

Oak Hill lecturer visits Melbourne for mission and meetings

ADELAIDE
 Rev Herbert F. Willoughby, rector of St George's, Goodwood, since 1963 and due to retire in March, died late January.
 Rev Gordon L. Dent, rector of St George's, Alberton, since 1963, has resigned as from May 1.
 Rev John H. Stephenson, rector of St Marys, Burra (Willichra), since 1963, has been appointed rector of St Jude's, Brighton, from May 1.
 Rev Neville A. Connell, organising secretary of the Australian Board of Missions (Adelaide Diocese) since 1970, is returning home this month from his work at St Christopher's Episcopal Church in Saigon.

BALLARAT
 Rev Ronald O. Davies, rector of Beaconsfield (Perth), from 1968, has been appointed rector of Christ Church, MacArthur, from February 1.
 Rev David A. Paterson, from the Diocese of George, South Africa, has been appointed locum tenens of Balmoral.
 Rev Graham A. Holley, from the Diocese of Bendigo, has been appointed to Ballarat as representative for the British and Foreign Bible Society.
 Rev Gary Hillman has been appointed an assistant minister at Warrnambool from February 3.

BUNBURY
 Rev David Murray, rector of Lake Grace since 1970, has been appointed rector of Jeramunung from February 1974.
 Rev William Maley commenced his ministry in Busseton in February.

NEWCASTLE
 Rev Terry Frewin has been appointed to Taree.
 Rev Paul Robertson, from England, has been appointed assistant minister at Hamilton.
 Rev Graham McLeod, recently ordained Deacon, has been appointed assistant minister at Toronto.
 Rev Peter Rushion, in charge of St. Marys, Weston, since 1968, has been appointed rector of St. Luke's, Wallend, from December, 1973.
 Rev Michael Cooper, assistant at Hamilton since 1971, has been appointed in charge of St. Marys, Weston, from December, 1973.
 Mr William Pierce, F.R.C.O., director of music at Sydney Church of England Grammar School, has been appointed cathedral organist and master of the chorists at Christ Church Cathedral, Newcastle, from February, 1974.

SYDNEY
 Canon Sidney G. Stewart, rector of St. Andrew's, Roseville, from 1949-71, and living in "active retirement" at Lane Cove, died in Concord Hospital on 27th February, aged 68. He is survived by his wife and four children.
 Rev Robert McEwin, curate at Castle Hill since 1971, has been appointed by the Bush Church Aid Society to Legh Creek (Willichra, S.A.).

PERTH
 Rev Michael Painter, rector of East Claremont since 1970, has been appointed

World's worst paid journalist

A vacancy has arisen for the world's worst paid job in journalism.

The job is that of Information and Public Relations Officer to the Anglican Bishop of New Guinea, the Right Rev. David Hand.

Current salary (plus board and lodging) is \$30 a month. This is standard missionary stipend as paid to the Bishop himself.

The present holder of the post, Miss Susan Young, a Methodist, is quitting after seven years to return to newspaper life in Britain.

Intending applicants need not

be Anglican, but should have a firm Christian commitment and be prepared to rough it.



Miss Susan Young

Bp. Robinson in Tasmania

Right Rev Donald W. B. Robinson, Bishop of Parramatta, spent the first week in March fulfilling engagements in Tasmania.

From 1 to 4 March he attended a Scripture Union family house party at Ulverstone. It was organised by the Tasmanian SU secretary, Mr Ron Buckland and was held at the Christian Youth Centre.

On Tuesday and Wednesday 5 and 6 March he was a speaker

at conferences of clergy and laity at Launceston and Hobart. These were organised by the Bishop of Tasmania in preparation for "Encounter 75," the diocesan year of evangelism.

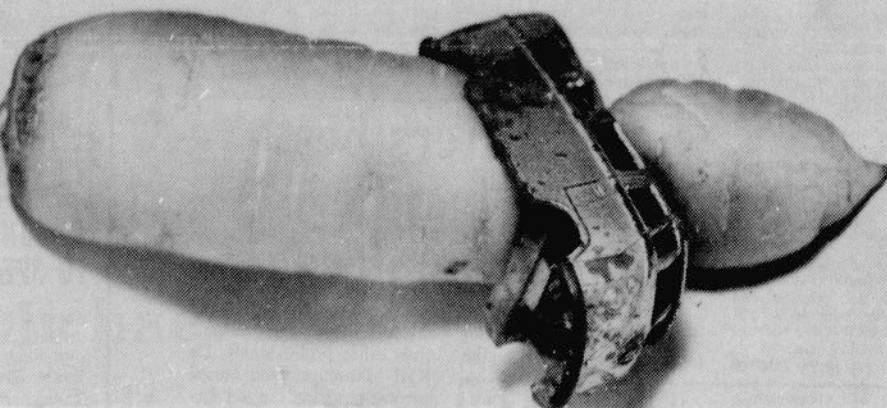
Bishop Robinson and Dr John Munro of the ABM spoke at both conferences on the theme, "Communicating the Gospel in the Seventies."

Bishop of Bendigo to retire

Right Rev. Ronald E. Richards, 65, Bishop of Bendigo since 1957, has announced that he will retire in the latter half of the year.

A native of Ballarat, he was educated at Ballarat High School and Trinity College, Melbourne. He graduated with honours in philosophy.

Except for the years 1941-45 when he was an AIF chaplain, his entire ministry before going to Bendigo was spent in Ballarat diocese. He was archdeacon of Ballarat 1950-57 and vicar-general 1952-57.



When eight-year-old Peter Harms, of Bendigo, lost his little plastic bus some time ago, he thought that was the end of it. His father, Rev T. P. Harms, planted a crop of carrots and the family harvested a carrotmobile last month. The carrot's root had forced itself through a hole in the roof of the toy.

TV SHOW "SLEAZY" SAYS DEAN SHILTON

The low moral content of some television programs was turning Australia into "a nation of peeping toms," the Dean of Sydney said recently.

Dean Shilton said the new series "The Box" was "superficial, superficial and sleazy." If this was what people really liked to watch, as the ratings appeared to indicate, it was "a damning indictment upon the people of this country," he said.

It dealt with the "unsavoury mixture of sex with children,

Immense difference

"The worst things that happen to us are not the tragedies either big or little which come our way, but the feeling which sometimes accompanies them that no one really cares."

There are two words which can make an immense qualitative difference to people: "I care." (Dean T. W. Thomas).

homosexuality, lesbianism, nudity, bribery, drunkenness, swearing, promiscuity and blasphemy", in a plot of "inconsequential triviality."

Dean Shilton said the St Andrews Cathedral chapter had written to the Broadcasting Control Board expressing deep concern at the low moral standard of programs on Channel 10.

The board had undertaken to "maintain a close watch" on developments.

Media-conscious

"Every Christmas and Easter we give space to list special church services on these religious festivals. Yet this Christmas only two churches bothered to let us know — the Lutheran and Catholic! — and we had to phone the rest. In fairness, we found the Church of Christ was not having a Christmas service."

(From the Alice Springs "Advocate," January 3, 1974.)

Perth plans for evangelism

Plans for "Celebration 75", Perth's involvement in the Australia-wide program of evangelism for 1975, are already being implemented.

Leading laymen from all the parishes attended deanery conferences on 24 February. They discussed in considerable detail the plans for Celebration 75 outlined in the Archbishop's Advent pastoral letter to the diocese of Perth.

Among the special visitors to Perth for Celebration 75 will be Right Rev George C. M. Woodroffe, Bishop of the Windward Islands, Right Rev Janani J. Luwun, Bishop of Northern Uganda, Bishop Samuel of South India, Right Rev Cyril L. Wickremesinghe, Bishop of Kurunagala (Sri Lanka), Paul Sudhakar of India and a minister from New Guinea yet to be named.

Solzhenitsyn accuses Russian Church of ignoring USSR religious decline

Alexander Solzhenitsyn, the great Russian writer and Nobel Prize winner, who was expelled recently from the USSR, is not so well known as a deeply religious man of the Russian Orthodox faith.

In this open letter, written before his expulsion to the Patriarch of All Russia, he criticises what he terms "a situation in which our young people have been snatched away from the Christian faith."

His letter to the Patriarch, quoted by the "Observer," the magazine of the United Church in Canada, said:

"Your pastoral letter said that parents should inculcate in their children, along with a love for their native land, a love for the Church (and presumably for the faith itself) and that they should reinforce this love by their own good example.

"As I heard this, there rose up before me my own childhood,

the many church services I attended, and the impression they made on me, singular in freshness and purity, which no personal suffering and no intellectual theories were able later to erase.

"But why did you address this honest appeal only to Russian emigres? What about our children — should we inspire in them a love of the Church or not?"

"We are robbing our children when we deprive them of something they can never experience again — the pure angelic conception of worship. Yet the ways of bringing them up in the faith are totally barred to them. The right to continue the faith of their fathers is annulled, as is the right of parents to bring up their children in their own outlook on life — while you, hierarchs of the Church, have accommodated yourselves to this, even abetting and finding in it a true sign of freedom of religion.

"A state of affairs, that is, in which we have to hand over our defenceless children into the domain of atheist propaganda of the most primitive and dishonest kind.

"A situation in which our young people who have been snatched away from the Christian faith — lest they should be infected by it — are left for their moral upbringing only the abyss between the propagandist's notebook and the criminal code.

"We have lost the radiant ethical atmosphere of Christianity in which for a millennium our morals were grounded. We have forfeited our way of life, our outlook on the world, our folklore, even the very name by which the Russian peasant was known (krestianin, that is, Christian). We are losing the last features and marks of a Christian people. Can this really not be the principal concern of the Russian patriarch?"

DESOLATE BUILDINGS

"The Russian Church expresses its concern about any evil in distant Asia or Africa. It never has anything at all to say about things which are wrong here at home. Seven years have now passed since two honest priests confirmed by their own sacrificial example that the pure flame of the Christian faith had not been snuffed out in our land. They wrote to your predecessor, setting out for him with a wealth of detailed proof that voluntary self-enslavement, even self-destruction, to which the Russian Church has been reduced. They asked that anything untrue in their letter should be pointed out to them. But none of the Church leaders took it upon himself to refute them.

"And what answer did they receive? The simplest and the harshest! For telling the truth

they were punished by being barred from celebrating at the altar. "As of today the one fearless archbishop, Kirmogen of Kaluga, is still exiled in his monastery prison because he would not allow his churches to be closed or his icons and books to be burnt, in a belated burst of rage by that atheism which succeeded in destroying so much in other dioceses.

"Seven years have passed since all this was proclaimed, but what has changed? For every church in regular use there have been 20 which have been demolished or ruined beyond repair, and a further 30 standing desolate and profaned. How many towns and villages are there which have a church at all within 100 or even 200 kilometres? The northern regions of our country, the age-long repository of the Russian spirit, are now completely without churches.

"The activists, people who make financial sacrifices, and others who leave money to the Church, find that their every effort to restore even the smallest church is blocked by the biased legislation in the so-called separation of Church and State. The Gospel is nowhere to be obtained in our country, so that copies have to be brought to us from abroad, as missionaries once took them to Siberia.

ATHEISTIC LEADERS

"Seven years have passed, and the whole administration of the Church is still conducted secretly by the 'Council for Religious Affairs', including the appointment of pastors and bishops. The Church is ruled dictatorially by atheists — a sight never before seen in two millennia! The whole of the Church's property and the use of Church funds — the mites contributed by pious fingers — is under their control... five million rubles at a time are donated to outside funds with grandiloquent gestures, while beggars are thrown off the church porch on their necks, and there is nothing with which to repair a leaking roof.

"Priests have no rights in their own parishes; only the act of worship is entrusted to them for the time being, so long as they do not go outside the church for it. They have to ask permission of the town council if they want to visit a sick person or enter the churchyard.

"By what reasoning is it possible to convince oneself that the planned destruction of the spirit and the body of the Church under the guidance of atheists is the best way of preserving it? Preserving it for whom? Certainly not for Christ.

"Let us not deceive ourselves that external chains have power over our souls. Things were no easier at the birth of the Christian faith; nevertheless it held out and prospered. And it

showed us the way: sacrifice.

"Within our memory many of our priests and fellow-believers have accepted such a martyrdom, worthy of the early Christians. But in those days they were being thrown to the lions whereas today you can lose only your material well-being.

"In these days, as you go down on your knees before the cross, ask the Lord what other purpose than sacrifice can there be in your service to your people, who have almost lost their Christian countenance and even the spirit of the faith."

Trinity bursar to Brisbane

Mr Norman Reid, B. Comm., Th.L., bursar of Trinity Grammar School, Summer Hill, NSW, since 1969, has been appointed assistant registrar of the diocese of Brisbane.

He will take up his post in May and will be installed at synod on 17th June. At the end of this year he will succeed Mr

Roland St John as registrar of the diocese.

Before going to Trinity, Mr Reid had been assistant registrar in Brisbane. He will be bringing to bear upon his work a profound experience in the management of church schools which Brisbane diocese greatly needs.

While in Sydney diocese he was a churchwarden of St John's, Ashfield and a member of the diocesan synod.

Baptists resign from VCC

Embarrassed by the year-old intention of the Roman Catholic Church to seek membership of the Victorian Council of Churches and also by the theological viewpoints of some other member denominations, the Baptist Union of Victoria has resigned its membership of the VCC.

The decision was taken in March by the General Council of the Baptist Union whose chairman, Rev Norman Pell, referred to disaffection among Victorian Baptists with publicly stated theological viewpoints of some VCC denominations and their delegates.

When Cardinal Knox of Melbourne announced a year ago that the possibility of Roman Catholic membership was being taken up, some Baptists said that if this happened their denomina-

tion would withdraw. Subsequent voting in the Baptist Union revealed a deep cleavage among its members and it was felt that withdrawal was better than perpetuating such a division.

The recent decision to withdraw is seen by some as saving possible embarrassment to the Roman Catholic denomination and to the VCC by resigning before any decision was made about Roman Catholic membership.

The Baptist Union resolution read: "Believing continued membership of the VCC is a matter of serious potential division within our Union, which far outweighs any possible advantages, the Union withdraws from membership without reference to possible future Roman Catholic participation in the VCC."

Roman Catholic membership of the VCC is seen as likely to be followed by membership in NSW and then of the Australian Council of Churches.

WCC race grants opposed

Three leading Christians of different denominations in South Africa have expressed strong disapproval of the latest race grants to be made by the World Council of Churches.

Grants to 29 organisations fighting racism were approved by the WCC Executive Committee meeting at Bad Saarow, East Germany in February.

The Anglican Bishop Alpheus Zulu of Zululand, a WCC president, said that he was "surprised and disappointed" by the decision.

The Rev. Edwin Pons, General Secretary of the Presbyterian Church of Southern Africa, commented: "While we need and welcome a program to combat racism such as the Council's, we oppose its methods of highlighting and spearheading it."

The Rev. Stanley Pitts, President of the Methodist Church, said: "I find it very difficult to believe the grant will not be used for the purchase of arms. The WCC claims it is financial aid for humanitarian purposes — education, social service and the like — but they do not have any control."

Next Issue

Dr. Allan Cole writes on the 'EXORCIST'

Church Record

APRIL 4, 1974

Out of death into life

At Easter time we think of that strong prophet from Nazareth going in silent dignity to a horrifying execution. What is it about Him that grips our minds and stirs our emotions to wonder, and perhaps to dread?

His personal authoritative power? His innocence? The death of Christ, at the instigation of the Jews, at the hands of the Romans, was the murder of an innocent man. He had come with compassionate miracles which proved His power. His miracles offended many as He awoke their jealousy or broke their petty regulations. He had come with splendid other-worldly teachings and spoken with authority. His teaching provoked many to opposition. He undermined their traditions or reproved their hypocrisy.

His authoritative power aroused such opposition that men determined to do away with Him. But His dignified innocence was just as provocative. His question "Which of you can convict me of sin?" remained unanswered. Pontius Pilate's wife had warned her husband, "Have nothing to do with that just man," while Pilate said that he could find no fault in Him.

There is a universal flaw in human nature by which men cannot bear real goodness in the lives of their fellows. It highlights their own imperfections. Their faults are exposed by the uprightness, the honesty, the courage of others. They are embarrassed and uncomfortable. This is so even among imperfect people.

How much more then is our discomfort heightened by knowledge of the life of an absolutely perfect man. We know of that life of Christ. In the first century men observed it, and it was their observation and experience of His majestic and perfect innocence that flamed within their hearts, not the flames of faith and dedication, but the flames of fury and malicious intent.

His absolute obedience to the moral law of God, His absolute faithfulness in teaching the Word of God, His demonstration of the compassionate power of God — these factors led to the death of the Lord Jesus Christ.

Sinful men killed Him. Yet in the eternal purpose of God that very death was a victory over sin. It was a triumph which, while not cancelling the sinful nature of men in their earthly lives, would effect the cancellation of guilt and the ultimate abolition of all sin from the lives of all God's people.

That is an achievement which should move us to wonder, which is only heightened by the certainty of Christ's dynamic bodily resurrection. He is risen indeed. This fact is no mere appendix tacked on to the Gospel. It is a doctrinal cornerstone on which rests assurance of immortality, the completeness, and finality of the atonement, and a motivation for holy living.

The grave could not hold Jesus. We do not come through the Lenten season to Easter Day to lay wreaths on His tomb. We come to rejoice in the supremacy of God's Son over sin and death, over earthly life and eternal life. We come with praise and thanks and hope to Him.

Men still have to die, but of those who are united with Christ in His victory it is true to say that they "have passed out of death into life." (1 John 3:14).

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An Easter message from Harry Birch

THE RESURRECTION

It is said that the late Sir Edwyn Hoskyns used to begin his lectures on the Theology and Ethics of the New Testament by a study of passages about the Resurrection. At first, his students thought this was quite wrong — surely they ought to have started by examining the life words and death of Jesus first?

No, the Resurrection is the true starting place for the study of the making and meaning of the New Testament. We can go on from that to say that the meaning of the death of Christ cannot fully be understood

unless we start first at the Resurrection. This seems contrary to

Rev. H. A. Birch is a graduate of the University of Durham and of Tyndale Hall, Bristol. Before coming to the parish of Sylvania Heights, in NSW, he was for some years a proctor in the Convocation of Canterbury.

chronological thought, but nevertheless it is true.

The apostle Paul says "If you confess with your lips that Jesus

is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9), and so the very conditions of eternal salvation are dependent on belief in the raising of Jesus from the dead.

How have people tried to explain away the resurrection? The theories are extremely poor and very unconvincing. Some have described it as a myth, which is an unsatisfactory statement. Others have regarded it as a kind of survival. This was not the message of the apostles.

Their message rested upon a resurrection, not a survival. Jesus really died. He underwent the whole experience of death in all its bitterness. It was the doctrine

More on page 3

38 years' service in Iran and Egypt ends

With the death of Archdeacon David Gurney in Iran on February 27 last there came to a close 38 years of devoted service as a CMS missionary in Iran and Egypt (1935-73).

Late in 1935 the then rector of Holy Trinity, Adelaide, the Rev R. M. Filford, attended a committee meeting of the Church Missionary Society in London, and heard of the urgent need for a science master at the Stuart Memorial College (a Christian foundation in Isfahan, Iran).

He cabled to the Adelaide CMS, suggesting that Harold Cyril (David) Gurney, BSc, be challenged with this need. Mr Gurney had come from Perth a few years previously to be on the staff of the Waite Institute and was President of the CMS League of Youth. The challenge was gladly accepted, and on February 18, 1936, Mr Gurney was farewelled by the Church Missionary Society at Holy Trinity, Adelaide, and set out for his life's work in an ancient land, whose ways were as yet more of the 19th than the 20th century.

Mr Gurney's fiancée, Miss

Betty Macaulay, also a council member of the CMS League of Youth, and a trained teacher, sailed early in 1937 for Iran in the days when it was a complicated journey by ship and land to reach Isfahan, where she and David were married in St. Luke's Church.

In October, 1973, the Gurneys came back to Australia after an absence of 12 years. Although Bishop Dehqani could not spare David for more than four months, they had a very happy time in the fellowship of the Church Missionary Society, and with others.

Their farewell service on February 8, 1974, in Holy Trinity, Adelaide, was an evident expression of the mutual love and appreciation which exists between the society and its missionaries however long and far may be the physical separation between them.

David made particular reference to the concerned prayer for them which is offered by the missionary prayer groups, despite the lack of personal letters from himself or Betty, which the calls upon their time did not allow them to write.

On February 16 they left

Sydney for Iran, and it came as a great shock to learn by cable from Betty that David had "passed peacefully on February 27," just 38 years since his first going out to Iran.

David Gurney's response to that first call to missionary service in 1936 was that everyone should go unless God distinctly told him to stay at home, and this was the attitude he took whenever he addressed Missionary Summer Schools, or was asked by a young person for guidance re serving abroad.

No wonder that the C.M.S. General Secretary could write to him to say that a new candidate was offering because she had felt the call of God when the challenge of Iran had been presented to her at C.M.S. Summer School by the Gurneys. This wholehearted dedication to God's service was both the motivation and the expression of David's life.

Our outlook

Our outlook is one of this world and not of the age to come if our relation to temporal associations and ties is one of absorption to the exclusion of things eternal. — John Murray.

MR WILLIAMS SAYS . . .

Mr Williams says he is facing a serious operation and hopes to be able to praise God after it's all over.

Isn't it now that you need the songs of praise, Mr Williams?

The Psalmist said, "Thou shalt compass me about with songs of deliverance." (Psalm 32:7)

Why "songs of deliverance"? why not "deliverance" itself? Because the best way to deliver a man from a calamity is to put a song in his heart. You will either

By Ken Roughley

sink under this thing you face or swim through it. The difference between these lies in the comparative amount of their previous cheer. They who have the song already in their heart pass over the Red Sea; they who have no previous song are submerged.

It is not the songs after the battle that I ask; what I need is a song before the battle. It was sung before Gethsemane was entered by the Saviour. It preceded the hour of sacrifice. Before the sweat-drops fell, before the perils of the night came, the voice came from heaven — the promise of glory was given.

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AND DEATH OF JESUS CHRIST

of Plato that immortality consisted of the body dying, but the soul continuing its life. The apostolic teaching was that Jesus was raised, not that He spiritually survived.

Some critics have suggested that the disciples were seeing imaginary visions when they saw the resurrection appearances of Christ. Again, this is a weak theory. The disciples were, in fact, slow to grasp that Jesus was alive, and slow to recognise Him, but they did do so.

Others have thought that the disciples saw visions sent by God Himself — "the telegram from heaven" theory, but that it did not really happen. The critics postulate a kind of "providential falsehood." It is more credible to believe the traditional view that the body was raised and glorified.

There is also the swoon theory, that the body was stolen, and that Jesus left His body before crucifixion.

None of these are convincing. So much for the theories. What of the facts?

We have the unambiguous announcement of the New Testament that Jesus rose from the dead and was exalted as King and Lord. This is confirmed by the following facts:

1. The disciples were not anticipating the resurrection.

In spite of the prophecies by Jesus, for example, "Destroy this temple, and in three days I will raise it up," the disciples did not expect the resurrection. We can therefore dismiss any view that their belief in it sprang from a projection of their own experience.

2. The existence of the church.

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What happened to change the disciples from defeated and disappointed men into those who could bid the nation repent and be baptised into the Name of Christ, and could proclaim the Crucifixion itself to be a Gospel? The historians cannot avoid this question.

3. The evidence from religious experience.

The disciples became subject to the impact of Jesus Christ moulding their minds and hearts. In the case of Saul of Tarsus, the impact began while he was persecuting the disciples of the crucified Jesus. As we used to sing in Sunday School, "You ask me How I know He lives? He lives within my heart."

4. The evidence that Jesus appeared to the disciples.

Paul recalls it as being to Peter, to the 12, to 500 brethren at once, to James, to all the apostles, and last of all, to himself.

5. The evidence of the empty tomb.

The women found the sepulchre empty. Sin and death had been conquered by the resurrection of Jesus from the dead.

6. The existence of the New Testament.

It would never have been written if Jesus had not risen. Who would have wanted to record the life of a person whose career terminated in a shameful death?

7. The observance of the Lord's Day.

From the earliest times, the church observed Sunday, the day of our Lord's resurrection, instead of Saturday as a day of worship and later as the day of rest. The old Jewish custom was given up.

Paul says, "If Christ has not been raised, then our preaching is in vain and your faith is in vain . . . if Christ has not been raised, your faith is futile and you are still in your sins." (1 Cor. 15:14, 17.)

Saving faith is resurrection faith. The resurrection implies the cross. What is demanded is the outward confession and the inward belief in him, that he has been raised from the dead. These are the conditions of salvation. It is essential to believe that Jesus has been raised. It was the Father's purpose in raising Him — to restore others to life.

As we approach Easter, 1974, have you confessed that Jesus is Lord? Is He the Lord of your life?

Bishop Handley Moule once said: "Confession with the mouth is nothing less than the believer's open loyalty to Christ. It is no mere recitation of even the sacred Catholic Creed; which may be recited as by an automaton. It is the witness of the whole man to Christ, as his own discovered life and Lord."

It is said of the late Dr Dale of Birmingham, that he was preparing his Easter sermon when it suddenly dawned on him "Christ is risen." He paced up and down his study saying this; it transformed his ministry. Every Sunday after that he always included an Easter hymn in the service.

Having briefly examined the resurrection, we are in a position to understand more fully the cross of our Lord Jesus Christ. Jesus said "I, when I am lifted up from the earth, will draw all men to myself." (John 12:32). Without an understanding of the resurrection this statement is completely inexplicable.

Our Lord's teaching was unique in many ways. But, in particular, He constantly and boldly asserted its importance to the world, eg "I am the light of the world." "I am the bread of life." "I am the door." "A greater than Solomon is here," but He also said that "I am meek and lowly in heart."

We do not usually attach

much importance to men's estimate of themselves. But with Jesus, it is different. His divine nature is such that we accept what he says.

In John 12:32 we notice:

1. The forecasting of the cross:

A handful of Greeks had come up to Jerusalem for the Passover — desiring to see Jesus. In that incident, Jesus sees the first sign of an abundant harvest. He recognises that he is beginning to pass out from Israel into the world.

The thought of it makes him realise what must be gone through before that influence can be established. He realises that, like the corn of wheat that falls into the ground, the condition of fruitfulness for him is death. He is already within a few hours of Gethsemane, and a few days of the cross.

Much earlier, Jesus had said "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). Later he had said "When you have lifted up the Son

of Man, then you will know that I am He" (John 8:28).

Jesus recognised the necessity of his death on the cross from the very beginning.

2. The glory of the cross:

We notice that Jesus regarded the cross of shame as exaltation or "lifting up." There was, of course, the physical lifting up on the cross. He certainly meant that, but also there was something deeper, something much more wonderful in the description. To the person in the world it was ignominy, shame, agony — the very lowest point of humiliation, but in Jesus' view it was the highest. He said "Now the hour is come when the Son of Man shall be glorified." "He became obedient unto death, even death on a cross. Therefore God has highly exalted Him" (Philippians 2:8), or "lifted him up."

3. The magnetism of the cross:

We have all played about with magnets or iron filings at school. Magnets play an important part in some pieces of machinery. Jesus is the greatest magnet the

world has ever known. "I, when I am lifted up from the earth, will draw all men to myself."

What is it about his death that makes it the magnet that is so powerful? Men are drawn by cords of love. They may be driven by other means, but they are drawn only by love. It was the supreme act of love because it was a death voluntarily undertaken for the world's sins. You de-magnetise Christianity if you strike out the death on the cross.

From the cross and to the cross he draws men of every race and nation. "All men" means men from every nation. This verse does not teach the deadly heresy of universalism.

It was a victory over the devil, because Jesus on the cross triumphed over the devil's whole philosophy of selfishness.

Without the resurrection then, there would have been no drawing power of Christ on the cross. Jesus said, "No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day" (John 6:44). This is the victory of Easter.

WHAT HAPPENS WHEN



THE SOCIAL WORKER FINDS HE CAN GO HOME?

Only a few years ago boys and girls admitted to the Church of England Homes at Carlingford stayed for ten, twelve, fourteen years. Now the average stay is only three years.

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Notes and Comments

Seminaries to merge in USA

Following the trend for the rationalising and merging of theological colleges in England, a significant merger is planned for the North East of the US by the Protestant Episcopal Church.

A physical merger is planned for the Philadelphia Divinity School and the Episcopal Theological School in Cambridge, Mass. The General Theological Seminary in New York is to remain an independent but co-operating member of the consortium which is now to be responsible for theological training in the north east.

The new institution from the merger will be known as the Episcopal Divinity School.

If we really had the will and the desire to offer candidates for our ministry a reasonable standard of training, Australia could be the next part of the Anglican communion to merge or close some of its feebly struggling institutions with their full-time teaching staff of one or even none.

End of an old regular

Bible Crossword No 77 in our issue of March 7 was the last of its tribe.

The first was published on August 7, 1969. Over those years we have had letters of appreciation from all over Australia and beyond, telling us how both readers and their children have

enjoyed doing them just for the exercise of being obliged to look up their bibles.

Our thanks are given to a civil engineer who has wide Christian interests who made them up, typed them out and did the black and white drawings that went with each. It was a ministry of love.

Incidentally, with our permission they were used by religious newspapers in New Zealand and England.

A grievous infliction

Dr Thomas Reed, Archbishop of Adelaide, writes with some acerbity in his diocesan letter that he has often been tempted, after a service, to remind the clergyman "That he has no right whatever to inflict a rigmarole about meetings of clubs, guilds, classes, societies, meetings, invitations to barbecues... upon his people in the midst of their worship."

We have been tempted to think that this boring Sunday performance was being widely replaced by the weekly bulletin which Archbishop Reed also favours. Probably it is not as widespread as we think.

Anglican clergy of all ages still appear to be victims of the widespread ignorance of what are the basics of communication. It is fatal to imagine that you only have to use certain words with a certain intention and you have then got that intention across to your hearers. The regular reciters of weekly notices are out of touch with Prayer Book requirements and also with the principles of communication. On this latter score, our sixteenth century reformers knew more about worship as they knew more about people.

The position of both the Book of Common Prayer and the Thirty Nine Articles is completely safeguarded in clause four of the Constitution of the Church of England in Australia where it is stated as a "ruling principle" that we "retain and approve" the Prayer Book and Articles.

The same clause also directs that the Book of Common Prayer and the Thirty Nine Articles "be regarded as the authorised standard of worship and doctrine in this Church and no alteration in or permitted variations from the services or Articles therein contained shall contravene any principle of doctrine or worship laid down in such standard."

WCC race grants again

The World Council of Churches maintains itself steadily on its disaster course by another large money grant to 29 organisations, mostly in Africa, said to be combating racism.

While some of these organisations, particularly FRELIMO, is using men and money to murder helpless black Africans, the form that this financial aid takes continues to be a gratuitous affront to large numbers of Christians everywhere.

The WCC admits that finally it has no control over how the money is spent and, it must accept some responsibility for meeting violence with further violence and bloodshed.

So far, the WCC has ignored world Christian pleas to halt this policy. The Archbishop of Canterbury has spoken out against it many times. The latest to join issue with the WCC is Bishop Alphaeus Zulu of South Africa who is one of the presi-

ents of the WCC. He said that he was "surprised and disappointed" at the decision of the WCC executive made at a meeting in East Germany in February.

A WCC meeting in East Germany might be expected to play to the Communist gallery and in this instance, it played very loudly. It never raises a voice against Communist colonialism and expansionism and religious oppres-

sion. It is only sensitive, it seems, to the defects of Western nations.

Earlier race grants had included money for Australian Aborigines. One might be pardoned for wondering where money was used to buy the gun and ammunition used by Aborigines to invade a Federal Government Department in Canberra recently and detain senior officials for some hours.

HYMNS AND HARMONY

"When Satan wants to enter a church, the choir is the easiest door." Cruel, but alas, often too true!

Assuming that we have a choir, keen and spiritual, we ought to make the most of the good fortune.

It was John Wesley (overshadowed musically by Charles, but an author and translator of hymns in his own right) who penned the following: A Word to Choirs.

1. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.

2. Sing lustily and with a good courage. Beware of singing as if you were half dead or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the lays of Satan.

3. Sing modestly. Do not bawl so as to be heard above, or distinct from, the rest of the congregation, that you may destroy the harmony; but strive to unite your voices together so as to make one clear melodious sound.

4. Sing in time. What ever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually. So shall your singing be such as the Lord will approve, of here, and reward when He cometh in the clouds of heaven.

—DESCANT

Scripture Union at Sydney Show

In an effort to communicate the gospel this Easter, the Scripture Union is erecting a multi-media walk-through exhibition at the Sydney Royal Show.

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An artist's impression of the Show stand.

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A centenary at Rozelle

SIR—May I seek the courtesy of your columns to make known to any who may be interested, that 1974 is the centenary year of St Thomas' Church, at Rozelle, and that celebrations to mark this occasion are being planned for the weekend of 25th-26th May.

We are most anxious to hear of any past parishioners who would like to share in our celebrations.

People who know of such folk, or who are interested in being with us themselves, may receive further information by writing to the church wardens, P.O. Box 26, Rozelle, 2039, or by ringing the rectory, 82 1072.

A. M. McLaughlin, rector,
Rozelle, NSW.

Time to call a halt to State aid

SIR — Recently a copy of "Sunday Mail" of Britain was received in this office. A leading feature by Mr Cliff Hanley headed "Why split Scotland?" dealt with the evil effect of having separate schools for Roman Catholic and non-denominational (government) schools for all other children.

Mr Hanley asks, "Do we have to keep a system which keeps two communities apart?"

The Chairman of the Renfrewshire Education Committee, Mr Wm. McKeekin, accused the Roman Catholic Church of becoming "the universal enemy of progress in education."

He declared, "It was narrow and single-minded and had a pathological fear of innovation and was driven by an irrational fear that any reduction in its control over Catholic schools would be magnified a thousandfold in its influence over individual Catholics."

This same situation exists in Northern Ireland and general opinion believes this is the prime cause of continued antagonistic attitudes between people in that land, and that if all children went to common schools the situation would be eliminated in a school generation.

We believe that State Aid to

separatist schools (90 per cent of which are controlled by the Roman Catholic Church) is sowing the seeds of division amongst the people of Australia, and if perpetuated by the Federal and State Governments will lead to deep bitterness and antagonisms.

We already have examples of sectarian stand-over tactics where the Roman Catholic Church is now in a position to threaten mass closures of its school if more aid is not forthcoming from the public purse. State Aid was re-introduced ten years ago at a time when separatist schools were gradually losing their pupils which were being rightly accommodated in the Community Government School system. There were no talks then of further segregating the community by establishing migrant schools for Greeks, Japanese, etc.

However, due entirely to State Aid we now have a school for Japanese children in New South Wales, and talk in Victoria of establishing schools for Greek children. The Hare Krishna and Scientologists also are considering establishing separate schools for their children — all due to State Aid!

Our country is being divided on religious, ethnic and social grounds due to the Government's policy of State Aid, which is greatly damaging the only education system which unites all children regardless of race, colour or creed under one roof — the Community Government School system.

If this policy continues it may well be that the Community Government Schools will deteriorate into a system catering only for the "rejects" who do not measure up to the religious, ethical or social standards of separatist non-government schools.

In America the Government is aiming to break down racial barriers between black and white by establishing integrated schools, whereas in Australia we are

Letters

TO THE EDITOR

Letters to the editor
should not exceed 300
words.

following the examples of Scotland and Northern Ireland, by watching various communities insist on separating their people through separatist school systems, assisted by State Aid.

In the interests of the generations to come, this division of the people should halt.

J. Morris,
Grand Secretary,
Loyal Orange Institution
of Victoria,
Melbourne.

Opposition to rationalising theological education

SIR — As a regular reader permit me to comment on your editorial, "The need to rationalise theological education" of March 7.

It was a very great indiscretion for your paper which goes out from Sydney and is so widely circulated throughout our Commonwealth to set out to promote Moore College against other colleges in other States.

Your article could only stir up bitter antagonism against the Church in Sydney at a time when all the resources should be used for building up and helping other places. The first thing the Church in Sydney will need to do is promote goodwill and not cause further divisions.

It is not the churchmanship or biblical scholarship and high academic standards with which people quarrel with the diocese of Sydney but their attitude to other people and at Moore College, the total disregard for the rights of others.

M. STYLES,
Dulwich, SA

The case for keeping St John's, Morpeth, in existence

SIR — Your editorial of March 7th in certain respects, for the sake of the record, needs some amendment.

It suggests that St John's College, Morpeth at present, while there is no Warden, has a "tiny staff" of only two. Among the eight clergy actually resident at St John's, there are three who teach, the Vice-Warden, the Tutor, and the shop Winter who is

college chaplain until the appointment of a new Warden. Dr Colebourne, the Greek lecturer, is also a member of staff and has been resident at St John's for many years.

The post of Warden has been advertised, as required by ordinance, in newspapers here and overseas, and in the one national Anglican paper in which all sections of the Australian Church are represented.

The appointment of a Warden is the responsibility not only of Bishop Shevill but of the whole College Council (which now includes representatives of the Church outside Newcastle diocese). I myself would not be disappointed to see the appointment of a man with "Haggerston-type fervour" if you are referring to the evangelical enthusiasm and loyalty to the Church of England which characterised the well-known Haggerston parishes in London's East End.

This is not the time to "gracefully end St John's troubled history." Its history, like that of the Church, has sometimes been troubled. As one who has been a lecturer at St John's for four years, and a former Vice-Warden, I am aware of that.

But there has always been also much for which to thank God — in the past and today, and the college's continued existence is justified by the fact that it is a happy Christian community, not only a college (and we surely need more such communities in our Church), and because it continues to represent a breadth of Christian tradition which is not evident in Moore College.

This year 14 men have entered college, and students come from the dioceses of Melbourne, Bathurst, Bunbury, Grafton, New Guinea, Riverina, Tasmania and Newcastle (with two independent). Among them are evangelicals, Catholics, liberals and pentecostals. On the staff are men of catholic, evangelical and liberal outlook.

There may well be a need to re-organise our colleges though many consider some of the changes and planned changes in the UK unwise. I regret, for example, the closing of Kelham or the fact that my old college, St Chad's, in the University of Durham, with a fine tradition of training men for the priesthood, no longer does so.

Certainly, a more impartial analysis than that given in your editorial is needed.

John Bunyan,
Christ Church Cathedral,
Newcastle.

(ED NOTE: The editorial in question was referring to full-time staff.)

Sydney MU on Human Rights Bill

The Mothers' Union of the diocese of Sydney has written to the Prime Minister, Mr Whitlam, to express its concern regarding the Human Rights Bill.

The letter read:

"On behalf of the Mothers' Union, diocese of Sydney, I write to express our concern at the Human Rights Bill to be introduced into the Australian Parliament.

"We were pleased however, that Senator Lionel Murphy had agreed to review the Bill and make some alterations.

"We were particularly concerned that Article 18 of the Covenant, in the context of stating that all people have a right to freedom of thought, conscience or religion, and that parents have a right to instruct or arrange for the instruction of their children in accordance with their religious and moral convictions, be included in the Bill.

"We also recognised the fundamental nature of the family unit in Society."

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Crossword prize

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The problem of churches behind the Iron Curtain

(Grand Rapids) A com-
mittee of the Reformed
churches in the Netherlands
(GKN) submitted a report
on the situation of the church
in Eastern Europe. The re-
port was prompted by the
question whether or not to
support the controversial
activities of Dr. R. Wur-
brand. Its scope, however,
was much broader, namely,
how can we better realize
our unity with brothers and
sisters in Eastern Europe.

The report began by analysing
the atheistic character of the
Marxist State which would wipe
out religion because it robs man
of the will to realise all his po-
tential here and now. In order to
stop the church's influence in the
schools and society, Russia has
set up a State commission to
regulate the church.

This commission was adopted
by all Eastern European
countries, although it tends to
function more leniently in these
countries (except in Albania).
The commission appoints lead-

ers, gives permission to establish
congregations, build churches,
and hold meetings. It also con-
trols theological education.

Through this commission the
State often attempts to incite dis-
cord and suspicion among the
leaders, and between the leaders
and their constituencies. For
example, by arbitrarily withhold-
ing travelling visas from some
and granting it to others, it
causes the one to suspect the
other of collaboration and com-
promise. In this connection, the
report points out that Wur-
brand's propaganda against the
leaders of the official churches
plays into the hands of the State.

The report questions Wur-
brand's claim regarding an
extensive, organised underground
church. Such a church, or rather,
a number of Christian house-
holds, do exist in Albania, North
Korea, and China, because the
church is not tolerated at all in
those countries. In Russia the
Initiativniki have separated
themselves from the official
Union of Baptists and have
thereby become illegal, as have
various sects such as the Jeho-
vah's Witnesses.

Many Christians belong to the

dissidents and in Russia find
themselves imprisoned for
activities hostile to the State.
However, in Eastern Europe
there is no indication of large-
scale persecution, the report
claims.

By his underground activities,
which the State regards subver-
sive, Wurbrand, the report con-
tinues, threatens to endanger all
Christians in the communist
countries. Moreover, the whole
process of smuggling literature
may be unnecessary, since it is
still possible to send literature
through official channels.

The report also points out that
the diaconal agencies of the Pro-
testant churches can use the
eastern European Commission
which co-ordinates aid to
churches and Christians in
communist lands restoring
churches and pastorates, pur-
chasing theological literature,
and giving financial assistance to
preachers.

The report also counselled the
churches of the West to be care-
ful in their criticism of leaders of
eastern European churches since
it is hard to know in what kind
of situation the leaders find
themselves. (RES NE).

The Word and Life

D. B. KNOX

Repentance

Repentance is not a term
that occurs often in modern
language because the
notion is not very con-
genial to us.

We have dialogue and we
have discussion groups, and we
have group therapy for self
understanding, but the suggestion
that repentance is what we need
does not often find expression in
modern life. This is an indication
of how far removed we are from
Bible ideas.

We need to reflect on how
deep repentance is in our own
thinking about Christianity or in
the messages heard on Sundays
in church. Repentance is essen-
tial.

But what does repentance
mean? What was involved when
Jesus called those religious and
good-living Jews to repentance?
Or when John the Baptist and
the apostles did the same? They
were calling them to a radical
change of mind not merely to
be sorry for this or that, or
fault but they were calling them
to a complete turn-around of atti-
tude with regard to God and
with regard to God's relation to
the world.

Firstly, we are called to a re-
pentance towards God, to a
recognition that God is sovereign
in the world.

He is its creator. Nothing hap-
pens apart from him, not even a
sparrow falls to the ground, or
an ant walks over a leaf in the
forests of the Amazon.

Furthermore, we are called to
recognise God's loving and right-
eous providence in the events
which happen. The God who
controls even the flowers of the
fields and provides the food for
the birds of the air, is the God in
Whom we are to trust and to
honour by trusting in our daily
life. Trust is action, not merely
pious thoughts. This involves
obedience.

Secondly, we are called upon
to change our world view and
this will mean a change of
values.

We are taken up with material
things but God values fellowship.
Fellowship means sharing and
we are to take the opportunities
that come to us by God's provid-
ential control of the events of
our lives to share with others not
only our time and our material
resources but particularly our
knowledge of God and of
His relationship to the world,
and the salvation that is in Jesus.

Thirdly, repentance will in-
volve the seeing of ourselves as
we are, as people who ignore
God and therefore dishonour
Him, a people who inevitably are
perishing because of these things
and who need to be saved.

And so repentance leads on
very closely to the concept of
faith. As St Paul said, he preach-
ed repentance towards God and
faith towards our Lord Jesus
Christ, for repentance is a turn-
ing to God as He is, not only the
sovereign Lord and the loving
provider, but also the Saviour
who in Jesus Christ has over-
come sin and opened the way of
eternal life.

This is also part of the struc-
ture of reality and must be cen-
tral in our thinking. Jesus Christ
is the sovereign Lord over every-
thing because He has demonst-
rated His sovereignty over sin and
evil by bearing our sins on Cal-
vary and overcoming sin and so
overcoming death and every-
thing else that sets itself against
God's sovereign rule.

A life of religious acts and
average moral behaviour is of no
significance if our attitudes and
values centre themselves on
something other than on God; on
God as He is, the God and
Father of our Lord Jesus Christ,
the Saviour.

Repentance then is our duty.
We are commanded to repent
and to recognise God as God in
our thoughts and in our atti-
tudes, in our activities, and in
our values. We are commanded
to repent. It is not just an option,
but an obligation.

Nineveh, in the time of Jonah,
was saved by repentance. Jesus
calls us to repentance, that radi-
cal re-orienting of ourselves to
God and reality, twice over
(Luke 13:3,5). Jesus told his hear-
ers, "Unless you repent, you
shall perish."

Voltaire's view

If there had been in England
only one religion, its despotism
would have been fearful. If there
had been two religions, they
would have cut each other's
throat. But as there are thirty,
they live peacefully and happily.
— Voltaire.

Books

Help for children

**THE BIBLE FOR CHILD-
REN:** Bridget Hadaway
and Jean Acheson, Octo-
pus Books, London, 1973.
304 pages. \$4.95.

This well produced, finely
illustrated book is designed for
young readers of seven years or
so and upwards and presents a
broad range of biblical material
in story form covering both the
Old and New Testaments.

In the way that children's
books must it strives only for
very general impressions but the
stories are interesting in their se-
lection and simply presented.
The selection is also com-
prehensive and there are no
major omissions. It may have
been more helpful, however, if
reference had been made to the
biblical sections from which the
stories had been selected. A book
of this character ought to be an
adjunct to and not a substitute
for, the Scriptures.

W. J. Dumbrell.

ST. LUKE'S HOSPITAL

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TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical
practice and patient care have taken immense strides in this period and
St. Luke's is proud of the high reputation it has achieved. Now funds
are needed to develop a modern theatre complex, intensive care unit and
to increase patient accommodation.
St. Luke's is a Church of England general hospital open to all
creeds. As it is a non-profit organisation, the Board appeals for your
help to raise \$500,000 for this work.
Donations of \$2.00 or more are tax deductible, exempt from gift
duty and are acknowledged by the receipt. Please make your donations
payable to, St. Luke's Development Fund.

C. R. JAMES,
Chief Executive Officer.

stand up — BE COUNTED hyde park

Near War Memorial
Cnr. Elizabeth and Liverpool Sts

april 7

**MAKE YOUR STAND AGAINST
MORAL POLLUTION &
PORNOGRAPHY**

From 1 p.m. From 2.30 p.m.

Speakers
Hon. Milton Morris M.L.A.
Rev. Gordon Powell
Dr. John Court
Dean Lance Shilton
Dr. Claire Isbister
and other
concerned leaders

AUSTRALIAN FESTIVAL OF LIGHT
Enquiries: Telephone 29 2561
or call 3rd floor,
379 Kent St., Sydney.

Authorised by K. Harrison Public Relations Director

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3rd floor, 379 Kent St. Sydney. Telephone 29 2561

Please find enclosed my generous
gift to keep the light burning

Name _____

Address _____

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CANBERRA & GOULBURN

On Sunday, April 21, Bishop Warren proposes to ordain deacon Mr. Eric Wright and Mr. Robert Willson. Mr. Wright has served as a layman in the parish of the Good Shepherd (A.C.T.), and Mr. Willson, who was formerly a Presbyterian minister, recently joined St. John's, Wagga.

GIPPSLAND

Rev. Ray E. Elliot, Archdeacon of South Gippsland and rector of Foster since 1971, has been appointed dean of St. Paul's Cathedral, Sale, from February.

On Sunday, February 17, the Bishop of Gippsland ordained Rev. Keith South to the priesthood in St. Paul's Cathedral, Sale.

Rev. Allan Higgins, rector of Orbost since 1972, began his dual role as diocesan education officer and precentor at St. Paul's Cathedral in March.

MELBOURNE

Rev. Peter H. Chesterton, incumbent of Carrum/Seaford since 1970, has been appointed incumbent of Armadale with Hawksburn from May 28. In February, Mr. Chesterton was appointed examining chaplain to the Archbishop of Melbourne.

Rev. Harold J. Thorp, incumbent of St. Barnabas, Balwyn, since 1961, will be inducted to St. Margaret's, Caulfield, on May 30.

Rev. John Davies, incumbent of the parochial district of Dromana, Rosebud and McCree, since 1960, has resigned as from May 31.

Rev. James Townsend, retired since 1961, died on February 17.

Rev. Walter Backholer, retired since 1933, died on March 3.

ROCKHAMPTON

Rev. J. Donald Bleakley, precentor at St. John's Cathedral, Brisbane, since 1968, is now training as a hospital chaplain and has come to Rockhampton for a year's practical experience. He is attached to St. Luke's, Wandal.

Mr. Norman Wagstaff is now on the staff of St. Luke's, Wandal, as a lay assistant in training for the ministry.

SYDNEY

Rev. S. Noel Paddison, rector of Christ Church, Springwood, since 1955, died on March 11.

Rev. Keith Gowan, rector of St. Luke's, Miranda, since 1968, died on March 13, after a long illness.

Rev. Alan E. Hamilton, curate at St. John's, Beecroft, since 1971, has been appointed curate-in-charge of the provisional parish of St. Thomas', South Granville.

Rev. Robert A. Jones, curate at St. Alban's, Lindfield, since 1972, has been appointed curate at St. Clement's, Mosman.

Rev. Ken LeHaray, rector of Holy Trinity, Kingsford, since 1963, has been appointed rural dean of Randwick from May 1.

Rev. Harold Hinton is now located with

the Christian Literature Crusade in Papua New Guinea. His address is P.O. Box 1136, Boroko, PNG.

Rev. Fred Vaudmaver, assistant State Secretary since 1973, has been appointed State Secretary in NSW for A.I.M.

Rev. Tom Halls, curate at Holy Trinity, Peakhurst, since 1972, has been appointed curate-in-charge of St. Phil's, McCullum's Hill, from April 4.

THE MURRAY

Canon Irvine J. Scott, rector of St. John's, Murray Bridge, since 1970 and registrar of the diocese of the Murray since 1970, has been appointed archdeacon of the diocese. He replaces Archdeacon Lionel R. Lenthall, who is now rector of Broadview, Adelaide.

Rev. William A. Goudes, rector of Mount Barker since December, 1971, and Rural Dean of Strathgyllyn, has been appointed a canon of the diocese.

Mr. E. G. Rottofr, a synodman and churchwarden in the parish of Mannum and a diocesan councillor, has been appointed the first lay canon of the diocese.

WILLOCHRA

Archdeacon Frederick C. Bastian, rector of St. John's, Maitland, since 1963, and archdeacon of York Peninsula since 1968, has been appointed archdeacon of Eyre Peninsula. He will also be rector of Cummins/Tumby Bay.

Archdeacon Bastian will replace Rev. John Kinman, rector of Cummins/Tumby Bay since 1967, who left Eyre Peninsula in September, 1973, for the parish of Borden-town (The Murray).

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The International Office of the Africa Evangelical Fellowship has announced the appointment of the Rev. Arthur Deane, of Sydney (pictured) as its first International Secretary.

Mr. Deane is at present Principal of the Sydney Missionary and Bible College in the Sydney suburb of Croydon. He is a graduate of Moore Theological College and the Universities of Sydney and London and is a Baptist minister.

He is expected to take up his new appointment in the latter part of this year and will be based at the new international headquarters of the A.E.F. in London.

The position of International Secretary was created at the International Conference of the A.E.F. (formerly known as the South Africa General Mission)

held in Johannesburg in September last year.

The appointment is the result of an election process involving all A.E.F. missionaries and all members of the Councils in each of the sending countries: Britain, Canada, USA, South Africa and Australia.

The A.E.F. has about 350 missionaries working in Zambia, Malawi, Swaziland, Rhodesia, Angola, South-West Africa and the Indian Ocean islands of Reunion and Mauritius, of these, 13 are Australians.

The final ballot of the election was taken during February and the result was announced on March 15.

Mr. Deane has been associated with the Australian Council of the A.E.F. for the past 15 years. He has served as Chairman and as Overseas Secretary and is at present its vice-chairman.

He has a first-hand knowledge of the various fields in Southern

Africa where the A.E.F. is operating and has made a study of traditional African religions.

The appointment is for six years.

Several Sydney Anglican congregations are experimenting with eldership plans operating on biblical principles.

One of the first is St. Paul's, Wentworthville, where the scheme has been operating for 12 months.

The minister, the Rev. Brian Johnson, said last week that the decision was made after one year's study of eldership and pastoral care by the combined church committees of the parish.

"Because it was so different from the traditional Anglican form, there had to be a lot of teaching and discussion to look at the idea objectively," Mr. Johnson said.

He said that while younger members of the congregation were enthusiastic, older ones had some reservations.

These continued to do what had been done in the past, except that they were now meeting monthly. At these meetings they sought to train themselves, to increase their ability in pastoral care and to share together.

The elders had a lot of responsibility and Mr. Johnson said he would be very hesitant to exercise "any monolithic authority" if their desires were different to his.

"BETTER THAN THE OLD SYSTEM"

At St. Peter's, Burwood East, two successive vestry meetings have voted not to have a parish council, after a congregational meeting over a year ago when the principles of eldership were discussed.

There are at present seven elders and no limit has been placed on the number. The general qualification is that elders should have obvious pastoral gifts, be over 25 years old, have been members of the congregation for at least six months, and be married.

Election is by written nomination by any two members of the congregation, who hand their nomination to the elders.

If these accept the nomination, the person is then approached. If he agrees to stand, his name is read out to the congregation on two successive Sundays.

The Dean of Sydney, the Very Rev. Lance Shilton, said recently it was time the Mothers' Union went on strike against the manipulators in our community.

"It is not more money and less hours you must fight for but more responsibility and less hypocrisy," the Dean told a crowded congregation in St. Andrew's Cathedral.

He was speaking at the Mothers' Union Annual Diocesan service to representatives from all Sydney parishes.

The Dean described the challenge in the community today as: "Affluent materialism, adult confusion, mass communication and secular humanism."

The steep rise in promised giving to the burgeoning SU work in South East Asia was made in the belief that Australian Christians will increase their giving to missionary work in keeping with their inflating wages. S.U.'s Asian budget desperately needs this extra money this year if it is to meet the challenges that Christians in Asia have asked us to help with.

Asian projects for 1974 include:

- The support of a new staff-worker in the Philippines: Mr. Aureliano Tan.

- A Bible Reading Promotion worker in Thailand.

- Support for Miss Pham Thi Son in Vietnam and for a new staff worker Mr. Nuyuen Van Nang based in Danang.

- A staff worker and SU Centre in Tonga and in Fiji.

Most Australian State SU Councils are currently facing deficits caused essentially by the large increase in clerical award rates.

Only 9 per cent of SU's income comes from bookshops and SU. Notes, the remaining 91 per cent is dependent on donations and is used for SU's work with children and youth in Australia as well as the donations for SU work in Asia.

These FOL activities from 1st to 7th April in Sydney and other States follow the success of the Festival of Light in the UK from 1971 to 1973, with the exciting rallies at Trafalgar Square (30,000) and Hyde Park (60,000) and other major cities.

Special speakers will include the Hon. Mr. Milton Morris, Minister for Transport; the Very Rev. Lance Shilton, Dean of Sydney; Dr. Tom Connolly of St. Patrick's College, Dr. John Court of the University of Adelaide and the Rev. Gordon Powell of Scot's Church, Melbourne.

Music will be provided from 1 pm onwards by the "Family" folk group from Brisbane, the

Some thousands from all over the diocese of Canberra and Goulburn gathered at St. Saviour's Cathedral, Goulburn on Sunday, March 17 for the centenary celebrations. Dr. Geoffrey Sambell, Archbishop of Perth was the special preacher.

GOULBURN CENTENARY

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New course draws leaders

More than 85 young people crowded into the C.M.S. Cafeteria on the evening of March 5, to attend the first lectures of the Sydney Youth Department's 1974 Leadership Training Course.

The evening was marked by an awareness of the seriousness of leadership responsibilities, attentiveness to the well qualified lecturers, and involvement in group work. Further discussion was provoked by stimulating questions from those present.

One of the most significant facts is that those attending the course represent no less than 46 parishes! They have come from places as far afield as Palm Beach, Engadine, Mt. Colah and

Dural. Such a diversity clearly demonstrates the need for a regional training program oriented towards specific local requirements, an area in which the Youth Department is presently experimenting.

In commenting, the Youth Director, Rev. Terry Dein, said: "We have been tremendously encouraged by the response to this course, and impressed by the enthusiasm of those enrolled. It is clear that there is a great need in the area of leadership training and the Youth Department is seeking to meet this need to the very best of its ability."

SECRET BALLOT

The first move had been to ascertain what men in the church appeared capable of performing the work of pastoral care and teaching.

"Aware of the dangers of set-

Strike, says Dean

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It's true of Australia, too

"The greatest danger to broadcasters are broadcasters. It is network executives who continue to dictate what the American people can see — not in terms of humanistic values, not in terms of what the best American writers and actors have to offer — but in terms of what will deliver audience to advertisers, what will encourage values of materialism and conspicuous consumption in programs and commercials alike."

(Nicholas Johnson, "FOC Commissioner in the Humanist.")

Rectory Fire

Fire completely destroyed the rectory and its contents at St. Hilda's, Katoomba, recently. The rector, the Rev. Philip Kitchen, and Mrs. Kitchen were away at the time.

Women from all denominations have been invited to make submissions. The executive body of each denomination has been asked to state the official policy of that denomination towards women.

The enquiry was established by the Commission on the Status of Women of the Australian Council of Churches (N.S.W.) and has appointed Mrs. Willis as Director.

Mrs. Willis said she believes this is the first such enquiry into the role of women in the church in Australia. There are strong indications that women are questioning their traditional role in all areas, which of course must include the churches. Women make up the majority of active congregations and the Commission is interested to hear from all of them.

It is anticipated that the enquiry will be completed by the end of May, 1974 and that the final report will be published later in the year.

ENQUIRY INTO THE STATUS OF WOMEN