

THE AUSTRALIAN CHURCH RECORD

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DR. WOODS SPEAKS OUT

"IF INDISCRIMINATE baptism means careless baptism, then it is wrong," said Dr Woods, Archbishop of Melbourne, in a sermon to the Melbourne synod. He was preaching in St. Paul's Cathedral on Sunday, October 19.

He went on: "Certainly we should not prostitute his sacramental gifts. If indiscriminate baptism means careless baptism

then it is wrong. We clergy should do all we can to see to it that the sacramental gift, whether it be in baptism or in Holy Communion, is received with repentance and faith, and should therefore be prepared for in the case of infant baptism, by the instruction of the parents and god-parents. But whether such preparation is successful or not, where there is a genuine desire for baptism, even if that desire is motivated by such unworthy considerations as that "Granma wants the child done," baptism should not finally be refused, and that for three reasons.

"First because we are not ourselves able to judge the fitness of the petitioners: God alone is the judge, and it is certain that not the holiest saint on earth could be said to be worthy to receive God's sacramental gift, which is, after all, the gift of himself.

"Secondly because the gift is given in the community of repentance and faith. Our western way of life has emphasised the individual to such an extent that we find St. Paul's language of incorporation into Christ hard to understand. We have individualised the Christ, whereas

for St. Paul to be 'in Christ' was not the experience of conversion, but the objective fact of incorporation into the corporate Christ, the mystical body.

"Thirdly, because our Lord himself did not lay down conditions on the recipients of his gifts. Neither the paralytic nor the Syrophenician woman, nor her daughter received previous instruction and the only proof of their faith was their desire."

GREAT DEBT

In his charge to synod on the Monday of synod week, Dr Woods spoke at some length on the great debt that the diocese owed to its former coadjutor bishop, Geoffrey Sambell, now Archbishop of Perth. He also mentioned the beginnings of long service leave in the diocese. He said:

"We have had to employ four full-time priests to take over the parishes left vacant for three months and we are about to take in a fifth. These priests are V. G. Carver, J. T. Corrigan, R. M. Pethybridge, T. E. Rogers, B. L. Stock. I am one of those people who at first wondered whether three months' absence from the parish would be good either for the parish or for the parish priest. I have been quite won over and believe that Long Service Leave is a great opportunity not only for him who goes on leave but also for the parish and for the man who provides the locum tenency. I have told our Long Service Leave chaplains that they do not go to the parish simply to keep it going or to perform the routine activities which would otherwise have been left undone. They go because it is God's will that leave should be granted and therefore that they should go to this parish. He calls them there for a special purpose and it is up to them to find out what that purpose is."

Speaking of the ministry of laymen, the Archbishop said that the lay ministry of parochial and diocesan readers continues to give support in a great number of parishes and by the taking of innumerable services. It is however true that the lay readers are less used than they were perhaps 15 years ago. The reason for this is the better staffing of the parishes with the whole-time ordained ministry and, sad though it be to tell it, the dropping out of evensong in so many churches.

WORLD MISSION

While mentioning the worldwide mission of the church, Dr. Woods said in reference to the Melbourne Crusade earlier this year:

"We in Melbourne had the experience of a Billy Graham Campaign in March last. I personally have a keen regard for Dr. Graham as a charming personality and as a Christian evangelist. Neither his methods nor his message are approved by a certain number of our clergy and people. But I believe the majority

of us felt, as I did, that it could not be denied that very many people, men and women and boys and girls, were either won back to faith in Christ Jesus or were for the first time started along the road to faith, amongst them many nominal Anglicans.

"Furthermore, those who were so awakened were immediately referred to the church of their own denomination and some of them at any rate found their way into confirmation classes. It was for this reason that I accepted the invitation to become a patron of the Campaign, and I do not regret my decision.

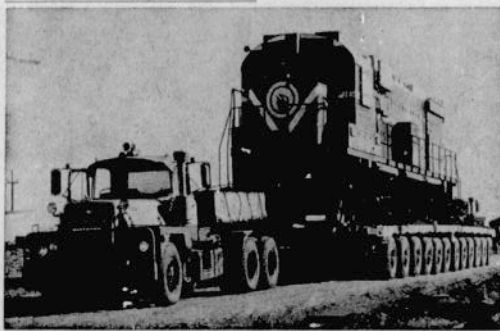
"I have no statistical proof of it but I have the impression that though the Campaign did arouse immense interest and though the numbers attending the meetings were very great, the Campaign did not make as deep an impression on the population of Melbourne as it did ten years ago."

POWERLESS GIANT

NEVER a dull moment at Port Hedland W.A., in the diocese of North West Australia, where mountains of iron ore are being shipped to all parts of the world.

The great Australian mining boom has made many parts of the North West come alive and scenes like that pictured are becoming common. This 97 ton, 3,000 h.p. diesel locomotive was trucked from Port Hedland wharf to the railroad on a 96-wheel low loader. The two prime movers (one pulling and one pushing) were linked by radio so that drivers could co-ordinate clutch and brake movements.

The ministry at Port Hedland is maintained by the Bush Church Aid Society and the Rev. Michael Pennington is the rector. He says that the present population of 6,000 will be 35,000 in a few years and may become the largest regional centre in W.A.



Permanent Anglican—R.C. Commission

BISHOP FELIX Arnott of Melbourne is among those appointed to the permanent commission which will meet from time to time with the Roman Catholic Church. It replaces the commission set up in 1967 on which Australia had no representative at all.

The Anglican members of the Commission are: the Rt. Rev. H. R. McAdoe, Bishop of Ossory, Ferns and Leighlin (co-Chairman), the Rt. Rev. J. R. H. Moorman, Bishop of Ripon, the Rt. Rev. E. G. Knapp-Fisher, Bishop of Pretoria, the Rt. Rev. F. R. Arnott, Coadjutor Bishop of Melbourne, the Rev. Professor Henry Chadwick, Dean of Christ Church, the Rev. J. Charley, Vice-Principal, London College of Divinity, the Rev. Dr. J. N. D. Kelly, Principal, St. Edmund Hall, Oxford, the Rev. Professor H. E. Root, Professor of Theology, University of Southampton, and the Rev. Professor A. A. Vogel, Professor of Apologetics and Dogmatic Theology, Nashotah House, U.S.A.

Relevant Christianity

IN HIS LATEST book, Mr Malcolm Muggeridge, the former sceptic, has this to say about Christianity's relevance to the modern world:

"The great illusion of the age is that truth consists of facts and virtue of action.

"Actually, there's far more truth in the Book of Genesis than in the quantum theory, and

a Francis of Assisi or a Wesley did far more to ameliorate the human condition than a Beveridge (author of Britain's social-service program) or a Karl Marx.

"I've spent a number of years in India and Africa where I found much righteous endeavour undertaken by Christians of all denominations but I never, as it happens, came across a hospital or orphanage run by the Fabian Society or a Humanist leper colony."

Crossword Prize

A book prize for Crossword No. 5 goes to Mrs N. J. Coady of Revesby, N.S.W.

William Williams revival preacher

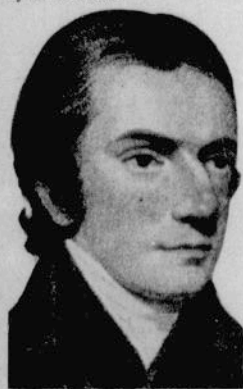
Guide me, O Thou great Jehovah,
Pilgrim through this barren land;

I am weak, but Thou art mighty,
Hold me with thy powerful hand;

Bread of heaven,

Feed me now and evermore.

This rousing hymn with its Welsh tune is in most hymnals but its author, Rev. William Williams, is little known. He was educated in Breconshire and intended to follow a medical career. But in 1738, early in the great evangelical revival, he was soundly converted to Christ through the preaching of the great Howell Harris of Trevecka. He never forgot the exact place where he stood in Talgarth cemetery when the Holy Spirit convinced him of his need for Christ's salvation. In one hymn he wrote:



Rev. William Williams

"I'll not forget the place, the spot
Where wine was poured into my
impotent soul."

He served as curate at Llanwrtyd in Breconshire from 1740 to 1743 under an unsympathetic vicar and amongst a superstitious and immoral people. He was misunderstood and persecuted by the church authorities and he left his curacy to assist the great Daniel Rowland and his ministry ranged over Cardiganshire and much of North Wales. As his powers developed, he became a notable theologian and a gifted writer of hymns, poems, doctrinal works, biographies and sermons. He died in 1791.

In one of his last letters he wrote: "I have come to see that true religion consists of three parts: first, true light respecting the plan of salvation; God's eternal covenant with his Son to pay the debt of believing sinners, all the truths of the new covenant by which he becomes all in all in creation, in all-embracing providence, and in redemption..."

Grafton restricts tenure

GRAFTON DIOCESE has led the rest of the church in Australia by agreeing to limit the tenure of its parish clergy. This decision was made at its diocesan synod on 19 and 20 October.

As from the beginning of 1970, the Bishop's licence for any new incumbent will be for seven years. This was decided, in the course of the adoption of a new parochial ordinance which was presented by the Rev. G. E. Foley, on behalf of the Bishop-in-Council. The debate was lengthy, of a high order, but the final vote was decided on the voices.

The seven years' incumbency can be extended by three yearly periods if the Bishop and the Presentation Board of the parish concerned are agreeable.

Much of the time of synod was taken up with the new ordinance, but many resolutions from General Synod were discussed and adopted.

Synod opened on Sunday evening, October 19, with Evensong in the Cathedral at which the preacher was the Reverend J. N. Bagnall, A.B.M. Home Secretary. After the service, the Bishop and Mrs. Arthur held a reception for synodsmen and their wives and other guests.

During sessions, the Bishop made a presentation to Mr A. B. Kerrigan Q.C. in recognition of his 25 years as Chancellor of Grafton. A resolution was passed paying tribute to the unique service through 42 years' ministry in the diocese of Archdeacon Warr. The Archdeacon was Dean for many years. He is to live in retirement at Port Macquarie, where he is to continue a year longer as Archdeacon of the South.

N.Z. plan for union

A PLAN FOR UNION has now been drawn up for presentation to the five Protestant churches negotiating for union in New Zealand. It proposes to name the new denomination the "Church of Christ in New Zealand."

The proposal seeks to unite Anglicans, Presbyterians, Methodists, Congregationalists and the Associated Church of Christ.

The plan is to be referred to the churches concerned before a revised edition is circulated for final approval.

Forms of worship already in use will be continued unless there is a desire to produce new forms and although ultimately it is likely that a common liturgy will emerge there will be no attempt to compile this at once.

To allow for differing traditions about baptism, two forms of service will be followed, so that the sacrament may be administered to sponsored infants and people making a decision later in life.

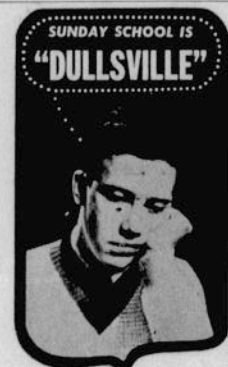
If the plan is carried out ministers of any of the participating churches will be allowed to serve in any of the united churches. There will be a three-fold ordained ministry of bishops, presbyters and deacons.

"Presbyter" was accepted by the participating churches as the title of the parish parson to replace the words "priest" and "minister." Deacons will be lay and ordained and may include women.

The plan allows for some presbyters to work in secular occupations.

The supreme governing body of the church will be the National Assembly which will meet each year. Each of 18 dioceses will be represented by about six presbyters and seven lay representatives.

The president will be a bishop who will hold office for three years. The vice-president elected annually will be a layman.



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Melbourne synod

EARLY IN proceedings the Jubilee reports of the Mission of St. James and St. John and the Bush Church Aid Society were received.

The Mission has developed a wide range of institutes to meet many social problems, and it is expected that a searching look into needs still unmet will produce a new development plan.

The B.C.A.'s work in the out-back was thankfully recalled, and synod was informed of the new vision of service for B.C.A. to assist a national fund for home mission work in the missionary dioceses of Australia, where that need is not already covered by B.C.A. or other agencies.

Another early motion well

Indian schools allowed

KERALA'S High Court has ruled that Christian Churches and other religious minorities in India enjoy an unconditional right to conduct educational institutions. In so ruling it rejected an appeal by the State Government against an earlier verdict allowing the Roman Catholic Dioceses of Trivandrum, Quilon and Changanacherry and the Church of South India's Diocese of Central Kerala to conduct schools.

The Church petitions challenged a Government decree which held that 80 per cent of seats in Church-sponsored and other private teacher training colleges be filled by candidates selected by the Government. The Kerala Court said Article 30 (1) of the Indian Constitution was unconditional, unlike other articles subject to amendment. The article states that all minorities shall have the right to establish and administer educational institutions of their choice.

Evan. Society launched

ONE OF THE largest men's meetings ever held in the western half of Sydney inaugurated on September 26 a new Evangelical society to safeguard and promote Evangelical interests in the area of the proposed diocese of Parramatta.

Eighty-three men and three women met at St. Stephen's, Penrith, to consider plans formulated by an interim committee of clergymen and laymen from Prospect Rural Deanery.

The Rev. Victor Cole, rector of St. Mary's, said: "We were surprised and delighted at the great interest indicated by the number of people who came."

"It was a tremendous encouragement to see so many clergymen and laymen with a vital interest in the Evangelical cause in this part of the diocese."

During the meeting, after vigorous discussion and many amendments, the proposal to form an Evangelical society was accepted.

The aims agreed to were to unite Evangelical members of the Church of England in a helpful fellowship; to uphold the Bible as the absolute authority for faith and conduct; to maintain the principles of our Church as based on the Bible, Prayer Book and Articles, and to support lawful authority within the Church, to inform men on the principles and practice of church government; to encourage the study of the Bible, theology and church history.

A committee was appointed to draw up a constitution and call a public meeting within six months. They were the Revs. M. Myers, L. Bennett, B. Marsh, B. King, G. Taylor and V. Cole, and Messrs E. Riley, E. Newman, K. Price, G. Lincoln, W. Gates and W. Raisin.

Anyone interested in receiving mail from the interim committee is asked to write to the Rev. V. Cole, 34 Gidley Street, St. Marys, 2760.

received noted the decline in attendance at evening services, expressed concern for the effectiveness of the ministry to youth and requested the Archbishop to institute an enquiry to determine how the service of Evening Prayer might be made more relevant to the needs of young people. It was noted that the evening congregations are largely made up of young people. Flexibility, liberty and simplicity were needed.

The perennial debate on the question of the remarriage of divorced persons in special circumstances was in some aspects regrettable; but on the whole showed a care in research and a depth of concern for the pastoral needs of the people which were commendable. There was evidence of increasing impatience and dissatisfaction with delays in General Synod attempts to reach a conclusion that would guide the whole church.

The Archbishop felt that the chief way out was to find some means of determining when a marriage could be pronounced "dead." On the other hand, several questioned the notion that in every case a wedding is a godly union. The G.B.R.E. scheme for the renewal of Christian educational work in the parishes has been strongly endorsed by the diocesan department; and it is intended that after several pilot schemes in chosen parishes, a move will be made in mid-1970 to involve the whole diocese in a drive for a "new look" education program, highlighted by the Parish Education Committee and the Parish Teaching Team.

NOT PAYING

It was particularly of interest to learn from the Director of G.B.R.E. at a special Synod Dinner that the G.B.R.E. and Sydney "Trowel" materials were growing together and increasingly had the same scriptural base and emphasis. A number of Melbourne parishes use the Sydney or other materials, so that G.B.R.E. is not selling enough to pay its way.

Several related motions called upon churchmen, the Church and the nation to give more liberally to inter-church aid and other welfare programs; a larger percentage of parish income, a day's salary, at least 1 per cent of G.N.P.

These were well received and ardently supported; but there was obvious reserve about the practicability of the hopes expressed unless there is a great spiritual renewal in the Church. The priority of commitments to the parish, home and overseas missions, over gifts to other causes, was reaffirmed by the Synod.

The Wednesday evening missionary debate commenced with an impassioned appeal from Pastor Frank Roberts for the acceptance of his people into the Church and for support for the A.B.M. program: the Synod heard loud and clear the challenge to care, and was responsive to the call.

Miss Joan Levett then spoke of C.M.S. work in Peru, and in a most moving and compelling speech had the meeting enthralled. No one was left in any doubt of the need, strategic importance and difficulty of this work.

Synod was faced with a strong challenge to meet the financial obligations of the missionary work, in a situation of crisis in which some Australian missionaries were living in relative poverty, and where C.M.S. had had to cut back almost completely on capital grants to missionary dioceses.

EVANGELISM

Arising out of the Synod sermon, a motion was brought to ask for official consideration of the establishment of a separate Department of Evangelism that would not only assist the ministry inside the Church to its members in each generation, but also and especially make effective the preaching of the Gospel to those outside the Church: in terms of repentance, conversion and commitment.

Synod obviously was prepared to accept the Archbishop's assessment of the urgency of the situation, and the "obligation to evangelise," and voted strongly that steps be taken to do something to remedy the situation.

EDITORIAL

Bad strategy

REFERRING TO Inter-Church Aid's irresponsible appeal last year for a million dollars for the Christmas Remembrance Bowl, a sum which it promised to spend on all sorts of humanitarian needs, Canon Frank Coaldrake of the Australian Board of Missions said: "Someone has side-tracked the church." We thoroughly agreed with him.

As this is being written, the newly-elected Australian Board of Missions is holding its first meeting. Among other things, it will be considering the motion moved by the Bishop of Papua and New Guinea and passed by General Synod which reads: That this Synod asks its Board of Missions to endeavour to mount as soon as possible a massive special Commonwealth-wide appeal to enable the Diocese of Papua and New Guinea to develop capital investments so that it may grow more quickly towards self-support.

Unfortunately, this motion was not subjected to critical scrutiny at the time and Bishop Hand seemed far from clear about how such a sum was to be used if it were raised. He has since said that the sum would be invested and only the interest used for buildings and other capital purposes.

We hope that the A.B.M. will think long and hard before it agrees to launch a "massive special Commonwealth-wide appeal." Having thought hard, we trust their answer will be a clear "no."

General Synod in September gave the diocese of New Guinea its own constitution, making it a self-governing diocese. Did the spirit of independence die so quickly?

Massive missionary support for New Guinea and every other field is vital. But we have never heard of any missionary enterprise which was blessed of God and based on an appeal for a massive sum of money. Christians see a need for the gospel: men and women are moved by the Holy Spirit to offer and the church of Jesus Christ commissions and sends and supports them.

We do not believe that the Australian Church is so foolish as to think that providing a million dollars will solve the real missionary problems. The existing climate of missionary concern in Australia is not good. There is a need to educate and teach our people and lead them to such a love for Christ that they will delight in obeying His command to "go."

If Satan were to devise a scheme for diverting the church from its missionary responsibility, he could think of no better way than suggesting that it unite its missionary energies in a massive appeal for money.

It is bad strategy. Such an ill-conceived and untimely plan needs a speedy burial.

"BE OF GOOD CHEER"

by GEOFFREY HAYLES

In these days when there seems to be so much despondency amongst Christians we do well to think upon the words of the Lord Jesus Christ when in the Gospel he says to "be of good cheer."

"Be of good cheer," it is I be not afraid!" said Jesus again. (Matt. ch. 14) after the account of the feeding of the five thousand we have the incident of Jesus walking on the water and calming the storm.

"Thy sins are forgiven thee be of good cheer!" (Matt. 9:2-8) said Jesus to the paralysed man. How well the Master knew the man's needs to have his past sins

forgiven before he could be of good cheer. Do we know of Christ's forgiveness for past sins? Then be of good cheer!

"Be of good cheer," it is I be not afraid!" said Jesus again. (Matt. ch. 14) after the account of the feeding of the five thousand we have the incident of Jesus walking on the water and calming the storm.

The disciples were troubled and afraid but Jesus came to them saying "Be of good cheer — it is I!" When we are upon troubled waters and are afraid and overcome by life's storms Jesus says to us "It is I, be of Good Cheer!" Christ's presence is available for all our present needs.

"In the world you have tribulation but be of good cheer I have overcome the world," said Jesus after the last supper the Lord encouraged His disciples with these words. Jesus was anticipating his passion and victory in overcoming the world we have His power for our future needs. He has conquered and will conquer!

In this age of fear, despondency and anxiety we do well to think upon the words of the Lord Jesus when he assures his servants that in spite of past sin's present need and future conflict they can "BE OF GOOD CHEER!"

TEXAS HELPS WILLOCHRA

A FURTHER \$15,000 has been promised to the diocese of Willochra, S.A., by the diocese of North-West Texas, U.S.A. Bishop Tom Jones announced this in his report on the state of the diocese at the Willochra synod late October. The Bishop of North-West Texas had visited the diocese for ten days last May.

The diocesan Home for the Aged at Crystal Brook is to have new staff quarters costing \$23,000. The Bush Church Aid Society has promised to find a missionary for the South East Mission and when the "dug-out" rectory is complete at Coober Pedy, to find a missionary for that area too.

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SUDAN UNITED MISSION, Missionary Programme

Saturday, 29th November, at St. Mark's C. of E., Avalon

3.00 p.m.: "Teach In."

Theme: "Developing 20th Century Christian Leadership."

Youth Groups from several churches will especially contribute to this Forum.

5.30 p.m.: Bar-B-Q Tea (bring own food).

6.30 p.m.: CHAD FIELD GREETINGS: Mr and Mrs Joe Penrose.

7.30 p.m.: REV. A. D. DEANE, Guest Speaker.

Musical Program — Manly Baptist Church.

Organise a group if possible. Phone 29-4239.

EVANGELICAL VIEWPOINTS

Sin and the sinner

ONE thing the Bible keeps talking about, and of which most of us prefer to say little, is sin. However, we do not have to turn to the Bible to discover man's sin—our daily newspapers shout it to us every day. Our history includes Hiroshima, Buchenwald, and in due time, Biafra, and show that man and his nature is the same today as it was in Adam's time.



Rev. Ted Watkins

Somehow we have deluded ourselves that magnificent technological progress has changed man's nature. At the time of the first man-made satellite whirling in space the "Sydney Morning Herald" summed up magnificently the true perspective in a cartoon. Beneath a starry sky and satellite whirling overhead stood a caveman and his club — on which was written "Man's Moral Progress." Our great progress has not added one inch to man's moral progress. In the beginning man sinned and man still sins.

IT IS EASY, though to talk generally about evil mankind, but to call oneself a sinner... Well it is all a matter of seeing oneself as others do.

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Have you heard the story of the Scot who paid a visit to London? When he returned to his native heath after a very short stay they asked him why he had come home so soon.

"Oh, London's all right, you

Rev. Edward G. Watkins is rector of St. Bartholomew's, Norwood, diocese of Adelaide, S.A.

know, but the people are downright queer."

"How do you mean?"

"Well, one night, about two o'clock in the morning, a man came banging on my hotel door. He yelled and banged and was in a terrible temper. He sounded as if he might kill me if he could get in."

"What did you do?" they asked anxiously.

"Do? I didn't do anything. I just kept on playing my bagpipes."

III. "You shall not take the

name of the Lord your God in vain..."

Am I always reverent and true in my speech?

IV. "Remember the Sabbath day, to keep it holy..."

Do I always use Sunday for the worship of God and for my spiritual, mental and bodily good, and for the good of others?

V. "Honour your father and your mother..."

Do I give the respect and honour which I should, to my parents, and to those others to whom respect is due?

VI. "You shall not kill."

Am I always as kind to others as I should be, and anxious to preserve life?

VII. "You shall not commit adultery."

Am I always pure, in thought, word and deed?

VIII. "You shall not steal."

Do I do my work faithfully as I should, and am I generous to others? What about my taxation returns?

IX. "You shall not bear false witness."

Do I always speak well of others, whenever I can, and avoid destructive criticism?

X. "You shall not covet."

Am I aware that my thoughts are the source of evil word and act, and seek to bring "every thought into captivity to Christ?" (2 Corinthians, Chapter Ten, Verse Five).

It is therefore simply one step more to acknowledge as the Bible does "... through the law comes knowledge of sin." To know the law is to know that each one of us has sinned.

Let us not, however, be disheartened. To know we have sinned is the first step to forgiveness and allowing Christ to change us from within.

That man will never be unwelcome to others who makes himself agreeable to his own family.

(Titus Maceus Plautus — C. 254-184 B.C.)

Through the rectory door

CHANGING all the sheets — one of our Saturday jobs — and that means lining the children up one by one to help make their beds. Quite a challenge to anyone's ingenuity, believe me, as they find a dozen reasons to disappear every which way at the crucial moment.

This morning I had just got Peter ready to make his, when I realised it was time for Tim to get cleaned up for music. Just as I was about to call him anywhere, he rushed in anxiously:

by Ann Devereau

"Mum, Mum, there's some people at the back door. I think you'd better come quick!"

Even at the tender age of nine he had realised something was more than usually wrong. Indeed, the young man at the back door leaned heavily on his lady friend, sobbing bitterly, and groaning that he needed forgiveness. "Where is the priest? I must see the priest."

We quickly found Dad, who dropped what he was doing and came out. After leading the young fellow into the church, he tried to talk with him, and to understand, but after a few minutes sent for me to ring the doctor.

Eventually, under the doctor's probing, it became evident that the lad had been under psychiatric treatment for sometime, unknown to his friend, and had simply neglected to take his prescribed pills.

Now... where is that Peter — we still have a bed to make. And oh dear, Tim, do come and

scrub those legs... you're going to be late for music now, for sure. Maybe it's these all-too-frequent interruptions to family living, and the constant need to adapt to the situation of the moment, that made one of the children sigh recently, "Gee, I wish our Dad wasn't a minister!" I guess my husband has a point when he says we shouldn't take the involvement of rectory families for granted.

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Notes and Comments

LAW AND ORDER

The idea behind much of the student unrest is that man must be absolutely free. The State, nor his fellows, must not inhibit man in any way. He is free to be himself. The news of the 24 hours in Montreal without a police force or firemen has a message for mankind. The looting, bank robbing, arson and violence of that one day has shaken all Canadians. Where there is no law of the State, the law of the jungle returns. When Law goes, as Hobbes says "the life of man is solitary, poor, nasty, brutish and short."

It is for Christians to support the concept of law and order. Law will not always back the Christian in what God declares as right, but it will not be a terror to good works.

LAYMEN

John Stott's new book "Clergy and Laity in God's Church" is most stimulating, deserving to be read far and wide. He sees one of the main calls to a clergyman to make sure that his laymen do not accept clericalism instead of vigorous participating Christianity.

The problem is summed up in these words: "What does the layman really want? He wants a building which looks like a church; a clergyman dressed in a way he approves; services of a kind he's been used to, and to be left alone... Mr Stott feels

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THE BISHOP OF CENTRAL TANGANYIKA writes—

There are many aspects of the development of Christian work in an undeveloped land, and many agencies that make a special contribution to that work. The Bible Society has always made a unique contribution in a country like East Africa, where income is low and the costs of books in relation to a man's income seems very high.

The Bible is a big book, but even the New Testament is a large book for Africa, and if unsold would be unsold except to a privileged few. The policy of producing the New Testament at a figure people can afford to pay, and producing Gospels for the second smallest coin in the country, has meant that hundreds of thousands of people have some portion of the scriptures in their hands.

In a circular dated June, 1968, issued by the Bible Society in East Africa, it is stated that for the twelve months November 1966-October 1967, a total of 1,854,000 copies of the scriptures were distributed.

What happens to these scriptures? I think of the saintly Bishop Omari, converted in his youth by reading the New Testament. I think of another African whose first awakening came with the New Testament, who is now a distinguished scholar, taking part in preparing a new translation of the New Testament.

I think of the eager faces of the many hundreds of school children to whom I have personally sold a gospel, and I am grateful.

The other day I noticed five boys had joined together, one to buy Matthew, one Mark, one Luke, one John, one Acts. On questioning them I found that they decided they would borrow from each other when they had finished the one they had. Such zeal will encourage any minister of the gospel, and demonstrates forcibly the need for having small portions of the New Testament available.

The Society deserves much more support if it is to meet the needs of the many tens of thousands who are now learning to read in Africa, Asia and elsewhere.

Archbishop of Tanganyika

ADVENT II — Letters from the Primate the Most Reverend Philip Strong, the Right Reverend R. C. Kerle, Bishop of Armidale, and the Reverend Canon Frank Colclough, are printed in a leaflet available free from the Bible House in your capital city.

THE BRITISH & FOREIGN BIBLE SOCIETY IN AUSTRALIA

Cosmos communication

TWO FASHIONABLE space-age words are "cosmos" and "communication." They are in fact Bible concepts.

The pre-apostolic septuagint version of the Old Testament used the word Cosmos to describe the arrangement of the stars, "the heavenly hosts," as the ornament of the heavens. In the New Testament this Greek word is used to describe the extent of the known populated earth (Romans 1:8). But the chief use of Cosmos (or "world") is used to describe the ungodly multitude; the whole mass of man alienated from God (John 7:7).

It was in 1844 that Samuel Morse tapped the first telegraphic communication "What hat! God wrought" (Numbers 23:23). In 1900 the first radio message was beamed and the following year the Wright brothers' aeroplane hopped several feet in altitude.

On October 4, 1957, man's first spacecraft, the Russian Sputnik I, radioed a mechanical message to register collision with meteorite dust. Soon after the Russians launched the dog "Laika" into space. From her

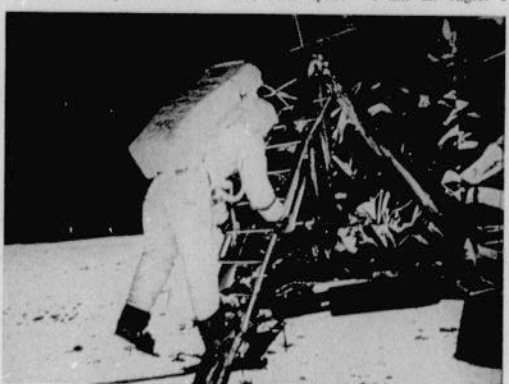
space kennel, Laika's bodily functions were radio communicated to earth.

Meanwhile the Russians commenced launching robot space ships to outer space. In 1959 Lunik II crunched on to the moon surface; others sped on their way to the planets and the sun. Moscow radio broadcast to the listening public: "Our

Rev. Brian J. Seers, curate of St. John's, Petrie, Queensland, writes about God's Word in a space age.

rocket has by-passed the moon. It is nearing the sun, and we have not discovered God. We have turned out lights in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opium of the masses. Let us go forth, and Christ shall be relegated to mythology."

Colonel Gagarin became the first spaceman by a mechanical vehicle. On April 12, 1961 came his excited, ecstatic cry from outer space: "I am an eagle! I



Aldrin steps on to moon, July 20, 1969.

am an eagle!" On his landing, Moscow reporters asked Gagarin "Did you see God?" "No," replied Gagarin, "there is no God."

Two years later, Colonel Cooper Jr., U.S.A.F. commented that he didn't see God either. He himself had no more expected to see God by looking through his spacecraft window than he did by looking through his automobile window. "But I saw some of the wonders He created," he said.

It was in March, 1968, that Gagarin did see God. He was killed while testing an experimental aeroplane. Cosmonaut Gagarin met his Maker.

There has been only one acknowledged fatality in outer space. Colonel Komarov failed to return on April 24, 1967. Previously in his private letters, Komarov had expressed his fear and awe of time and eternity. "Time frightens me... will I have time?" he wrote to his mother. "What can be compared with eternity?... human life is so scanty and brief" he wrote to his family.

The unanimous acclaim of all space travellers has been to declare the colourful handiwork of the planet earth; the moon appears dull in comparison. In September 1966 Charles Conrad and Richard Gordon in Gemini II reported that the planet earth glowed like a Christmas tree ornament, and that Australia lay against the Pacific like a rumpled carpet. "It's fantastic" said Conrad to Gordon during Gordon's "spacewalk" outside his craft. This month (November), these two men and also Alan Bean are to participate in lunar landing.

One reason why God made the moon was that it would be a "sign" of Himself (Gen. 1:14). All creation obeys the Hand that guides it. The human race alone has disobeyed. The moon has always fascinated, and for some it has been the object of idolatrous worship.

On Christmas Day, 1968, Lovell and Borman (both Anglican) and Anders (Roman Catholic) were the first to circumnavigate the moon. "We are now approaching a lunar sunrise, and for all the people back on earth, the crew of Apollo 8 has a message." They took it in turns to

read excerpts from Genesis 1. Mrs Madalyn O'Hair, head of the National Headquarters for atheism, officially complained to NASA. It was "gratuitous proselytizing of a minor religion," Mrs O'Hair contended.

Last June Apollo 10 zoomed in for a closer visual inspection of the lunar surface. "Man, this is the greatest," "Babe, it's fantastic," "Boy, you wouldn't believe this thing" came the verbally disappointing words for a waiting earthly audience. "Son of a bitch." "The—dam filter has failed me." Whatever his physical environment, only the atoning blood of Jesus Christ can ever recreate man to be compatible to the environment of heaven.

On Sunday (Eastern hemisphere time; Monday in Australia) July 20, man first set foot on the moon. "That's one small step for man, one giant leap for mankind" said Armstrong a nominal Reformed Church member. His mother on earth responded "Praise God from whom all blessings flow." Aldrin, a Presbyterian, prayerfully consumed Communion bread he had brought to share that Sunday Communion with his fellow parishioners. Watched by millions, that landing was one of the most prayed-for events in modern times.

A criticism-sensitive Administration's reaction to the publication of the likes of Mrs O'Hair was disappointing. The late President Kennedy had publicly asked God's blessing on the American effort to reach the moon. God did bless the venture, but there was no immediate recognition of that fact or any public utterance for it from President Nixon on that Sunday. His comment that it was the greatest week in history since creation revealed out-of-focus vision.

Christ is the watershed of history. His disciples only are destined to share the throne of a new cosmos. Whoever has Jesus is a citizen of heaven. Meanwhile now is the great period of preparation and training. We are to communicate Christ faithfully. The word "Gospel" means (welcome) communication. Let every disciple fearlessly and unashamedly communicate Christ to this unbelieving cosmos decaying in time and eternity (Romans 10:14).

Robert Murray McChesney: Live near to God, and all things will appear little to you in comparison with eternal realities.

Taken separately, the experiences of life can work harm and not good. Taken together, they make a pattern of blessing and strength the like of which the world does not know. (V. Raymond Edman.)

"BIBLE-IN-LIFE" PIX

A moment spent in looking over the headlines from any daily newspaper or watching so called "popular" programmes on TV, will clearly illustrate just how much your children need a Christian counter-balance to the "News of the Day." Was there ever a time when children needed fine quality reading material in the home, more than now? "Bible-In-Life"—PIX will at least help to counteract the effect of violence, hate and crime that constitute the main items of the news of today's world.

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Not an "idol"

I read with interest your extract from the "Melanesian Messenger" (A.C.R. Hot Line, 16 October) and the references to artifact which one person claimed made the church look silly and barbarous.



You might be interested in this photograph of the actual figure, which was a gift from the church in Polynesia to the new cathedral.

(Rev.) Ralph de Voil
Eagle Heights, Qld.

Hosts wanted

Twice a year approximately 100 lads about 15 1/2 years of age commence their 3 1/2 years' course at H.M.A.S. Nirimba, the Royal Australian Navy Apprenticeship Training Establishment at Quakers Hill.

Nearly half of these young men are Anglicans. The majority would come from country or interstate homes. Many have no relatives or friends in the Sydney area.

They are permitted to take weekend and short leave at the home of approved sponsors.

If you are in a position to offer hospitality by occasional visits to your home of one or more of these young apprentices your kindness would be very much appreciated.

It is hoped that our Church people in Sydney will open their homes and hearts to these lads and provide a meal "just like Mum cooks," and allow them to share in the comforts of home life.

What a relief it must be for a mother to know that her son has a foster mother to whom he can go far away in the big metropolis, Sydney.

If you think you can help would you please contact the Chaplain, H.M.A.S. Nirimba, Quakers Hill, N.S.W., 2764. Phone 626-9351.

(Rev.) R. C. Lovitt,
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Welcome decision

The Sydney synod decision to create a new diocese in Parramatta is very welcome.

The coincidence of the Archbishop's brother being the rector of St. John's, Parramatta, and possibly the new cathedral could be aligned with:

1. The Government's plan to build a new Sydney Hospital in Parramatta;
2. Grace Bros' plan to build a \$60 million store in Parramatta;
3. Prospect County Council's 10-storey office block there;
4. The Railways Department's plan to build a shopping tower over Parramatta station.

Perhaps these activities could be caused by the Archbishop's brother being rector of the city?

Be of good cheer and praise the Lord for the Archbishop's brother!

Douglas Longton,
Doonside, N.S.W.

Basketball

A body of church people have formed a basketball international rules association for men and women to commence the second week in November.

Already we have over 20 teams entered in Men's, Women's and one division of Boys at High school age under 16.

The association feels the interest already shown will explode over the next few years. This will enable young people to enjoy the companionship and sportsmanship amongst church people.

In this present age where youth finds no outlet we hope this association will play a small part in bringing up your youth to become better citizens.

If interested please ring Hon. Jones or write to Box 172, P.O., Punchbowl.

Rav C. Jones, Hon. Sec.,
N.S.W. Churches Basketball Association.

Former Anglicans

We would like to clarify an issue which, though it has particular application to our own situation concerns a principle of considerable importance and is, we believe, of wider relevance.

It is usually assumed that those who have resigned from their membership or ministry in the Church of England have severed all links with it and, in fact, stand in judgment over against it. While this complaint may be justified in the case of some, it has not been our intention, nor has it been our practice, to cease from time to time worshipping with and at their invitation ministering to those remaining in Anglican churches.

It seems to us that on three grounds a positive relationship of this nature is warranted—

(a) Because of our past association with the Church of England we feel a bond with it and obligation toward it. Paul's attitude to the Palestinian-

christians provides an analogy here. Although convinced that God had called him to exercise his ministry upon a different set of principles, he nevertheless sought out every opportunity to express his fellowship with them. Hence his visit to the Jerusalem Council in Acts 15, his concern

CORRESPONDENTS NOTE

Letters should not exceed 300 words — shorter ones get priority. A recent letter was over 3000 words and several were over 1000. They have been severely cut.

to ensure the safe arrival of the collection for the poor of Jerusalem, and his willingness to accommodate himself to their practices when moving amongst them. It has similarly been our desire to share quite openly that which we feel to be our particular ministries with those in the Anglican church, trusting that they too will extend the "right hand" of fellowship to us (Gal. 2:9); our intention to give financial support to Anglican friends in need of assistance as an expression of our oneness with them in the Gospel, and our willingness to conform to the customs of Anglican Christians when we worship with them (cf. Paul's attitude in 1. Cor. 9:19ff.)

(b) There is further the question of a future association with the Anglican church, for while we do believe that God has committed full-time ministries to us outside it at present, we cannot rule out a priori the possibility of a future relationship with it. However improbable this prospect may seem at the moment, it is not inconceivable that a new set of circumstances could arise within the denomination in which such a possibility would be more likely to occur.

(c) There is also our desire for a present ministry, as God from time to time leads, both to and from Christians in Anglican churches. As it is the biblical view that a person worshipping with a particular congregation is at that time a member of the Body of Christ in that place, we so regard ourselves in such contexts. So also when ministering in such a situation we would regard ourselves as ministers of the church in that particular place.

Though to some much of this will sound like special pleading, we can only re-affirm that it springs from a set of biblical convictions that we take extremely seriously. These we commend to the consideration of those who remain within the Church of England, as well as to those who have felt compelled to minister outside it.

Robert J. Banks
Geoffrey N. Moon
Canberra, A.C.T.

Letters to the Editor

South Africa

Rev. G. S. Clarke, not I, brought in the topic of Divine assessments on ancient Israel and her neighbours. He then (Sept. 18) dismissed as irrelevant the Biblical evidence that did not support his case. This discourages debate, but let us try to go on.

If God judges a professedly Christian people (in this case, white South Africa or Rhodesia) more strictly than He judges others, it follows that He judges its clerical Christian critics even more severely. Let them therefore remember Matthew 7:1 and beware of the occupational hazard of denunciation-addiction.

Mr Clarke says the traditional Rhodesian franchise policy "under British rule" has been altered since self-government to prevent the Bantu from attaining equality. In fact, Rhodesia has never been under British rule and the policy was devised by the Rhodesians themselves. The new constitution now under consideration is expressly designed to give the Bantu equality as soon as they are ready for it—but not the racial domination that would follow premature "majority rule." If at some future time they prove themselves fit for majority rule, the constitution can be changed accordingly. It is up to them.

Mr Clarke's reference to the South African policy of "Bantu self rule" now, "in a few small areas such as the Transkei," omits the fact that it is under white tuition and supervision, which will continue until or unless the Bantu no longer need it.

I realise the impossibility of ever satisfying some critics, even by the detailed refutations their allegations really call for, let alone the very brief attempts that your space can allow—whereas the allegations, as in this case, can usually be made in a sentence or two. Thus the contest is unequal from the outset. It is some consolation, however,

that they generally refute themselves, by over-stating their case and imputing the worst possible motives to the people they attack. See Mr Clarke's final paragraph for a standard example.

F. H. Sibson,
Doubleview, W.A.

Prayer for dead

I have read the letter re prayers for the dead by Mr Braun (A.C.R. 16 Oct.).

Isn't he rather ambiguous in his question when he asks if one has never commended a loved one to God's keeping. Of course we have—that isn't praying for the dead.

To pray for a loved one after that one has gone to be with the Lord is a different matter. It always seems to be the height of foolishness to me to ask our heavenly father to do a little more for the departed in the Lord, than He, in His infinite love and wisdom has done.

Jesus said, "I go to prepare a place for you" (John 14:2) and that place will be perfect. Believers who have crossed over and are waiting the resurrection morning, do not need any prayers by us on their behalf.

H. G. Smith,
Eden, N.S.W.

Prayer for dead

Mr R. Braun touched on what is certainly the most powerful argument in favour of prayers for the departed when he spoke of "our inner feelings and needs." He would be a callous person indeed who did not wish the very best for a departed loved one, and the desire to pray for them springs from the purest of motives.

However, we must remember two very important scriptural truths concerning our prayers: firstly—the natural desires of our hearts are not a reliable guide, for they may be, and quite often are, in direct opposition to the will of God.

Secondly—Christian prayer differs from the prayer of a pagan in that it arises out of an established relationship of submission to God's will. We can only be sure that God will

Continued on page 6



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A POSITIVE ATTITUDE TO SEX

Sex & the Christian

"Today, sex is used to sell everything from soap to automobiles," said Dr. Billy Graham recently. "We are preoccupied with it; we talk about it until it has become an obsession."

Most Christians would share Dr. Graham's opinion. Most of us deplore the brazen exploitation of sex in so many films, magazines, books, songs and advertisements. As parents, we are well aware of our responsibility to educate our children towards the Christian ideal of chastity before marriage and life-long faithfulness within marriage.

In an effort to minimise the effect of this constant bombardment with sex, some Christian parents ignore the subject entirely. They are often dismayed when their children, finding no positive lead in their homes, go along with current permissive views.

Other Christian parents, in their eagerness to counterbalance society's "anything goes" attitude, go to the extreme of thundering against "immorality" and restricting the sex education of their children to a list of prohibitions. In a world that presents sex as a pleasure to be enjoyed while one is young, these parents' restrictions seem irksome and unrealistic and are often disregarded.

Both of these attitudes are essentially negative. Both are concerned more with restraint and denial of sexual activity than with its positive direction in the right channels. Too many parents have a negative attitude to their own sexuality. Too many fear sex, and try to quell it in their own lives as well as in the lives of their children.

FRIGIDITY

Young people, seeing the tension and frigidity this fear casts over the whole person, are disinclined to follow the same pattern. Their rebellion grows, with increasing parental disapproval, until finally their only guide is the world around them.

These parents are those Christians who say, "Yes, I know God created sex—He had to, to propagate mankind! But we must treat it warily, for it causes vicious degradation. But," they add, "sex can be ennobled by control within Christian marriage and parenthood."

A glance at nature will show that sex is not essential for reproduction. Some tiny animals reproduce by growing "pods," others split in two; some species consist entirely of females which propagate themselves by virtual "virgin birth" known as parthenogenesis. If Almighty God had willed, could He not have created mankind thus—non-sexual?

Or, God could have made man like many animals, which only feel sexual desire at one season of the year. But God planted in man a strong insistent urge, far greater than what was essential to continue his existence. God created man, every part of him; this was no accident.

Nor is it reasonable to assume that God added sex as a special trial, a built-in stumbling-block, purposely erecting a barrier between Himself and the man He created to live in fellowship with Him.

UNASHAMED

Adam and Eve, we read, "were naked, and were not ashamed." They had not sinned; there was nothing to be ashamed of. But when sin entered—the sin of disobedience and pride—they looked on their bodies with shame. They despised the gift of their creator, for now their minds were tainted. They clothed themselves.

God himself ordained that we should marry—but not merely to cover with decency our reproductive urge. No! God planned that we should reproduce by this act, in order to create a unique, meaningful relationship between man and woman. Marriage is based upon sex.

Those Christians who can rise above the morass of vulgarity, obscenity and vice with which sinful man has surrounded sex, those who can in purity and confidence enter fully into the act of love, find it rich with spiritual significance.

The epistle to the Ephesians tells us that marriage symbolises our souls' union with Christ, Who is the spiritual bridegroom. As a man cleaves to his wife, as they become "one flesh," so they learn profoundly what it means

by Mrs Lesley A. Veitch,
of East Burwood, Victoria.

to be "members of His body, of His flesh, and of His bones" (Eph. 5:30). In the symbolic union of sex, these bodies of ours enable us to share for a moment, with searing intensity, that over-



Mrs Lesley Veitch.

whelming bliss which will be ours eternally when our bodies are no more, when we are perfectly united with Him who is love!

How tragic that so many Christians confuse the body, the temple of the Holy Ghost, with "the flesh," in which dwelleth no good thing! Filled with false guilt and shame, these men and women may never know the spiritual joys that are rightly theirs. They do not realise that for the regenerate man or woman, there is no lust or lasciviousness in sexual ecstasy.

The young person who sees, in his own parents, sex as the supremely satisfying bond between man and woman, far outshining the passing pleasures of indiscriminate "love-making," will respect his body, and that of the young woman. When he sees sex reaching its ultimate beauty in mature Christian marriage, he will choose not to rush into furtive experiments, but rather to wait until he can share in sex maturely with the woman of God's choice.

SPIRITUAL BOND

Sex itself is not a spiritual obstacle, but sexual frustration can be, and often is. The bachelor who finds sex a serious hindrance to his Christian life would be well-advised to find a wife. There is no shame attached to this; without sex this man may never reach the best God has for him. The Apostle Paul, when injunctioning restraint on the licentious Corinthians, said even to them: "It is better to marry than to burn (with vain desire)."

The world is full of sex-oriented stimulation for men, but an alluringly clad woman, like a well-presented meal, is mainly of interest to the hungry. No loving wife would send her husband to work on an empty stomach, or call him greedy if he sometimes asked for more, yet when it comes to his sexual needs, all too many Christian women are reluctant and nig-

gardly in the rations they allow. It is our task as wives, to discern between modesty and embarrassment; to learn those womanly arts and graces which will fulfil the special needs of the man God has entrusted to our care. The sexually satisfied Christian man will be unperturbed by the glamour of a passing stranger.

God has given us women great power over men; let us use it constructively. Let us be glad that we have this privilege and let us accept our responsibility to give—our minds, hearts and bodies—to our husbands, gladly, freely. Then they will be free to serve God wholeheartedly, their manhood richly satisfied from the deep, sweet well of our warm womanhood.

LETTERS

Continued from page 5

answer our prayer when we pray according to his will (1 Jo. 5:14). There is nothing in Scripture to suggest that we should pray for those who have departed, and in fact the whole character of our salvation as the Bible portrays it, is quite foreign to such a practice.

Those who have died in Christ are assured of their place in glory. Those who have died outside Christ are condemned already and no amount of prayer on their behalf will be of any avail (Jo. 3:18). Unpleasant as this may seem to some we must abide by the clear teaching of God's Word.

(Rev.) J. E. Davies,
Caringbah, N.S.W.

Prayer for dead

In reply to Mr Robert Braun's request for other opinions.

Although I did not have the opportunity to read the editorial of Sept. 18, I feel no loss for my ignorance of the deeply entrenched abhorrence of the practice by evangelicals. I do know, however, my own personal abhorrence of people who try to force their opinions on others merely to get conformity of practice in things of doubtful value.

I have two sons who have between them four lovely granddaughters, all of whom I regularly each night place once again into the care of God whilst thanking Him for His protection of them through the day just past. I pray to Him that I will have them, and thank Him daily for His answering of my prayers. From the moment of my knowledge of their conception I placed them in His care, with the added request, that He should permit it that they should learn to know Him early. I still continue to place them daily in His loving care for protection from harm, from all evil, world, flesh, and devil. I thank Him that He has answered my prayers and has given me the assurance that they are all, without exception in the hands of Jesus Christ our Lord.

Death to a Christian is to be with the Lord, without pain, without sorrow, without want. To this, there can be no superlative.

For me? "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (1 Tim. 1:12).

(Continued Page 7)

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LETTERS

Continued from page 6

For mine? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril of sword?"

To those who die never knowing the saving grace of Christ is the same as those who die never having heard Him. Their fate is in the hands of God, and their judge will be the glorified Christ. Thus it is idle and pernicious for us to speculate on subjects on which the Bible is silent. I can find no scriptural warrant for the practice, and very little pagan historical warrant. The only passage of scripture that can be used to propagate it is 1 Cor. XV.

For any one to quote 1 Cor. XV 29 in this controversy who has not prayerfully and meditatively studied the passage within its context, recognising and supplying the ellipsis is ill equipped for the task and should withdraw.

John S. Drummond,
Northmead, N.S.W.

Healing

Mr Bennett is obviously still open-minded and anxious that scriptural truth prevail. I notice that his problem was highlighted by spastic children, which problem is equivalent in evangelistic terms to attempting to convert a Jehovah's Witness to Jesus Christ. However, all things are possible with God.

I suggest that little progress can be made in the exercise of the healing ministry until all subjective evidence is laid aside and God's word alone dominates our thinking. No doubt many people will write in giving examples of wonderful healing—praise the Lord—but the crux of the whole issue rests, I believe, on three propositions:

(1) Has God declared in His word that He will heal?

(2) If so, under what conditions?

(3) Did Christ's finished work as victor on Calvary's Cross obtain deliverance from sickness, as well as sin and death?

Of course if God has said He will do something, that is sufficient in itself—our experiences are second-rate to say the least, and are shaped by our own failure or success in meeting the conditions of God's promises. It is not God who fails, but we (humans) often fail to meet His conditions. Faith has been defined as "believing that God will do what He has said in His word He would do."

Dr William Yeomans M.D. writes in "Healing from Heaven"—"I believe that one of the greatest hindrances to healing is the absence of certain definite knowledge as to God's will. There is lurking in almost every one who has not properly studied God's Word, a feeling that God may not be willing, that we have to persuade Him to heal us." Harsh words perhaps? But, if we say that God is willing to save (as per Rev. 3:20) surely we can say He is willing to heal (as per Jas. 5:15)?

Did Christ really become a curse for us (Gal. 3:13) and thus lift the curse of the Law from us? If so, the curse of the Law included sickness (Deut. 28:58-62). Did Christ really bear our sicknesses as well as our sins? (Isaiah 53: 4-5, 10) (see RSV footnotes) with Matt. 8:17. What Christ bore, did He not defeat of us?

I believe Christ's agony, passion and crucifixion spell TOTAL victory for Christians, that He led captivity captive and has set us free from all forms of bondage, and I believe these things not because of experience (although this is confirmatory) but I am persuaded by His word alone.

(Rev.) Peter Hobson,
Penrith, N.S.W.

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Books

ADAM by David Bolt, Leslie Frewin, London, 1960 & 1969, pp. 152. \$4.

Adam's look back to what they "were no more" establishes a Fall.

The balance of the book is spoiled by emphasis on the sensual, although occasionally germinal agnosticism appears.

Despite the blurb, "Adam" is a short, expensive book.

"Tributes to Adam" should be read cautiously by seekers of Biblical truth.

B. P. Wrightson.

BROWNING THE POET: AN INTRODUCTORY STUDY by Leonard Burrows. University of Western Australia Press, 1969, pp. 306, \$6.50.

One rarely is asked to review books of a purely literary kind in this journal, but it is a pleasure to say a word in commendation of Robert Browning and his commentator. Browning was both an acute student of human character and perceptive Christian. He has something of Shakespeare's gift of characterisation, and more theology than Shakespeare. But many find him scarcely worth the time and effort to read.

Burrows deals chiefly with Browning's gift of dramatic representation, not in actual plays (which were not a success) but in his monologues and other poems. He offers analysis and critique of some 30 of Browning's poems. The reviewer found this study a most useful refresher course on Browning. Burrows writes with enthusiasm and insight.

D. W. B. Robinson.

GOD THOUGHTS by Dick Williams. Falcon Press, London, 1969, pp. 127. 80c.

WE NEED YOU HERE, LORD: Prayers for the city by Andrew A. Blackwood. Baker Book House, 1969, pp. 123. \$3.65 (U.S.).

LOOK AT US, LORD by Robert Marshall Haven. Abingdon, 1969, \$4.60 (U.S.).

Michael Quist's book of poem-prayers, first published in English in 1963, pioneered a style that has become the norm for devotional literature of this kind. The first part of "God Thoughts" takes the form of a spiritual odyssey, going from uncertainty to surrender. The pilgrim follows a carefully ordered argument that will have attractions for students pondering the challenges of agnosticism and a theism. The second part is a collection of intercessory prayers, occasional and seasonal, written in contemporary language. Some of them are vivid. Dwellers on the Christian fringe could find "God Thoughts" a real starting-point, young people fresh stimulus, and many parish papers would carry punch lines reprinting some of these prayers front-page-wise! Recommended.

Andrew Blackwood's book is the work of a pastor dutifully applying himself to the task of writing a book of prayers. He touches on all the important social themes of the American scene. There is much useful conventional insight here but not much animation.

Robert Haven's "Look At Us, Lord" is a personal confession of the struggle of an Episcopalian priest to cope with the savage, bitter-sweet frustration of life in an American city. The prayers are organically related to stylistically muted photographs that make the specific sorrow or joy a symbol of the powers that dominate urban civilisation. The eloquent honesty is, by turns, painful and beautiful.

—P. F. Newall

THE ANGLICAN CHURCH IN SOUTH AFRICA by Peter Hinchliff. Darton, Longman & Todd, London, 1963, pp. 266. 50/- (U.K.).

The history of the Church of the Province of South Africa makes sad reading. Before the appointment of the first bishop (Gray) in 1848, its history, or the history of the Church of England in South Africa, which dates from 1795, had been one of a largely evangelical influ-

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

1970 CHURCHMAN'S DIARY. Rev. Kevin Curnow, Blackburn, Vic., \$3.85, the best desk diary we have seen for those involved in the work of the Church. Refills cost \$2.25 yearly. The unique ring binder opens and closes with a touch. It gives all that one looks for in a desk diary and does not tell us the time in Tokyo or how many milligrams in an ounce.

BRITISH EVANGELICAL COUNCIL BOOKLETS 1 and 2, 1969. 1/ each (U.K.). **ROME AND REUNION** by H. M. Carson. He does not write about a formula which will enable a rapprochement with Rome but shows the solid ground on which reunion may be possible. **AFTER UPSALA—WHITHER BOUND?** by W. J. Grier. Mr Grier shows us the four significant trends in the ecumenical movement today—closer relations with Rome, inclusivism, neglect of biblical doctrine and indifference to the saving gospel of Christ. These two booklets of 16 and 12 pages respectively, should be read by all.

WHERE IN THE WORLD IS GOD? by Richard L. Harding. Moody Press, 1968 Pp. 96, 95c (U.S.). A most useful paperback which helps the Christian look at what is happening in today's world. Dramatically written, it looks at world headlines in the light of principles which emerge in the Acts of the Apostles and helps us develop informed Christian attitudes. There is so much confusion about what is happening today that this little book cannot fail to be of help to many.

ence, and a healthy influence at that.

Gray had the doubtful distinction of graduating with an honorary fourth class honours degree from Oxford. He was a well-intentioned man, had little judgment of people, but was a thorough-going Tractarian. His aim was to separate from the Church of England and he was constantly involved in legal arguments with both the Government and the archbishops of Canterbury.

His successor, Bishop William Jones, was an even stronger Tractarian who worked constantly to establish a firm Anglo-Catholic climate. He succeeded. Gray's controversy with the liberal Bishop Colenso receives fair treatment. One charge in Colenso's trial for heresy was that "he maintained that the Bible contained, but was not the Word of God." Gray and his court duly found Colenso guilty, although the Privy Council upset this decision as illegal. This same naive doctrine is advanced today in the name of orthodoxy.

The litigiousness of the Anglo-Catholic bishops is brought out clearly in Professor Hinchliff's work. It scars the history. The history of its missionary work is also marred by emphasis on points of churchmanship rather than on the power of the gospel. It needs to be read in conjunction with the more recent "The Church of England in South Africa," by Anthony Ives, for a full picture of Anglican development. Remarkably, a very small evangelical witness still persists in the C.P.S.A. The Church of England there is fully evangelical.

Rex Meyer.

MISSION IMPOSSIBLE. Wesley E. Smith Tynrale House, Wheaton, Illinois, 1969, pp 111, \$1.05.

TAKE MY HOME, by Margaret Warde, Scripture Union, London, 1969, pp 96, 50c.

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

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THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1452 November 27, 1969

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Right Rev. Donald L. Redding died in Adelaide in mid-October. He was Bishop of Bunbury 1951-57 and coadjutor bishop of Melbourne 1960-63. He was 71.

Mrs Beryl Craven Sands, wife of Rev. Colin Craven, Sydney, died in Sydney in October after a long illness. She was a daughter of late Rev. Thomas Knox.

Rev. Walter W. Robinson, General Secretary of the N.Z. Board of Missions, has been elected bishop of Dunedin. He studied at College House, Christchurch and King's College, London. He will be consecrated on December 14.

Rev. Denis Barrett, vicar of Wairau Valley, has been appointed an honorary canon of Nelson, N.Z. cathedral.

Rev. Peter Mayhew, vicar of St. John's, Kensington, London, since 1962 and a former headmaster of the Slade School, Warwick, O., is to return to Australia as warden of the lush Brotherhood of St. Barnabas in North Queensland.

Rev. Canon J. P. Hickinbotham, principal of St. John's, Durham, has been appointed principal of Wyville Hall, Oxford from January 1.

Rev. Keith Stephens, formerly Lucas-Tooth scholar at London University has begun duties as curate of the district of Pearce-Torrens, Canberra.

Rev. Barry Green, who has been B.C.A. missionary at Kununurra (N.W. Australia), returns to the diocese of Canberra-Goulburn in January.

Rev. P. T. Hill has been appointed vicar of St. Thomas' Werribee (Melbourne).

Rev. John B. Simpson, vicar of St. Faith's Montmorency (Melbourne) since 1962, resigns on January 1 next to become an Army chaplain.

Rev. Raymond G. Nelson, Youth Secretary of the A.B.M. has been

appointed curate of Christ Church, Gifford (Newcastle) from October 31.

Rev. Brian A. Carter, B.C.A. missionary at Tarcola (Wilkesia) since 1966, has been transferred to the Leigh Creek mission.

Rev. R. F. Woodrow, rector of Bright (Wangaratta) since 1960, has been appointed rector of Chiltern.

Rev. E. V. Newman, assistant general secretary of Methodist Overseas Missions since 1956, has been appointed secretary of the division of Mission of the Australian Council of Churches.

Bishop A. Jack Dain of Sydney left Sydney with his wife on October 28 to visit the U.S. headquarters of the Graham Croade organisation in Minneapolis, London and Cambodia. They return on November 30.

Rev. John Kirkham, chaplain to the Bishop of Norwich, is spending some months in New Guinea to help strengthen the links between his diocese and New Guinea. He attended the Standing Committee at Popondetta from November 10 to November 12.

Rev. John L. Walwright, curate in charge of St. Alban's, Rosy Hill (Sydney) has resigned from December 15.

Rev. Robert W. W. Hemming, rector of St. Aidan's, Annandale (Sydney) since 1958, retires from the active ministry on January 31 next.

Rev. Leslie F. Monaghan, curate in charge of St. Stephen's, Villawood (Sydney) since 1965, has been appointed rector of Emmanuel Church, Lawson.

Rev. Clive L. Brown, curate in charge of All Saints', Balgownie (Sydney) since 1962, is to be inducted as rector of the new parish on December 15.

Rev. Silas A. Horton, curate in charge of St. Bede's, Beverly Hills (Sydney) since 1963, was inducted as rector of the new parish on November 5.

Rev. Ross F. McDonald, rector of Holy Trinity, Berri (South Australia) since 1958, has resigned the parish from January 31 next.

Archdeacon Edward A. Warr, rector of St. Thomas', Port Macquarie (Grafton) retires in mid-November from the parish ministry. He will continue for a year as archdeacon of the South. He was formerly Dean of Grafton and has spent his whole ministry in the diocese.

Rev. J. B. Corby, curate of St. John's, Benalla (Melbourne), has been appointed rector of Yackandandah with Kiewa (Wangaratta) from November 4.

Rev. Bertram E. Hancock, rector of Oatlands (Tasmania) has resigned from October 31.

Sydney deaneries altered

RURAL DEANERIES in the diocese of Sydney have been re-organised as from 1 January next.

The Archbishop has announced that the three rural deaneries of East Sydney, Balmain and Cook's River will be reformed into four rural deaneries of East Sydney (with the Rev. E. G. Mortley as Rural Dean), Sydney (with the Rev. B. G. Judd as Rural Dean), South Sydney (with the Rev. Canon W. K. Deasey as Rural Dean) and Balmain (with the Rev. J. F. G. Olds as Rural Dean). This re-organisation follows the recommendations of the Inner City Commission, of which Bishop A. J. Dain was chairman.

The boundaries of the rural deaneries of Gordon and Ryde will be re-drawn to provide for three rural deaneries as follows: Gordon (with the Rev. Canon S. G. Stewart as Rural Dean); Ryde (with the Rev. Canon C. H. Sherlock) and Hornsby (with the Rev. A. W. Setchell as Rural Dean).

Archbishop Loane said that Archdeacon C. A. Goodwin will concentrate increasingly on the affairs of the Glebe Administration Board in addition to his work as rector of St. Philip's, Sydney, and Director of the Church of England Retirement Villages. He will remain Archdeacon of Sydney, but will be responsible only for the Rural Deanery of Sydney. The rural deaneries of East Sydney, South Sydney and Balmain will be transferred to the archdeaconry of Cumberland, and the Rural Deanery of Liverpool will be transferred to the archdeaconry of Parramatta.

Canb.-Goulburn new churches

(i) There was great jubilation in Crookwell recently when the parish's strivings, of about 10 years' duration, came to a head with the dedication of its new parish church.

Of basic A-frame construction, the Church will accommodate up to 300 people. Its overall design is tasteful and very pleasing, and the brickwork is exceptionally well done. The cost of the building was about \$85,000.

(ii) The parish of North Albion, created about 12 years ago, and until now centred upon a weatherboard church hall, has obtained the Bishop's approval of its church building plans, and the Bishop-in-Council's approval to proceed with building.

The Church, which will seat over 300 people, is being erected with much voluntary help.

African bishop in Perth

BISHOP NEVILLE Langford-Smith of Nakuru, Kenya, will speak at a men's breakfast at St. Alban's, Highgate Hill Perth, on Saturday, November 29. Archbishop Sambell will preside.

Bishop Langford-Smith will be in Australia for 34 months and will visit all States. Nakuru includes parts of Kenya where Christians were martyred less than 20 years ago for refusing the Mau Mau oath. On September 17 last Samuel Gathenji was tortured and put to death because he refused to take an oath which was repugnant to the Christian faith.

Beatings, torture and death have again disturbed the life of Kenya and Christians have appealed to the Government to uphold law and order.

Some Anglican members of the Pastoral Care Seminar at Orange (L. to R.) Rev. Russell Hull, of East Orange, Archdeacon Howard Ellis, of Kelso and Rev. David de Dear, of Bathurst exchange views at morning tea.

OVER 40 ministers from eight denominations serving the western areas of N.S.W. attended a two-day residential seminar at Bloomfield Hospital, Orange, N.S.W. October 28 to 29.

It was the first residential seminar of its kind held in N.S.W. and it was organised by the Acting Medical Superintendent of Bloomfield Psychiatric Hospital and seven of the full-time psychiatric hospital chaplains from Sydney. Its theme was the pastoral care and counselling of troubled people.

The seminar opened with two short papers on the kind of pastoral problems that ministers in the West are facing. They were given by Rev. Alan Brand and Canon Eric Barker.

Pastoral care seminar



Some Anglican members of the Pastoral Care Seminar at Orange (L. to R.) Rev. Russell Hull, of East Orange, Archdeacon Howard Ellis, of Kelso and Rev. David de Dear, of Bathurst exchange views at morning tea.

Three doctors presented detailed case histories and asked for the help of the seminar members in the future care of these patients, insisting that ministers of the gospel have much to contribute. After a brief session on the art of interviewing members went in pairs and interviewed hospital patients, returning to discuss the problems met and the minister's role in helping such people in the parish.

The Bloomfield Community Service team members spoke to small groups and answered questions on mental health services now being offered in rural towns.

It was agreed that a series of two-day seminars should be held in other N.S.W. country areas.

St. Columb's thanksgiving

St. Columb's Hall, Wangaratta, founded in 1903, by the first Bishop of Wangaratta, the Rt. Rev. F. H. Armstrong, will close at the end of the year.

To mark the occasion, a thanksgiving communion will be celebrated by the Bishop of Wangaratta (Dr. K. Rayner) and attending clergy, on Wednesday, Nov. 26th, at Holy Trinity Cathedral, Wangaratta, at 11 a.m.

Former members of staff and students and friends of St. Columb's past and present, are invited to attend to give thanks to God for the life of the College.

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TEACHING WITH TELEVISION



Girls at Sydney Church of England Girls' Grammar School, Darlinghurst in class using the school's video-tape recorder and closed circuit television.

Call to be pastors

IN HIS FIRST synod charge as Archbishop of Perth, the Most Rev. Geoffrey T. Sambell spoke in St. George's Cathedral on November 3 on "Man and Ministry." The following excerpt is taken from his charge.

What is Man? David Jenkins, an Oxford theologian of today, would say the key to the cosmos and the key to persons is in Jesus as Lord, the Word and the Flesh, in the unity of the One Person. When the realm of God is separated from the realm of science, it can be easily supposed that the realm of God can be retained by making a corresponding dichotomy within man's approach to the universe. We can separate the realm of the spirit from the realm of matter. This reduces God to a hypothesis or a moral command or a feeling.

So in a secular society the way is open to the discovery that we have no need of the hypothesis—that values and feelings are simply human. The way is prepared for the discovery that God is dead and Jesus, if anything, is the glory of man, spelt with a small "m," and that man himself is dying anyhow. Only as we return to the universal significance of Jesus, Word and Flesh in unity, can we find a universal significance for man. Man's glory is only in the significance of Jesus—the key to the world and the key to persons.

Transcendence without immanence makes nonsense of God. Immanence without transcendence makes nonsense of man. God and man—both are worldly and otherworldly.

What is Man? Too readily for many of us a type. They are coloured, we are white. They are Jews, we are Christians or Arabs. They are women, we are men. They are Catholic, we are Protestant. Jesus thought of people as persons. He didn't eat with publicans, but with Matthew and his friends. He didn't consort with sinners as sinners, he befriended a particular woman taken in adultery.

INSIGHT

The last few verses of the First Chapter of St. John's Gospel tell us of the calling of Philip. He immediately went off and told Nathaniel. Nathaniel had doubts about the Carpenter of Nazareth, but Philip urged him to come and see. As he approached, Christ said, "Behold, an Israelite, in whom there is no guile." One who likes straight answers, who has no time for hypocrisy. Nathaniel is surprised at this greeting and questions Christ. Christ answered him, "I saw you under the fig tree," but his vision of Nathaniel was much more than eyesight, it was insight. He saw a person, and Nathaniel responded to this Jesus who had insight into his person.

It almost seems to me that the disciplines dealing with persons have learnt what we have discarded. The social worker, the psychiatrist, the psychologist, the counsellor begins with the person for what he is and the level he is. We too frequently begin with the level we think he ought to be, and so unconsciously reject him.

A major need in this computer age is a concern for person. We live at a time when power structures tend to discard the individual. Mills Wright in his book, "The Power Elite," tells us that families and churches and schools adapt to modern life;

THE WORDS of Hamlet had a vivid application when the Chancel Players came to St. Matthew's, Marryatville, S.A. on Sunday 9 November at 7 p.m. Instead of the sermon, they presented "Christ in the Concrete City," a modern play with a biting message.

It was produced by David Small, a Victorian, who has had long experience in Christian theatre production. He kept props to a minimum and threw maximum responsibility on the players.

The Chancel Players are booked in Adelaide every Sunday night until Christmas.

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WIDE OPEN FOR CHRIST

WHAT IS YOUR biggest problem? When asked this question this month, Rev. Victor Roberts, general secretary of the South American Missionary Society, said that it was buying up all the opportunities and taking up the South American offers for assistance.

Mr Roberts said that in Australia, the problem is to educate the church that now is the day of great missionary opportunity for the Anglican Church in South America, but that time is not with us.

He was delighted that in two years S.A.M.S. budget had jumped from \$18,000 to \$36,000. Although S.A.M.S. is one of the oldest Anglican societies, it is very young in Australia. It now has 12 Australians working on its mission fields and there are five candidates at the moment. In fact, there is no shortage of candidates—only a shortage of awareness of South America's need.

South America is strategic to Christian enterprise for a number of reasons. Politically, the time is ripe. There is no problem in any Latin American republic

about visas for missionaries. But this will not last. Ecclesiastically, Latin America faces the utter failure of Roman Catholicism to become part of its peoples' culture. An R.C. scholar, Robert Wood, estimates that only 15 per cent of Roman Catholics in the vast sub-continent have any church connection.

Protestants are certainly no more than 10 per cent of the population and so only 25 per cent feel any Christian influence. The other 75 per cent is the present mission field. And there is a complete absence of other world religions like Islam to make greater difficulties.

Social changes are rapid and include vast millions becoming literate and so open to the Bible. Forty per cent of South Americans are young people under 15. Its population growth is greater even than that of Asia and a population of over 620 million is predicted by the end of this century.

S.A.M.S. presents Australian Anglicans with a great and urgent missionary challenge. The founders of the Australian branch of S.A.M.S. 10 years ago began a work for the gospel that must go forward.

Why only Anglican women?

THIS WAS ONE of the questions put to the Panel at St. Mark's Camberwell on Thursday October 30. And the answer given was "Because we have a special ministry to the women of our Church."

The occasion was a Day of Fellowship organised by the Women's Committee of the A.E.F.V. (Anglican Evangelical Fellowship of Victoria). Notices had been sent to Anglican women who went forward at the Billy Graham Crusade. A number of these were present and others wrote to say how they appreciated the invitation.

There were about 150 present, and Mrs Shirley Temby chaired each session, with Mrs Mary Powys as the main speaker. In her address, Mrs Powys showed how women can know Jesus Christ in a practical way, and while the Christian life is not "Roses, roses all the way," yet our Lord will be with us in our problems if we commit our lives to Him and seek His wisdom and grace through prayer. We are saved to serve, to share God's love with others; ordinary people can do amazing things through the power of the Holy Spirit. It is important for Christian mothers to spend time with their children and to show them affection.

PASTORIAL STRENGTH

We must re-think our pastoral ministry and retain for it a place that allows it to share with the other counselling ministries.

I am told consideration is being given in some States to add specialised training for the medical general practitioner in the area of counselling. Do we become more defensive, more authoritarian, allow ourselves to be pushed out, or opt out?

I have said our Anglican ministry has a sacramental content, but in the past it has also had pastoral strength. If we were never preachers, we were visitors. We did aim to know our people and to minister to them in their crises and needs.

Further rallies are to be planned in different areas next year.



Rev. Victor Roberts

Canons for Parramatta, Wollongong

TWO CLERICAL canons and two lay canons have been appointed by the Archbishop of Sydney following the recent creation of St. John's Church, Parramatta and St. Michaels Church, Wollongong, as provisional cathedrals.

The canons appointed to the Chapter of St. John's Provisional Cathedral are Rev. Peter R. Watson, Curate-in-Charge of the Provisional Parish of St. Clement's Lalor Park and Rural Dean of Prospect; and Mr Philip Graham, a layman from St. Matthew's, West Pennant Hills. Canon Watson, who is 33, becomes the youngest holder of that office in the diocese of Sydney.

Canons appointed to the Chapter of St. Michael's Wollongong are the Rev. Fred J. Camroux, Rector of St. Andrew's, Cronulla and Rural Dean of Sutherland; and Mr Lindsay Evans, a layman from St. Luke's Dapto.

The Rector of St. John's, Parramatta, the Rev. Kenneth L. Loane, and the Rector of St. Michael's, Wollongong, the Rev. Canon Basil H. Williams, become senior canons ex officio.

Steps are being taken to elect other clerical and lay canons to the Chapters of the two provisional cathedrals in accordance with ordinances passed at the recent session of the synod of the diocese of Sydney.

BIBLE CROSSWORD No. 7

We will give a book prize for the two nearest entries to Bible Crossword No. 7 which should reach this office not later than November 24. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. That is why it depends on faith, in order that the promise may rest on grace and be . . . to all his descendants (10) Rom. 4:16.

6. That first slaughter, which Jonathan and his armor-bearer made, was of about twenty men within as it were half a furrow's length in an . . . of land (4) 1 Sa. 14:14.

10. Now the Passover . . . was at hand (3, 5, 3, 4) Jn. 6:4.

11. For those whom he foreknew . . . to be conformed to the image of his Son (4, 11) Rom. 8:29.

12. I will cause a righteous Branch . . . forth for David (2, 6) Jer. 33:15.

14. Like a . . . I have rolled up my life; he cuts me off from the loom (6) Is. 38:12.

17. The Lord God took the man and put him in the garden of . . . till it and keep it (4, 2) Gen. 2:15.

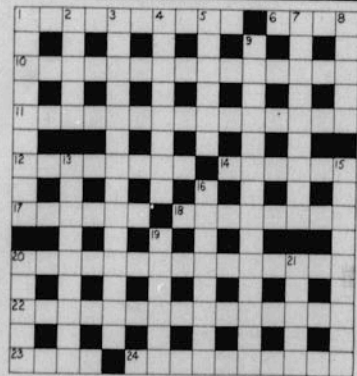
18. Worm movements with short rigid legs and wig (8) (cryptic).

20. I will gather yet others to him besides those . . . (7, 8) Is. 56:8.

22. And when Paul and Barnabas had no . . . and debate with them (5, 10) Ac. 15:2.

23. You are the . . . of the earth (4) Mt. 8:13.

24. Joseph provided his father, his brothers, and all his father's household with



Solution next issue.

16. We endeavoured the more eagerly and with . . . desire to face (5, 3) 1 Th. 2:17.

19. And I lay down . . . for the sheep (2, 4) Jn. 10:15.

20. Now the . . . of Kish, Saul's father, were lost (5) 1 Sa. 9:3.

21. And he will . . . over the house of Jacob for ever (5) Lk. 1:33.

9. That according to the riches of his glory he may grant you to . . . with might through his Spirit (2, 12) Eph. 3:16.

13. Will you steal, murder, commit adultery, . . . falsely, burn incense to . . . (5, 4) Jer. 7:9.

15. This continued for two years, so that all the . . . of Asia heard the word of the Lord (9) Ac. 19:10.