbey Prep School in Sussex, King Edward's School, Witley in Surrey and the Timbertop section of Geelong Grammar School. During his year at Timbertop he was tutor in Latin to Prince Charles, who was a student at the school. He was also responsible at Timbertop for logging parties, skiing and English.

He and his wife have always played an active part in parish life wherever they have lived and in the IVF. Mr West has been a regular lay preacher. He is on the Council of the Crusader Union of NSW.

Bishop Hulme-Moir, chairman of the Council, said recently: "Mr West will bring, like Mr Hogg when he came, youthfulness and academic standing to the school, as well as a clear-cut Christian conviction."

"I believe that present pupils, old boys and parents alike will welcome his appointment and see in time his mark made upon the school's future."

## Perth deacons' course

From DAVID SECCOMBE

In 1972 the diocese of Perth began a one year full-time course for the practical training of deacons. This course is done at the end of theological training. Having just completed the course for 1973 I would like to make some comments.

The course consisted of a number of work placements throughout the year in which the deacons were involved in the various activities of the diocese. The year began with 10 weeks in a new housing area where the parish was very much in a development phase. The deacons worked under the guidance of parish ministers doing such things as visitation, baptismal interviews, scripture teaching and services.

As well there were two hospital placements, general and psychiatric, each lasting four weeks, two weeks in a private school, 10 days in a country parish, 10 weeks in an established parish and a number of visits to other agencies.

In addition to these placements there was a Group Life Laboratory and a course in pastoral counselling.

Placements usually involved the deacons Wednesdays to Fridays and on Sundays. Mondays and Tuesdays were devoted to seminars on pastoral subjects and to discussion of each others' experience in the current placement.

The course was helpful for a

number of reasons: first it gave the deacons a good knowledge of the workings of the diocese, of its agencies, personnel and the resources available to the parish minister. For someone coming from outside the diocese this was invaluable.

Second, it enabled the deacons to experience various kinds of Christian work at first hand, to evaluate their present effectiveness and to evaluate their own

capabilities within that particular sphere.

Third, it enabled an informed discussion of problems arising over a wide range of ministries.

The course ensured that the deacons entered their new ministries well aware of the real task confronting them, with a better knowledge of their own capabilities and acquainted with the help and resources available to them.

SU opens new  
office in NQ

"The greatest union on earth—the Union that binds men and women who love God's Word and read it round the world, in every clime and tongue"—Rev K. C. Stephens said of the Scripture Union when he opened its new North Queensland regional office in Townsville last month.

The new office is at 11 Noonan Street, Heatley, Townsville, where Mr David Johnson has been regional SU representative since 1968.

Dr John Lucas, chairman of the North Queensland SU Committee, said that the praying and giving of the North Queensland people had made the new office possible. Some had given volun-

tary labour in the building and others had donated furnishings.

In North Queensland there are now 14 ISCF groups (12 in high schools and two in primary schools), and approximately 80 Scripture Union Bible reading branches in many denominations. As well, vocational camps for primary and high school students are held throughout the year.

Jubilee  
for Sir  
Philip

On St Thomas' Day, 21 December, Archbishop Sir Philip Strong celebrated the golden jubilee of his ordination.

The former Archbishop of Brisbane and Primate was ordained by the famous Bishop Hensley Henson in Durham Cathedral in 1923.

On the jubilee occasion, Archbishop Philip celebrated Holy Communion in Holy Trinity Cathedral, Wangaratta, and Archbishop Frank Woods, the present Primate, came up from Melbourne to preach at the service.

The Archbishop lives in very active retirement in the Cathedral Close, Wangaratta. He is 74 and is the son of an Oxford clergyman.

Rival bids  
for RI  
time

South Australia is to follow the lead of Western Australia and end separate denominational religious instruction in State schools.

Denominations, with all their difficulties, may well rue the day they relinquished this field in favour of government-sponsored teacher-taught religious curricula with their emphasis on comparative religion.

An interesting sequel in South Australia is the pressure on the Minister of Education from two groups, the homosexuals and the Humanist Society, who claim the right to address all children in State schools.

If we fail to see the urgency of the unique claims of Christ, we easily lose sight of the dangers of vacating the field to others who bring superior zeal to worthless objectives.

Caravan hire  
helps parish

The parish of Derby in the diocese of North West Australia recently bought five caravans.

The rector, Canon Bernard Buckland, who has been a BCA missionary in the diocese for ten years, told the press that the

caravans cost \$6,500, which was less than the parish had budgeted for.

The caravans are available for hire and the rents will help the parish towards self-support and to be less reliant on help from the Bush Church Aid Society.

By mid-December, four of the caravans were out on hire.



Rev Dudley Foord

Rev Dudley Foord, rector of Christ Church, St Ives, and notable Bible teacher and theologian, left Sydney on December 26 to attend conferences and address gatherings in various parts of South East Asia.

His first engagement was the First Asian Missionary Convention in Manila, the Philippines from December 26 to 31.

From there he flew to Hong Kong to attend one of the most significant Asian Christian meetings of recent years — the Pan-Asia Theological Consultation, December 31 to January 4.

After Hong Kong, Mr Foord spent four days in Japan and visited North Borneo, Singapore and Indonesia briefly before returning to Sydney.

St John's Morpeth  
Warden resigns

Canon John L. May, M.A., M.B.E., Warden of St John's Theological College, Morpeth, in the diocese of Newcastle, has resigned.

Foord  
in Asia

Rev John Stott, rector of All Souls', Langham Place, London, is to pay another visit to Australia in March and April.

The renowned evangelical leader, pastor, writer, lecturer and preacher, has been invited this time by the diocese of Sydney. It is expected that he will also fulfil some engagements in Victoria.

His visit is likely to give further encouragement to the Evangelical Alliance and the Evangelical Anglican Fellowship. Mr Stott will preach at a university service, speak at the Home Mission Society's annual festival and at a clergy school.

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## Mainly About People

Rev Philip J. Thirwell, of the diocese of Polynesia since 1961, has begun duties as chaplain at the Missions to Seamen, Newcastle.

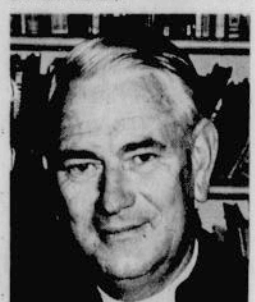
Rev Ernest A. Bailey, rector of Wallsend (Newcastle) since 1967, has been appointed rector of Aberdeen.

Rev Campbell W. Brown, rector of Aberdeen (Newcastle) since 1969, has resigned to take up employment in Newcastle.

Rev Dr Evan I. Borge, senior lecturer in classics at the Australian National University, Canberra, has been appointed warden of Trinity College, Melbourne, from second term. He succeeds Dr Robin Sharwood, who is to become the first executive director of the Victorian Law Foundation.

Rev Neil Gilmore, Church of Christ minister who is president of the Australian Council of Churches, moved from Brighton, Victoria, to be minister at Ainslie, ACT, in December.

Rev Gregory S. Ezy, BCA missionary at Blackwater (Rockhampton) since 1970, has been appointed regional director of the Inter-Church Trade and Industry Mission with headquarters at Gladstone, Q, from 15th February.



Dean Eric Barker of Bathurst who has been appointed Canon-Missioner of Newcastle.

Rev Graham Jefferys, resident minister at St. Philip's, Treagar (Sydney) since 1971, has resigned from February 1 and will leave Australia on May 10 to serve in Chile as a missionary for SAMS.

Rev Dennis G. H. Johnson, rector of St Aidan's, Longueville (Sydney) since 1967, has resigned from February 28 to take up rehabilitation and welfare work for the Federal Government in Canberra.

Rev John E. Innesides, rector of St Paul's, Shellharbour (Sydney) since 1963, has been given leave of absence from February 25.

Rev Glenn S. Gardiner, curate of St Philip's, Eastwood (Sydney) since 1972, has been appointed rector of St Andrew's, Lane Cove, from February 22.

Rev Carl Feldman, rector of St Luke's, Concord (Sydney) since 1966, has been appointed rector of St Alban's, Leura, from March 8.

Rev Harold J. Thorp, vicar of St Barnabas', Balwyn (Melbourne), since 1961, has been appointed vicar of St Margaret's, Caulfield, from May.

Rev Carl E. Christenson has been appointed vicar of St James', Killybeg, with St Peter's, Monrovia (Melbourne), from January 21.

Rev Fred A. J. Deamaley, vicar of Holy Trinity, Laus (Melbourne) since 1966, has been appointed vicar of St Mark's, Sunshine, from February 6.

Rev Peter G. Whitelide, headmaster of the Choir School, Lincoln, England, has been appointed to Wadham MCEGS (Melbourne), from January.

Rev Ross T. Tongue, curate of St Alban's, Griffith (Riverina), has been appointed curate of St Mark's, North Albury (Can and Goulb), from December 24 last.

Rev David M. Hill, curate of St Paul's, Manuka (Can and Goulb), has been appointed curate of St Matthews, Albury, from late January.

Rev Robert L. James, curate of St Paul's, South Wagga Wagga (Can and Goulb), has been appointed curate of St Paul's, Manuka, from late January.

Rev Robert J. Linbeck, curate of St John's, Chiffrers, has been appointed curate of St Paul's, South Wagga Wagga, from early February.

Rev Thomas G. Gee, now retired but a former incumbent of parishes in Sydney and Melbourne, was awarded the M.B.E. in the New Year's Honour List for Victoria for services to the community as a minister of religion.

Rev Clyde M. Wood, vicar of St

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