

## Mainly About People

Rev. William G. Scott, formerly curate of Cooma (Canberra-Goulburn), has been appointed rector of Bribbarre.

Rev. Neil R. Matheson, curate of St. Jude's, Darul (Sydney) since 1967, has been appointed rector of Littleton from 26th September.

Rev. Bruce W. Wilson, curate of St. Mark's, Darling Point (Sydney) since 1966, has been appointed chaplain to the University of New South Wales from 1st February, 1970. He is a graduate of Moore College and the University of London.

Rev. Donald K. Moffatt, formerly of Ballarat and for the past 3½ years an A.B.M. missionary in Kuching, has been appointed curate of Christ Church St. Laurence, Sydney.

Rev. Raymond D. Bowden, vicar of Warialda (Armidale) since 1965, has been appointed vicar of Savona Rochester, New York from September 1. Rev. David H. W. Shand, vicar of Christ Church, South Yarra (Melbourne) since 1966, has been appointed vicar of St. Andrew's, Brighton from December 4 next.

Rev. John G. Hamilton, curate of St. John's, Croydon (Melbourne) since 1968 has been appointed an army chaplain from September 30.

Rev. Charles E. A. Silgo, master of the junior school at Brighton Grammar School (Melbourne) since 1963, has been appointed headmaster of Gippsland Grammar School from January 1, 1970. Rev. A. Robert A. Freeman, rector of St. Mark's, South Hurstville (Sydney) since 1960 has resigned for health reasons.

## Valuable property given to Brisbane

A SOUTHPORT property of considerable value has been given to the diocese of Brisbane by Mrs E. G. Bere to establish a new home for the aged. It is at the corner of Bauer and Heath Streets.

The property consists of nearly two acres of land in an excellent position. It has been known as "Abri" (French for haven or shelter). It was so named (because of the many fine trees on the property) by the late Miss Yvonne Saltmarsh, whose home it was from 1938 to 1961. The dwelling will be removed to make way for the erection of the proposed home, but it is hoped to preserve most of the trees on the property to provide a suitable setting for the new home.

Miss Saltmarsh's sister, Mrs Bere, is the widow of the late Mr C. M. C. Bere of "Corio," 23 Bauer Street, Southport, and is a daughter of the late Mr and Mrs Harold Saltmarsh, who came to live at Southport in 1912. Mrs Bere is giving the property to perpetuate the memory of her parents and her sister and to benefit the aged members of the community.

Though no definite plans have yet been made for the erection of the home, it is expected that work on the project will commence within a period of two to three years. It will probably provide accommodation for at least 50 aged persons, and the cost of the home will most likely be in excess of \$300,000.

The commencement of the project will be subject to the necessary approval from the Commonwealth Department of Social Services for the purpose of subsidy under the provisions of the Aged Persons Homes Act, as well as the approvals required by the Gold Coast City Council.

Rev. Henry Rupert Orme, a hospital chaplain in Brisbane since 1954, died on August 11. His funeral service was held in St. John's Cathedral on August 15.

Rev. Hugh S. MacGlashan, rector of Kororoit (Ballarat) since 1963, has been appointed rector of Clunes and Creswick. Rev. Hugh W. McCartney, vicar of All Saints', Ballarat and Holy Trinity School since 1964, has been appointed rector of Kororoit.

Mr Wal. Boyce was ordained deacon in All Saints', Moree (Armidale) on July 16 and was licensed as curate of the parish.

Rev. G. R. Harding Wood who for very many years wrote Scripture Union notes, died in England early in August at the age of 91.

## Muggeridge in form

MALCOLM MUGGERIDGE, journalist and television personality who must have one of the widest English-speaking audiences in the world, was the guest of the General Board of Religious Education at a recent Melbourne luncheon.

He began by asking the question: "Is the New Testament a record of historical fact or just myth?" In his unique way, he showed that much modern fact and circumstance was pure fantasy. He showed that power and wealth were the purest fantasies of this age.

The Gospel is the true reality, he said, which produces answers to the facts. Only the life of Christ offered any reality in his experience of 50 years as a journalist and buffoon.

## Report on social witness

THE 1969 REPORT of the N.S.W. Council of Churches is now available.

The Archbishop of Sydney in commending the report, says that the Council serves the whole Christian Community in a vigorous and valuable manner through its vigilant attention to matters which concern the moral and spiritual welfare of the people of N.S.W.

Some of the matters dealt with by the secretary of the Council, the Rev. Bernard G. Judd who wrote the Report are: "The Madison Liquor Proposals," statistics of the present gambling situation, football pools, censorship, up-to-date statistics concerning the breathalyser. The Council's call for Christian involvement in the 1968 local government elections receives special attention and the Council's service to its seven member churches through Station 2CH is dealt with. The 1969 Report exemplifies the words of Commissioner H. R. Scotney in commending it to his people—"True evangelical faith should always express itself in bold social witness."

At the Council's recent annual meeting the Rev. W. D. O'Reilly was re-elected President while Mr E. H. Gifford and the Rev. Geoffrey Parish were elected Treasurer and Assistant Secretary respectively.

**16 MILLION**  
The remarkable demand for Today's English Version New Testament continues unabated. 16 million copies have been sold in three years and a similar demand for the New Testament in "Today's Language" is growing in Africa, Asia and South America where the rush for modern Spanish sold over a million copies in a few months.

The Old Testament will be available in 1972.

## hot line

### Round-up of church press comment

New Life has been running correspondence on the mini-skirt. A male called on convention speakers and preachers to denounce it as sinful. A woman came back suggesting since every form of women's dress for the past 100 years has called down similar denunciations, the sin must be in the eye of the beholder.

The Australian Baptist carries a report of a speech by Charles Davis, ex-R.C. theologian in Pittsburgh, headed: "Former priest predicts disaster ahead for Roman Catholic Church."

The Catholic Weekly columnist, Frank Sheed, doesn't forecast disaster. But the same issue publishes very disturbing figures about the falling off of candidates for their ministry.

In Tasmania's Church News the Bishop speaks of a revised service now being used for the institution and induction of an incumbent. Arnold Harris also writes about the antiquated form of the service which has long been used and in the St. Mark's Review he gives a most interesting history of services of induction. It is certainly high time we got rid of much of the one still in general use.

Views on State aid come from sources as far apart as See (Melbourne).

bourne) and the Church of Ireland Gazette. See asks that we be spared a political auction over State aid. It thinks Australia will be poorer if a change of principle in the basis of Australian education is made by political auction. The republic of Eire has complete State support of Roman Catholic schools and partial support of Protestant schools. An August editorial is headed "Protestant Post-Primary Education." (Irish Anglicans like those in the U.S.A. are not ambivalent about being known as Protestants). The editorial is dubious about the value of segregated systems. Because of the political auction, Australia is encouraging segregation. So we are half a world apart.

## Fund grows

INTERVIEWED recently in Armidale, Bishop Clive Kerle said that the Diocesan Centenary Appeal is making excellent progress.

Armidale diocese celebrates its centenary this year and has made its major effort a Million Cents Appeal fund. The fund will be used to help the wider work of the church beyond the diocese.



A recent picture of Bishop and Mrs Kerle at Bishops Court, Armidale.

## Community withdraws

THE SISTERS of the Community of the Holy Name, based in Melbourne, have had to close down some of their work because of a shortage of women offering for service with the Community.

The Bishop of Canberra-Goulburn announced at the recent synod that they would withdraw from St. Saviour's Children's Home, Goulburn, by December 31.

They have run it since 1933. The diocese intends to reduce the size of the Home to about 20 children and the work may be dispersed by means of cottage homes in strategic areas of the diocese. Cottage parents will be needed for these homes.

The Community is also withdrawing from New Zealand after 11 years running a girls' hostel in Remuera, Auckland. The work in New Guinea will be maintained but some Melbourne activities will be restricted.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 12 days preceding date of issue, but earlier receipt preferable.

## David Pope to Riverina

A CLERGYMAN who stated to the Press last year that "a concept of God is meaningless," has been appointed rector of St. John's, Wentworth, N.S.W., in the diocese of Riverina.

He is Rev. David J. Pope, who when he made his statement to the Melbourne "Herald" in April, 1968, was vicar of St. Matthias', North Richmond. At the time, Bishop Sambell said that "if he held the views expressed by Mr Pope about God and the Church, he would resign."

Mr Pope is to be inducted on September 4.

**£1,000 BOOK AWARD**  
THE FAMOUS publishing house of Collins is celebrating its 150th anniversary by inaugurating a biannual award of £1,000 to writers.

It will be awarded to the book which has made the most distinguished contribution to the relevance of Christianity in the modern world in one of the fields of science, ethics, sociology, philosophy, psychology and other religions.

The first award will be to a book published between January 1, 1967 and July 1, 1969. Judges will be the Archbishop of York (chairman), Professors William Barclay, Henry Chadwick, David Knowles and Donald MacKinnon.

## REFERENDUM DAY APPEAL

You are being asked, through your local church, to contribute on

## SUNDAY, SEPT. 7

to the fund for the campaign being conducted by The Committee for Responsible Liquor Reform to KEEP HOTELS CLOSED ON SUNDAYS

The need for financial support is great  
PLEASE BE GENEROUS

## GREEN VALLEY COMMUNITY CENTRE

THE SYDNEY CITY MISSION requires

### YOUTH LEADERS (Male and Female)

to take part in a unique program and Centre to be opened early 1970 in one of Sydney's largest Housing Commission estates. We need YOUNG CHRISTIAN MEN AND WOMEN dedicated to the task of becoming involved with young people in a recreational centre, hobby and craft classes, music and team games.

The Staff we are looking for will be dedicated to the cause of PERSONAL EVANGELISM. Applications will be treated strictly confidential and should be forwarded to

SYDNEY CITY MISSION,  
103 Bathurst Street, SYDNEY.

# THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—NINETIETH YEAR OF PUBLICATION

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## Draft Communion Service

### Some strong objections expected

PERMISSIVE use of prayers for the dead will certainly lead to the rejection of "Australia '69," the latest draft service of Holy Communion which has just been published by the Standing Liturgical Committee of General Synod. This was the reaction of many who saw the draft for the first time this month.

Its publication marks the second stage in the revision of the Communion service. The first stage began in 1966 when "A Modern Liturgy," a revised service of Holy Communion and the English series II Communion service, were authorised by various bishops to be used experimentally for three years. Other new liturgies such as "A Liturgy for Africa" were also used by some churches in Australia.

The Commission hopes that parishes will, with episcopal permission, use the new contemporary Communion service and the generally used 1662 service side by side for about another three years.

"Australia '69" has been published by the Liturgical Commission on instructions by General Synod when it last met in 1966 to publish further draft revisions. The use of this draft is solely dependent on application by parishes and the consent of the Bishop of the diocese concerned. It in no way depends on any agreement by General Synod. But the new draft is featured in a report which the Liturgical Commission has made to General Synod which is sitting

this week in Sydney. Bishop Gordon Arthur, of Grafton, chairman of the Com-

mission, says in a foreword to the booklet that it has been through six drafts and the Commission realises it is still far from perfect. But it believes the time has come for theory to give way to practice, and hopes that the widespread use of this provisional service over the next few years will help the church to find the right way to renewal in worship.

The Constitution of the Church of England in Australia makes it possible for any parish after a meeting to determine the matter, to seek permission from the bishop of the diocese to use deviations from the Book of Common Prayer, and the bishop may give his approval if he believes the proposed deviation does not contravene the principles of the Prayer Book.

The service is in contemporary English, is composed along very simple lines and consists of five sections: Introduction, Ministry of God's Word, Intercession, Lord's Supper and Dismissal.

It is designed to be flexible enough for a variety of situations, yet without offering so many alternatives as to be confusing. It requires a good deal

### COMMISSION MEMBERS

Bishop of Grafton, chairman; Dean J. N. Falkingham, Newcastle, secretary; the Bishop of Riverina, Bishop Felix Arnott of Melbourne, Archdeacon John Bleby of Adelaide; Archdeacon Alfred Holland of Perth; Canon Donald Robinson of Sydney; Dr. Robin Sharwood of Melbourne; Professor Edwin Judge of Sydney and Rev. Thomas Grundy of Canberra. Rev. Dr. Barry Marshall of Melbourne is permanent consultant. Rev. Dr. H. Leatherland (Congregationalist) and Archbishop Guildford Young (Roman Catholic) of Hobart, attended the final meeting as observers.

## Theol. hall to close

AFTER over 60 years, St. Columba's Hall, theological training centre for the diocese of Wangaratta, Victoria, is to close at the end of this year.

Announcing this at the annual diocesan synod, the new Bishop of Wangaratta, Dr Keith Rayner, paid tribute to the principalship of Rev. Charles Helms over the last four years and to the devoted help of part-time staff He pointed out that such a small college with few students and limited staff and library resources, could not meet today's training needs.

St. Columba's is a large cottage in Wangaratta with a small library and a small lecture hall and living facilities for a small number of students. The warden is usually rector of Milawa and the students spend part of their time taking services and school classes in neighbouring districts.

The hall had six students at the beginning of this year, four for Wangaratta and two for Carpentaria.

## A Service of HOLY COMMUNION for AUSTRALIA, 1969

Standing Liturgical Commission

of congregational participation.

It also makes the first official use of the new translations of the Gloria, Nicene Creed and Lord's Prayer recently produced by the International Consultation on English Texts. This body, which includes scholars of many denominations, aims at producing versions in contemporary English of common forms which may be used by all denominations wherever the English language is used. The present texts are not final, but do represent its most recent work.

The Ten Commandments may be omitted from the service and their shortened form is not given at all. The preaching of the Word is also optional. The intercession which takes the place of the Prayer for the Church militant here on earth, has an optional prayer for the dead — "and in faith and trust we leave in your keeping N." This change was insisted on by the strongly represented Anglo-Catholic members of the Commission. This is the first revision in which such a prayer has been finally printed.

A brief assessment of the positive and negative features of the draft service is given in the editorial on page two of this issue.

## Evangelicals meet at Penrith

A PUBLIC MEETING on September 26 in the heart of the proposed new diocese of Parramatta and the west will discuss the inauguration of a new Evangelical voluntary society to promote Evangelical interests.

The meeting has been called by an interim committee comprising the Rev. Lloyd Bennett, the Rev. Victor Cole, the Rev. Barry Marsh, Mr Ernest Newman, the Rev. Alan Nichols and Mr Keith Price.

It will be held in St. Stephen's Hall, Penrith, starting at 8 p.m. Co-chairmen will be the Rev. Peter Watson, Rural Dean of Prospect, and Mr Roy Grieve, alderman of Holroyd Council and member of St. Paul's, Wentworthville.

It will be proposed at the meeting that a group called the "Evangelical Society" be formed with the following aims:

- To unite Evangelical members of the Church of England in a helpful fellowship.
- To uphold the Bible as the absolute authority for faith and life.
- 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 at parish, diocesan and synod levels.
- To encourage the study of the Bible, theology and church history.
- To further the work of the Gospel in ways consistent with the aims.

## General synod 1969

GENERAL SYNOD of the Church of England in Australia opened on Tuesday, September 16, in Sydney. The Archbishop of Melbourne (Dr. Frank Woods) preached at the opening communion service. The first session began at 2.30 p.m. on that day, when the Primate (Dr. Philip Strong) gave the presidential address. It will be his last general synod before his retirement next year.

Delegates, consisting of clergy and laity from all over Australia and New Guinea, were accommodated at Moore College and in private homes as guests of Sydney people. It is expected that synod will last for at least ten days. It meets in the Cathedral's Chapter House and visitors have been watching proceedings with interest from the visitors' gallery.

Nine canons and many motions are to come before the synod. Among the canons are those proposing to set up synods in the dioceses of Papua and New Guinea and the Northern Territory. The Bishop of Gippsland is bringing forward a canon to give national recognition to the order of deaconess in the church. Mr Roland St. John is moving a canon to confer the title of archbishop on any bishop who is not already an archbishop but who may be elected primate of Australia.

The Council of the Anglican Church League has arranged a dinner for General Synod members at which Professor Edwin A. Judge will speak on "The church as a pressure group."

## Bp. Sambell against division

"I DO NOT believe the answer to metropolitan dioceses is geographical division," said Bishop Geoffrey Sambell, archbishop-elect of Perth, recently.

He added that a team can do so much more. For that reason, among others, he is glad that he is coming to Perth because it has two assistant bishops to make up the team. The two are Bishops Brian Macdonald and Bruce Rosier.

Bishop Sambell also said that he is excited about Perth, and frightened about it. He doesn't like to think of it as having problems but rather as having potential. He added that there was no diocese he would rather have been offered.



# News from Kipling country

YEOTMAL is a small city of some 50,000 people, in the very centre of India. Forty miles away, the main north-south and east-west railways of India intersect at Wardha. The city of Nagpur, another 40 miles on, is the centre of the web of internal airlines.

Mahatma Gandhi, the centenary of whose birth falls this year, lived for many years near Wardha, and from his Ashram here much of the social work which he inspired is still carried on.

Yeotmal is a district in the Marathi-speaking State of Maharashtra, and is pleasantly situated on a plateau about 1,000 feet higher than the surrounding central plain. It is Kipling country, though little is left of the jungle. Still, there are cobras in our yard, and monkeys scamper over our roof and raid the vegetable gardens.

Here, on a 23-acre site adjoining the main civic buildings of the town, is a theological college with significance for the future of Christianity in India—the Union Biblical Seminary.

## India's largest

The U.B.S. is just 15 years old; but already it is the largest Protestant seminary in India, and perhaps in Asia. While other theological colleges in India are declining in numbers, U.B.S. this year has a record enrolment of 116 students (including a dozen women), and 40 applicants had to be turned away for lack of space.

Students come from all parts of India except two. As might be expected, the largest contingents are from the areas where the church is strongest. Forty-five students came from the three southern States of Kerala (20), Andhra Pradesh (13) and Madras (12). Thirty-five come from the central States, and nearly 30 come from the eastern States of Assam and Manipur where Christian work is also strong, especially among the tribes people. The northern States are represented by ones and twos, or not at all. This year there are students also from Ceylon and Africa (Rwanda-

Burundi), though in the past they have come from Japan, Indonesia, Nepal, Nefal, Iran, Iraq, Malaysia, and even the U.S.A.

How has this seminary come about, and why at Yeotmal?

Christian work was first established in Yeotmal in 1892 by a young American missionary, Miss Celia Ferries, under the auspices of the Free Methodist Church. A large bungalow with 26 acres of ground was acquired from a retired Civil Surgeon in 1896, and here an orphanage was begun for children left destitute in the great famines of the 1890s. In 1938 a Bible school was opened. In 1951 Yeotmal was the venue of a conference at which the Evangelical Fellowship of India—the counterpart of the Evangelical Alliance—was formed, and as a result of this the Free Methodist

Canon Donald W. B. Robinson, vice-principal of Moore College, has been sent by Australian C.M.S. to be visiting professor in New Testament at Union Biblical Seminary, Yeotmal, India, for four months. He returns in October.

Church of the Yeotmal district invited the churches and missions associated with the Evangelical Fellowship of India to establish a Union Seminary in the Bible School. The evangelical and Biblical basis was to be maintained, but there was to be a high academic standard, with a B.D. course open to university graduates. Dr. Frank Kline was the first principal.

Today, some 28 churches and missions compose the U.B.S. association, which controls the seminary. The Church Missionary Society of Australia is a member of the association.

The student body represents a large range of church life in India. The Mar Thoma Church, the St. Thomas Evangelical Church (which broke away from the Mar Thoma Church about seven years ago), the Church of South India, and even the Jacobite Syrian Orthodox Church and the Anglican diocese of Nagpur (which declined to enter the C.S.I.) are represented.

## International

There are Presbyterians, Methodists, Baptists, Lutherans and Mennonites, representing various continental and American varieties of these movements. There are Pentecosts, Brethren and members of other missions as well, such as the Christian and Missionary Alliance, the Oriental Missionary Society and the Ramabai Mukti Mission.

There is a teaching staff of 12, again representing a range of Christian affiliation. The professors of theology and Old Testament (Dr. K. C. Mathew and Dr. Saphir Athyal) are both Mar Thoma. Rev. V. B. Samuel belongs to the local Free Methodist Church. Rev. Vinay Samuel who joins the staff this year, is an old pupil of Rev. Eric Bellingham's at St. George's School, Hyderabad, and he was a teacher at St. George's before his ordination in the Church of South India.

He speaks very warmly of the ministry of Rev. Stan Skillicorn at Hyderabad, as do a number of students who knew him either at Hyderabad or through student camps.

Of the European staff, the principal, Rev. Kenneth Bauman, is an American Mennonite; Rev. Edward Stevens is a graduate of Oxford and Ridley Hall and is a missionary of B.C.M.S.; Rev. Bruce Nicholls, who has just completed work for his Ph.D. at London, is a New Zealand Baptist and a missionary of the B.M.M.F. Another B.M.M.F. missionary is an Anglican lady from Canada.

Another new member of the faculty this term is Joshua Tsutada, who, like Vinay Samuel, is himself a graduate of Yeotmal. He is also a missionary from the Emmanuel Church in Tokyo to India.

There are two streams of study at UBS. About half the students are doing a G. Th. (Graduate in Theology) course of 4 years. The entrance standard for this is university entrance. The other half are doing the B.D. course, for which the entrance standard is a B.A. or equivalent. All teaching is in English, and all B.D. students must have university standard English.

## High standard

The Seminary is accredited by the Accreditation Commission of the National Christian Council of India. For many years, the only B.D. in India was that of Serampore, and colleges elsewhere could be affiliated with Serampore and sit for its degrees. But there has grown up a good deal of theological teaching outside the Serampore group of Colleges, and the Accreditation Commission enables a wider standard to be maintained. Yeotmal has taken advantage of this. Its problem, of course, is to ensure that its examination and other standards remain high. Its library is surprisingly good, considering the age of the Seminary. At the present stage of increasing the strength of Indian evangelical scholars on the staff, there has been a temporary policy of inviting a variety of visiting lecturers from overseas to come to Yeotmal for short periods.

The Rev. Peter O'Brien of Sydney is a member of the UBS staff teaching Old and New Testament, as a missionary of Australian CMS. His contribution has been greatly appreciated, both in the classroom and in general college life. The students themselves elected him "student advisor." At present he is reading for a higher degree at Manchester University under Professor F. F. Bruce.

No one knows how long such links, regular or temporary, between India and the outside Christian world can be maintained. The great need is for the UBS to be ready to stand on its own Indian feet, financially, academically, and spiritually, as soon as possible.

The problems of India are immense. It is a land of many languages, local community cultures, and fierce loyalties and antagonisms. Hinduism seems to breed a spirit of apathy which puts a question mark over any proposed solution to the problems of caste, poverty and disease. On the other hand, India

# "Australia '69"

WE YIELD TO NONE in our desire to see real progress made in Australia towards Prayer Book revision. We would welcome even radical changes in some of our services so that our worship may meet the spiritual needs and express the spiritual aspirations of modern man.

"Australia '69," a draft Communion service, published by the Liturgical Commission of the General Synod of the Church of England in Australia, is such an attempt. It has much to commend it, and despite some obvious weaknesses, we would be prepared to agree that it is given trial use over the next three years except for one fatal flaw. It introduces prayers for the dead.

You can be certain that some will deny that the words "and in faith and trust we leave in your keeping N." do pray for the dead. Then why were they put there? Why have they been put in the intercessory prayer which has been used for this unscriptural purpose by numbers of twentieth century Anglican liturgies? If this is another example of the "deliberate ambiguity" which Archbishop Lord Fisher condemned in the Anglican-Methodist unity scheme in England, we condemn it too.

The two previous draft Communion services came out without such an unscriptural addition. It was not that the majority of the Commission did not want it. But more reasonable counsels prevailed. This time they were insistent and a doctrine which is unscriptural and which the reformed Church of England has rejected now makes its appearance. It is entirely unacceptable.

It has been obvious from previous draft revisions that the majority of the Commission are disenchanted with the plain speaking of the Ten Commandments which were inserted in 1552 to help communicants search their hearts and lives before joining in the fellowship of the Lord's Supper. Canon Fausset has said that "here the law acts as our schoolmaster to lead us to Christ." And countless Anglicans have found it so and still do.

In this draft, the Commission has made it possible for many to get rid of them by making them optional. It is a grievous weakness.

The Intercession on page 8 fails to intercede for the primary missionary task of the church. Were there none on the Commission sufficiently seized with the first priority of the church's work?

The Thanksgiving on page 11, in which the bread and wine are set apart for the Communion is good, but the biblical language of the epistle to the Hebrews which in the 1662 prayer, clearly describes the nature of Christ's sacrifice once offered, has been truncated.

The words of distribution "The body (blood) of Christ strengthen you" are weak, ambiguous and the Commission is no doubt aware that they merit much more careful thought. The New Zealand Liturgy has done better.

The great virtue of this service is that it is much more of a close unity than any we have been offered hitherto. The language chosen is generally simple, direct, strong. We like it. However much we love the sound of our current liturgy, it is not the language that people use or understand today.

We commend the increased opportunities for congregational participation, the administration of the bread and wine immediately after the Thanksgiving and the neat ending to the service soon after all have communicated.

While a few features are possibly derived from the English Series II, the draft service is not a patchwork derived from many liturgies. Its freshness is probably due to the fact that the Commission was bold enough to experiment freely.

As much as evangelicals will want to use this service experimentally, many will not do so because it countenances unscriptural prayers for the dead. Even if they do not use the provocative petition, its existence in print will propagate false doctrine.

The majority on the Commission who demanded some form of prayer for the dead have put evangelical bishops in an invidious position. They are bound to say to those who apply for permission to use it, that the offensive petition must not be offered. The Commission should never have put them in this position.

The emergence of prayers for the dead in 1969 has set back the cause of Anglican fellowship and unity and has put the possibility of a Book of Common Prayer for Australia into the distant future.

It is hard to imagine a more mischievous and unnecessary innovation than this at a time when we all desire closer fellowship and understanding in Christ and His gospel.

has ancient churches whose history stretches back possibly to apostolic days, certainly to early centuries.

There are more Christians in India than in Australia; but they number only about 2 per cent in a population fast nearing 500,000,000. The declared policy of the Government is the removal of all foreign missionaries within a few years, and some States have passed laws against changing one's religion. But there is a remarkable spirit of devotion and evangelical zeal among many Indian Christians, not least among the students of Yeotmal. The role of the Union Biblical Seminary in strengthening, instructing and guiding this zeal is of the highest importance for the future of the gospel in India.

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# The Bible

THE EVANGELICAL Christian believes that the Bible holds a unique place in his life and in that of the whole church. He sees the Bible as a collection of literature which God caused to be written, preserved and collated for the benefit of his people, to give them an authoritative source of the truth he wanted them to learn, and to provide himself with an instrument for the reproof, correction, instruction and guidance of the church and the believer.

Whereas others are prone to set other authorities alongside or above the Bible, the evangelical gives supremacy to the Scriptures in all matters of faith and conduct. Some may appeal to reason, science and philosophy, as a yardstick for measuring the Scriptures, and accept the Bible only after discounting the supernatural and miraculous; whereas we accept the testimony of scripture to the sovereignty of God as creator, and the validity of his self-revelation both through many special signs and events, and especially in the person of his Son our Lord Jesus Christ.

Some again place the Church and its traditions above the Scriptures. The Church was the instrument God used in the selection and preservation of the Bible literature; but it has no

valid revelation of truth apart from it. The Church is in error when it holds truths, not taught by the Bible, as necessary to be believed for salvation. At the Reformation, Roman teachings not scripturally based were rejected, and so Scripture's supremacy was asserted. It is matter for thankfulness that the Roman Catholic Church today is re-examining its teachings, and says that the Church needs constant

treat the Bible off-handedly and accept every latest theory that critical scholars may present. Moreover, the doctrine we hold is that which the Bible clearly teaches, and we continue to hold this truth despite the onslaughts of new theologies and new moralities which are the product of rationalism and philosophy.

Quite as important as this distinctive attitude to the Scriptures as the source of doctrine is the

by  
Rev. George A. Pearson,  
vicar of St. Stephen's  
Richmond, Victoria

reform under the Scriptures' searchlight; but it still holds doctrines repugnant to Scripture.

The evangelical is interested in all research and examination which will establish the reliability and clarify the meaning of the sacred text. His approach to the Bible, however, is reverent and conservative, accepting only those fruits of scholarship which have been tried and proved. This is as important to us spiri-

Rev. George Pearson is a graduate of Ridley College and the University of Melbourne. While a student at Ridley, he sailed for England with the Australian Wallabies for a Rugby Union tour just before the outbreak of World War II. He was a C.M.S. missionary in Tanganyika from 1943 to 1961 and was archdeacon of Western Tanganyika when he returned to Australia to become C.M.S. Secretary for Aborigines. He has been vicar of Richmond since 1963.

tually as is the full testing and proving of drugs before their acceptance and marketing on the physical level. We are sometimes abused, as a result, by those who are more ready to

# Through the rectory door

MARY is a sweet kid. We have known her since she was just a first-year student nurse, and there has always been a shy, unaffected attraction about her that has been refreshing and lovely. That's why I hate to see her unhappy. And I know she is.

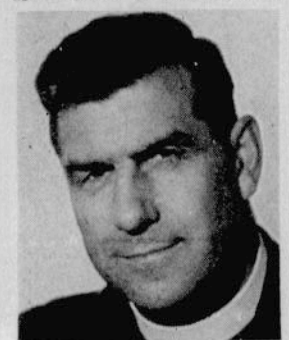
It's this working-wife bug again. When she first married she felt obliged to carry on with her nursing, and I remember then it was largely because

by  
Ann Devereux

"everyone else does." To knock off just because one was married was just not the done thing. She must have been six months' pregnant before she finally gave in and stayed home to enjoy her approaching motherhood.

Now the babe is sitting up and taking notice, providing company—and needing it, too. She's a dear little pet, unspoilt, nicely kept. But the bug has reared its head again, and poor Mary feels she is being lazy when she "only" looks after her baby, her husband, and her flat, and helps with various kinds of Christian jobs in a voluntary capacity.

It seems that these days a girl must bring home a pay-pack to feel worthwhile. So back she goes to part-time work, with a leaden step and a solemn face; of course she has made adequate arrangements for the babe, and of course it is important to help finance the family ventures, and of course it is wise to keep one's hand in at the profession—but to me, those "of course" are only "maybes."



Rev. George Pearson.

experimental use which the evangelical makes of the Bible in his daily life. Experience shows that the Holy Spirit uses the Bible to help the prayerful reader, not only through the ministries of qualified teachers, but also from his private reading and study. The Spirit applies the word directly to heart and life. Where Christians neglect to read the Bible attentively, there is ignorance of its teaching, and openness to deception by strange teachings based on misuse of the Bible or ignorance of it.

We welcome every new insight gained into the original and true meaning of the Scripture text. We are glad when by accurate translation and plain writing the truth becomes more readily available to people in their own language. The evangelical Christian should be known for his knowledge of the Bible text, for his readiness to be corrected, taught and guided by it, and for his efforts to disseminate it in all the world.

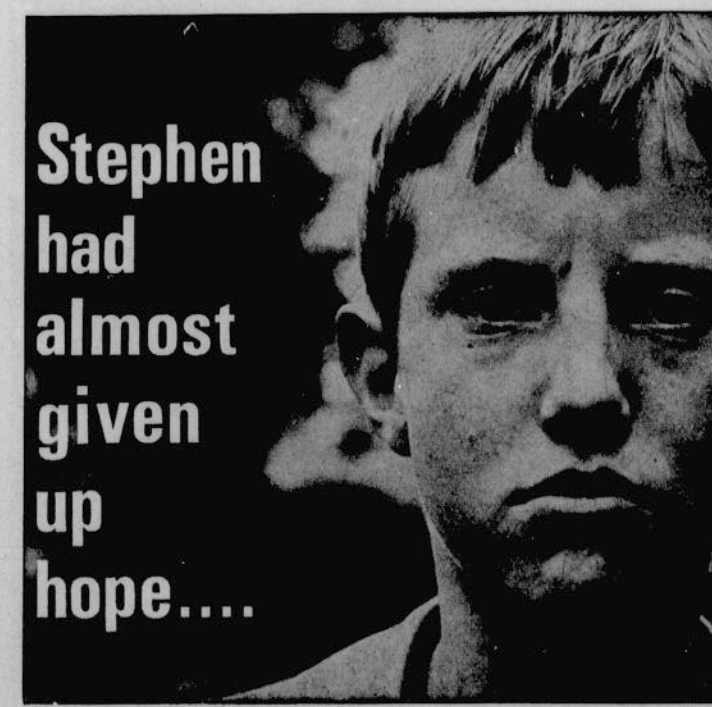
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given  
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## Notes and Comments

### LITURGICAL REFORM

While there is so much talk of liturgical revision, it seems that Morning and Evening Prayer are not getting the attention they merit. Very large numbers of Anglicans in Australia as elsewhere customarily attend only Morning or Evening Prayer, many of them because these services express their needs in public worship more adequately.

Experiments with the West Africa communion or the Series II receive considerable publicity. Buchanan, Kilpatrick, Jasper and others have made valuable con-

tributions to the revision of the Communion service but have said very little about the rest of our Anglican liturgy.

Anglicans have always held Morning and Evening Prayer very dear and its phrases have become part of our language in a way that the Communion service has not.

If we can agree on a revision of the Communion service which is the focus for attempted theological innovations, revisions of the rest of our liturgy should not be too difficult. But why wait when Morning and Evening Prayer are so widely used and could be more easily enriched? The use of modern English as in the widely-used C.P.-A.S. orders are helpful but some re-shaping of the two services is a pressing need.

### REFORMATION SUNDAY

A reminder that Reformation Sunday this year will fall on

October 26, the Sunday before October 31, the date on which Martin Luther nailed his 95 theses to the door of the castle church in Wittenberg in 1517. Our issue before that Sunday — October 16 — will contain articles, special prayers, and other suggestions for the observance of Reformation Sunday.

Of special Sundays there is no end, but Reformation Sunday is one which evangelical churches all over Australia will want to observe with special thanks to God for our Protestant and Reformed heritage and our freedom in the gospel of Christ.

### MASS FOR PROTESTANTS

Roman Catholic bishops in the Pacific have given conditional permission for members of the Protestant Church of England to receive Communion in Roman Catholic Churches.

The three conditions include one which no member of the Church of England could agree to unless he had already abandoned Church of England doctrine. It is that "the Anglican must express faith in the Eucharist in accordance with the Roman Catholic Church." Our formularies clearly state that the Roman Catholic Mass is not a sacrament at all. How then could any Christian partake of it, even though, in the Pacific Islands, visits of an Anglican Minister may be rare?

A Press release from the World Council of Churches, Geneva, blandly states—"Anglicans will henceforth be able to receive the Eucharist in Catholic worship when their own clergy is not available under a new ruling by the Roman Catholic Bishops of the Fiji and Gilbert Islands." Overlooking the bad English usage and the incorrect use of "Catholic" which is a mark of W.C.C. Press releases, we cannot believe that the W.C.C. is so naive as to imagine that if Rome is prepared to allow reception under these conditions, Protestants are so easily persuaded to deny their faith.

Bible truth is at stake here, even if the World Council of Churches is not aware of it.

### ST. COLUMB'S CLOSES

The new bishop of Wangarata, Dr. Keith Rayner, had done a very courageous thing in closing St. Columb's Hall, Wangarata, within the first few weeks of his episcopate. This comfortable old home has done yeoman service for the diocese in training theological students in other days, but it could not be thought of now as anything else but a sad relic of frontier days.

Education, theological or secular, is a field in which Dr. Rayner is very much at home and his instinct will prove to have been sound here. Most of his critics will probably have sentimental attachments to St. Columb's, as did the previous bishop.

We have advocated for a long time the closing of some of our smaller Australian theological colleges and we hope that Dr. Rayner's example will soon be followed in Perth. The John Woolaston Theological College struggles along with a tiny handful of students, plus a few who are not theologians. Western Australia is a large enough province to be training considerable numbers of students for the ministry of its four dioceses.

The fact is that it never has had the numbers and that it has always relied very heavily on Englishmen offering for fairly short-term appointments. We believe that Bishop Sambell has the foresight and the gifts needed to bring a fresh approach to the whole question in W.A.

## New Christian initiation

AT Hatfield parish church on Sunday, August 24, Rev. Christopher Wansey, Vicar of Roydon, Essex, used a new Order of Dedication, or Admission to the Infant Catechumenate, for Matthew Rowntree.

The child's parents, who live in Hatfield, are members of Mr Wansey's congregation. This is thought to be the first occasion of an infant being admitted as a catechumen in the Church of England.

Explaining the nature of the service, Mr Wansey said, "The service was infant naming and blessing with a difference. Now that naming and blessing is well established in many parishes, it is being found that parents who are themselves committed Christians, whilst wishing to leave their children to make their own Christian decision in later years, feel that they should make public vows, binding them to the bringing up of their children in the Christian faith. Matthew's parents felt so strongly about this that a new Order of Dedication (of parents and other sponsors) has now been drawn up, and was used for the first time last Sunday.

### ADULT BAPTISM

"These two forms of naming and blessing (the one being 'presentation' and the other 'dedication'), form together a complete coverage, liturgical and pastoral, for infants, the one for uncommitted parents and the other for Church members. Children so presented or entered into a catechumenate will in later years have the privilege of offering themselves for adult baptism, confirmation and first Communion—the new 'archetypal service' of our Church which appeared first in the series of services included in the 1958 Liturgical Commission's Report, Baptism and Confirmation, and

which also appears first in the Series Two set of services.

"Infants who are baptised are automatically excluded from the opportunity of experiencing this complete adult initiation service." The new order of the making of an infant catechumen has been printed on cards, and may be obtained from Mr Wansey. (Report from the "Church Times.")

### A.B.C. RADIO & TV

SUNDAY, September 21: 11 a.m., St. John's, Toorak (on N.S.W. and A.C.T. TV); 11 a.m., St. Andrew's Cathedral, Sydney (on S.A. TV).

MONDAY, September 22: 4.30 p.m., Evensong from St. Paul's Cathedral, Melbourne, on second network.

TUESDAY, September 23: Rev. Peter Newall on Daily Devotional, second and third network. SUNDAY, September 28: 11 a.m., St. Andrew's Cathedral, Sydney (on Tas. TV); 9.15 p.m., Professor Barclay (on Tas. TV); 11 a.m., Geelong Grammar School (on W.A. TV); 8 a.m., "Let's Face It" — Dr. Max Thomas. Third network; 4.30 p.m., Evensong from St. David's Cathedral, Hobart, on second network.

MONDAY, September 29: "Daily Devotional" by Mrs. V. Maddick on second and third networks. TUESDAY, September 30: "Daily Devotional" by Dean E. M. Webber on second and third networks.

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## Letters to the Editor

### "Tongues"

As a member of the Church of England I must answer your Notes and Comments with a protest.

Firstly — who says that the parish has been revived? Certainly not the people who faithfully stayed with their church till they could bear no more of being looked upon and indeed called second rate Christians. Today these people go to churches outside their parish and to other denominations, but feel rather like wandering gypsies through no fault of their own.

The "flourishing" which the unbiased observer saw is mostly the group concerned with the tongues movement and just a few people who stay on in spite of them, plus a couple of new folk to the area who know little or nothing of past troubles.

If the observer stayed awhile, he could learn that the teaching is going on at every opportunity, at schools, at the "convention" held a few months ago and that the rector at a service of Holy

Communion only three weeks ago said that "it is as important to speak with tongues as it is to believe in Christ's resurrection." I just wish you could realise what has been done to this parish and I too pray that in Malmesbury, it may pass away and not divide and ruin relations as it has done here.

(Mrs) Anne Middleton,  
Thirlmere, N.S.W.

### "Tongues" again

The statement that Bishop Richards of Bendigo has not condemned the "speaking with tongues" phenomenon at St. John's, Malmesbury, is inaccurate. A Sydney "Herald" report attributed these words to the bishop: "Things have been reported that are not the official teaching of the Anglican communion. Nor do I believe they are the orthodox teachings of the Christian church."

I have been distressed by parts of this article. Your reporter claims to be an unbiased observer but I believe he has failed to grasp the full situation.

If he attended an evening service at St. Mark's, Picton, it is likely that a large crowd was present. There should be. It would have been the only evening service in the parish. Of a Sunday morning, Holy Communion is usually celebrated at one church in the parish at 10.15 a.m. and occasionally at another at 9 a.m. There is no 8 a.m.

Eucharist at the parish church or elsewhere.

Many Anglicans now worship in other parishes or with other denominations. Does this sound like "the cause of Christ flourishing"?

The "years of unsettlement at Picton" are not over. They will continue while there are people who believe that this tongues phenomenon is not an essential part of Christian experience.

Colin J. Middleton,  
Thirlmere, N.S.W.

### South Africa

What F. H. Sibson's reference (September 4) to God's command to the Israelites to exterminate the inhabitants of Canaan has to do with apartheid escapes me. Should coloured South Africans be grateful to their white countrymen for letting them remain alive? "My authority, the Bible," could not make it plainer that God requires more from them to whom much is given than to whom little or nothing is given.

He suggests that the only alternative to apartheid is submission to the "deplorable conditions Bantu self-rule has produced in Africa." Does this mean that stable, well-governed African states are not Bantu, and unstable ones torn by civil war are? And is it not an ostensible aim of apartheid to bring about "Bantu self-rule" in a few small areas such as the Transkei?

## Norwood organist's jubilee

MR FRANK BOWDEN celebrated his fiftieth year as organist and choirmaster of St. Bartholomew's, Norwood, S.A. on Sunday, August 24.

An electronic wall clock, suitably inscribed, was presented by the rector (Rev. E. G. Watkins) on behalf of the congregation. Two senior members of the choir, Mr Harry West and Miss H. Burton, spoke warmly of Mr Bowden's high standard and zeal. Mr West (who joined St. Bartholomew's Church himself in 1919) jokingly remarked that not only did Mr Bowden know the organ well, but he was sure that the organ knew Mr Bowden well, too! When he sat down to play, the organ "positively leered at him" and when he closed the shutters he was sure he heard a whimper!

In a letter read by a Churchwarden (Mr H. M. Selth), the previous rector for 21 years (the Rev. S. A. Mainstone) wrote, "There is no need for me to remind you of his great musical ability . . . His wonderful gift of being able to play just the right music at the right time . . ."

After choral items by members of the choir (Mr and Mrs Len Horne and Miss Margaret Minahan) the gathering moved to the church for an organ recital. Even though over 80 years of age, Mr Bowden showed that he remains vital and vigorous and devoted to God, through the music he offers in worship.

It was very fitting that after Evening Prayer (at which members from two local Roman Catholic congregations were present) Mr Bowden played as the choir left the church "How Great Thou Art."

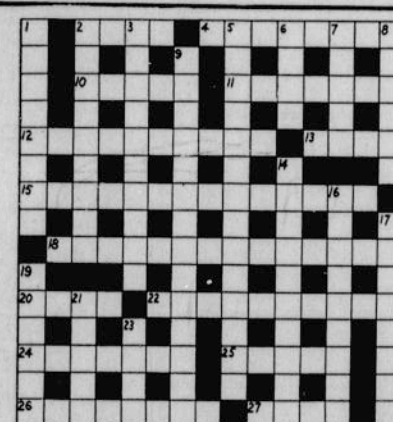
Miss H. Burton, Mr Frank Bowden and Mr Harry West on the night of the presentation to Mr Bowden at St. Bartholomew's Norwood, S.A. (Adelaide Advertiser photo.)



## Bible crossword No. 4

We will give a book prize for the two nearest entries to Bible Crossword No. 4, which should reach this office no later than September 30. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
2. Abraham said to his young men, "— here with the ass; I and the lad will go yonder" (4) Gen 22:5
  4. Shadrach, Meshach, and — fell bound into the burning fiery furnace (8) Dan 3:23
  10. In every village a Crossword enthusiast? (5) (cryptic)
  11. For when Herodias' daughter came in and danced, she — Herod and his guests (7) Mk 6:22
  12. In the day when I visit, — — — their sin upon them (1, 4, 5) Ex 32:34
  13. forbidden by the Holy Spirit to speak the word in — (4) Ac 16:6
  15. When Judas, his betrayer, saw that he was condemned, he repented and brought back the — — silver 16, 6, 2) Mt 27:3
  18. Israel — — — what it sought. The elect obtained it, but the rest were hardened (6, 2, 6) Rom 11:7
  20. do not swear, either by heaven or by earth or with any other — (4) Jas 5:12
  22. How great are his signs, how mighty — — (3, 7) Dan 4:3
  24. then turning to the body he said, "—, rise" (7) Ac 9:40
  25. Satan answered the Lord, "From going — — fro on the earth" (2, 3) Job 1:7
  26. it is required of — that they be found trustworthy (8) 1 Co 4:2
  27. upon Edom I cast my — (4) Ps 60:8
- DOWN**
1. the law — men in their weakness as high priests (8) Heb 7:28
  2. it is the — — man, the breath of the Almighty (6, 2, 1) Job 32:8
  3. but these words seemed to them — —, and they did not believe them (2, 4, 4) Lk 24:11
  5. but he will — — the Holy Spirit (7, 3, 4) Mk 1:8
  6. Christ — for our sins in accordance with the scriptures (4) 1 Co 15:3
  7. I became to them as you, and worms are your covering (3, 7) Is 14:11
  8. do not be surprised at the fiery — which comes upon you to prove you (6) 1 Pe 4:12
  9. who — — beat him, and departed, leaving him half dead (8, 3, 3) Lk 10:30
  14. maggots are the — — you, and worms are your covering (3, 7) Is 14:11
  16. it is easier for a camel to go through the eye of a needle — (2, 1, 6) Mt 19:24
  17. What man of you, if he has — — and it falls into a pit on the sabbath (3, 5) Mt 12:11
  19. I will make three — here, on for you and one for Moses and one for Elijah (6) Mt 17:4
  21. Thou preparest a — before me in the presence of my enemies (5) Ps 23:5
  23. A drunkard is mixed up in a portico (4) (cryptic)



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## Dialogue evangelism

A WEEK of "dialogue evangelism" is being planned for April-May, 1970, in the parish of Moss Vale, N.S.W.

This will take the form of a number of meetings held in homes throughout the parish at which friends and neighbours will be invited to hear a brief talk on the nature of Christianity and to ask questions and discuss together. The leader will be the Rev. John Chapman and he will be assisted by other visiting clergy.

The emphasis will be on informality and it is hoped that there will be maximum participation in the discussion and question time by those who attend with a view to increased understanding of the meaning of Christianity.

At the end of the week larger meetings will be held in the parish hall, that is on Friday, Saturday and Sunday. These meetings will be held under the title "Teach — in Christianity." The emphasis will again be on a simple and clear exposition of the Christian message of salvation.

## R.S.C.M. expands

THE ROYAL SCHOOL of Church Music, an Anglican organisation during the 40 years of its existence, is to extend to cover churches of all denominations. A national appeal will be launched for £200,000 to finance an expansion of its headquarters at Addington Palace in Croydon, and to develop choral and organ music throughout the country. Part of the appeal was made on "The Week's Good Cause" on B.B.C., August 24, by Sir Bernard Lovell, who is himself a church organist.

When the school was opened in 1929, with the aim of advancing good music in the church, the training was based exclusively on the Anglican liturgy. The school has always tried to help non-Anglicans, but they have always been "second class" members. Now legal powers have been taken, and for the first time the Roman Catholic Church and members of the World Council of Churches can be accepted as full members of the R.S.C.M.

## Nobody's Church

Fred Somebody, Thomas Everybody, Pete Anybody, and Joe Nobody were neighbours. All four belonged to the same Church, but you couldn't have enjoyed worshipping with them. Everybody went fishing on Sunday or stayed home to visit with friends. Anybody wanted to worship but was afraid Somebody wouldn't speak to him so Nobody went to church. Really, Nobody was the only decent one of the four. Nobody did the visitation. Nobody worked on the church building. Once they needed a Sunday School teacher, Everybody thought Anybody would do it; and Somebody thought Everybody would teach. Guess who finally did it? That's right . . . Nobody! finally won him to Christ?

It happened that a fifth neighbour (an unbeliever) came to live among them. Everybody thought that Somebody should try to win him; Anybody could have at least made an effort. But guess who did? Nobody.

## Ridley students visit Adelaide

**PARISH EVANGELISM** was the recurring theme as twelve students from Ridley College, Melbourne, spent a week of their vacation at an in-service training course, arranged by Holy Trinity, Adelaide.

After discussions and lectures, the students were taken to observe and practise activities as diverse as parish financial structures, youth work, psychiatric counselling and the use of mass media, as well as examining the educational, evangelistic and pastoral work of Trinity's city-wide witness. With daily prayer and involvement in the life of the parish, a balance of theory and practice was maintained.

Some wider implications were introduced by Archdeacon R. Dauntton-Fear, who deputised for the Bishop, and spoke on "The Problems of Developing Areas" as well as entertaining the students in his home. Rev. Jeffrey Roper, Rector of St. Matthew's, Marryatville, discussed "The Suburban Parish," reapplying many of the principles raised throughout the course. Visits were made to radio and TV stations, a psychiatric hospital, and an afternoon was spent with students at St. Michael's House, Craferas.

Though some felt that the holidays were more strenuous than the term, all felt enlarged by the experience. "You haven't shown us that parish work is trouble-free" one student told staff members, "but you have given us a real optimism about the power of the Gospel."

## ST. PETER'S KAMBALDA



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## Kambalda gets church plant

SOME TWO TO THREE years ago, the first caravans moved into that part of the Western Australian bush now called Kambalda.

When families started to arrive from all over Australia, to become the nucleus of the new booming nickel town — the Bishop of Kalgoorlie (Rt. Rev. Den. S. Bryant D.F.C.) and the Superintendent of the Eastern Goldfield Methodist Mission (Rev. John Phillipson) made a compact.

These people were to be fed spiritually, and through many heart-breaking and frustrating months and years, a minister from one church or the other would arrive in Kambalda to hold services, first in the houses, then in a little room at the back of the Club, then in the mess, in a house, which was used as a school, and finally in the school itself.

The journey of 35 miles into Kambalda over a pretty rugged track from Kalgoorlie and return became a familiar journey for the Churches. Bishop Denis Bryant of Kalgoorlie approached the directors of the Western Mining Corporation with a view to the provision of a dual-purpose building — a church/pre-school centre.

Plans were drawn up. All denominations were consulted — through a very "live" Ministers' Fraternal in Kalgoorlie — and on Saturday, August 23, 1969 a capacity congregation of 250 people crowded into and around the Church of St. Peter, built in the very heart of Kambalda.

The management of the Pre-School Centre and that of the church-building has been placed in the care of the Ministers' Fraternal, Kalgoorlie, under the chairmanship of the Bishop of Kalgoorlie. The Fraternal represents the Anglican — Roman Catholic — Methodist — Church of Christ — Presbyterian — Salvation Army and Baptist Churches of the districts who in turn have delegated the resident Anglican clergyman (Rev. Ray Neve) as the "Manager."

## Books

**JOHN THE BAPTIST AS WITNESS AND MARTYR** by Marcus L. Loane, L.N.E.R., 1969, pp. 122.

This book was first published in England where it had a fine reception. Now there is an American edition.

Some authors may seek to decorate the pure Word of God with tinsel. Archbishop Loane finds this unnecessary. Having discovered the gold mine with the richest of seams, he shares it with his readers.

The book is more like a series of deeply devotional Bible readings than a formal commentary and yet it has the merits of both. It is marked for its profound simplicity. Here "deep calleth unto the deep."

The book commends itself in no uncertain fashion for the author shares with John the Baptist the desire to make more of Jesus than of himself.

Richard Dauntton-Fear.

**SERMONS IN SOLITARY CONFINEMENT** by Pastor Richard Wumbrand. Hodder and Stoughton, 1969, pp. 188, \$3.

With the local publicity given to this man of remarkable discipline, love and tenacity, the book should be popular. It makes surprising and therefore refreshing reading. From thirty feet below ground in Bucharest, the author asks for understanding. Yet the variety of the thoughts are happily and strangely unorthodox. An anti-

mate knowledge of passages of Scripture support ideas sometimes fanciful, sometimes very real, which leisurely wander a little. The sermons deserve to be pondered by those of mature faith who can read objectively.

Theo Hayman.

**TAKING THE BIBLE SERIOUSLY**, by Leander E. Keck. Abingdon, 1969, pp. 186, \$1.40.

This book is a genuine attempt to take the Bible seriously, and to let it bring the Word of God to man, even if not in just the way in which many Christians would think of this being done. The writer tries to approach the Bible without presuppositions, and to deal from first principles with its Canon, its text and its content. He sees "the historical-critical method" as "an indispensable tool for anyone who wants to know what the Bible says." (p. 9). One of his purposes may be taken to be that of introducing the general reader to the methods of "modern scholarship" in approaching the Bible.

Much that he says is helpful and wise, especially from the standpoint of the need to grapple with matters of language and concept and to understand the historical background of the Scriptures. In some respects, however, the method of approach is less satisfactory. In place of any concept of progressive revelation in the Old and New Testaments, Keck would emphasise rather that all revelation is historically conditioned. Instead of seeking to understand a passage of scripture in its context and hence finding from it the spiritual principles that are of continuing validity, he would

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## Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

**THE CHRISTIAN'S GREAT INTEREST** by William Guthrie. Banner of Truth Trust, 1969 reprint. Pp 207, 5/ (U.K.). Both John Owen and Thomas Chalmers called this the best book they ever read. Guthrie was minister of Fenwick, Ayrshire, from 1650 to 1669. Into this one book, which has gone into over 80 editions, he poured all his teaching and pastoral experience. At this ridiculously low price, every Christian can afford to be stimulated and spiritually refreshed by this masterpiece. It speaks in homely and simple style of our saving interest in Christ.

**THE MAN FROM OUTSIDE** by Gordon Bridger. I.V.F. Pocketbook, 1969, Pp. 190, 5/ (U.K.). Just the book to put into the hands of anyone who has never thought seriously about the claims of Christ in the gospel record. It is a systematic and skilful study of St. John's Gospel, topical, interesting and honestly facing the many issues which raise doubts in students. Useful present for college and university students or for Bible study groups. Complete R.S.V. text is given.

**JESUS SAID . . . Parables and Prayers for Children** by Beryl Bye and Joyce Badrocke. Falcon paperback, 1968, Pp. 64, 4/6 (U.K.). The parables of our Lord told for small children and related to their world. The text and the coloured illustrations are very good. These stories cannot fail to gain the child's attention and mothers and fathers who are looking for a new and interesting way to bring God's Word to children will love to read these aloud. Attractive cover and good clear type. A good seller on church bookstalls.

emphasis that often we will find in Scripture things which are far from adequate expressions of God's will and character. Instead of placing ourselves "under the Word of God" we are invited to "enter into dialogue" with the Bible.

The essential authority of Scripture is found in its ability to bring about the encounter of man with God. In many respects the approach is that of Bultmann whose writing stands first in the books recommended "for continuing conversation," and who is described as "the world's foremost New Testament scholar."

Francis Foulkes

**THE PUSHER AND THE PULLER** by J. E. Carothers, Abingdon Press, 1968, pp. 223, \$4.60.  
**WHAT'S NEW IN RELIGION?** by Kenneth Hamblin, Eerdmans Press, 1968, pp. 174. Also available as a Paternoster paperback, \$1.30.

This is a vigorous essay in Natural Theology by a prominent American Methodist. God himself is the Pusher and the Puller of man as he (i.e. man) emerges through the evolutionary process and reaches his culmination in Jesus Christ. Although Carothers has written earnestly and reverently, his departure from traditional Christian theology in the central areas of God, Christ and Salvation is so fundamental that the work as a whole offers little encouragement to those who believe in a biblically based Christianity.

Professor Kenneth Hamilton has provided an excellent survey or some emphasis and trends in modern theology and offered the strongest reasons why our present climate of theological uncertainty should not distract the thinking Christian. With closer attention to specific theologians and their respective positions, this book carries the same sort of impact as Blamires' "Defence of Dogmatism." It deserves a wide reading public.

B. L. Smith.

### SHORT NOTICES

**RELIGION IN ENGLAND 1558-1662** by H. G. Alexander. University of London Press, 1968. Pp. 233, 12/ (U.K.). London History Studies No. 6. A most useful introduction to a definite period in English religious history. At the price and for Anglicans who would like to come to grips with the period, we know of nothing better.

**"WHAT MEAN YE BY THIS SERVICE?"** by D. A. Scates. Truth and Faith Committee, 1969, Pp. 60, 5/ (U.K.). A fine systematic study of Series II Communion Service from the

high ground that liturgy must reflect Scripture. A most useful two-page summary of its ambiguities and unscriptural doctrines is given near the end. All interested in Prayer Book revision should buy it.

**WILLOW PATTERNS** by Richie Benaud, Hodder and Stoughton, 1969, Pp. 222, \$4. Lovers of the game will revel in this. Benaud spares us the repetitive details "And then . . ." etc. No score details of matches, no illustrations of Benaud here and Ben-

aud there. Just good cricket stuff from a great all-rounder and captain. Pleasant reading.

### Crossword prizes

Book prizes for the two nearest solutions to Bible Crossword No. 2 have been sent to readers from Mt. Lawley, Western Australia and Wewak, New Guinea. They are Mr Edward Bond of W.A. and Mrs D. McCraw of New Guinea.

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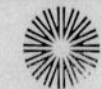
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## Mainly About People

Miss Alison Coventry, a C.M.S. missionary who was registrar of the diocese of Northern Territory, has resigned and returned to Melbourne. She will be married on October 1.

Rev. Edward C. Rowland, vicar of St. Luke's, Yarraville (Melbourne) since 1965, has been appointed vicar of All Saints, Preston.

Rev. Richard J. Stockdale, vicar of St. Mark's, East Brighton (Melbourne) since 1963, has been appointed vicar of St. Martin's, Deerpark, and chaplain at Mount Royal Geriatric Hospital from October 19.

Canon Peter H. Maw, who has been in charge of Insein, Rangoon, was consecrated bishop in Rangoon Cathedral at the end of August. He is expected to become bishop of Mandalay next year when the Rangoon diocese is divided. Bishop Tah Peh Paw will be bishop of Pa-an and a bishop for Akyab is yet to be appointed.

Rev. Robert J. Oseroff, vicar of Buninyong (Ballarat), has been appointed rector of Merbein (St. Arnaud).

Rev. Edwin Badger, rector of Moyhu (Wangaratta), has been appointed an honorary canon of Holy Trinity Cathedral.

Rev. R. J. Nunan, a former chaplain to the Royal Navy, was appointed rector of St. Matthew's, Broadford (Wangaratta) from August 21.

Rev. John B. Goodman, rector of Edenhope (Ballarat), has been appointed

in charge of Holy Trinity, Sebastopol and of Buninyong.

Rev. Brian A. C. Harding, rector of Balmoral (Ballarat), has been appointed vicar of All Saints, Ballarat, and chaplain to the Base Hospital.

Ven. Cyril W. J. Bowles, archdeacon of Swindon, a graduate of Emmanuel College and Ridley Hall, Cambridge, has been appointed Bishop of Derby. He was principal of Ridley Hall 1951-63.

Bishop Stephen Neill has been appointed professor of religion at the University College of Nairobi, Kenya. He takes up the appointment at the end of this month.

An exchange of parishes has been arranged between Rev. Wakely R. Wade, rector of St. Philip's, Auburn (Sydney) since 1964 and Rev. Alan R. Miller, rector of St. Mark's, Brighton-le-Sands since 1959. It will become effective from November 30.

Rev. Roger G. Gregson, chaplain of Norfolk Island (Sydney) since 1968 has been appointed in charge of St. Matthew's, Merrilands West.

Ven. John Burnett, formerly archdeacon of the Murray (St. Arnaud), has been appointed archdeacon of the Mallee.

Rev. F. W. Lovelace, formerly vicar of St. George's, Woomelang (St. Arnaud) from August 10.

Rev. Clive E. K. Beatty, rector of St. Mark's, Red Cliffs (St. Arnaud), has been appointed chaplain to the bishop.

## Adelaide agrees to Murray diocese

ADELAIDE SYNOD has reversed a decision made earlier this year in a special synod and agreed to the formation of the diocese of the Murray from the south-eastern archdiocese of the diocese.

Special steps were taken at the annual session of synod, 1-3 September, to ensure that General Synod will have the proposal for the new diocese before it when it meets in Sydney this week. The obstacles to making adequate financial provision for the new diocese have been removed and synod was happy to reverse its previous decision.

It was a very happy synod and the standard of debating was high. The bishop gave his synod sermon on Monday, 1 September and it has been published under the title, "Creed and Crisis," based on I Corinthians 14:8.

A motion by Mr I. Gillfillan called upon the Federal Government to remove all restrictions upon immigration into this country which involve considerations of race and colour. The motion was radically amended before it passed. Another motion to get a stormy passage called upon the Government to withdraw Australian troops from Vietnam. It was moved by Rev. William R. Bennetts, rector of St. Christopher's, Kilburn. After debate and suggested amendments, somebody moved the

previous question and it was therefore dropped.

Synod approved the amalgamation of the Clergy Superannuation Fund and the Clergy Widow and Orphan Fund. It also approved new minimum stipends: rectors \$2,910; clergy in charge \$2,725; assistant priests \$2,280; assistant deacons \$2,070; all plus travelling.



Two New Zealand stamps recently issued to mark the 150th anniversary of Kerikeri where Rev. Samuel Mar-den, rector of St. John's, Parramatta, founded a C.M.S. mission on August 12, 1819 during his second journey to New Zealand.

## Inner Sydney to be re-organised

REORGANISATION of the ministry of the church in the inner-city areas of Sydney, by amalgamation of parishes and the use of some church buildings for training centres, social service centres and evangelistic outreach, has been recommended by an Inner City Commission of Inquiry.

The commission was set up by Synod in 1967 on the initiative of the Archbishop who directed attention to the vast changes that had taken place in the inner city since World War II, notably an influx of migrants from Southern Europe and the development of high density, multi-storeyed

buildings. The Archbishop said then there should be no lurking thought of the withdrawal of the Church's ministry from the inner city, but there should be a redeployment of resources to give a more effective ministry.

A commission of 14 members, headed by Bishop A. J. Dain, was set up to investigate and recommend remedial action. Its 36-page report, which will be presented to Synod at the session which will begin on October 13, has been released.

It recommends that a continuing committee be appointed, with a director, to confer with the archdeacon of the area and advise the Archbishop on matters related to inner city parishes.

The commission recommends action to link, amalgamate or group the following parishes with adjoining parishes as vacancies occur: Centennial Park (St. Matthias), Cooks River (St. Peter), Erskineville (Holy Trinity), Glenmore Road (St. George),

## hot line

Round-up of church press comment

### CHURCH and PEOPLE (N.Z.)

carries a denial by the Bishop Nelson that the N.Z. Council for Christian Education in any way sponsored or encouraged the use in schools of a booklet, "God in the Twentieth Century" by Professor Lloyd Geering. Among other things, it carries a quotation: "God is an infantile fantasy." The Catholic Weekly heralds the appointment of Sydney Grammar School's first Roman Catholic headmaster, Mr Alistair Mackerras. He was educated at St. Aloysius' and Sydney Grammar and was converted to Roman Catholicism while at Cambridge. His four brothers all went to the same schools and also became Roman Catholics as adults. Their mother, Sydney author Mrs Catherine Mackerras, made the same change as an adult. Quite a record.

World Vision tells how Professor Kenneth Scott Latourette got caught up in the old Student Volunteer Movement. Both he and his parents were aghast at his decision to become a missionary. Before he went out to China he said "The last honourable thing I wanted to be was a missionary."

The South India Churchman carries a report from an Uppala delegate. He speaks of "the present distance between the antics of 85 per cent clerical World Council of Churches and its predominantly lay Christian constituency." He says that 85 per cent of the Council were clergy and of the other 15 per cent, it was rumoured that only five laymen were not dependent on church bodies for their livelihood. He says that we will have to insist on the participation in the W.C.C. of a decisive majority of laity not dependent on the churches for their living. This

is suggesting that the W.C.C. live dangerously!

The Willochran publishes extracts from diocesan canons and constitutions which concern the convening of a special synod to elect a bishop. The canon provides that the appointment may be made in one of three ways — choice by the Archbishop of Canterbury, by the Primate and his "comprovincial" bishops (the other Australian archbishops) or by a synod election. The election should prove very interesting. Special prayers are needed that it may be a true pastor and a lover of souls. According to the Church Times, the Bishop of Southwark has told Methodist ministers in his diocese that he is willing to license them as he does his own lay readers. We are not told how awfully pleased the Methodists were. Dr Stockwood feels this is exceptionally friendly and ecumenical. The pill is sweetened by the bishop's humility in saying that he hopes he and his clergy may be licensed as Methodist lay preachers.

**SITUATIONS VACANT** Southwell Minister is seeking applicants for the shortly vacant post of dogwhipper. Three centuries ago this function was to drive out mongrels at a salary of 14/- a year. Nowadays the duties include care of the Minister's yard, cemetery and boiler house, and grave digging. The salary is somewhat higher!

A clergyman in the diocese of West Virginia is suing a removal firm for 30,000 dollars. He claims that in transporting his belongings from Philadelphia, the company lost 600 of his sermons.

## THE AUSTRALIAN CHURCH RECORD

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

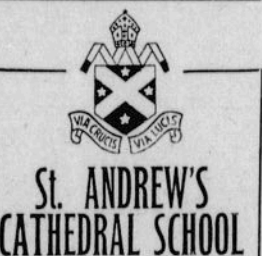
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# THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—NINETIETH YEAR OF PUBLICATION

No. 1448 October 2, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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

Price 10 cents

## Busy program at Gen. Synod

MEETING IN Sydney from September 16, the General Synod of the Church of England in Australia had before it a busy legislative program.

Canons were passed setting up diocesan synods for two dioceses, Papua and New Guinea and the Northern Territory. A canon was brought forward by the diocese of Adelaide for the setting up of a new diocese of the Murray, carved out of the existing diocese of Adelaide. This had a rather stormy passage but was finally agreed to by synod.

The new diocese of the Murray which may be founded next year, has an area of 23,830 square miles, a total population of 163,958 people, including 43,120 Anglicans and it has 24 parishes and districts served by 28 clergymen.

The canon, to approve a constitution for the synod of the diocese of Papua and New Guinea was introduced by the chancellor of the diocese, Sir Donald Cleland, a former administrator of the Territory. It was warmly supported by Bishop David Hand. His speech gained considerable attention from the mass media.

Mr Robert Southern of Darwin, who is Regional Director of the Bureau of Meteorology, introduced the canon for the approval of a constitution for a synod for the diocese of the Northern Territory and it was briefly supported by the diocesan, Bishop Kenneth Mason.

Voting by houses was called for on a proposed canon to confer the title of archbishop on any diocesan bishop, not being already an archbishop, who may in future be elected as primate of the Church of England in Australia. Mr Roland St. John, registrar of Brisbane diocese sponsored the canon which was briefly but warmly debated.

### Nonsense

The Bishop of Adelaide fortrightly said that "this is a canon which I do not think we ought to pass." He claimed that it was "liturgical nonsense." It was opposed by the bishops of Newcastle, Wangaratta, Ballarat and the Primate. Mr A. B. Kerrigan, chancellor of Newcastle opposed it on constitutional grounds while Mr J. Monro of Canberra-Goulburn strongly supported it.

The vote by houses said it soundly defeated as follows: Laity — 29 to 39; clergy — 37 to 45; bishops — 9 to 13.

The Archbishop of Melbourne preached at the synod service in St. Andrew's Cathedral, Sydney, and the 230 delegates met for over a week in the Cathedral

## Moore host to 200 young men

OVER 200 YOUNG men visited Moore College, Sydney, late in September for the second meeting this year of the Moore College Fellowship.

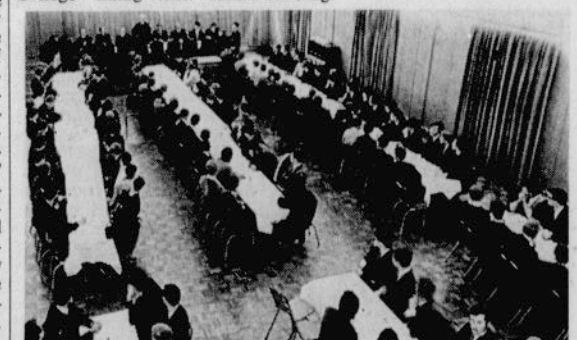
The Fellowship exists to encourage Christian men to think about the needs of the ministry and God's will for their own lives. At an earlier meeting this year, 130 young graduates and undergraduates from the universities attended a similar function.

The chapel service was addressed by Dr Alan Cole and they attended dinner in the College dining hall. Addresses

on the work of the ministry were given by Rev. John Chapman, director of evangelism for the diocese, Rev. David Peterson, a recent College graduate and Rev. Neil Flower.

This was followed by a panel discussion, chaired by Rev. Dudley Ford, dean of students and head of the division of ministry. This aroused considerable interest.

With over 330 men visiting Moore College in one year to learn more about the work of the ministry, it is not surprising that the College always has large numbers of men in training.



Over 200 young men hear about the claims of the ministry in the Moore College dining room.

## Liturgical Commission reports

ATTEMPTS WERE made to debate the virtues of the new experimental communion service, "Australia '69" when Bishop Gordon Arthur of Grafton presented the Liturgical Commission's report to General Synod.

Mr J. Ford, a lay representative from Meekatharra in the diocese of North West Australia said that "lay people were sick and tired of revised services. Congregations were getting the impression that the church doesn't know where it's going and they don't know either," he said.

Bishop Arthur moved the adoption of the report in a speech remarkable for its clarity, charity and commonsense.

Bishop Felix Arnott seconded it, referring to comments on prayers for the dead in "Australia '69" in the current issue of the Church Record. He said that "it was put in at the request of large numbers who use such prayers and it need not be used but may be omitted."

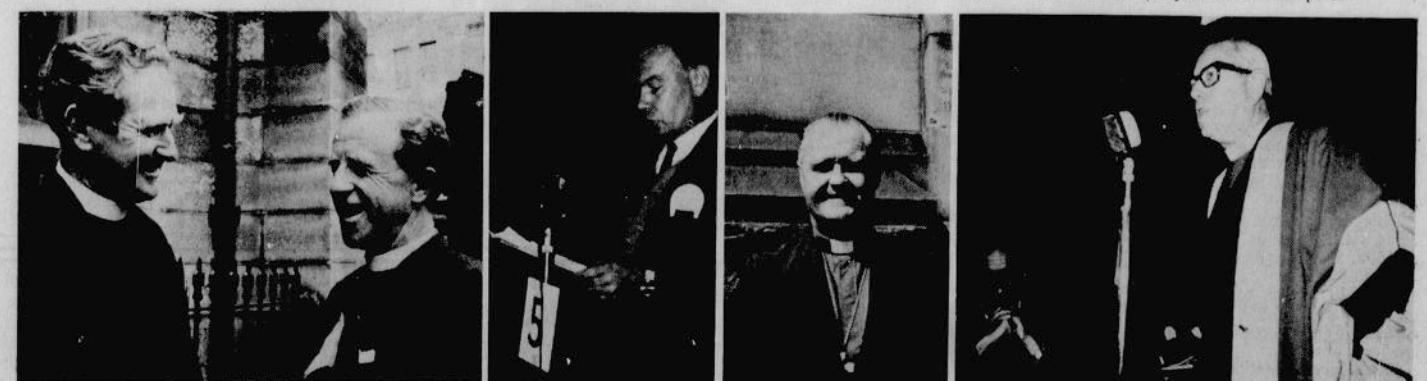
Bishop Arnott paid special tribute to "the magnificent work" on the Commission of Canon Donald Robinson who was absent overseas.

Others who spoke briefly to the report were Bishop Allen Winter of St. Arnaud, Archdeacon Bryan Ward and Dr Alan Bryson. It was adopted.

## Canon recognises deaconesses

GENERAL SYNOD was strongly divided over a canon sponsored by Bishop David Garnsey of Gippsland which regularised the deaconess order as a fourth order of ministry in the church in Australia. Strongest opposition to some features of the original bill came from the Archbishop of Sydney, the Bishop of Adelaide and North Queensland.

As finally amended and passed, the canon which has now to be approved by all diocesan synods, agreed that Australia's 70 deaconesses should have "pastoral and liturgical" functions.



General Synod scenes from L. to R. Archdeacon Robert Dann (right) receives congratulations from Rev. Harry Taylor, of Armidale, N.S.W. Mr Robert Southern, of Darwin, N.T. steers the bill to set up a synod for the diocese of the Northern Territory, Bishop David Hand, of New Guinea after the passing of the canon granting a constitution to the diocese of Papua and New Guinea. Bishop Thomas Reed, of Adelaide, speaks against the canon to give the title of "archbishop" to future primates who may not be archbishops.