





## Unbelief endangers society

When Christians have done all they can to up-date the gospel, make it relevant, render it in modern language, present it in the modern idiom and frenziedly done everything to bridge the generation and the communications gap, they have hardly made a dent in unbelief.

The Bible shows us that in every age, man's grossest sin has been unbelief. Unbelief has kept him from God, kept him from the joy of sharing in Christ and kept him therefore from his fellows.

The New Testament makes it abundantly clear that once a man has trusted his life to Christ, Satan declares war on him that he might restore him to unbelief. C. S. Lewis in "On Obstinacy in Belief" has put it: "When we accept Christianity we are warned that apparent evidence against it will occur — evidence strong enough to deceive if possible the very elect."

Individuals and congregations and denominations are fields of evangelism today rather than forces for evangelism because the spirit of unbelief has crept in. The Bible often paints a very unpleasant picture of social injustice and oppression springing from the sin of unbelief among the very children of the kingdom.

It is this spirit of unbelief which makes so many today in the name of Christ under-

take programs of relief and social betterment. In many cases, it helps them to rationalise their unbelief, to forget that who will serve Christ must first be born again by the Holy Spirit. That most religious man, Nicodemus, learnt this in his first contact with Christ.

Christians have a duty to proclaim the faith of Christ in all its purity and power but the proclaimer must be alive to the widespread nature of secular humanism and its rigid unbelief. Unbelief must be exposed for what it is — a heinous sin which darkens the mind, clouds the conscience and keeps a man from the Saviour's love.

Any attempt to come to terms with unbelief or to get alongside it must be recognised as a futile exercise. Satan must be highly delighted at the eclectic spirit abroad today — "all faiths" services, attempts to confer with Muslims and Jews to find common areas of belief.

Some religious education programs popular today reflect the same spirit of unbelief. They are strong on "comparative religion,"

strong on ethics and morality of sorts but weak on Christ, weak on Scripture.

The spirit of secular humanism is also abroad in the ecumenical movement and it is trying hard to infiltrate the missionary movement. It has latterly overplayed its hand and is now meeting a rising groundswell of opposition everywhere.

This situation can be met by Christians proclaiming an authentic, biblical faith, calling men from unbelief. Man cannot do the truth unless he is in the Truth.

It is impossible for a man to be a true Christian and to stand aloof from society's many ills. But man's history has also proved that unbelieving man with the noblest intentions, has only succeeded in perpetuating injustices.

Dr Carl Henry has pointed out that "In our day there is a 'crisis of unbelief,' just as there once was a 'crisis of belief.'" "This crisis of unbelief," he says, "runs deeper than we dream and it touches the destinies of us all."

## MORE ABOUT HUMILITY

Let's think some more about—"Humility."

"Let the righteous smite me, it shall be a kindness; and let him reprove me; it shall be an excellent oil."

—Psalm 141/5.

Last time I mentioned two marks of humility. Here are two more!

1. A willingness to allow others to tell us our faults.

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Mrs Esther Moore de Sainz



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Mrs. Sainz served in Argentina for many years as a pastor's wife. She is now a widow. She has a Master's Degree in Philosophy and Letters. Mrs Sainz has studied at Princeton Theological Seminary and the Westminster Choir School. The United Bible Societies (U.B.S.) appointed Mrs. Sainz to her present position, after 20 years as a Christian Women's Leader.

Mrs Sainz speaks to Australian women about

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South Aust. APRIL 28-30

## Reprogram yourself

I've begun to realise the tremendous possibilities which lie in reprogramming ourselves.

What a dull subject, you say, picturing to yourself all kinds of self-denial, plus the gloomy prospect of a joyless existence. Not a bit — it's really great fun, a refreshing challenge — and the rewards are great.

### 2. A readiness to rejoice when God uses others.

When God uses us, naturally we are glad and thankful but do we rejoice when He uses others more than He uses us and in lowliness of mind esteem others better than ourselves.

There is so much God does for the humble. Peter reminds us (1 Peter 5/5) "God opposes the proud, but gives grace to the humble" — the word here for "grace" means "graciousness."

The God of all grace enables us to be gracious to all as our Lord was.

Another scripture tells us that God "dwells with them that are of a humble spirit. He who dwells in the highest heavens dwells in the lowest hearts."

It was said of the Lord Jesus that He was meek and lowly in spirit. May we follow in His steps. (1 Peter 2/21)

The capital of heaven is the heart in which Jesus Christ is enthroned as King.—Sadhu Sundar Singh.

has nothing to offer. Seek help if you cannot beat this alone.

Now our thoughts: they like to pop up in our minds, don't they, those stupid, wrong, mischievous intruders. So — what to do?

By Margaret

I believe one of the answers is to get in first, and plan the reprogramming of your thoughts and attitudes, completely depending on the Holy Spirit. Cultivate the habit of repeating a short prayer, or a Bible verse or two, when your mind is not occupied. Maybe print these on a card, and do a nice coloured drawing, or prop it up by a vase of flowers in your kitchen.

Turn aside firmly from the unlovely, and fill your mind with what is beautiful and worthy. If you feel you're beginning to drift back, repeat your affirmation, aloud if possible. Anything creative which you can do with your hands will help to make you feel happy and relaxed.

Scrap that mental picture of yourself as a failure — and see your possibilities begin to develop!

Let's begin with our yesterday. It can never be undone, but it can be faced, forgiven, healed, and rendered unable to make trouble. For make trouble it will — if it can.

This is where a wise and experienced Christian counsellor can inspire faith in Jesus who is Lord of all the yesterdays, to lay this boggy low once and for all. An important part of release is to forgive everyone — including yourself!

There may be a need for repentance but never remorse, which is a crippling emotion and

## Riverina to give \$1,000 cyclone aid

The diocese of Riverina, itself suffering severely from the rural recession, expects to give more than \$1,000 to the cyclone-stricken people of Townsville, Q.

Bishop Hunter launched his diocesan appeal soon after the disaster struck and \$250 has already been sent. He hopes that a further \$300 will come from parishes in the diocese.

Recently, it was decided to give a further \$700 from diocesan funds to cyclone relief.

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## SHOULD YOUNG CHILDREN PARTICIPATE IN HOLY COMMUNION?

Rev Philip Edgcumbe Hughes, Th.D., D. Litt., the author of this article, is an Anglican theologian with a considerable reputation in both the United Kingdom and the U.S.A. At present he lives in Philadelphia, USA.

At the present time the desirability of bringing baptism, laying on of hands, and first communion together into a single rite is being widely discussed in Anglican circles and many voices are advocating the regular participation of infants, or at least small children, in the sacrament of holy communion.

So persuasive has this advocacy been, at any rate on the American scene, that in the process of prayer book revision now taking place the Standing Liturgical Commission of the Episcopal Church has indicated its readiness to abandon the practice of deferred confirmation

## VIEWPOINT

### Aborigines

The Aboriginal question is the most urgent and challenging social issue before church and nation today; more so than drugs, abortion or child-beating. Our nation has done violence to the original people of this country. Restitution and recompense are overdue.

Without white inroads, the Aborigines might well have numbered three millions today (they were 300,000 two hundred years ago); they now number 150,000. They "own" none of their own land, contrary to original Colonial Office policy. They have been so driven out, pushed around, controlled, denigrated and debased in white eyes that most white Australians fail to see the dignity and qualities and national entity which are properly theirs.

We are told that the Aborigines will number 400,000 by 2,000 AD. They could well control the Northern Territory State Parliament by then, and outdo the DLP in holding the balance of power in Federal politics.

Our nation must solve the problems of true integration in one generation, to ensure one people of Australia by the turn of the century.

Aborigines should own their traditional lands. They should have compensation for the past and provision of every possible aid and encouragement to assist their development culturally, socially, economically. This is not white generosity — it is simple justice.

Government policies have changed for the better. In some respects they still need to change. Pressures must be applied to see that they do. However, the greatest need is for something which legislation cannot achieve: a change of heart in white Australians until they see Aborigines as brothers, credit them with the stature, the worth, the dignities which belong to any national people.

No other body of citizens but the church is equipped to initiate such a change of heart. Most Australians see nothing relevant to their situation in the abominable plight of the Aborigines. The Christian conscience must be stirred to move our nation, to set wrongs right. Action today — not some other day.

Our church needs to back Australian Council of Churches initiatives, and to take others for itself. It must have one policy in Aboriginal Affairs, and discharge its responsibilities through a unified command: probably the National Home Mission office. It must actively campaign in every congregation, every city and town, even though this will require manpower and money.

We face a big challenge. Integration in one generation. If we fail, the year 2,000 AD will dawn in judgment upon our selfish indifference.

G. A. Pearson

by the publication of a report and new draft service of initiation entitled **Holy Baptism with the laying-on-of-hands and Holy Communion**, prepared by the drafting committee on Christian initiation. (I have not yet seen the recent report of a commission of the Church of England which I understand makes similar recommendations.)

### Unconfirmed

At the last general convention of the American Episcopal Church, held in Houston, Texas, the house of bishops refused approval to the proposal that confirmation (laying-on-of-hands) plus first communion should be united with the practice, of course, in the Greek Orthodox Church, but agreed that, subject to the sanction of the diocesan bishop, children who had had some instruction in the meaning of the sacrament but had not been confirmed might receive Holy Communion.

The Report acknowledges that acceptance of divine grace "involves faith in what God has done in Christ to achieve our salvation, and commitment to follow him in the way of worship

and service." This being so, the old question arises whether infants are fit subjects for baptism.

In seeking to justify an affirmative answer to this question the report engages in a precarious type of argumentation. Repudiating what it describes as "prevailing individualism," that is, the concept of faith "as exclusively an individual act," on the ground that even in the case of an adult an individual declaration of faith "may or may not reflect true commitment," faith may be followed by doubt, or there may be a change in religious viewpoint, it asserts that "the response of faith of the Church into which one is sacramentally incorporated by baptism" is "far more important," and that "this is true both for an adult and for an infant."

This notion of vicarious faith, however, is as unbiblical as it is unrealistic. You can love another person, you can pray for him, you can witness to him, but you cannot exercise faith in his stead; for faith, as the authors of the report do not seek to deny, involves response and commitment, and in the nature of the case this is essentially a personal and individual reaction.

And this is how it is throughout the New Testament.

True enough, response may be expressed corporately, as in public worship ("We praise thee, O Lord..."; "here we offer and present unto thee, O Lord, ourselves..."), but the corporate response is compounded of the personal responses of the individual members. Even the Church cannot respond for someone else.

But, it will be asked, what then of infant baptism? Does not this involve vicarious faith and the vicarious response, of parents, godparents, and congregation, on behalf of the incomprehending infant? Properly understood, no. For there are certain basic solidities which should always be taken into account: the solidities, namely, of the Christian family and of the Christian congregation, which themselves are concentric spheres within the definitive solidarity of the divine covenant of grace.

### The covenant

Christian parents with their children constitute the Christian home which is the immediate sphere into which children of believing parents are born and in which they are reared. But the Christian home itself belongs to the wider sphere of the Christian Church, which is the community of believers.

The sign and seal of God's covenant of grace, which is baptism, is rightly administered to infants born within the sphere of the covenant. Such children are in no sense in a neutral position: from their earliest days the promises and blessings of the covenant belong to them.

The credal interrogation of parents and godparents in the name of the child to be baptised is a recognition of this reality. It is not a case of vicarious faith. It is, rather, a recognition of the priority of God's grace, of the spiritual privileges by which, so to speak, this child is unceasingly enveloped, and of the nurture and admonition of the Lord in which he is constantly to be reared, with the expectation that as he grows and develops he will increasingly give evidence of grateful self-dedication as a true child of God.

The conventional milieu of Christian home and Church means, then, that the children of believing parents are not born into the neutral isolation of a religious vacuum: they are children of the covenant. But this means, in turn, that to them belong the obligations as well as the benefits of the covenant, and this their baptism as infants must always recognise.

MORE ON PAGE FOUR  
FOUR

## kate sanders is getting along all right

It was a great shock for Mrs. Sanders when her husband died. He had always spoiled her. He did things for her all the time—to save her pain—to save her trouble. When he died it looked as though she would be completely helpless. But Mrs. Sanders has friends. The Chesalon Parish Nursing Service visits her every day. Without the daily nursing care she couldn't live outside a nursing home. Because the nursing sisters look after her so well she is able to stay in her well-loved home. She can still get around and do things for herself.



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## Notes and Comments

### Supershow-superprofit

Once it was "Hair" and then it was "O Calcutta!" Nudity, blasphemy and downright filth sold them to audiences who like that sort of thing. Now it is "Jesus Christ Superstar."

Three horses from the same entrepreneur's stable in Australia, at least, and he has gone on television to say that "Superstar" should prove to be the biggest money-spinner of them all.

It has received some commendation from denominational leaders. The Archbishop of Canterbury saw it in New York recently and said one or two nice things about it.

Well, God can make, as the Scripture says, even the wrath of man to turn to his praise. This is just another musical spectacle, more gaudy, more noisy and clever than the rest, but a quiet hour reading the gospel of the Son of God will be more rewarding than the musical.

### Dying parishes: Holding operation

There are hundreds of parish ministers throughout Australia engaged in the soul-destroying job of preserving parishes that are long past it.

One rector put it recently like this: "The whole parish program is financially oriented rather than spiritually, because the main job seems to be just staying alive." The parochial system with one ordained man in charge of parish is fast breaking down.

In some places, changes have had to be made because of the rural recession, economic conditions or the shortage of clergy. Some city dioceses, notably Melbourne and Sydney, are deeply concerned about the inner city and new housing areas. But the problems of vanishing church life in the decaying residential suburbs is almost untouched.

For sheer discouragement and frustration, the position of those in charge of such parishes who know that it will take years before anything is done, would be hard to beat.

As those who experience it well know, the problem is more often a local one rather than a diocesan one. A parish tradition of independence and days of former glory often will not allow itself to be decently interred.

It does not need much originality of thinking to conclude that when there are three, four, five or six Anglican church buildings all within a mile of each other, manpower and resources are being wastefully deployed.

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THE REV. S. W. GILTRAP - 61 9487

## DYING THEOLOGICAL COLLEGES — DYING PARISHES

# What's happening in our theological colleges?

A few years ago we drew attention to the rather alarming fragmentation of theological education in the Australian Church, when eleven institutions from Brisbane to Perth were trying to offer something to 278 students for our Anglican ministry.

Since our survey in 1969, two very small colleges, St Columba's Hall, Wangaratta, and Wollaston, Perth, have ceased to train men for ordination. In 1969 they had 13 students.

But Canberra-Goulburn has begun training some of its own men under a new training scheme in Canberra under Rev David Durie's guidance. So there are still 10 institutions in the primary training field.

These 10 have only 197 men enrolled in 1972. Moore College had 88 men in 1969. It now has 90. Trinity College, Melbourne

with 12 (includes two non-residents) is one up on 1969. But the fall in most of the others can only be called disastrous.

St Michael's, Crafer's, had 50 in 1969 but 26 now. Its mother house at Kelham in England is reduced to 10 this year and a news report from London says that they are facing the agonising decision of the closure of Kelham. But they are facing it!

St Francis', Brisbane, had 30 and now has 12. The Brisbane diocesan newsletter admits to a crisis. Ridley College, Melbourne, had 32 and now has 20. Perry Hall, Melbourne, had 8 and now 5. St John's, Morpeth, had 30 and has 22. St Barnabas', Adelaide, had 16 and has 26 and is one of the three improvers. Canberra has four full-time students. Christ College, Hobart, has none.

It is little wonder that our Protestant brethren won't consider us as a possible negotiator for unity in Australia with Congregationalists, Methodists and

Presbyterians. We can't even get together and have one adequately provided college in each province.

With the numbers of men now offering, three colleges are all we can either justify or afford. But our spirit of divisiveness is so paramount that Melbourne not only has the provincial college at Ridley but Trinity and Perry to boot. And Adelaide must needs have two colleges although you would have to belong to a very select company to understand why St Barnabas couldn't do a much better job alone.

The situation is quite ridiculous, but tragic, not laughable. In 1968 63 people passed the Th.L. diploma of the Australian College of Theology, widely accepted as the minimum requirement for ordination. The 1970 results were published on our issue of 27 January last and they tell the pathetic story of falling standards. Only 42 passed, a third fewer than in

1968. Some colleges gained no passes at all.

The results at the end of this year must be worse for most of the colleges gained no passes at all in part I or part II of Th.L.

The lists are dominated by Moore College for some obvious reasons. Moore has fine library resources, a highly qualified and often distinguished teaching faculty and it is on a great university campus.

Australia could develop possibly two other colleges of similar strength to Moore if resources and manpower are rationalised. The spate of closures and forced amalgamations in England in the past two years has proved salutary.

The modern university is a far cry from the old "universitas" of medieval Italian cities. But at least half of our theological colleges are close to the early days of theological colleges when a scholarly clergyman gathered around him a small band of young men and with one or two part-time helpers, trained them for the ministry.

Bishop Rayner and Archbishop Sambell showed their courage but a lot more bishops and others are needed to follow their steps.

Certainly, there should be a definite renewal of commitment every time Christians meet together for worship, whether the occasion by public baptism or holy communion or morning or evening prayer. But this should not be at the expense of the uniqueness of one's own baptism, the significance of which is well guarded by the ratification of the baptismal vows and the profession of commitment made at the moment of confirmation.

### Public baptism

The basic principle of the Report, however, is set forth as the reunion of baptism, confirmation, and communion into a single continuous service, "as it was in the primitive Church." But churchpeople should be warned that "the primitive Church" appealed to here is not the Apostolic Church of the first century but the Church, or rather a certain section of it, in the third century.

The New Testament affords no evidence of any such compound rite any more than it does of the oblation with oil of candidates for baptism (with or without the laying on of hands), or of the blessing of inanimate substances like water and oil, or of baptism as the ordination of the laity.

On this same pseudoprimitive principle, holy communion is forthwith administered to all, including infants who have received baptism with the laying on of hands: "by ancient custom," it is added, "infants are communicated from a spoon or by intinction."

In a recent article Rev R. T. Beckwith of Latimer House, Oxford, has joined issued with the judgment that infants and young children who have been baptised should be recipients of holy communion, on the supposition that the baptised person is a Christian and the Christian is a communicant.

The disjunction between the ministry of the sacraments and the ministry of the word implicit in this position is, Mr Beckwith

insists, "a very dangerous error," since, "the sacraments are not even in outward terms complete apart from the ministry of the word and the faith which the word evokes."

Accordingly, he would redefine the equation mentioned above in the following manner: "The baptised person. Who has heard the word of the Gospel and confessed his faith is a Christian, and the Christian is a communicant." The contention that infant communion is on the same footing as infant baptism he dismisses as a Baptist origin. In any case, "it is not simply a question of what infants are capable of, it is a question of what is suitable for them."

The proper food of infants is milk, and wine is unsuitable for either infants or children.

"The Age of Admission to Communion," *The Churchman* (London), Spring 1971, pp.13ff.

In these days of confused thinking it is fairly safe to predict that sooner or later someone will solemnly propose that wine be dispensed with altogether in the eucharist and, as a gesture to infants, milk substituted for it.

### Biblical truth

If liturgical revision is to be governed by the insights of modern psychology rather than by the truths of biblical theology the present disorder in the church will rapidly go from bad to worse. In any case the reformers and founding fathers of our church had a profound, biblically formed knowledge of the psychology of the human situation, recognising as they did the dark depravity of the heart of sinful man and his urgent need for the recreative grace of God in Christ Jesus our Lord.

Their order of baptism for the infant children of believing parents, followed in due course by confirmation on profession of personal faith in ratification of the baptismal vows and participation in the sacrament at the Lord's table in reverent remembrance of Him and grateful appropriation of the benefits of His suffering and death, is still a good and godly order.

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## LETTERS

### Why is it implicit?

In your Note and Comment (March 9) "U.K. General Synod agrees to the open table," you state, "Makes explicit what has always been implicit in our Book of Common Prayer." Where?

At the end of the Service of Confirmation we find the following rubric:

1549: "And there shall none be admitted to the Holy Communion: until such time as he be Confirmed."

1552: "And there shall none be admitted to the Holy Communion, until such time as he can say the Catechisme, and bee Confirmed."

1662: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be Confirmed."

1928: "And there shall be none admitted to the Holy Communion, until such time as he be Confirmed, or be found in the judgement of the Bishop to be ready and desirous to be Confirmed."

(Rev) F. C. Wilcox,  
St Augustine's Rectory,  
Kaniva, Vic

### Contrary to the facts

Whether the open table is a true step forward or not is an arguable matter. What I do not think you can do is to claim that those who advocate it have the support of the Book of Common Prayer.

In fact, your assertion in Notes and Comments of 9th March 1972 that the new English canon approving the open table "makes explicit what has always been implicit in our Book of Common Prayer" is simply contrary to the facts.

I draw your attention to such rubrics as "It is expedient that

every person, thus baptised, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; so that he may be admitted to the Holy Communion" or (after the Catechism) "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The widespread desire to cast away the discipline of the Church of England in order to suggest to non-Conformists that our traditions are theologically meaningless, and that they are welcome at the Lord's table at the same time as they continue to reject essential elements of the historic faith and government of the Church, is a policy of Anglican suicide.

I rejoice that there are non-conformists in my congregation and I love them dearly. But I do not encourage them to believe that my Confirmation classes are meaningless. And they respect the traditions of the Church of which they are welcome guests, as I would do when visiting theirs.

I would not dream of making my Communion in a Roman or Presbyterian Church for the simple reason that such an action on my part would imply my acceptance of the authority of the Pope or the Presbytery. And if non-conformists desire to make their Communion at an Anglican altar and at the same time wish to reject the authority of the Bishop, I do not think such false thinking should be encouraged.

Intercommunion on carefully prescribed occasions is of course another matter. But you do not move towards re-union by pretending you are there already — which is what the open table implies.

(Rev) Canon E. A. C. Gundry,  
Swinbourne, WA.

### Agreed statement

Mr Granville Smith (March 9) makes the Last Supper seem "simple" by ad-libbing about barley loaves (on the Day of Un-

Letters to the editor should not exceed 300 words.

leavened Bread) and by quoting only our Lord's words on remembrance.

Any discussion of this profound matter must include examination of every word, not only in the Synoptics, but also in 1 Cor 10.16 and 11, 23-27, and in John 6.

Rather than Mr Smith's simplistic approach, I suggest the words of Elizabeth I when she was being pressed for a definition: "Christ was the Word that spake it; He took the bread and brake it. And what that Word doth make it, I do believe, and take it."

That refers both the nature and the efficacy of the sacrament back to the person of its author in faith. To those who do so, of whatever denomination, the bread and wine becomes, as the Prayer Book truly says, the body and blood of Christ.

In Elizabeth's case, it left her Romanist interrogators without a word to say further.

(Rev) Ralph Ogden,  
North Sydney.

### The covenant and missing links

In the current correspondence on baptism it has been suggested that the covenant theory as an explanation of baptism is contrary to Scripture and not in the Prayer Book.

May I ask where are the missing links?

As Abraham's infant children were as fully in God's covenant as Abraham was ("I will be their God"), and this is an everlasting covenant (Genesis 17), ought we not to expect our Church to embrace this covenant today? Especially when the New Testament says that Christ is God remem-

bering his covenant with Abraham (Luke 1:72).

Is this expectation not clearly fulfilled when our Prayer Book teaches that the infant children of today's Christian parents are members of Christ, children of God and inheritors of the kingdom of heaven? Our Catechism speaks thus of baptized infants, but we know that it is not baptism alone that makes them so, but their place in the covenant of grace.

As the reformer Calvin says, "... the children of believers are ... received into the Church by a formal sign (baptism) because, in virtue of the promise, they previously belonged to the body of Christ." (Institutes, Bk 4, ch 15.)

Are not the Bible and the Prayer Book securely linked on this matter? Do not these links also fully embrace the Reformed doctrine of infant baptism?

In our pastoral ministry of infant baptism we do seem to find missing links, but are not these in the area of our assessment of people's faith? These apparent gaps do bring problems, tend to spoil the neatness of the arrangements, and make greater demands on the clergy.

However, let us not take the stress away from people, and transfer it to the Bible or the Church, where it does not belong.

(Rev) F. G. Hanson,  
Wailara, NSW.

### 'The enormous monstrosity'

I have to hand the January/February, 1972, copy of the Glebe Report produced on behalf of the Glebe Administration Board, Sydney. Page 2 of the Report is headed, "Wentworth Gardens an Outstanding Success" above a photograph of the enormous monstrosity at present being erected on Glebe land in Parramatta.

The article below the photograph states, "... it is confidently expected by the people of Parramatta that within a decade the Glebe Board's 'skyscraper' will be only a small part of the enormous development which is expected in this fast growing area."

While I cannot speak for all the people of Parramatta, it is certainly fair to say that many of the people of Parramatta, including most of those in my own Parish to whom I have spoken, hope that the so-called "skyscraper" will, in fact, be hidden from view as soon as possible.

I would be interested to know who has declared that "Wentworth Gardens" is an outstanding success. The building stands on probably the highest point in the City of Parramatta, and is by no means an attractive building. Most of the people to whom I have spoken are horrified to find out that the Church of England, as they put it, is responsible for it.

I join with many others who are concerned about the development that the Glebe Board is undertaking at the present time, including the building of a railway station. Can we really justify all this big business in an age when our young people are rejecting the Institution?

(Rev) J. H. Wyndham,  
St Luke's, Northmead, NSW

### Wanted: one encyclopedia

I have had a letter from the Bishop of Melanesia, Bishop John Chisholm, in which he says "For a long time we have been trying to get hold of a set of the

Continued page six

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## NZ begins a first degree in theology

A number of Roman Catholic and Protestant theology students this year begin to study for a common degree. This will be one result of the institution of a Bachelor of Theology degree at the University of Otago.

The B. Theol. is the first undergraduate degree course in theology to be introduced in either Australia or New Zealand, although there are similar degrees in some British universities.

The new course will comprise eleven units and will take four years. It will not supplant the present Bachelor of Divinity degree which will continue to be a post-graduate degree.

The B. Theol. will not require Greek and Hebrew, but will provide for training in areas not covered by the B.D. For instance, it will offer some related papers from the Faculty of Arts and will provide for some profes-

sional training in areas where other university faculties are already active.

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## Cathedral cemetery-city park

What was originally the Cathedral cemetery has become a city park in Newcastle.

Just completed Cathedral Park in King Street is the first stage in a new city council park development. A rock-surrounded waterfall is near the entrance and tables and seating have been provided.

In one section of the park, tombstones from the graves of early pioneers buried near Christ Church Cathedral have been placed in a special memorial.

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## A LETTER FROM MASSACHUSETTS

A South Australian reader has made the suggestion that it would be of interest if someone in the United States who knows Australia could write a column for the Record. As an Australian living and studying in the U.S., I have been asked to write it.

Margaret Mead, the famous American anthropologist was asked to give a lecture and she

spent three quarters of her time telling the audience her background. Then she gave her lecture. She felt it was important for the audience to know who she was and from what point of view she was speaking.

When we arrived in Boston four years ago we received a lot of surprises. The main reason was that we had only known America through what we had read, and by what we had seen on television and the films. We had known that we were seeing a biased picture but we had not realised how biased it was.

In this first letter I would like you to look with me from the place where I live, work and study, so that you may make better sense of what I say in later letters.

Groveland is a small town. The population is about five thousand. A suburb of many places and nowhere, it nestles alongside the Merrimack River. Its population is nearly all white, and are mostly Roman Catholics. There are only two small Protestant churches in town, an Episcopal and a Congregational. It is a quiet town with people from many walks of life.

At present we are just ending winter and the snow left by the storms of last week is fast disappearing. Although the weather is more extreme than it is in Australia (summers are almost as hot, and winters are much colder) life is not much different from what we were used to in Adelaide and Sydney.

We live in a relatively large house which is heated and is supplied with a dishwasher,

washing machine and a drier. We have a garden which is not as colourful as the one we had in Adelaide. The growing season is much shorter, from May to September, and many plants are killed off by the extreme cold.

We live about thirty five miles north of Boston. To a Bostonian Boston is the centre of the universe. It is a city with a great deal of history and culture. There are about half a million students attending Universities and other places of higher learning. Unbelievable sums are spent on scientific research. It is one of the centres of the electronic industry.

Even though a Bostonian may consider Boston to be the centre of the Universe, it is perched on one small corner of the United States, three thousand miles from Los Angeles. Of this vast land I have travelled only four hundred miles west and four hundred miles along the coast to Washington. Thus I have only an ant's eye view.

We have lived for two years in a suburb of Boston and two years in Groveland. During this time I have been a student chaplain in a world famous mental hospital for two years, as well as assisting in a suburban parish, and two years as a graduate student at Boston University while serving as Vicar of the Episcopal mission church in Groveland.

Prior to coming to America, I was an assistant at Holy Trinity in Adelaide, after I completed my training for the Anglican ministry at Moore College.

—Charles D. Barton

### Crossword Prizes

**BOOK PRIZES** for Bible Crossword No. 49 have been posted to Mrs S. Pollard, Bendemeer, NSW and Mrs K. Bevan, Allambie Heights, NSW.

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C. R. JAMES,  
Chief Executive Officer.

## BIBLE CROSSWORD No. 51

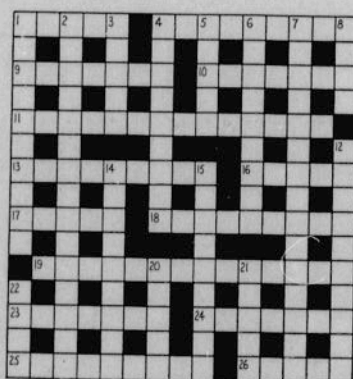
We will give a book for the two nearest entries to Bible Crossword No. 51, which should reach the office no later than April 17th. All answers come from the Revised Standard Version of the Bible.

### ACROSS

- you — mint and dill and cummin, and have neglected the weightier matters (5) Mt 23:23
- If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God — you (5, 4) 1 Pe 4:14
- But love your — and do good, and lend, expecting nothing in return (7) Lk 6:35
- The — of treasures by a lying tongue is a fleeting vapour and a snare of death (7) Pro 21:6
- By this we know that we abide in him and he in us, because he has given us — (2, 3, 3, 6) 1 Jn 4:13
- then Saul will — seeking me any longer within the borders of Israel, and I shall escape (7, 2) 1 Sa 27:1
- A wicked man earns

### DOWN

- out of the good treasure of his heart produces good (3, 4, 3) Lk 6:45
- upon him was — that made us whole, and with his stripes we are healed (3, 12) Is 53:5
- Have not these — come upon us because our God is not among us? (5) Deu 31:17
- There is one whose — are like sword thrusts, but the tongue of the wise brings healing (4, 5) Pro 12:18
- for no one can do these — that you do, unless God is with him (5) Jn 3:2
- behold, your king is coming, — an ass's colt (7, 2) Jn 12:15
- the lords of the — to her and said to her, "Entice him, and see wherein his great strength lies" (11, 4) Jn 16:5
- my feet had almost stumbled, my steps had



wel — slipped (4) Ps 73:2

12. you will not take a wife for my son from the daughters of the —, among whom I dwell (10) Gen 24:3

14. For while we live we — being given up to death for Jesus' sake (3, 6) 2 Co 4:11

15. I would rather speak — with my mind, in order to instruct others, than ten thousand

words in a tongue (4, 5) 1 Co 14:19

20. Do not — your members to sin as instruments of wickedness, but yield yourselves to God (5) Rom 6:13

21. behold, I send you out as — in the midst of wolves (5) Lk 10:3

22. Then the other disciple, who reached the — first, also went in, and he saw and believed (4) Jn 20:8

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## Books SUPREME CHRIST

THE FINALITY OF CHRIST ed. Dow Filtrpetrick, Abingdon, 1966. 207 pages. \$54.50.

Altogether there are eleven contributors to this symposium, eight of whom are Methodists and three non-Christians. The latter three contribute assessments of Jesus from Buddhist, Sikh and Jewish points of view (quite fascinating reading).

The other writers have all written essays of considerable importance. D. T. Niles, Morna Hooker, David Jenkins, Gordon Rupp and the editor himself are amongst the impressive line-up.

Not every essay, in the reviewer's opinion, does equal justice to the weight of the biblical testimony, and there are real tensions in the viewpoints represented (well highlighted in the editor's final chapter).

Nevertheless, despite the lack of homogeneity in the outlook of the volume the intention of each contributor to do justice to the supremacy of Jesus Christ is very clear.

B. L. Smith.

## Eighteenth century Scottish revival

THE CAMBUSLANG REVIVAL by Arthur Fawcett. Banner of Truth Trust, 1971. 256 pages. £UK1.25.

This book is a contribution to the spiritual history of the Church of Scotland in the eighteenth century. The author was granted the Faulds Fellowship in the University of Glasgow and this allowed him to engage in three years of detailed research in this period. He was awarded a doctorate in philosophy; his thesis is contained in this volume.

Its primary character as an

academic exercise is disguised, but always present. The book is carefully documented and sets the Cambuslang Revival in its historic context.

For non-Scottish readers, especially members of the Church of England, the main interest of the book centres in its account of George Whitefield's amazing ministry. Students of the Evangelical Awakening in the eighteenth century will find much fresh and valuable material in these pages.

M. L. Loane.

## Melbourne audience sees first flying parson

Bishop Gerald Muston, former Federal Secretary of the Bush Church Aid Society, chaired the rally in St Paul's Cathedral Chapter House on Friday, 10th March.

The Dominoe Players — a young Christian drama group — portrayed the early days of BCA outreach. During one scene, in which the work of the Rev Len Daniels who was the pioneer flying parson of the 1920s was portrayed, the "flying parson" himself was interviewed by one of the players. Mr Daniels, still alert and eager to join in, wore his old flying helmet — much to the delight of the crowd.

Later, the new BCA Federal Secretary, Rev Theo Hayman, asked Mr Daniels to outline events which led to his coming

to Australia and BCA in 1922 for 10 years.

He explained how he got his aircraft from friends and supporters in the UK who thought that an ex-World War I pilot with a parish twice the size of England should use a plane.

During Mr Daniel's talk the chairman of the BCA committee in Melbourne, Rev Eric Constable, showed some old glass slides taken during the period in question. The crowd was given some graphic shots of old BCA mission vans, the old Moth aircraft, the old homesteads, etc.

The new Victorian secretary, Rev Barry Green, led prayers and used slides to illustrate the avenues of work and witness of BCA.

The Federal secretary spoke of the role of BCA here and now. He presented to the people the

## Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



**BASIC CHRISTIAN DOCTRINES**, ed. Carl F. H. Henry. Baker, 1971. 302 pages. US\$3.95. Originally published in 1962, this paperback is a symposium on the basic doctrines of our faith. The names of the authors are a who's who of the great evangelical theologians of this generation. They include Geoffrey Brandeley, F. F. Bruce, Leon Morris, Van Til, Berkouwer, Philip Hughes, Hoekema, Ramm, Kuhn, among others. There are 44 topics in all, each handled in a compass of from five to eight or nine pages. Valuable because it is comprehensive and so concise. Most useful for ready reference by students and ministers. **MARK'S SKETCHBOOK OF CHRIST**, by Helen Tenney. Banner of Truth Trust, 1971. 104 pages. UK60p. Here is reading material, questions on the work and spaces for written answers on the whole of St Mark's gospel. Most useful for children at home or in the classroom. It has large, clearly printed pages with plenty of room for the written answers, maps, helps for teachers and is enclosed in attractive covers by a spiral plastic binder.

**IS REVOLUTION CHANGE?** ed. Brian Griffiths. Inter Varsity Press pocketbook, 1972. 111 pages. \$1.05. Five essays in which the authors speak out against the fantasy of revolution have been brought together in one volume. They are evangelicals from widely diverse cultures who while convinced that violent revolution will achieve nothing, believe that Christians must be involved in bringing about needful changes in existing social orders.

## The Bonhoeffer family

THE BONHOEFFERS: PORTRAIT OF A FAMILY. Sabine Leibholz-Bonhoeffer. Sidgwick & Jackson, 1971. 203 pages. \$9.80.

Lord Longford's suggestion in a foreword to this book that no family in our time "even including the Kennedys" has been more remarkable than the Bonhoeffers gains considerable credence in the story unfolded by Dietrich's twin sister.

The characters of the parents are finely sketched, the father

being a distinguished psychiatrist whose great tolerance, humour and dislike of clichés left an indelible mark on his eight talented children. Any lack of self-control when hurt, or any exaggeration of pain to gain sympathy was unacceptable to him, as was forgetfulness in the young, which was condemned as egoism and inexcusable thoughtlessness.

There are fascinating cameos of German family life between the wars together with an appreciative and perceptive account of English attitudes to German refugees of whom she was one, having fled with her husband and family, he being a professor of constitutional law and of Jewish history.

Her account of a weekend spent at the Palace at Chichester with Bishop and Mrs G. K. A. Bell, as well as her comments on English domestic customs are typical of her eminently readable style.

Far more alive than Bethge's monumental biography, this book will surprise many who are prone to blame Dietrich Bonhoeffer

for South Bank ecclesiastics. Indeed, it will draw the most conservative irresistibly.

J. B. Moroney

## SHORT NOTICES

**SPIRITUAL UNION COMMUNION** by Arthur W. Pink. Baker, 1971. 160 pages. \$4.95 (US). The unity in the Godhead, union with Christ and union between believers are clearly and faithfully treated.

**SHIELD BIBLE STUDY SERIES — HOSEA AND MARK.** Baker, 1971. \$US1.95 each. Useful manuals for one book Bible study.

**WORDS OF WISDOM** from living Psalms and Proverbs, compiled by George M. Wilson. Hodder Christian Paperback, 1971. 304 pages. \$1.15. Five psalms and one chapter of proverbs for each day of the month.

**AT THE RISK OF BEING A WIFE** by Patti Bard and Maryanna Johnson. Zondervan, 1971. 181 pages. \$US3.95. Two women speak of the deepest feelings and the most personal problems of being a wife while remaining true to herself. **THE CHRISTIAN WAY OF DEATH** by Gladys Hunt. Zondervan, 1971. 117 pages. \$US3.50. Consolation for the bereaved and those who have still to face it. **LIVING HYMN STORIES** by Wilbur Konkel. Bethany Fellowship, 1971. 95 pages. Oswald J. Smith commends it.

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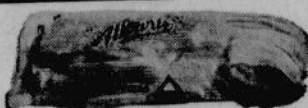
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## What's in hell

Hell is a fashionable and widely used word, but not a popular concept. Even to employ the term seriously is to put one beyond the pale in the minds of many who pride themselves on their intelligence and sophistication. Oddly enough, this attitude is found even among churchgoers.

At the very least, the response is that last refuge of the meagre mind: the smile-behind-the-hand, or the superior laugh. What people laugh at is one of the most exact of all definitions of what they are. Some have been known to laugh at Lear. To laugh at the terrible, the cruel, the majestic, is to tell much about the laugher, little about what is laughed at.

(C. D. Linton in Christianity Today.)



## Mainly About People

Rev Warwick Turvey, rector of Merriwa (Newcastle) since 1961, has been appointed rector of St Stephen's Adamstown.

Messrs T. Blanks, W. Churchman and R. Christensen have been elected lay canons of St Paul's Cathedral, Sale.

Archdeacon John V. J. Robinson, rector of St Andrew's Lismore (Grafton) since 1951 and archdeacon since 1958, has announced his retirement in August or September this year.

Rev Raymond H. D. Colver, vicar of Bass (Gippsland) since 1968, was inducted as rector of St George's Camarvon (N.W. Aust) on March 5.

Rev J. Michael H. Rowdon, director of Anglican Social Services, Perth, since 1970, has been appointed rector of Merredin with oversight of Kellerberrin parish from early April.

Rev Alpha Mohamed, principal-elect of Msalato Bible School (Central Tanganyika) has entered Ridley College, Melbourne for the current academic year.

Rev Arthur de O. Robin, vicar of St Paul's Geelong (Melbourne) since 1969, and former chaplain of St George's College, University of W.A., has been awarded a doctorate of philosophy by that university for his biography of Bishop Mathew Blagden Hale of Perth and Brisbane.

Rev Arthur C. Cloudsdale, rector of St Paul's Launceston (Tasmania) since 1968, has been inducted as rector of Brighton.

Rev Russell H. Carnaby has been inducted to the parish of Derby-Ringsborough (Tasmania).

Rev Roy A. Ezy, in charge of Hagley (Tasmania) since 1965, and rural dean of the North Central deanery, retired at the end of February.

Sister F. Magleton from Deaconess House, Sydney, has been appointed parish assistant at St George's, Burnie (Tasmania).

Rev Canon Clifford Robinson, rector of Evandale (Tasmania) has been appointed rural dean of the North Central deanery.

Rev Ian E. A. Booth, rector of St John's Devonport (Tasmania) since 1967, has been appointed rural dean of the North West Central deanery.

Rev W. David Ballard, honorary rector of Cobargo (Canb-Goulb) has been appointed in charge of Lake Bathurst from early April.

Rev Collie W. E. Rush, rector of Holy Cross, Canberra since 1966, has resigned the parish from April 3.

Mr David O'Neill, formerly organist and choirmaster of St Anne's Strathfield (Sydney), has been appointed organist of St Peter's Cathedral, Armidale.

Rev John E. W. McDonald, curate of St John's Albany (Bunbury) since 1970, has been inducted as rector of Kondinin-Kulin.

Rev Raymond J. F. Molynens, rector of Wyalkatchem (Perth) since 1968, has been inducted as rector of Lockridge.

Bishop Hubert Afanya, assistant bishop of the diocese of the Niger Delta since 1957, has been appointed bishop of Aba which has been separated from the Niger Delta diocese. He was installed at St Michael's Aba and six Nigerian bishops participated.

Rev Canon George R. Gibson, rector of St Barnabas' Inaaca (Brisbane) since 1968, has been appointed rural dean of the North West Central deanery.

Every believer is God's miracle. Philip James Bailey.

Love must be learned and learned again; and there is no end to it. Hate needs no instruction, but waits only to be provoked. Katherine Anne Porter.

## SA Opposition leader heads Bible Society

Mr Robin Millhouse, M.P., Deputy Leader of the Opposition in South Australia, and former State Attorney-General and Minister of Social Welfare and Aboriginal Affairs, has been elected as Commonwealth Chairman of the British and Foreign Bible Society in Australia.

Mr Millhouse made headlines during his term as Attorney-General when it was disclosed that he regularly reads the Scriptures while travelling and from work by public transport.

After hearing the announce-

ment of his two-year appointment, Mr Millhouse said that he would like to see many more people involved in the Bible Society and its work. "The Bible Society," he stated, "is the most practical working partnership between people of different denominations."

The Society co-ordinates the efforts of missionaries around the world in translating the Scriptures, and, with the help of contributions from countries such as Australia, endeavours to offer the Bible to people in less developed countries "at a price they can afford" which is often only a fraction of the actual cost.

## RC Commission on Agreed Statement

First Roman Catholic reaction to the Anglican-Roman Catholic Agreed Statement on the eucharist came in March from the Catholic Theological Commission. After warmly commending the statement as an important advance in mutual understanding of the eucharist, the Commission went on:

1. We note that the Statement is not intended to be a fully comprehensive treatment of eucharistic doctrine, as is made clear in the preliminary note by the Bishop of Ossory and Bishop Clark.

We welcome the serious effort made to break new ground by opening up the possibility of finding new patterns of thought and language.

2. The Statement contains nothing contrary to the Catholic faith.

3. The references to the Eucharist and the Sacrifice of our redemption by the life, death and

resurrection of Christ, would benefit from a detailed treatment or thorough commentary in order to bring out:

(a) the sacrificial nature of the Eucharist and its relation to the once for all atoning work of Christ.

(b) the role of the Christian people in the abiding offering of Christ.

4. The Statement clearly maintains the real and true presence of Christ. Once it is granted that the change in the elements is of a unique nature, totally mysterious and supernatural in character, it must follow that this cannot ever be adequately expressed in words.

We note that paras. 8 and 9 exclude any merely symbolic or receptionist doctrine. On the other hand the change can be acknowledged by actions, namely by adoration of the consecrated elements.

While adoration is not excluded by the Statement, some explicit recognition of it as doctrinally sound would be welcome.

5. The Statement envisages that in further discussion "points of disagreement can be resolved on the principles here established." This has been done in one instance by the note on transubstantiation.

## CHURCH DEDICATION TO JOHN MARK

Approval has been given for a new church building at Chester Hill, NSW, to be dedicated by the name of John Mark.

This was announced at the recent annual meeting of parishioners of Chester Hill-Sefton, attended by 80 people.

The meeting began with a short service in St Mark's, Chester Hill, a building which has in times past doubled as a church hall. The buildings and land, plus those of Sefton have been sold. An agreement between Sefton and Chester Hill congregations in 1970 cleared the way for development of an amalgamated parish.

This year now marks the next stage of development.

Rev J. R. Greenwood opened the way for discussion of the development plans. It was announced that the Archbishop of Sydney had approved the name of "The Church of John Mark, Chester Hill with Sefton" for the proposed church building. The announcement was so well received that a motion of appreciation was conveyed to the archbishop.

The building will be erected in Proctor Parade, Chester Hill. This might well be the first time the complete name of the Evangelist has been used for a church dedication.

When it is remembered that previously the parish had comprised St John's, Sefton and St Mark's, Chester Hill, the use of the complete name serves to unite two congregations in a unique way.

The home of John Mark, under the loving care of his mother, Mary, was known to be a place of prayer, a haven of refuge and a source of hospitality. All these might well be the aim of any church.

**RECORD MOVE**  
From Tuesday, April 4, the Australian Church Record office will be located at Room 820, 160 Castlereagh Street, Sydney (between Park and Market Streets). Phone No. is unchanged.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: Room 820, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

## Easter at Belgrave Heights

Overflow crowds marked the Belgrave Heights Easter Convention in Victoria, 31st March to 3rd April.

The ministry at this 21st Easter Convention was shared by an outstanding team. Included were Rev David Hewetson, NSW Secretary of CMS; Mr Michael Griffiths, General Director of the Overseas Missionary Fellowship; Rev Peter Deyneka, Founder and General Director of the Slavic Gospel Association, and Mr Graeme Smith, Organising Secretary of the Victorian Campaigners for Christ.

Daily children's meetings were held each morning and afternoon and the Scripture Union team responsible was led by Mr John Watson.

Chairman of the convention was Mr Leonard Buck and he was assisted by Messrs Graeme Smith and Martin Gawler. Mr Fred Levett was once again the song leader.

## Peace comes to the Sudan

Addis Ababa (EFS). — Peace is at last in sight for the people of Sudan. The bitterly fought civil war, which has lasted for 17 years, looks likely to end following 10 months of patient negotiations and discussion which were climaxed by an agreement signed here, February 28, by representatives of the government and the South Sudan Liberation Movement. It is now in the hands of the two sides for final ratification scheduled for the end of March.

The war, which has involved constant disruption and instability for the non-Muslim black Nilotic tribes of the south, has brought a heavy burden. Little development work has taken place. Few schools, hospitals or clinics have been able to function. There has been recurrent famine which has cost many lives. In addition some 200,000 refugees have fled into the neighbouring countries of Zaïre, Uganda and Ethiopia.

Now the agreement signed in Addis by the two high-level delegations brings hope for a new future. Far-reaching proposals have been made which involve movement on both sides. The Khartoum Government is now open to the idea that the Sudan should not be an Islamic republic while the southerners are prepared to give up the idea of secession.

The three southern provinces will probably form an autonomous region with its own assembly as part of a unified Sudan with a federal constitution. Provision is also made for a massive reconstruction and development.

# THE AUSTRALIAN CHURCH RECORD

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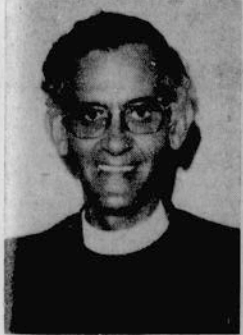
## John Reid on trails in West Irian & Papua

Month's Bible teaching ministry before Kokoda Trail walk

Ven John R. Reid, Archdeacon of Cumberland in the diocese of Sydney flew out of Sydney on April 6 to spend a month in primitive areas of West Irian and Papua bringing a Bible-teaching ministry to many working in these remote areas.

Just before he left, Archdeacon Reid spoke about this ministry in an interview with "The Church Record." He said:

"I leave on Wednesday for Port Moresby and I fly from Port Moresby on to Wewak. The following day I go by the Missionary Aviation Fellowship plane into West Irian (formerly Dutch New Guinea)."



Archdeacon Reid at the interview

"I'll be going to a place called Sentani which is the centre of the Regions Beyond Missionary Union work. They have a large and extensive work there, largely amongst the Dani people who were previously very primitive and savage people and I think they're still quite primitive.

"In the adjacent valleys, there are many people quite untouched by the Christian gospel or who have just had initial contacts. There are still a great many cannibals in those valleys.

"I have never been to West Irian and it is a very exciting thing for me because it is the first time and because it must be one of the last primitive outposts in the modern world, with the exception perhaps of parts of South America.

"About six years ago there were two missionaries from the RBMU who were eaten by the people in one of these valleys. One was a man from Melbourne, Stan Dale and the other was an American.

"I will be going to five or six different centres there and will be giving the addresses at RBMU conferences. From there I will fly back into Papua and go to two conferences of the Asia Pacific Christian Mission, formerly the Unevangelised Fields Mission. These will be in the generally Fly River area, one at Tari and the other at Awaba.

"Between these conferences I will have an opportunity to go to a couple of isolated centres where APCM is working and I will be able to see their work and ministry.

"At all the RBMU and APCM conferences I will be giving Bible readings and a ministry slanted to help people who are working in an isolated and difficult situation.

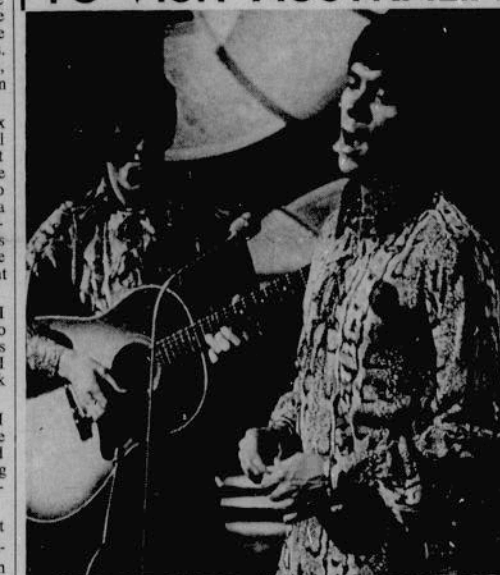
"Then I fly back to Port Moresby and then on to Popondetta. From there I travel down to Gona and Bishop Hand, Bishop Henao and myself walk to Popondetta. That's 35-40 miles through the lowlands. At Popondetta we will be met by the Archbishop of Sydney who will

fly there from the Sydney clergy school.

"The four of us then walk to Kokoda and then over the Kokoda Trail. We'll take 10 days. Since the trail is only 70 miles, that's a short distance for 10 days but I understand that at one point it takes 14 hours to do one geographical mile — up thousands of feet and down and up again."

The federal alliance will serve to co-ordinate the activities

## TO VISIT AUSTRALIA



Cliff Richard, England's most popular singer as he appeared on a recent BBC show. This month he has given several gospel concerts, proceeds going to the Evangelical Alliance Relief Fund. He was converted to Christ by the ministry of Billy Graham. Cliff Richard will visit Australia in March and April next year for both professional and evangelistic purpose, (CEN photo.)

## Armidale pastoral on Aborigines' land rights

"Australia faces a great test in the future in the face of world condemnation of racism and the dramatic rise in aboriginal population," the Bishop of Armidale, the Rt Rev Clive Kerle, warned in a recent pastoral letter to his diocese.

The Bishop suggested Christians should take the whole matter of Aboriginal Land Rights seriously.

"The Land Rights issue is complicated and Aborigines tend to over-simplify the question, but the statement remains true, that

while it cannot be established legally that the land belongs to the Aborigines, it cannot be denied that Aborigines belong to the land," he said.

Bishop Kerle expressed his disappointment that the Federal Government did not act as boldly as other Governments have done in similar circumstances.

"Even a 50-year lease is no adequate guarantee for the future and until this is resolved there will be increased pressure and agitation," the Bishop warned.

Bishop Kerle called on Christians to study the Land Rights issue closely.

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## UK ABORTION PROTEST

A rally to protest against the present Abortion Act will be held in Liverpool on April 30th. The meeting is being organised by the Society for the Protection of Unborn Children and the main speakers will be Mr Leo Abse M.P. and Mr Malcolm Muggeridge.

## Australian evangelicals to form federal body

Representatives of the Evangelical Alliances and Evangelical Missionary Alliances in several States of Australia are to meet in Canberra over the weekend, May 26-28, to form a Federal Evangelical Alliance. This Evangelical Alliance of Australia will seek affiliation with the World Evangelical Fellowship.

The conference, which will be held in the O'Connor Methodist Church, will be attended by evangelical leaders from NSW, Victoria, South Australia, Tasmania and Canberra A.C.T.

The federal alliance will serve to co-ordinate the activities

of the State bodies and provide a forum for united evangelical witness and action, for example in approaching Government departments, sponsoring visits by overseas speakers, undertaking surveys and research on matters of evangelical concern in Australia and publishing the results.

In particular, on behalf of the denominational, interdenominational and undenominational missionary societies in membership, a directory of Australian missions will be published and a monthly prayer calendar issued. Other projects include the setting up of a central TEAR fund to meet emergencies as they occur and a move towards unification of medical procedures.

## NZ MAY NOT ELECT A PRIMATE

When New Zealand's General Synod meets this month it is expected that it will discuss the election of a new archbishop of the Province but that it may not proceed to election.

Dr Norman Lesser, former Archbishop of New Zealand retired last year and Bishop H. W. Baines of Wellington has been acting Primate. He is the senior diocesan in NZ.

General Synod may not think it worthwhile to elect a new Primate since Church union negotiations have reached an advanced stage.

The union plan involves Anglicans, Presbyterians, Methodists, Congregationalists and the Churches of Christ. It is argued that, if the scheme goes ahead, the office of Archbishop would disappear and the head of the new body would be a president with undefined status.

There is no time-limit to the election of a Primate and Bishop Baines could act in that capacity indefinitely.

## World GFS leader in Grafton diocese

Mrs Jean Cheshire, world chairman of the Girls' Friendly Society and an active GFS and Mothers' Union leader in Melbourne

diocese, visited a number of strategic centres in the diocese of Grafton in March.

She was the guest speaker at Lady Day celebrations at St Matthew's South Grafton on the morning of 21 March and later that day she spoke to a gathering of women at Bangalow. The next day she spoke at St Andrew's Lismore.

On 23 March she flew to Coff's Harbour and she spoke at a southern regional women's rally at Macksville that day.

Since she was elected world GFS chairman in 1970, Mrs Cheshire has visited many countries where the Girls' Friendly Society is established. A world council meeting will follow the Commonwealth Conference in August this year and 37 countries are expected to send delegates.

## SU leader in Perth

Mr Armin Hoppler spent the weekend, April 14-15, in Perth with SU leaders as the conclusion to a quick tour around Australia. He then flew to Malaysia to attend the SU International Council Meeting.



Mr Armin Hoppler.

Mr Hoppler is a German-speaking Swiss and is also proficient in four other European languages. Internationally minded, he has shown himself to be equally able with instinctive tact, to adapt himself to the milieu of which every country he happens to be in at the time.

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Archdeacon Peter Chiswell

Rev Peter Chiswell, BE, BD, Th Schol, vicar of Gunnedah since 1968, has been appointed archdeacon of Tamworth. Mr Chiswell was a qualified civil engineer before training for the ministry and has served entirely in the Armidale diocese since his ordination in 1958.

The vicar of St John's Tamworth, Rev Kenneth A. Patfield, has been appointed rural dean of Tamworth and the Dean of St Peter's Cathedral, Very Rev Peter F. Newall, has been appointed rural dean of Inverell.