

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-FIRST YEAR OF PUBLICATION

No. 1418. February 25, 1971

Registered for posting as a newspaper — Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

HEADMASTER RETIRES TO TAKE UP TOUGH TEACHING JOB IN TONGA

Mr H. R. Hornsby, headmaster of St Paul's Collegiate School, Hamilton, NZ, retired last year and went to Tonga in May as a missionary school headmaster at St Andrew's Anglican School, Tonga.

Although handicapped by lameness, Mr Hornsby, an Oxford graduate and a head with a distinguished career in New Zealand, has set about the building of new school premises, equipping them with modern education facilities and building up a qualified staff of experienced teachers.

Those who knew Tonga in past years will remember St Andrew's School in its inadequate ground and buildings next to St Paul's Church in Nuku'alofa, the tiny capital of this newly inde-

pendent Pacific nation. There have been some good missionary headmasters of St Andrew's, some of them Australians. But more recently Bishop Fine Halapua, the assistant bishop of Polynesia who is stationed in Tonga and who is a Tongan, had to act as headmaster.

Mr Hornsby has already built up the school from 446 pupils in 1970 to 475 in 1971. The building work is still incomplete and much of it has been done under his supervision, often with volun-

tary labour for little money is available. But his buoyant spirit is never daunted by the many obstacles.

An American architect serving with volunteers abroad designed the whole project. Many of Mr Hornsby's New Zealand friends contributed books, tools for the technical workshop and in other ways towards its completion. Over the recent long vacation he prevailed on some NZ teachers to come at their own expense to give courses on the teaching of English, science and social studies. A senior pupil from his old school also came to give voluntary help during the vacation.

This year for the first time, 23 fourth form pupils will sit for the NZ School Certificate. Some time in the future, Mr Hornsby aims to have pupils sitting for the NZ Matriculation.

One of the major needs in Tonga is the teaching of trades, since Tonga has no technical education. The school's new workshop is spacious and abundantly equipped with gift tools. He has a teacher of woodwork and metalwork for 1971, but as with other staffing difficulties, he can make no plans for next year.

St Andrew's School now has 20 teachers, three besides the headmaster being graduates. He has an arts graduate from NZ and another male, a graduate of the University of Denver.

Mr Hornsby built St Paul's Hamilton, into one of New Zealand's great independent schools. In his retirement he will probably do the same for St Andrew's, Nuku'alofa.



Mr Hornsby and Bishop Fine Halapua outside a partly completed block at St Andrew's School. A library will be on the ground floor and a teacher's flat will be above it. —Record photo

SEX, AUTHORITY AND WAR

These are some of the issues which will be faced at a Willoughby, N.S.W., teaching congress on 6th March next.

Sexual permissiveness, civil disobedience, passive resistance, the Vietnam war or any war are among the many problems which young people are having to face in a way which perhaps no other generation has. Instead of finding answers many are becoming more confused than ever. Young Christians particularly who are very much part of this perplexing and perplexed generation are asking what they should do as Christians.

In an attempt to bring the Scriptures to bear on these present social questions, St Stephen's Willoughby is holding a Teaching Congress on Social Problems on Saturday, March 6 commencing at 2 pm.

Although the Congress will be of particular interest to young adults, it will be of interest and help to all concerned Christians.

There will be three sessions: "Love, Sex and Marriage" led by Rev Alan Bianchi, "The State and Authority" (Rev Paul Barnett), and "Love and War" (Rev Bruce Smith). Features of the Congress will include Question Times and group discussion.

The rector, the Rev George Robinson, said, "It is hard to deal adequately with some of the burning issues of the day in the pulpit ministry because of the lack of opportunity for dialogue. It is hoped that this Congress will supplement a balanced pulpit ministry in this way and that many will make use of it."

Irene Jeffreys represents Australia at Limuru

The world-wide Anglican Consultative Council which is now meeting at Limuru, Kenya, has co-opted two women, one of whom is Miss Irene Jeffreys of Adelaide.

In addition to the representatives of each Province of the Anglican Communion, provision is made for the co-optation of six additional members, two of whom must be under 25 years of age, and two women. Under the last Clause, Australia was invited to co-opt one of the women, and Standing Committee of General Synod elected Miss Irene Jeffreys. The other woman is a Nigerian, wife of the Assistant Bishop of Ibadan.

Miss Jeffreys was the first woman to be elected to Australia's General Synod and was then appointed to the Ecumenical Affairs Committee. When that was later replaced by the Missionary and Ecumenical Council, she was elected to this by the House of Laity. At the last General Synod, Miss Jeffreys was appointed Convenor of the Primate's Commission on Church Structures, and was elected to the Primatial Election Board.

By profession, Miss Jeffreys is a chartered accountant and secretary. Among her interests is that of the Zonta International, composed of clubs for executive and professional women in 33 countries of the world. For many years she has been a member of the Federal Executives of the Church Missionary Society of Australia, and Lay Secretary of its South Australian Branch.

Miss Jeffreys has visited the Anglican Church in Tanzania, Kenya, Uganda, Iran, West Pakistan, Nepal, India, Malaya, Ceylon, Hong Kong, Sabah, England and Peru, as well as seeing the historic churches in Jerusalem and Cairo, so she takes a first-hand knowledge to the discussions of the new Council in

its first meeting at Limuru, Kenya.

She has been assigned to Section IV which deals with the structure and organisation of the



Miss Irene Jeffreys

Anglican Church, including matters such as the training for the ordained ministry in Asia and Africa, and the question of the ordination of women.

Australia's other representatives are Dr Geoffrey Sambell, Archbishop of Perth, Rev Donald Cameron, CMS Federal Secretary and Mr Roland St. John, Brisbane's Diocesan Registrar.

Strong team for Geelong mission

A bishop, a rector and a Church Army Captain are leading a mission at St John's Highton, a suburb of Geelong.

Bishop Graham Delbridge, Rev Wesley Girvan, rector, of Kiama, NSW and Captain Rex Harris of Ashcroft, NSW are taking the mission from 20 to 28 February.

It will include home and children's meetings, a youth tea and barbecue, a ladies' luncheon and a men's tea as well as mission services. The vicar of Highton is Rev Jack L. Richards.

The mission has been advertised under the title of "Now Power" and a member of the church who is a service station owner has lent a 8ft 6in x 4in petrol discount sign which now stands on the church corner with the words "NOW POWER — Feb. 21-28" in orange iridescent paint on a black background. It has been a starting-point for many a parishioner in talking to neighbours about the mission.

ADELAIDE GIFT TO THE MURRAY

\$49,530 has been given to the diocese of The Murray by the Adelaide Home Mission Society.

This amount is a proportion of the Society's assets based on the number of clergymen in each Diocese as defined by the Constitution of the Church of England in Australia.

It will be used for Home Mission work throughout the new diocese.

Perth & Sydney organ recitals by U.S. professor of music

Professor Marilyn Mason, Professor of Music at the University of Michigan, gave organ recitals in Perth and Sydney during a visit to Australia in January and February.

She was invited to Australia for the five-week Festival of Perth and she told the Record that the people of Perth had given her "a whale of a time." She gave recitals in the Winthrop Hall at the University of Western Australia.

This was her first visit to Australia and she has now given recitals on five continents. She represented the USA at the International Congress of Organists in 1957. She has a teaching staff of over 100 in her faculty at the University of Michigan.

Her Sydney recital was sponsored by the Organ Society of Sydney and was at St. Andrew's Cathedral on February 12. Her program was:

Flourish and Fugue (Cook, commissioned by Marilyn Mason), Four Sonatas (Lidon, Pergolesi, Kuhnau, Soler), Magnificat on the 3rd Tone (Le Clerc), Canonic Variations on "Vom Himmel Hoch" (Bach), Passacaglia and Fugue in C minor (Bach), Fantasia, "Ein Feste Berg" (Reger), Sketch in E minor (Dupre), Concert Variations on the Austrian Hymn (Paine).



Professor Marilyn Mason outside St. Andrew's Cathedral, Sydney.

Our faith does not cause salvation, nor our hope, nor our love, nor our good works; they are things which attend it as its guard of honour. The origin of salvation lies alone in the sovereign will of God the Father; in the infinite efficacy of the blood of Jesus-God the Son; in the divine of God the Holy Spirit.

SOME OUTSTANDING ISSUES

Writing recently on some of the issues of Christian unity raised by the papal visit to Australia, Rev. Clive Harcourt Norton, a former State Secretary in N.S.W. of the Australian Council of Churches, disagreed in some respects with the stand of his archbishop, but went on to expose the real barriers to unity.

Rev. M. C. Harcourt Norton, M.A., S.T.M., is a graduate of Selwyn College, Cambridge, and of the School of Ecumenical Studies, Geneva. He has been in charge of St. Peter's, Mortdale, N.S.W., since 1969.

While remembering our faults as Anglicans — the "log of wood" in our own eyes — we must in love and honesty say to our friends in the Church of Rome that the following are barriers to Christian Unity: —

1. **The Papacy:**
The adulation and princely position accorded to the Pope, the Bishop of Rome. We acknowledge the symbolic and historical importance of the See of Rome, but cannot accept the idea of the Pope being the vice-regent of Christ and the infallible Head of the Church of earth.

2. **Tradition:**
For us the Scriptures of the Old and New Testaments are the

supreme authority as a guide and rule of faith. The "Tradition" of the church cannot overrule the Bible.

3. **Transubstantiation:**
We cannot accept the idea of transubstantiation which is based on an obsolete philosophical system. For us Christ is present in the Bread and Wine at Holy Communion, not by any change in the bread and wine, but because of His promise to be with us.

4. **Sacrifice of the Mass:**
We reject the notion that the Mass is a sacrifice to God for the sins of the living and the dead, for the point of Jesus' Crucifixion was that he died then and that was necessary to bridge the gap between man and God.

5. **Mary — the Mediatrix:**
Nor do we believe that the prayers of the Virgin Mary are necessary in order to procure

God's favour. The prayers of our friends, including the saints, are always welcome and may help us to tune into God. But every man can go straight to God in prayer without intermediaries.

6. **Justification by works as well as faith:**
We believe that it is God who brings us back into relationship with Himself, by giving us free forgiveness. We can't get right with God by "living a good life" or "doing good works" or "winning merit".

In so far as the Church of Rome teaches any of the above, and for so long as it continues to teach, then we as Anglicans will continue to question and oppose them as false: falsehoods which have led to authoritarianism and the denial of individual conscience, to cruel superstitions and keeping Christian adults in child-like dependence.

BP YASHIRO A WORTHY WRESTLER

Tributes paid to the late Bishop Michael Hinsuke Yashiro, who died on Oct. 10, reveal the stature of the man whom United Church Moderator Kiyoshi Ii described as "a spiritual as well as a physical sumo-san" (Japanese wrestler of more than average proportions).

In the midst of pressures brought by the Japanese wartime government for the consolidation of all Protestant churches, Yashiro was able to maintain the independence of the Anglican Church as a separate religious body, for which he received much acclaim.

After the war he was active in ecumenical efforts and a delegate to the first Assembly of the World Council of Churches in Amsterdam in 1948 as well as a delegate to the Lambeth Conference the same year. He was active in the East Asia Conference and in Japan served as vice chairman of the NCC, vice-chairman of the board of the Japan Bible Society and chairman of the Christian Pavilion Committee for Expo '70.

On other fronts, Yashiro was instrumental in getting Japanese participation in the Davis Cup tennis tournament. His visits to Australia and New Zealand contributed much to breaking down

the bad feeling between these countries and Japan after the war.

A family man — father of eleven children — he was popular in community affairs and served on a number of education institution boards.

A FORMER AFRICA HAND REFLECTS

WCC race grants openly encourage calculated violence

If asked to point to a fulfilment of the Bible's predictions about the strong delusion that fosters belief in lies, plus the acceptance and encouragement of lawlessness, disorder and calculated violence (see 2 Thessalonians 2: 11, Matthew 24:37 and Genesis 6:5 and 11), a future historian might do worse than cite the World Council of Churches.

Here, moreover, is a body whose member-churches all owe their existence to the Reformation's gift of the open Bible and therefore have no excuse for ignoring its warnings—including those about certain manifestations within themselves. (See Revelation 3: 14-16 and Matthew 24: 48-51).

For its financial aid (and worse, its consequent "moral" backing) for terrorist-guerilla and other extremist groups, the WCC is already notorious. Now it has drawn fresh attention to the activity reported by the Church Record of August 6 last, an activity which the government of the United States and American citizens could justifiably call seditious.

On December 10 The West Australian and other papers reported that the WCC had appealed to its members for \$187,000 to help American military deserters and draft-dodgers living in Canada. The money is to be spent over three years to help the estimated 50,000 to 100,000 young men who have fled to Canada with "educational programs, aid centres, hostels and travel."

The report quotes the Council as saying: "It is clearly understood that none of the money is intended to be used to induce desertion or evasion." Surely only the strongest of delusions could have hidden the certain result of this widely publicised announcement from the WCC officials who prepared it for publication?

At least one of its officers, Rev Rex Davis, a young Sydney Anglican who is associate secretary

EDITORIAL

'WHAT IS AN EVANGELICAL'

"What is an evangelical" is the title of a 24-page booklet produced for the National Evangelical Anglican Congress, Melbourne, 1971, and recently distributed to every Anglican minister in Australia free of charge. In a brief preface, the Bishop of Armidale says that the booklet's significance may well turn out to be in inverse proportion to its size.

It succeeds extraordinarily well in saying very briefly what an evangelical is, and in terms which the general run of Australian Anglicans can understand. (See "Key Books," page 7 this issue).

Its success is the more remarkable when you consider the considerable diversity of evangelical viewpoints on some matters and the fact that each of the three chapters is the work of a different author.

Readers will do well to contemplate the weird animal which adorns the cover and to read the pointed little story on the back cover before subjecting the book to critical examination.

The theologically inclined will search this tract in vain for the evangelical doctrine of God, man, the Bible, the church or the sacraments. "What do evangelicals believe?" is covered concisely in 1800 words. Accordingly, a lot is left unsaid.

Human nature being what it is, the book is bound to have many critics, both for what it says and what it leaves unsaid. But bearing in mind its purpose to relate evangelism to the Australian church as a whole, and to show that unity of Christian fellowship which calls us all to pray, work for and share in NEAC 1971, we can thank God for it.

It is not an evangelical manifesto and it makes no pretension to covering the ground of the NEAC position papers. But it deserves the widest possible circulation in all the churches of our denomination in Australia. It will help to clear up some misunderstandings and it places the emphasis of the evangelical faith where it belongs, on the reality of Christ's atoning death on the cross for us men and for our salvation.

Every Anglican should own a copy of this book and we hope that church committees will assume responsibility for a wide distribution among their congregations.

pects of their program to combat racism."

Not even a curate of comic cartoons could be naive enough to believe that terrorist gang leaders will refrain from using financial windfalls to buy tools for their gruesome trade just because the WCC has asked them to? The only reason that weighs with them is that they already get all the arms and explosives they want from the WCC's Communist dialogue-partners. An Australian apologist for the WCC recently admitted as much.

Now for the statement itself. I have a fat file of press cuttings which show, by recording what similar movements have succeeded in producing elsewhere in Africa, what sort of "freedom" the WCC's "liberator" friends would be likely to produce if they succeeded.

(Continued Page 6)

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C. R. JAMES,
Chief Executive Officer.

EVANGELICAL VIEWPOINTS

The Lord's Day

In the days of the early church, obviously only Christians observed Sunday and even some Christians may have had to work on that day. My experience in China must have been similar.

It was encouraging in Shanghai before the war — to notice that two of the largest general stores, employing hundreds of shop assistants, closed each Sunday, paying their employees the same wage as those who worked seven days a week. The owners of these stores were Christians. They took a stand at cost.

In our modern Australia few of us have to work on Sunday, yet many need to make a stand on the observance of Sunday, sometimes at cost.

'THE LORD'S DAY'?

What justification has this name? The name is used in Revelation 1:10, where John was in the Spirit on the Lord's day. The name then, and now, is used to denote the difference between the Sabbath and Sunday.

The Sabbath does not belong to the Jews alone. It was instituted with the completion of creation and is to be regarded as a permanent part of the constitution of things. In the fourth commandment the Jews were called to "remember," pointing back to a rule of life prior to the Mosaic Law and independent of it.

The rebellion of man, ever since Adam, has made imperative the re-generation of man. Far greater than creation was the incarnation, atonement and resurrection of Jesus, the Son of God, for us men and our salvation. Sunday commemorates the resurrection, the completion of the earthly work of Christ.

While there is no command given to the early Church to meet on the first day of the week, there is no doubt that they did. The church was born of God at Pentecost, the first day of the week. God, the Holy Spirit, sets his seal to the observance of this day.

HOW OBSERVED?

The loose living of our permissive age gives rise to the question of what should the Christian do on Sunday?

For the early church, everyday was a day "for the Lord." The commitment of the Christians was so complete that they "lived for the Lord" throughout the week. Each day was sacred whether at work or at leisure. Perhaps it was for this reason that little teaching is given about the Lord's day by contrast to the pharisaical treatment of the Sabbath, in New Testament times.

And yet Sunday was a day of rest, following the spirit of the fourth commandment, a different day from all others in the week. Body, mind and soul need regular recreation.

Sunday was a day of worship. Every Sunday is an Easter, where in a special way, Christians gather together with their risen Lord (Acts 20:7). The offering of the people, cheerfully given, was to be collected on Sunday (1 Cor. 16:2); Justin (AD150) describes other activities as including reading the writings of the apostles and prophets, preaching, prayer, the Lord's supper and the collection.

This gives the lie to the statement of Alcuin (AD 722-804) that the Roman church had transferred the rules for the sabbath to Sunday on which state-

MACQUARIE UNI. SERVICE

MACQUARIE UNIVERSITY, NSW, will hold its first university service at St Dunstan's, Denistone East, next Sunday, February 28.

Lessons will be read by the Vice-Chancellor, Professor A. G. Mitchell, and Mr P. Menden, E. U. President. Taking part will be the University chaplain, Rev P. C. Blake, the R.C. chaplain, Rev John Wilkinson and Professor Edwin Judge. Canon Donald Robinson will preach.

The service will be televised by the ABC direct to NSW and Victoria.

ment the Seventh-day Adventists put great store.

CHURCH OF ENGLAND

The Anglican church has inherited the general practice from the early days of having daily prayer and the Lord's supper on the Lord's day. Special lessons, collects, epistles and gospels are provided for every church member. It is expected that we worship every Sunday.

Rev. Canon Theo J. Hayman is rector of St. Paul's, West Tamworth, in the diocese of Armidale, NSW.



Canon Theo Hayman

It is a matter of regret that morning prayer is almost unknown in many churches. But it is too much to ask committed Christians to worship twice on Sunday? The whole day is the Lord's day.

While no rules are given about the use of the day, two periods

of worship, quite apart from our private meditation, are little enough to praise, honour and adore our Lord. Surely we, too, should observe the Lord's day at cost, and those who disregard it do so at greater cost.

On my path

I have been reading that excellent publication, "Crusading Down Under." It brought back memories of that exciting time when Billy Graham was here . . .

Who can ever forget the warmth and enthusiasms of that time? The prayer groups, training classes for counselling, the attractive literature, the "Billy Graham hymns" being practised to perfection. . .

No doubt about it, there was just something in the air. You could speak to the petrol pump attendant about Christ and his servant Billy. You could ask your neighbour was she going to the Crusade, and would she like to go with you. And so on.

Yes, the Crusade did good work, no doubt about it. But what about now? Are we all waiting for another such tremendous outburst of vitality — from overseas?

I think we all know deep down that if we don't evangelise Australia, no one else ever will. Someone has said maybe we should have a campaign in 1971 to stand behind our local church. I couldn't agree more.

Let us all do a bit of individual, spiritual spring cleaning first — before we find fault with the local church and its leaders. It's so easy to go where the spiritual excitement is: but could it be

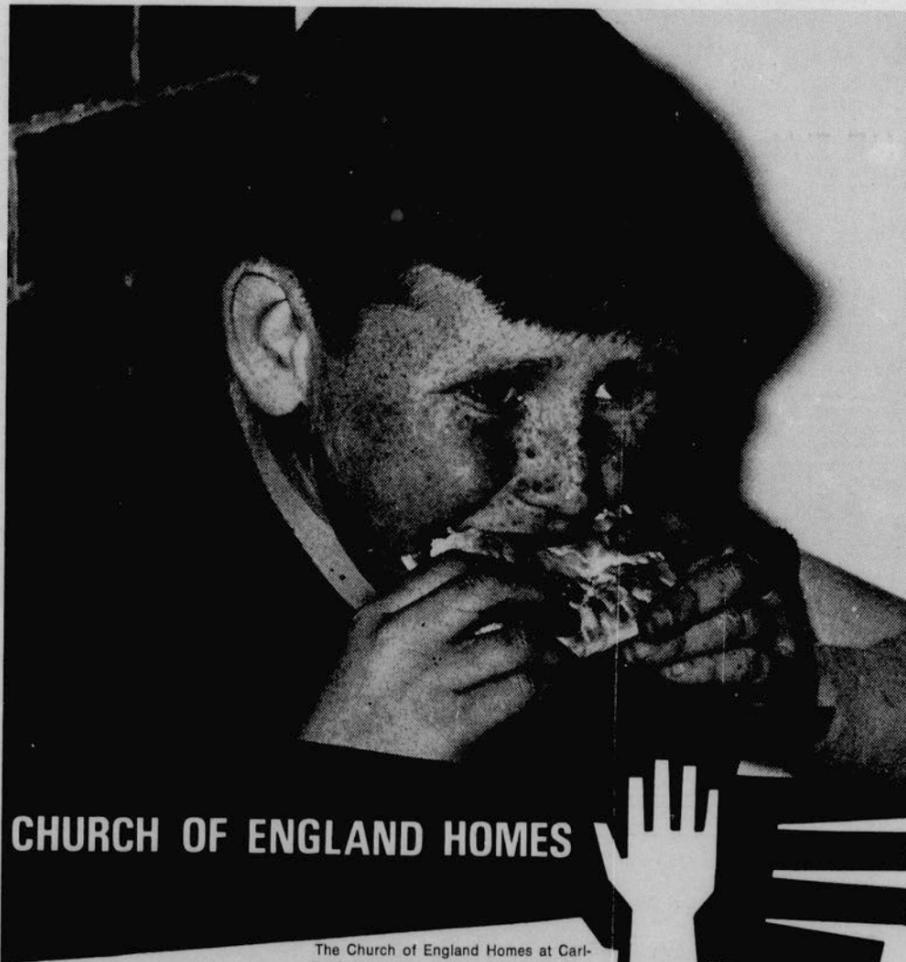
By Margaret

This is where we need to be quite sure what the next step is. I am not saying that for everyone it should be continuing in your own church. But at least this point ought to be seriously considered. It is so easy to run around the corner to the spicy atmosphere of a live and vocal group!

We have the same spiritual resources as they: what are we doing about it?

It is dangerous to dress for another world by the looking-glass of this world. — William Secker.

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Notes and Comments

NEAC moving

With an April deadline, because of the need to book accommodation at Monash University, a steady flow of applications is coming in from all States for the National Evangelical Anglican Congress in August, 1971.

Circulars have gone to parish councils and vestries, inviting them to ensure that their parishes are represented. One parish responded by agreeing to send the incumbent and the parish youth organiser. Another decided to pay for its youth organiser to attend.

The response to the appeal for urgently needed funds for the Congress expenses has been slow and much prayer is needed that evangelicals will respond generously and send donations to the Congress Secretary, Rev George Pearson of 1 Docker St, Richmond, Victoria, 3121.

Much has already been written about the various speakers and papers. It is now thought likely that leaders in business, industry and the trade union movement may address lunch-hour gatherings at Neac.

Just apostasy?

"The post-Christian age" this is often called by those influenced by Bonhoeffer or Harvey Cox, although Christians from many lands

Remember the Sabbath Day

The Pacific Island Kingdom of Tonga won its independence last year and in its constitution bound itself to observe the Sabbath Day as holy for ever.

Although the standard of living is far below Australia's or even Fiji's, there is little real poverty in Tonga and all adult males own a piece of land.

With the building of the Queen Salote wharf two years ago, large cruise ships can now berth at the capital, Nuku'alofa and tourism is one of the kingdom's major sources of income. But the ships don't stay there on Sundays because Tongans take their Sabbath laws seriously.

Neither Tongans nor Europeans may swim in public places or buy or sell goods on Sundays. Shooting, cricket, football, tennis golf and dancing are also prohibited. Yet any visitor to Tonga will tell you that these residents

AUSTRALIA '69—MANIPULATION—APOSTASY

call it their pre-Christian era.

Students of Bible prophecy make an entirely different association when they read the signs of our times. It is with the great apostasy or falling away spoken of in 2 Thessalonians 2:3 and frequently referred to in other parts of the Bible.

No matter what kind of attacks are made on existing moral and ethical standards, invariably you will find a "church spokesman" to defend violence, disorder, blasphemy, pornography, homosexuality, etc. Malcolm Muggeridge has commented incisively on the anti-Christian mentality of plenty within the churches.

The readiness of theologians to throw overboard basic Christian beliefs is part of the great apostasy. Do we need to mince words when we find unbelief and ungodliness parading itself within?

Bp. Shevill on W.C.C.; Staff manipulate committees

In a letter published in Perth and Brisbane diocesan magazines, Bishop Shevill has written from London expressing concern over some of the recent radical actions of the World Council of Churches.

"The issue has led to the increase in disenchantment with the work of the W.C.C., and last week I heard a leading evangelist, who holds a most responsible position here, comment as follows upon his recent visit to the headquarters of the W.C.C.:

"I was troubled by a spirit which is hard to define. The pressures of the institution certainly induce a high degree of alienation and loneliness among individual staff members.

"Without intending to be, they are by virtue of their gifts and

Communication theory & practice

Congratulations to the small group of young Sydney clergy who are running again in 1971 a course on

Australia '69 amended: Reformed position weakened

A new edition of "Australia '69" has just been published by the Liturgical Commission of General Synod. It contains a number of slight amendments but one of them further undermines the Reformed position of our existing Book of Common Prayer.

Australia '69 was a thoroughgoing experimental revision of our service of Holy Communion put out by the commission in 1969. Its most objectionable feature was that it introduced as an option, a prayer for the dead.

communication for clergy. Perhaps something similar is being done in other parts of Australia.

With the rapid advances in all the human sciences, the problems involved in human communication have become established

fields for research and investigation.

In particular, business has taken it up and the emphasis is no longer on the cultivation of voice, or the effective use of the words. Vol Molesworth of the University of NSW published his "Factors in Effective Communication" in 1964 and it gives a most valuable analysis of the basic problems in its 100 pages.

The most sublime subject (even the gospel itself), the most perfect voice and the finest choice of language do not guarantee that listeners will be reached. Molesworth makes this shattering clear and Christians above all need to be aware of this.

At the time, the Commission, under the chairmanship of the Bishop of Grafton, was under strong pressure from Anglo-Catholics to permit such a prayer. Their numerical strength on the Commission paved the way for its inclusion.

Now it would seem that the same group or responsible for an amendment to the words of distribution which read in the first edition: "The body of Christ strengthen you." They have now put the words "strengthen you" in brackets, permitting as an option the words "The body of Christ."

The amendment thus permits a medieval interpretation of the consecrated bread which the Church of England rejected completely at the Reformation. It permits a doctrine which is contrary to our Prayer Book and 39 Articles and so once again we find the Liturgical Commission acting quite outside the limits of the constitution of the Church of England in Australia.

Permission to use the words "The body of Christ" alone is an option which will give grievous offence and misunderstand in our ranks.

It is little short of tragic at a time when we so badly need, in deed as well as in word, to be drawn closer together in brotherly Christian fellowship and understanding.

Perth: 600 hear Dr Stott

Over 600 people filled the chapel of Christ Church Grammar School, Claremont, W.A., when the Rev John Stott, Rector of All Souls' Langham Place, London, addressed a public meeting on the subject: "Following Christ in the Seventies."

The meeting, sponsored by the Perth Anglican Evangelical Fellowship, was held on February 3 with Archbishop Geoffrey Sumbell as chairman.

Relating his address to contemporary issues, John Stott spoke on the need to follow Christ in his assurance, his obedience, his discipline, his compassion and his sacrifice.

Questions from the floor followed the address and included such subjects as the Inspiration of Scripture and Church Unity.

Earlier in the day Dr Stott had spoken informally to about thirty Anglican clergy on "Parochial Evangelism" after a buffet luncheon at Bishop's House.

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Deaconess House has had some lectures in communication, both theoretical and practical for the past three years. One Sydney clergyman has been lecturing in it in his spare time for 11 years for businesses, the WEA and for Sydney Technical College but never to clergy.

Anyone with a knowledge of the theoretical problems of communication gains fresh insights as he reads his New Testament and sees how our Lord unerringly reached out through the barriers to reach people.

Near-beer

To its discredit, the Government of South Australia has permitted the sale of a low alcohol drink shandy, marketed by the Adelaide brewer, Coopers.

It is being distributed through milk bars and other outlets where soft drinks etc are sold to children. It contains 2 per cent alcohol and the brewers are marketing it in order to introduce Australian children to the delights of beverage alcohol.

Victoria acted quickly to ban its sale in that State and Mr Askin, Premier of NSW has said that he is personally against the sale of this low alcohol beer.

State members of Parliament should be bombarded with letters of protest against the sale of this alcoholic beverage outside licensed premises.

Perth: 600 hear Dr Stott

Over 600 people filled the chapel of Christ Church Grammar School, Claremont, W.A., when the Rev John Stott, Rector of All Souls' Langham Place, London, addressed a public meeting on the subject: "Following Christ in the Seventies."

The meeting, sponsored by the Perth Anglican Evangelical Fellowship, was held on February 3 with Archbishop Geoffrey Sumbell as chairman.

Relating his address to contemporary issues, John Stott spoke on the need to follow Christ in his assurance, his obedience, his discipline, his compassion and his sacrifice.

Questions from the floor followed the address and included such subjects as the Inspiration of Scripture and Church Unity.

Earlier in the day Dr Stott had spoken informally to about thirty Anglican clergy on "Parochial Evangelism" after a buffet luncheon at Bishop's House.

Graham in hospital

EVANGELIST BILLY GRAHAM has entered the Mayo Clinic, Rochester, Minnesota for surgery to remove one of his salivary glands.

Questions from the floor followed the address and included such subjects as the Inspiration of Scripture and Church Unity.

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LETTERS

Bursting point

Congratulations on the publicity given (28 Jan.) of that very fine statement attributed to Professor E. M. Blaiklock, under the heading "The worst refusal" on page 2; also on page 4, the article headed "Temperance movement in Australia," but my blood boils with righteous indignation when I read your last paragraph, "Evangelical Christians need to develop a much stronger conscience about the cause of temperance in 1971." How can we?

Our consciences are already developed to bursting point on this subject. In vain we wait for our clergy to give us a lead, to speak out for total abstinence; how can they? On the few occasions that I have heard them do so their efforts have been made ludicrous by the fact that every one of their hearers is aware, that just outside in the vestry, a bottle of this liquid, this "narcotic poison" and the immediate cause of a chain of social evils in every part of the world" is waiting to be used, probably at the next service.

Call it a vulgar glass of beer, call it the elegant Mayfair cocktail, call it wine, dress it up with a pretty label and call it Communion Wine, has become a foolish badge of the world and of worldings, and I am not free to refuse without umbrage on the part of those my action is felt to criticize."

There are a few exceptions, and we reverently thank God for their stand. A few of our clergy who have the courage of their convictions in this matter, do not use alcoholic fluid at the service of Holy Communion.

Why then is this practice not more generally followed? Why do we each year, introduce a fresh batch of confirmees, the very cream of our young people, to this narcotic poison? Like myself, there must be hundreds of these young people who get their first taste of alcohol at the service of Holy Communion.

For this reason my heart is always sad at a first Communion service, because I have observed through my many years, that for many of them, this is only the beginning, only their first taste. Soon they go on to parties, surely if they drink is the only one

good enough for a Church service, then nothing less could be used for the royal toast, and if so, then what of all the other toasts? And if for all the toasts then what of a few drinks in between? Where, may I ask, should it all stop.

I make this plea on behalf of all our young people. Like you I am "convinced that the Bible supports total abstinence, and that Christians can give a clearer witness when they abstain;" and further I believe that it is unlikely that our Lord would have used a narcotic poison to represent His own pure blood, at the Last Supper.

It would take too long here to deal with the many passages of scripture which support this statement, but I know clergy who through their study of theology are better qualified than I, who would, I feel sure, be prepared to take the matter up.

Victor P. Thomas, Robertson, NSW.

Writing history

St. Stephens, Willoughby, NSW, is celebrating its centenary this year.

A history of the church is currently being prepared, but the church records are not supplying sufficient information.

I would be very grateful for any information, documents or photographs which would assist me in compiling this history. Return of such information would be guaranteed.

(Mr) P. F. Edgar, 121 Boundary Street, Roseville, NSW, 2069.

Double-think

I would like to support Archdeacon Daunt-Fear with his "critique" of the Archbishop of Sydney's action during the Papal visit.

Secondly, I would like to comment on Bishop Warren's letter. The day of George Orwell's

The magic of evangelism

There must be a magic mind behind the kind of editorial in the current issue of the A.C.R. "Aims in the parish" must have been written for Christians within the establishment.

Evangelise or perish. We start with Sydney where a potential evangelist, full of zeal for souls, desires to preach the word. Unless he is already within the establishment, he finds the doors are closed. He will be asked, "Whom do you know?" If the answer is "No one," the doors are locked and bolted.

Should he turn aside to SE Asia, he will find a different problem. The natives have been blasted with napalm and fragmentation bombs, over a million women and children have been killed, or maimed for life. Millions of acres have been defoliated, so the good land is scorched for the generations yet unborn.

Who is responsible for this holocaust? Of course, the Americans mainly. Australians only aid and abet. They encourage young men to join the National Service. So we obey the behests of our masters, who have major shares in our country.

The evangelist stands in a street in Saigon, or Hanoi, and sings lustily:

O come to the merciful Saviour who calls you,

O come to the Lord who forgives and forgets;

Though dark be the future in earth that befalls you, There's a bright home above, where the sun never sets.

Wonderful! The magic of it all. Anglicans can stand boldly behind the richest Christian civilised nation on earth, and see a poor but happy people ruthlessly destroyed, and still calmly state "The Church exists by mission as fire exists by burning," as though nothing unusual is happening.

I wonder how the Lord himself would start to evangelise?

(Rev) Stan Gaden, Maclean, NSW.

Where the money goes

Your editorial of November 12, "What are we doing with all our money," has been on my mind for some time. It is so bereft of realism it needs answering.

The whole attitude of the editorial was that no physical factors were involved in the regrettable drop in giving to the Church. That this is the result purely of a growing dereliction of duty by those who attend church.

The realistic facts are that all individuals are under increasing pressure, financial and social, today. The layman, worried and concerned about his increasing debt burden and the ever rising cost of living, gets rather tired of being told that "he has never had it so good" and that he lives in an affluent society. The farmer with a \$100,000 property has no hope of selling and whose income cannot go anywhere near servicing the debt on the property finds such advice a little tedious.

You said in your editorial we cannot blame the Treasurer. I wonder. Space is insufficient to show clearly the responsibility of the Treasurer in this matter, but it is a fact that Australia's money supply is generated from this source. It is also a fact that the rules which the Treasurer operates upon ensure that the complete supply of that money has two primary functions.

1. By coming into existence as money on loan, it adds to and compounds the debt structure of the whole community.

2. It not only comes into existence as a debt, but the great majority of the bulk of money is used to finance increased costs.

These two factors ensure the success of what we call inflation, or the "cost-price squeeze." It is the same function as that of the old-time usurer. We are in the position where it is impossible to get off the hook as anyone can see by the progression of the total indebtedness from year to year. As C. S. Lewis in "Mere Christianity" pointed out, there was a time when the Christian Church looked upon usury as a sin.

Why not now? Is it because the modern usurers are educated in our best universities and are

"double-think" is with us. It seems to me there are two courses open to the Church. One is to do some homework and make a submission which will not be taken any notice of anyway — and I hardly think Canberra any different to Brisbane on these issues; the other is to tell the Committee in question that Christians know what they ought to do and that the Committee will decide what it thinks the human race ought to think to do as it thinks it will irrespective of any objection.

I think Bishop Warren has wasted his and the Committee's time and would do better seeking ways to evangelise our country than worry about "political issues" where the Christian is not attended to or his views acknowledged as morally right.

William Terry, Hawthorne, Qld.

No picketing

I was surprised to see you suggest picketing of Russian ballet and functions where Soviet diplomats appear. (28-1-71)

Although terrible crimes are committed against Christians in Soviet Russia and in all the Communist world, does this mean that we should disrupt cultural affairs? Watching Russians dancing would not persuade the audience to support the Communist viewpoint. The culture of a country has little, if anything, to do with the politics of the country.

In America, members of a Jewish organisation have taken matters to extremes by letting off ammonia bombs in a concert hall during a Russian performance. Australians, Christian and non-Christian alike, deplore the imprisonment and torture of Christians in all Communist-governed countries, but demonstrations can lead to violence, and on emotional issues, sincere people can be used by unscrupulous troublemakers.

If the demonstrations had any effect, it would be to decrease the number of Russian artists on tour. Would this aid imprisoned Christians? A more effective protest would be to write to Communist leaders, protesting against their butchery or to write to our Government and ask them to publicly deplore the oppression. This persecution could be made a major issue by the United Nations or the World Council of Churches. Peaceful means of protest are needed.

Disrupting of sporting and cultural events can only lead to poorer relations between two countries. Demonstrating may have effect if it is in the country concerned, but world-wide demonstrating has done little to budge South Africa on apartheid, England on arms sales to South Africa, or the United States on continued presence in Vietnam and South-East Asia.

I was also surprised that you did not urge prayer for those who are punished for loving the One whom they were created to love. This "method of protest" has been proved effective countless times.

David C. Cameron, Frenchs Forest, NSW

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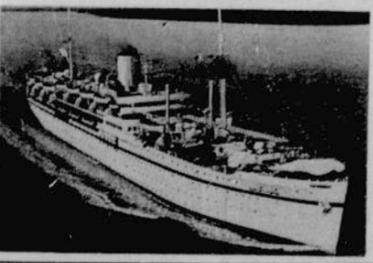
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FROM PAGE 2

AFRICA HAND REFLECTS

A press report of October 11, 1970, revealed that a "Hate Kenya" campaign, with mass expulsions, robberies and beating up of Kenyans living there, has been raging in Uganda and shows no sign of abating, despite representations to President Obote by President Kenyatta of Kenya. Officially, Uganda began implementing on October 1 a decision to oust all the 80,000 Kenyans living and working in Uganda, many of them for the past 20 years.

Kenya itself is little kinder to its Asians, most of whom were born there but are now being made to leave.

The Times, London, and the Rhodesia Herald of October 9 reported as follows about Zanzibar, an integral part of Tanzania, whose ruler is anti-racist President Nyerere. Under Zanzibar law, members of its ruling black African "Revolutionary Council" may forcibly abduct from their homes young girls of Persian and Arab descent whom they may fancy as additional wives or concubines. It is an offence, carrying a gaol sentence, for the parents to object. The central Government in Dar es Salaam has done nothing to stop this.

The Church Record of November 26 last quoted the report of an Anglican missionary in Mozambique about the indiscriminate killings, kidnappings and lootings of their fellow-Africans by the W.C.C.'s friends the so-called "freedom-fighters" of "Frelimo", who have been intruding from the invasion-base officially provided by Tanzania.

LIBERATION?

Even if we assume any desire or capacity for "humanitarian, educational or social" progress on the part of these gangsters, how could they carry it out when they do not control a square inch of territory in Rhodesia, South-West Africa or South Africa? Even in Mozambique they have now been driven (report, December 29) from the "last stronghold", Tarrubio, and even that was on the very edge of the country, on the Rovuma River boundary with Tanzania. The W.C.C.'s reference to

I now deeply regret much mispent time, and greatly deplore that I did not, from the commencement of ministerial life, acquire the habit of early rising. Oh, what time I have slept away and for ever lost!—John Angell James.

MELBOURNE LANDMARK



—Record photo
St. Mark's Camberwell raises its spire above the traffic of a busy Melbourne thoroughfare.

Gaol inmates attend every Sunday

Inmates of the prison at Broome, the famous pearling town in the far north of Western Australia, attend services regularly at the Church of the Annunciation.

Services in the church replace those held up to six months ago in the prison office and the inmates attend voluntarily.

Broome is part of the parish of Derby and is worked by BCA missionary, Rev. Bernard Buckland. The parish covers 86,000 square miles and having a pilot's licence, Bernard Buckland often uses a plane to visit his more distant parishioners.

The Church of the Annunciation was built in 1903 and Broome has often been the centre for the diocese of N.W. Australia. It was the pro-cathedral for Bishop Trower who hoped to erect a cathedral there. But Geraldton was to become the see town.

NEPAL EVANGELISTIC BAND Thanksgiving Rally 7.45 p.m. Friday, February 26 Central Baptist Church Speaker: The Rev. Carl Davis with Miss Jean Raddon and Leprosy Film

Books

A great Puritan

WILLIAM BAGSHAWE: The Apostle of the Peak. By John M. Brentnall. Banner of Truth Trust, 1970. 125 pages. UK 18/.

This book fills a gap in English Church History. The author has had access to matter previously unpublished. From Walker's day onwards, much has been written on the sufferings of Anglican episcopal clergymen during the Commonwealth and Protectorate. Far less has been published regarding the sufferings of presbyterian and independent clergy after the restoration of the monarchy and the episcopate.

How Bagshawe and others continued their work, in spite of The First Conventicle Act of May 1664, is as thrilling as the activities of Christians behind the iron curtain in the 20th century.

The book contains helpful devotional matter. Preachers will find fresh inspiration "Is not justifying faith an emptied, open, clasping, active hand?" Students of history will be given a fresh insight of the period in which William Bagshawe lived. Philanthropists will discover that others gave of themselves and their substance three hundred years ago. Those intent on baptismal reform will realise that William Bagshawe devoted himself to this vexed question long ago and he provided the answer to it. Those concerned with the ecumenical movement may see some of the dangers of episcopacy turned prelaty. Evangelists and pastors will gain food for thought from a study of The Apostle of the Peak.

A worthwhile book and very good value for money.

Dr Richard Daunton-Fear.

BETWEEN TWO WORLDS: A Congressman's choice. By John B. Anderson. Zondervan, 1970. \$US3.95.

A very readable inside view of American society and government, its tensions and changes in the decade 1961-70. Anderson consistently tries to work out in the political arena, the implications of the Bible and his Christian faith, and is not afraid to change.

As an Evangelical he is critical of the "passivity of Christians" on the urgent issues facing man in society — war, arms race, racism, poverty amid plenty, crime and violence, pollution and conservation. (He gives much valuable data and statistics for the speaker/preacher.) "Man's biggest problem is still man himself." There is hope for the

future but only in the radical change that Jesus Christ can bring to individuals and communities.

A useful book for Australian Christians: it will help us to see more sharply what is happening or likely to happen here, and in particular it demonstrates how a Christian ethic demands clear-headed political commitment... a much neglected aspect of Australian church life.

Clive H. Norton.

THE FOOLISHNESS OF GOD, by John Austin Baker. Darlon, Longman and Todd. 409 pages. 63/ stg.

This is a large book by the Chaplain and Lecturer in Divinity of Corpus Christi College, Oxford. It tackles a large subject, the Christian doctrine of God and Jesus. In his opening sentence the author describes his work as an attempt "to set out a reasonably unified vision of the whole Christian faith and life."

Two things must be noted initially: the author makes little use of the Old Testament, and with regard to the New he does not believe that it is inspired revelation. Consequently he has to examine every element that he uses as to its reliability and its true meaning. It is this that adds bulk to his book.

Naturally the centre of his writing is Jesus, and he concludes that Jesus was a man who "died a failure in His own eyes and in the eyes not only of the world but even of His friends and family" (p.404). His death

was due to His complete loyalty to love and goodness. Consequently, "He was vindicated and His message declared to be the truth. For on the third day God raised Him from the dead."

The author believes in the resurrection and this leads him to believe in a supernatural God for none but God could raise the dead. This in turn leads him to believe in prayer and also in the need of forgiveness.

He criticises Bishop Robinson, for example, as not willing to

face the truth about man. "Our most important need is not to love and to forgive but to be loved and to be forgiven."

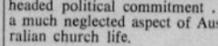
The author's interpretation of the Incarnation is not that Jesus was both God and man but rather that when God came into this world He came as man — and nothing more. Not surprisingly, the author does not reflect the concept of fellowship with God in Christ through the Holy Spirit. His is an existential religion. In keeping with this is the excellent suggestion (p.336) that godparents should not answer according to a set form, but should make up their own answer!

It is a valiant attempt but it does not appear to have succeeded.

D. B. KNOX

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



WHAT IS AN EVANGELICAL? Publ. by National Evangelical Anglican Congress, Melbourne, 1971. 24 pages, 40c. Considerable care has gone into the production of these chapters each by different but unnamed authors, are: Where did evangelicals come from? What do evangelicals believe? Are evangelicals relevant? It would be easy to find fault with it, but the organising of NEAC is the spare-time work of exceedingly busy men. A pity though that chapter one is allowed footnotes, including the ubiquitous "ibid" and that throughout, capital letters are thrown in almost every line by the pepper and salt shaker method and despite all rules of English usage. Everyone must buy it and read it and keep it.

THE RECONSTRUCTION OF THE CHURCH—ON WHAT PATTERN? by E. Stanley Jones, Abingdon, 1970, 208 pages, \$US4.95. If you thought Dr Stanley Jones was dead, he demonstrates his vigour as he writes this book at the age of 84. He takes the New Testament church at Antioch as his model for renewal and develops nine principles years ago, this book reflects a solidly biblical basis.

A NEW FACE FOR THE CHURCH by Lawrence O. Richards, Zondervan, 1970, 288 pages, \$US5.95. What should congregations do as they face all the pressures for change? Do we resist, struggle to preserve all we can or do we accept the challenge and seek to channel change so that we reflect biblical principles yet are in tune with the times? This is an intensely practical book and it should be in the hands of all thinking laymen, church officers and leaders of men's groups.

which we must account of today. Whatever might have been said of his "Christ of the Indian Road,"

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Oxford Movement

THE OXFORD CONSPIRATORS. A History of the Oxford Movement, 1833-1845. By Marvin R. O'Connell. Macmillan, 1969. 468 pages. \$US9.95.

This is not another "Secret History of the Oxford Movement." The title is taken from a phrase used by Thomas Arnold in an article in defence of Hampden's Bampton Lectures. He not only coined the phrase "The Oxford Malignants," but also frequently called the members of the High Church Party the "Oxford Conspirators."

The author is an American Roman Catholic priest who teaches history at a college in Minnesota. It is significant that Dr O'Connell is the writer of a syndicated column in several papers in the United States. Something of his journalistic ability enlivens his account of the Oxford Movement. A lot of the material at the beginning of the book sets out to explain for the American reader the mysteries of nineteenth century Oxford.

If in the index Christ Church is called a college, which is de-

THE RENAISSANCE DISCOVERY OF CLASSICAL ANTIQUITY By Roberto Weiss. Basil Blackwell, 1969. 222 pages. \$8.15.

Medieval men saw little value in the ruins of the ancient world. Hence their use of the Colosseum and the Parthenon as stone quarries. The Professor of Italian at London University traces the way in which as a result of the Renaissance, people began to value the heritage of Ancient Greece and Rome for its sheer antiquity. Though rather specialised, the story is not without considerable interest to the layman interested in the history of art, aesthetics and archeology.

P. H. R. Meyer.

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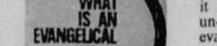
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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



WHAT IS AN EVANGELICAL? Publ. by National Evangelical Anglican Congress, Melbourne, 1971. 24 pages, 40c. Considerable care has gone into the production of these chapters each by different but unnamed authors, are: Where did evangelicals come from? What do evangelicals believe? Are evangelicals relevant? It would be easy to find fault with it, but the organising of NEAC is the spare-time work of exceedingly busy men. A pity though that chapter one is allowed footnotes, including the ubiquitous "ibid" and that throughout, capital letters are thrown in almost every line by the pepper and salt shaker method and despite all rules of English usage. Everyone must buy it and read it and keep it.

THE RECONSTRUCTION OF THE CHURCH—ON WHAT PATTERN? by E. Stanley Jones, Abingdon, 1970, 208 pages, \$US4.95. If you thought Dr Stanley Jones was dead, he demonstrates his vigour as he writes this book at the age of 84. He takes the New Testament church at Antioch as his model for renewal and develops nine principles years ago, this book reflects a solidly biblical basis.

A NEW FACE FOR THE CHURCH by Lawrence O. Richards, Zondervan, 1970, 288 pages, \$US5.95. What should congregations do as they face all the pressures for change? Do we resist, struggle to preserve all we can or do we accept the challenge and seek to channel change so that we reflect biblical principles yet are in tune with the times? This is an intensely practical book and it should be in the hands of all thinking laymen, church officers and leaders of men's groups.

which we must account of today. Whatever might have been said of his "Christ of the Indian Road,"

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was due to His complete loyalty to love and goodness. Consequently, "He was vindicated and His message declared to be the truth. For on the third day God raised Him from the dead."

The author believes in the resurrection and this leads him to believe in a supernatural God for none but God could raise the dead. This in turn leads him to believe in prayer and also in the need of forgiveness.

He criticises Bishop Robinson, for example, as not willing to

face the truth about man. "Our most important need is not to love and to forgive but to be loved and to be forgiven."

The author's interpretation of the Incarnation is not that Jesus was both God and man but rather that when God came into this world He came as man — and nothing more. Not surprisingly, the author does not reflect the concept of fellowship with God in Christ through the Holy Spirit. His is an existential religion. In keeping with this is the excellent suggestion (p.336) that godparents should not answer according to a set form, but should make up their own answer!

It is a valiant attempt but it does not appear to have succeeded.

D. B. KNOX

Oxford Movement

THE OXFORD CONSPIRATORS. A History of the Oxford Movement, 1833-1845. By Marvin R. O'Connell. Macmillan, 1969. 468 pages. \$US9.95.

This is not another "Secret History of the Oxford Movement." The title is taken from a phrase used by Thomas Arnold in an article in defence of Hampden's Bampton Lectures. He not only coined the phrase "The Oxford Malignants," but also frequently called the members of the High Church Party the "Oxford Conspirators."

The author is an American Roman Catholic priest who teaches history at a college in Minnesota. It is significant that Dr O'Connell is the writer of a syndicated column in several papers in the United States. Something of his journalistic ability enlivens his account of the Oxford Movement. A lot of the material at the beginning of the book sets out to explain for the American reader the mysteries of nineteenth century Oxford.

If in the index Christ Church is called a college, which is de-

THE RENAISSANCE DISCOVERY OF CLASSICAL ANTIQUITY By Roberto Weiss. Basil Blackwell, 1969. 222 pages. \$8.15.

Medieval men saw little value in the ruins of the ancient world. Hence their use of the Colosseum and the Parthenon as stone quarries. The Professor of Italian at London University traces the way in which as a result of the Renaissance, people began to value the heritage of Ancient Greece and Rome for its sheer antiquity. Though rather specialised, the story is not without considerable interest to the layman interested in the history of art, aesthetics and archeology.

P. H. R. Meyer.

URGENTLY REQUIRED

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Good material

The lack of experimentation was one of the weaknesses in Greek science, which often viewed the material level of reality with disdain and concentrated on the realm of ideas.

A similar attitude exists in Hindu thought: matter is an illusion obscuring a deeper level of reality.

By contrast, the Christian doctrine of the Incarnation is that God revealed himself in flesh in the person of Jesus, and thus affirmed the essential goodness of the material world. St. Paul acknowledges that God has given us all things richly to enjoy and that by Christ all things consist.

Crossword prizes

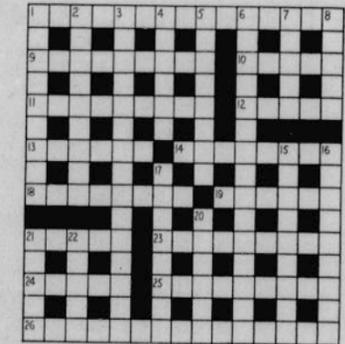
Book prizes for Bible Crossword number 28 have been posted to Mrs Elaine Lee of Picnic Point, NSW and Mrs P. W. Sanders of Hawthorn, Victoria.

BIBLE CROSSWORD No. 30

We will give a book for the two neatest entries to Bible Crossword No. 30, which should reach this office not later than March 8. All answers come from the Revised Standard Version of the Bible.

ACROSS
1 And this is the confidence which we have in him, that — according to his will he hears us (2,2,3,8) 1 Jn 5:14.
9 Why do you see the speck that is in your brother's eye, but do not — log that is in your own eye? (6,3) Lk 6:41.
10 Nor do we know who opened his eyes. Ask him; he is — he will speak for himself (2,3) Jn 9:21.
11 And there came a man named Jairus, who — of the synagogue (3,1,5) Lk 8:41.
12 Who shall bring any charge against God's? — It is God who justifies; who is to condemn? (5) Rom 8:33.
13 And behold, a young lion — against him, and the Spirit of the Lord came mightily upon him, and he tore the lion asunder (6) Ju 14:5.
14 He is the Anah who — (3,1,2) 1 Jn 2:3.

DOWN
1 "Son of man, can these bones live?" And —, "O Lord God, thou knowest!" (1,8) Eze 37:3.
2 For I will give you a mouth and wisdom, which none of your adversaries will be able to — or contradict (9) Lk 21:15.
3 Thou dost rebuke the insolent, —, wander from thy commandments (8,4,3) Ps 119:21.
4 And chop them up like meat in a —, like flesh in a cauldron (6) Mic 3:3.
5 And — one in heaven or on — or under the earth was able to open the scroll or look into it, and — wept much (2,5,1) Rev 5:3.
6 We know that in everything God works for good with —, who are called according to his purpose (5,3,4,3) Rom 8:28.
7 For those whom he foreknew he also predestined to be conformed to the — of his Son (5) Rom 8:29.



8 Rejoice and be glad, for your reward is — in heaven, for so men persecuted the prophets who were before you (5) Mt 5:12.<

Mainly About People

Rev L. Maxwell Penelley, rector of Boolarra (Gippsland) has resigned from the diocese from the date of Feb. 10.

The Bishop of Gippsland ordained the following in St Paul's Cathedral, Sale, on 21 Feb: (deacon) **Mr R. J. Collings**, (priest) **Rev John Liffiton**.

Miss Rachel H. Muller from the United Kingdom has been appointed Field Officer of the Newcastle Board of Christian Education, succeeding Miss Jill Elliott who resigned in December. She has been a full-time scripture teacher in a Nottingham secondary school and holds the London Diploma in Theology.

Rev Neville E. B. O'Brien, rector of Cooperook (Newcastle) since 1964, has been appointed rector of Dungog from 18 Feb.

Rev George Roberts, rector of Dungog (Newcastle) since 1958, has retired and will live in Dungog.

Rev Wilfred J. Redden, curate of Maitland (Newcastle) since 1969, has been appointed rector of Kendall from 17 December last.

Rev George A. Parker, curate of St James' Walsend (Newcastle) since 1969, has been appointed in charge of West Walsend.

Rev Robert S. Catt, curate of Merewether (Newcastle) since 1970, has been appointed curate of St Peter's East Maitland.

Rev Kenneth C. Jones, curate of St Peter's, East Maitland (Newcastle) since 1968, has been appointed curate of Cessnock.

Rev Robert Mawson, rector of Marpeth (Newcastle) has been appointed rural dean of Maitland.

Mr John Pinson, who obtained his B. D. at St Paul's Theological College, was ordained deacon by Bishop Leslie Skibbard in St Mary's Maitland on 30 January. He has been appointed curate of Maitland.

Ven John E. Meakin, archdeacon of Eyre Peninsula (Willochra) since 1968, has been appointed archdeacon of Willochra. He has also been appointed administrator of the diocese.

Rev James Smith, rector of Streaky Bay (Willochra) since 1961, and rural dean of Eyre Peninsula, will act for the bishop in that area while it has no archdeacon.

Rev Ian F. Barlow, in charge of the North East Mission (Willochra) since 1966, was inducted to St Barnabas' Clare on 12 Feb.

Rev Neil A. Forgie was ordained priest in All Saints' Moolta in January by the Bishop of Willochra.

Rev Peter J. Wheatley, curate of St Theodore's Toorak Gardens (Adelaide) since 1969, was admitted to the charge of Lindon-Scotter Park on 3 Feb.

Rev James W. Holmes, rector of St Matthew's, Botany (Sydney), since 1960, has been appointed rector of St James', Croydon.

Rev Ralph D. Farrer, curate of the Church of the Good Shepherd, Plympton (Adelaide) since 1968, was admitted to the charge of Hillcrest on 4 Feb.

Rev Keith M. George, in charge of Hillcrest (Adelaide) since 1968, has been appointed chaplain to the Hillcrest Psychiatric Hospital. He will also act as producer for the Christian Television Association.

Rev John I. Fleming, curate of St Jude's Brighton (Adelaide) since 1969, has been appointed chaplain to Anglicans at the University of Adelaide.

Rev Graeme D. P. Kaines, curate of St Columba's Hawthorne (Adelaide) since 1969, has been appointed curate of Plympton from 4 Feb.

Rev David B. Clayden, rector of St Aidan's, Sea Lake (St Arnaud), since 1966, was inducted to St John's, Avoca, on February 2.

Rev George B. Browne, curate of St Margaret's, Mildura (St Arnaud), since 1968, was inducted to St Aidan's, Sea Lake, on February 9.

Rev Colin A. Campbell, who was ordained in the diocese of Los Angeles in 1961 and who has been curate of All Saints', Hunters Hill (Sydney), since 1969, has been appointed rector of All Saints', Petersham, from March 5.

The Archbishop of Perth ordained the following in St George's Cathedral on February 14: (deacons) Messrs Allen Barton and Ian Arews; (priests) Revs Edward Huffam and Christopher Myers.

Rev Geoffrey J. Devlin, in charge of St Luke's, Gingin (Perth), since 1967, was inducted rector of Cunderdin and Quairading on February 2.

Mr Robert J. Callaghan, 37, has been appointed Director of the Asia Pacific Mission (formerly the Unevangelised Fields Mission), Australia's largest missionary enterprise in Papua and New Guinea. He succeeds Mr L. E. Buck, director for the past 30 years.

Rev Ronald H. Weller, vicar of St Andrew's Cathedral, Gungahlin, has been appointed a canon of the Cathedral.

Rev Robert J. Greenhalgh, Diocesan Secretary (Perth) since 1966, was inducted as rector of St Michael and All Angels, Graylands, on February 7. He will continue as Diocesan Registrar.

Rev Henry T. J. Sumpton, chaplain of Parkerville Children's Home (Perth) since 1968, was inducted to the charge of St Luke's Gingin, on February 21.

Dr Barry Dyster has been appointed secretary for Community Aid Abroad in N.S.W.

Rev Tom Wright, rector of St Hilda's, North Perth, since 1957, has been appointed rector of St Matthew's, Shenton Park, from 1 July next.

Rev Edric G. Albany, assistant at St Boniface's Cathedral, Bunbury, since 1969, was licensed in the charge of All Saints', Donnybrook, on February 7.

Rev Canon William S. Copland, rector of St George's, Wagin (Bunbury), since 1969, was licensed in the charge of St Elizabeth's, Cary Park, from February 7.

Rev James Matthews-Payne, rector of the Church of the Resurrection, Narrorin (Bunbury) since 1968, resigns from the end of February to go to the diocese of Perth.

Rev Mark W. Seammell, rector of All Saints', Donnybrook (Bunbury), since 1970, resigned the parish in December and surrendered his licence to take up secular employment.

Rev Hugh R. G. Oakes, Gippsland's Director of Education, was installed as a canon of St Paul's Cathedral, Sale, on December 20.

Rev William J. R. Michie, formerly curate of Bairdsdale (Gippsland), was appointed vicar of Newborough from February 8.

Deaconess Sheila Payne, formerly of Moe (Gippsland), has been appointed to the charge of Boolarra, from February 24.

Rev Peter T. G. Rickards, curate of Traralgon (Gippsland), has been appointed curate of Moe from late February.

Miss Sybil Brownrigg has been appointed manageress of the C.M.S. book shop, Launceston, Tasmania from February 15, in a voluntary capacity. She succeeds Mrs Janet Stephenson.

Rev Mervyn R. Stanton, Director of the Overseas Department, Tasmania, since 1966, has been appointed rector of All Saints', South Hobart from early March.

Rev Graham D. Thurley, curate of St George's Burnie (Tasmania) since 1969, has been appointed curate of St John's Launceston.

Rev Canon John E. Atkins, rector of Kingston (Tasmania) since 1963, resigns on health grounds on February 28.

Rev James C. Hope, rector of Sheffield since 1968, resigned the parish on January 4.

Mr Ian Gibson, a graduate of Moore College is to be ordained deacon by the Bishop of Tasmania in St David's Cathedral, Hobart, on February 25 and will take up appointment as curate of St George's Burnie.

Rev Blair Grace, B.C.A. missionary from the diocese of Kalgoorlie, will be stationed at Zeehan (Tasmania) to work the Zeehan-Rosebery and Wraithah-Savane River areas. He began work on February 1.

Rev Paul A. Reeves, director of Christian Education for the diocese of Auckland, has been elected Bishop of Waitapu, NZ, in succession to Archbishop Norman Lesser. He was ordained in 1958 and is a graduate of New Zealand and Oxford Universities. He is married and has three small daughters.

Canon D. W. B. Robinson, vice principal of Moore College, Sydney, with ministers of four other denominations, left Sydney on February 13 by air for a nine-day tour of the Holy Land as the nucleus of the Israel Government Tourist Office.

hot line

Round-up of church press comment

AUSTRALIAN PRESBYTERIAN Life in an editorial draws attention to the vote that will be taken next year on the proposed Australian union of Presbyterian, Methodists and Congregationalists.

The editorial makes the assumption that whatever happens, there will be a Continuing Presbyterian Church. There is a growing rift among Presbyterians who would like to see the scheme broad enough to include Anglicans and those who reject episcopacy. The Methodists alone, being long accustomed to strong centralised control, seem likely to go into the scheme intact, whatever form it takes.

World Vision Magazine in an editorial view "The Benign Failure of Success" pays a remarkable tribute to the missionary leadership of Bishop Alfred Stanway in Tanganyika. The tribute is supported from the writings of Bishop Stephen Neil.

A deadlock in talks for co-operation between CMS, SAMS and the BCMS is headlined in the **Church of England Newspaper**. "Although we share the same building and two of us share the same floor, we are no nearer a solution," says SAMS general secretary, Canon Harry Sutton.

The **Catholic Weekly** makes a quotable quote on marriage. It criticises AAP-Reuter for saying the new Italian divorce law will enable 2m Italians living in adultery to "regularise" their position. The Weekly points out that while a law can "legalise" such a union, no power on earth can "regularise" such a liaison as far as Christians are concerned.

THE CAMPBELLS ARE COMING



Rev Colin and Mrs Wendy Campbell.

The skirl of the bagpipes may be heard coming from the rectory after Rev Colin Campbell has been inducted at All Saints', Petersham, NSW, on March 5.

Mr Campbell has spent most of his life in Canada and the United States, but his Scots ancestry leads him to relax by playing the bagpipes.

But that is not the only unusual thing about the new rector. He was born of Canadian and US parents and for many years enjoyed dual citizenship. He graduated in science and divinity in California and served as an officer in US aircraft-carriers as a gunnery officer throughout the Korean War.

He was ordained in 1961 in the diocese of Los Angeles and

priested by the Archbishop of British Columbia. After his curacy, he spent three years as a Canadian Army chaplain, followed by two years as an NZ Navy chaplain.

His first contact with Sydney diocese was through Canon Arrowsmith when he visited Canada for the Bible Society. He visited Sydney while serving on an NZ frigate and came as curate at Hunters Hill in 1969.

His wife, Wendy, has spent three periods in Australia and received part of her education at Manly Public School and North Sydney Girls' High School. She is a Canadian, but was born in India. They have two delightful children, Vicky and Gavin.

Perth League of Youth



Archbishop Sambell, of Perth, dedicates a new block at the League of Youth Camp, Kalamunda, W.A.

The Perth C.M.S. League of Youth is very proud of the \$10,000 additions to its Kalamunda campsite, dedicated by Archbishop Sambell last month.

The addition is a dormitory block, making the site an all the year, all weather complex of buildings. It will be available for all diocesan youth groups, Sunday schools, Evangelical Union camps as well as to stimulate missionary interest and service in the diocese.

The camp site is the main avenue that the League of Youth has to take the gospel to young people and they intend to use it throughout the year. In addition, LOY committee members will hold planning weekends there.

At Easter, they plan a youth leaders' training weekend and CMS youth director, Rev Neil Flower, will lead it.

ADELAIDE MISSIONARY CONVENTION

C.M.S. in Adelaide organised an all-day missionary convention and All Australian Summer School Reunion on February 13.

It was held in the AMP theatre in King William Street during the afternoon and evening.

Miss Jean Raddon, for many years a missionary nurse in Nepal, spoke at both sessions on the urgency of the task in Nepal. Bishop Musa Kahuranga of Western Tanganyika spoke also in the afternoon and the General Secretary, Rev Alan Quee at night.



Miss Jean Raddon.

THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

Melbourne's new pastoral regions begin

A service in St Paul's Cathedral next Sunday, February 28, will mark the beginning of the three regions of pastoral care, each under the supervision of a coadjutor-bishop.

In a letter to his diocese, Dr Frank Woods, Archbishop of Melbourne, says:

At the service three regional bishops will be commissioned to their work: Bishop Dann to the central region, Bishop Grant to the western region, and Bishop Muston to the southern region. I hope we shall think of this service not merely as being a prayer for God's blessing on a local administrative plan, but as a rededication of the whole diocese to the work of the Kingdom of God.

The three regions will slightly alter the boundaries of rural deaneries and archdeaconries. The Archdeaconry of Melbourne will become the biggest archdeaconry in the diocese instead of the smallest. This will put a tremendous additional burden on the broad shoulders of Archdeacon Moss, but over this past year he has proved himself well able to carry this burden. The Archdeaconry of Kew will be swallowed up in that of Melbourne, and Archdeacon Moroney will take over the new Archdeaconry of Caulfield.

On that date, too, we shall be welcoming into his new office the Rev John Gason, who will, on March 1, become Archdeacon of Geelong.

That Archdeaconry, too, will be enlarged to include the Rural Deanery of Williamstown.

S.S. TEACHER TRAINING IN TASMANIA

As part of its ministry in Tasmania, Scripture Union is offering Sunday School teacher training courses to the churches of the State. One day training conferences are already planned for Burnie and Davenport.

The courses will cover both theoretical and practical aspects of Sunday School teaching. Theology (child evangelism), as well as psychology (how children learn; particular problems of kindergarten teaching, etc) are included, but the main emphasis of the course is on topics of immediate practical interest to teachers.

Some of the topics are: preparation of a lesson discipline and attention; singing — use and abuse of; visual aids, presentation of a lesson; leading teenage Bible classes.

The course will be linked to one-day conferences or (in the Hobart area) a series of evening training sessions. They will be conducted by the General Secretary of Scripture Union in Tasmania, Mr R. Buckland B.A. B.D. Th.L.

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