

The Rev. James R. Noble, rector of St. Clement's, Marrickville (Sydney) since 1958, died in the Repatriation Hospital, Concord, N.S.W., on June 3. Mr Noble was trained at Moore College and served as an R.A.A.F. chaplain. After discharge in 1946, he served as rector of Erskineville (1946-49), Earlwood (1949-51), Bondi (1951-58). He was rural dean of Marrickville from 1958. He was a convinced evangelical, a life-long supporter of the Scripture Union and was a member of the Presentation Board of the diocese of Sydney. We extend Christian sympathy to his wife, Mary and her four children.

The Council of Churches in N.S.W. has appointed the Rev. Bernard G. Judd, Rector of St. Peter's, East Sydney, to give the Christian News Commentary over station 2CH each Sunday following the C.B.A. Church News. The Rev. John Reid has been asked to be relieved of this work which he has undertaken for the past five years.

The Rev. S. A. Turner, rector of St. James', Smithfield (Sydney), whose retirement from active ministry was announced in a previous issue of "A.C.R.", this year celebrates the fiftieth anniversary of his ordination. Mr Turner has been at Smithfield since 1938, in the earlier years embracing also Fairfield, the latter having been split off from the parish in 1953. Mr Turner retires officially on June 30 and will be living at Long Jetty, N.S.W.

Mr John Winstanley, formerly music master at Shore School, North Sydney, has been appointed to a similar position at Harrow School in England.

The Rev. Barry Bryant, curate in charge of Forestville (Sydney), has been appointed rector of St. Stephen's, Port Kembla. He will be inducted on September 1.

The Rev. C. G. Aiken, formerly curate of St. Luke's, Northmead (Sydney), has been appointed part-time curate of St. John's, Gordon.

The Ven. Clive A. Goodwin, of St. Philip's, Church Hill, has been appointed a canon of the chapter of St. Andrew's Cathedral, Sydney.

The Headmistress of S.C.E.G.S.S., Moss Vale, N.S.W., Miss Valerie Horniman, has been awarded the degree of master of education of the University of Sydney.

The Rev. Dr W. O. Chadwick, Master of Selwyn College and Dixie Professor of Ecclesiastical History of the University of Cambridge, will preach at St. Andrew's Cathedral, Sydney, at 7.15 p.m., Sunday, July 2.

Mainly About People

The Rev. Canon Rudolph Dillon has resigned as Diocesan Director of Chaplains (Sydney), as from February 26, 1968. He intends to retire from the full-time ministry.

The Rev. William V. Payne of the Home Mission Society (Sydney), has been appointed part-time chaplain to State Welfare Institutions as from June 18.

The Rev. Alex. McMahon, of the B.C.A. (Willochra), has been appointed chaplain of Lidcombe Hospital (Sydney).

Deaconess Ruth Jackson, formerly of C.M.S., Tanzania, has been appointed full-time chaplain at Wollongong and Warrawong Hospitals (Sydney).

The Rev. J. A. Friend, chaplain at Lidcombe Hospital, has been appointed chaplain at Rydalmere Psychiatric Hospital (Sydney), from July 1.

The Rev. Harry Henningham, rector of St. Oswald's, Haberfield (Sydney) since 1962 has been appointed rector of St. Barnabas' Fairfield.

The Rev. E. G. Watkins, rector of Cleve (Adelaide) has been appointed rector of Winge-carribee (Sydney).

The following are recent CMS staff movements:—Work passes to Sabah have been granted to the Rev. Ken and Mrs Yapp, who have reached Tawau where they are spending time with Canon Walter Newmarch before commencing the study of Chinese in Taiwan.

Sister Win Preston returned to Tanzania where she is continuing her work at the Leprosy Centre at Hombolo.

The N.S.W. General Secretary, the Rev. Ken Short returned from his overseas trip to South America, London and East Africa.

Mr and Mrs Peter Carroll departed for North Australia where they will be commencing linguistic work at Oenpelli Mission.

Miss Lynette Gould departed for Oenpelli where she will join the staff of the primary school.

The Rev. David H. Chambers, Vicar of St. Paul's, Ringwood (Melbourne), has been appointed Diocesan Director of M.R.I. in addition to his parish duties.

The Rev. S. D. Bartholomew, Vicar of Christ Church, Brunswick (Melbourne), has been appointed rural dean of Coburg.

The Rev. J. G. Thompson, curate of Holy Trinity, Kew (Melbourne), has been appointed curate of Christ Church, Brunswick.

Dr John Dykes Bower, who has been organist of St. Paul's Cathedral, London, since 1936, is to resign his appointment on January 1.

The Rev. H. D. Ikin, rector of Ulverstone (Tasmania) since 1956 has succeeded the Rev. L. E. Dando as rector of Campbell Town.

Deaconess Peggy Spry has resigned from the staff of St. Peter's, Sandy Bay (Tasmania) for health reasons.

Mrs C. Robinson of St. John's Rectory, Devonport (Tasmania), has been appointed Diocesan President of the Mother's Union, in succession to Mrs L. N. Sutton.

The Rev. D. W. Rien, formerly assistant curate at St. James', New Town (Tasmania),

COMMON MARKET FEARS

• From Page 1

the opposite view is held. Our laws will no more be passed from Westminster. Our judges will be directed by European laws, which are not in accordance with the Common Law of England. The Queen will no longer sign decisions, which will come from Brussels, and her Majesty will be no more than a figurehead, a lay figure! acting under duress! If that is the policy of the C.E.N., I for one will cease to be a reader, for I could not conscientiously accept such views. Yours faithfully,

E. M. MOFFAT
Marlborough, Wilts.

—C.E.N.

Sir, — May I add a postscript to the excellent letter on the Common Market from F. M. Jocelyn last week?

Signing the Treaty of Rome would immediately deprive the British people of their right to self-determination. Any future political development of the EEC would be more in the nature of a concentration of a few individuals over increasing numbers of disparate peoples than a true union of peoples.

The British people have never been asked for their consent to such profound changes in the British constitution. Mr Wilson has jettisoned his former reservations and is now hellbent on unconditional surrender. President de Gaulle may not be so willing to save us a second time, so it is up to us, the British people, to save ourselves by raising a public outcry.

ISLA M. ATHERLEY,
Farmfield, Horton Lane,
Epsom, Surrey.

—Church Times.

has been appointed curate in charge of Bothwell.

The Rev. Betram Wrightson has accepted nomination to the parish of Kellerberrin (Perth). The Rev. Canon L. R. Lenthall, rector of Plympton (Adelaide), has been appointed rector of Mt Gambier.

Overseas

Mr K. Michael Q. Benson, M.A., (Cantab.), has been appointed secretary of the Church Society (England) in succession to the Rev. J. F. Sartin. He is the first layman appointed to this office. He will begin duty in August.

The Right Rev. John W. Chisholm, assistant-bishop of New Guinea is to succeed the Right Rev. A. T. Hill as Bishop of Melanesia.

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JUNE 29 : JUNE 21

BISHOP SAMBELL OVERSEAS

Tennant Creek, Darwin, Singapore, Kuching and Jesselton will be stopping off places for Bishop G. T. Sambell, Co-adjutor Bishop of Melbourne, when he attends a special meeting of the advisory committee to the Anglican Communion in Ceylon this month.

At Tennant Creek and Darwin Bishop Sambell will visit the Reverends Barry Smith and Gerald Muston, two ex-Melbourne priests who have undertaken specific tasks in the far north of Australia.

In Ceylon, an advisory committee will be meeting with Bishop Ralph Dean, the full-time executive officer of the Anglican Communion. Bishop Dean is responsible for the area of missionary strategy in the Anglican Church, Bishop Sambell will be representing the

church from the South-East Asia and Pacific regions.

On his return he will spend some time visiting missionary bases in Malaya, Sarawak and Sabah.

Cathedral invitation to Sir Francis

Sir Francis Chichester, accompanied by Lady Chichester, has been invited to attend a service in praise of courage, in Coventry Cathedral on Sunday, August 27, the anniversary of the start of his solo sea voyage around the world in Gipsy Moth IV.

Sir Francis, the son of a former Rector of Shirwell, Devon, visited the cathedral shortly before he left England for his epic journey.

The Chairman and Committee of THE INTER-VARSITY FELLOWSHIP GRADUATES FELLOWSHIP (N.S.W.)

Invite you to an I.V.F. Lecture:

"CHRISTIAN FAITH IN A MECHANISTIC UNIVERSE"

ROBERT L. F. BOYD, M.A., Ph.D., M.I.E.E.
Professor of Physics, University College, London and
Professor of Astronomy in the Royal Institution

to be held in
the Stephen Robert Theatre, University of Sydney
on Friday, 30th June 1967, at 8 p.m.

JUNE SALE

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VIETNAM: AN EYE-WITNESS VIEW

BISHOP R. S. DEAN is the Executive Officer of the Anglican Communion. Below is part of an article published recently in the "Canadian Churchman" in which he puts forward a viewpoint unpopular with exponents of Australia's unilateral withdrawal from the unfortunate conflict.

Ask a hundred people about the situation in Vietnam and you are likely to get a hundred different answers.

Spend a week in South Vietnam and talk to all kinds of people, military and civil, as I did recently, and you will get a similar variety of responses.

Talking with a highly placed neutral observer, I told him of my difficulty in establishing the common factors in all I had heard. He replied somewhat ruefully, "The only common factor is there are no common factors."

He is right. Of course there is one common factor and it is that everybody is agreed that the war in Vietnam is a tragic and bloody thing that ought to be stopped.

But how to stop it in a way that does justice to all the factors involved is a question about which there is no kind of unanimity whatsoever.

Questions of all kinds abound — hard and sometimes agonising questions which divide friends and families.

Never before has there been such a confused conflict, never a war waged in such bizarre and macabre conditions.

BIG QUESTION

Is it a war about Vietnam or it is a war about something else which happens to be waged there? Or is it both?

Who are the aggressors? The United States, whose help was sought by the reigning South Vietnam government, or the powers behind Ho Chi Min, whose intervention was not?

After the demarcation line between North and South Vietnam was drawn in 1954 as a result of the Geneva Agreement, 1,000,000 Vietnamese moved from North to South, and only 20,000 from South to North.

What does this mean in terms of the North's claim to be fighting for the liberation of the South?

Is this struggle a conflict of ideologies, Communist and non-Communist, or is it an economic struggle for the control of the Mekong Delta, the richest rice-producing area in Asia.

Is it true that President Ky and the army are to be distinguished from the common people of South Vietnam who are said not to care who wins the war so long as there is peace?

If so, why is it that there are at least 600,000 South Vietnamese under arms prepared to fight on despite continuing heavy casualties?

PEOPLE VOTED

And as for ordinary people not caring, let it not be forgotten that when elections for a constituent assembly were held, people did vote—despite Vietcong attempts to prevent voting, including reprisals on many who did.

Is this a war to settle democracy in South Vietnam—which in the Western mode at any rate is certainly not "on" in a society which has fiercely strong family loyalties and not much beyond them—or is it to provide self-determination for the South Vietnamese whether the outcome is democracy or anything else?

And what is to be said about the United States bombing of North Vietnam?

Is the unilateral demand for its cessation as a pre-condition

for negotiations realistic when as a result of previous pauses at Christmas, New Year and the festival of Tet the United States casualties and even more South Vietnamese losses increased sharply?

ONE-SIDED

I confess to a sense of indignation at the one-sided nature of much of the Press, Radio and TV reporting which seems uniformly to take an anti-American line.

I am not arguing for a pro-American line, only for fairness. Misplaced bombing, burnt-out villages, maimed children, defoliation of forests—these are things we are told of. Of Vietcong activities, of villages raided and rice demanded on pain of death, of frightful atrocities, these things which haven't come to light, but if you visit South Vietnam you will certainly hear of them in no uncertain terms from the villagers.

We may talk about kill-ratio, over-kill, etc., but that is not the whole story of Vietnam.

There is a battle for the hearts and minds of men and it is slowly and steadily being won.

DR. PAUL WHITE AT MVUMI OPENING



Old friends meet. Dr Paul White with the Rev. Dani Mbogoni ('Daudi'), now Rural Dean of Buigiri.

Dr White, who, through his 'Jungle Doctor' books and broadcasts, has given invaluable assistance to the Diocese of Central Tanganyika, was one of the distinguished visitors at the official opening of the new buildings at Mvumi Hospital on April 5.

FIVE N.Z. CHURCHES' UNITY PLEDGE

Official representatives of the Anglican, Methodist, Presbyterian, Congregational and Church of Christ churches gathered in St. Paul's Cathedral, Wellington, New Zealand, last month, and pledged themselves to seek a basis of union and ways to common action.

The Archbishop of Melbourne preached at the service and the Governor-General, Sir Bernard Fergusson and the Prime Minister, Mr K. Holyoake, were present. The Roman Catholic Church had two observers at the service.

One hundred and fifty representatives of the five churches made the following affirmation together:

"In our faith in Jesus Christ as our one Lord and Savior, and in our concern to serve His mission to the world, we now commit ourselves in a common obedience to Him, and offer to Him our utmost endeavours that by the Holy Spirit we may be brought into one Church according to His will, to the glory of God the Father.

Endeavours

"We affirm that in this Church, as essential to its life, there will be found the Word of God in the Holy Scriptures as the supreme rule of faith and life, the historic faith as expressed in the Apostles' and Nicene Creeds, the faithful preaching of the Gospel, the divinely instituted sacraments of Baptism and Holy Communion, a ministry acknowledged by the whole Church, and a life ordered by the Holy Spirit in

worship, godly discipline, humble service and loving fellowship. With the obedience we offer, we acknowledge our obligations to receive new insights and now to do together many of the things which in the past we have done separately."

The representatives and the congregation then said together the Nicene Creed.

DR RAMSAY IN NOTRE DAME

During a recent visit to France, the Archbishop of Canterbury attended services at Notre Dame Cathedral, Paris, and at the Norman Abbey of Bec. It was the first visit of an Archbishop of Canterbury to Notre Dame in 447 years.

BALLARAT SYNOD DIVIDED

A PROPOSAL to allow members of other denominations who regularly attend Anglican churches to become electors or members of vestries of these churches was narrowly defeated (45 to 47 votes) in the recent Ballarat synod.

It was held at Horsham under the presidency of the Right Rev. William Hardie, Bishop of Ballarat and it was voted one of the best synods in diocesan history.

The controversial motion was moved by C. R. Marriner (Beech Forest) and was seconded by Canon W. C. Duffy (Beaufort). After an intense and lengthy debate in which numbers of clergy and laity spoke for and against the motion, the vote was taken. A number of members abstained from voting.

Another motion which met with a very mixed reception was one calling on the Premier, Sir Henry Bolte, to set up a Royal Commission to consider all aspects of capital punishment. It was moved by the Rev. H. W. McCartney and seconded by Canon L. J. Langdon. An amendment which attempted to declare capital punishment un-Christian was lost after intensive debate.

39 Articles

Dr H. B. D. Vaughan of Portland asked: "Why is capital punishment un-Christian? The 39 Articles, I understand, permit use of execution. It's not enough for people to say capital punishment is un-Christian. I would like to know the argument. I don't know. I just don't know." Mr F. G. Bennett of Warrnambool said: "I would be careful of aligning this synod with these noisy minorities."

The motion was finally carried.

Synod ratified the bill to make clergy eligible for long service leave. The scheme will come into operation as soon as eight dioceses, including two metropolitan sees, give assent to the bill.

The report of the Diocesan Board of Missions showed that the diocese had given a record \$32,780 in the past year.

In his presidential address, the Bishop called on the diocese to do some radical re-thinking and re-arrangement of the diocesan structure and centres of worship, so that manpower and finance would be used to the best advantage. He also supported liturgical experiment, including the modern liturgy, despite his own personal dislike of change.

THE ANNUAL MEETING

of THE HOME MISSION SOCIETY WOMEN'S AUXILIARY to be held IN THE CHAPTER HOUSE ST. ANDREW'S CATHEDRAL on Thursday, 22nd June, 1967 at 11 a.m.

Chairman: The Archbishop of Sydney (The Most Rev. M. L. Loane)
President: The Secretary and Honorary Treasurer TO PROPOSE THE ADOPTION OF THE REPORT The Lady Mayoresse, Mrs J. Armstrong
To second the adoption: the Rev. N. Keen (General Secretary of the Home Mission Society)
Guest Speaker: MR REG. WALLIS
Publicity Officer for the Home Mission Society
Lunch Provided. Collection Opportunity Table

TRANSFORMING CHRISTIAN AWARENESS

In this passage the apostle confesses his distinctive Christian confidence and concern, and indicates their underlying cause.

Let us first seek to appreciate these features by picking out significant phrases.

"We do not lose heart . . . because we look . . . to the things that are unseen" (4.16-18).

"We know . . . we have a building from God . . . God . . . has given us the Spirit as a guarantee" (5.1-5).

"We are always of good courage . . . for we walk by faith, not by sight" (5.6-7).

"We make it our aim to please Him. For we must all appear before the judgment seat of Christ!" (5.9-10).

Putting these truths the other way round, what we learn here is that the Christian has a new awareness, the consequences of which are both an unflinching and sustaining assurance and also an all-embracing ambition.

Let us look more closely at the details from this standpoint.

THE NEW AWARENESS

Paradoxically, the Christian fixes his gaze upon the unseen. He occupies his mind not with things seen and temporal, but with things invisible and eternal (4.18). He guides his steps by faith, not by sight (5.7). This gives him a true perspective, a proper sense of values, a strong confidence, a sure and thrilling

hope and a new overriding concern. His attitude to life is thus completely transformed. Let us then, for our own inspiration and enrichment, examine the content of this new awareness and consequent assurance.

INNER SPIRITUAL RENEWAL (4.16). This is to be set over against any obvious signs of physical decline and decay. For the new life in the spirit, which God gives us in Christ, is always fresh. It does not get old. Far from declining, it increases in vitality. As the physical tide goes out, the spiritual tide comes in (cf. Proverbs 4.18).

(B) ANTICIPATION OF ETERNAL RECOMPENSES (4.17). This is to be set over against our inescapable awareness of present earthly pain and loss. For we are prone naturally to think of such trouble as heavy and unending and purposeless. We need help to see that it is relatively slight and momentary; and also that it has a worthwhile end in view. For it is the appointed way to a glory which is both heavy and unending—"an eternal weight"—limitless, or "beyond all comparison." It was the anticipation of such reward that inspired Moses, and indeed Jesus Himself, steadfastly to endure to the end (cf. Hebrews 11.26, 12.2).

(C) EXPECTATION OF POSSESSING A GLORIOUS NEW BODY (5.1). Certainty of conviction about this ("we know") is to be set over against

the natural prospect of death and of physical dissolution. Our present body is earthly and only a "tent"; soon to be destroyed. Our new body will be a "building" or permanent dwelling, not earthly and temporal, but heavenly and eternal. It will also be not man-made, or "born of woman," but given to us direct "from God." At Christ's coming, for those still alive then, this new body will (so to speak), like a new garment, be drawn on over the old. Then "what is mortal" will be "swallowed up by life" (5.2-4 cf. 1 Corinthians 15.51-54). Nor is all this mere wishful thinking. It is the predetermined end of the lifelong work already begun in us by none other than God Himself. What is more, He has given us the Spirit as the guarantee (5.5).

(d) APPRECIATION OF THE PRIVILEGE OF BEING "AT HOME WITH THE LORD" (5.6-8). This is particularly set over against the possibility (if we die before Christ comes) of being temporarily (until the day of resurrection glory) "away from" (or without) "the body." This prospect of enjoying the Lord's presence more intimately is so wonderful that it gives Paul not only courage to face dying, but also eagerness to depart. (cf. Philippians 1.23).

(e) AWARENESS THAT WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST (5.10). Consequently, once we have become Christians,

The Rev. A. M. Stibbs, M.A., looks at Corinthians 4: 16-5: 10.

the way in which we henceforth live our present earthly lives matters supremely. For, on the coming day of the Lord, we shall either be rewarded or suffer loss (cf. 1 Corinthians 3.13-15); and such recompense will be determined by the character and quality of our earthly service or work—according to what each has done in the body.

LIFE'S CONSEQUENT AMBITION: What, therefore, matters

above all else in all that we do here and now is to please Christ and to win His approval and commendation when He appears (5.9). This should be our dominant all-embracing ambition. We ought to live as those who desire to have no regrets on eternity's morning. So let us everywhere, and in everything, make it our aim to please Him.

EDITORIAL

POLISHING THE BRASS

"Partners in Ministry" is the title of the report of the Deployment and Payment of the Clergy Commission, published in England on June 1. Canon W. Fenton Morley, vicar of Leeds, was chairman of a commission of 21 appointed in 1965 by the Church Assembly, to make recommendations as to what reforms were desirable in the deployment and payment of the clergy.

The 112-page report has been given a somewhat mixed reception in England and is regarded as a radical document because it proposes to abolish the present English patronage system and also the parson's freehold. Many of the reforms which it suggests are accomplished facts in Australia.

The question of the parson's freehold, however, is far from settled in Australia and we are not free from the scandal of some clergy drawing stipends as rectors and vicars and continuing to have free use of the church's residence while they are either unwilling or unable to carry out their parish duties.

The Morley Report recommends two forms of tenure: (1) appointment for a term of years, with the possibility of renewal by mutual consent, and (2) appointment without term of years but subject to review. The tenure is to apply to all posts, parochial and non-parochial, except for the bishop, the dean or provost and two residential canons. All appointments are to be made by a Diocesan Ministry Commission.

Unfortunately, the Morley Commission has taken for the purpose of all its recommendations, the diocese as being the basic unit of the Church of England and it is this emphasis which has meant that it has not really faced certain great issues.

The diocese is certainly not the basic unit in the New Testament church. We hear a great deal about local congregations, assemblies, churches but nothing of dioceses.

The Morley report does not ignore entirely the rights of local congregations, but it comes dangerously close to it. The Diocesan Ministry Commission (D.M.C.) may consult local people, including churchwardens, as to the type of minister they think they need. But the Report does not think local lay opinion to be important enough to have effective representation on the D.M.C. when a local appointment is to be made.

Those who are interested in a more equitable system for the payment of clergy, deaconesses and other full-time workers will find much of interest in the "Payment" section, pages 65-95. We can learn from this Report how they courageously face the question of the fees and perquisites which pad the stipends of the few (2 per cent in England) and how they handle the question of glebes and their incomes. The Report recommends action which will resolve all the vexed questions together. Too often in Australia we try to tackle them piecemeal. We have something to learn here.

Commissions such as the Morley Commission or our own Liturgical Commission do a lot of hard work and issue lengthy reports which for a time cause quite a stir. There are dangers in imagining that when a report has been published, something has been achieved and we can sit back and wait for things to happen. After their meeting in the upper room at Pentecost, the 120 disciples went out into the streets and began their labours in the proclamation of the gospel.

Only as they published the glad tidings of salvation through Christ did the church expand and make its impact felt on contemporary society.

In 1945 we had a 172-page report "Towards the Conversion of England" issued by a Commission on Evangelism set up also by the Church Assembly. Shortly after, Canon Arrowsmith and some laymen of St. John's, Toorak, Victoria, re-printed it with the title, "Towards the Conversion of Australia and New Zealand." But now, 22 years later, the Church of England in Australia is little concerned with the evangelisation of our continent. The Church in England is little concerned also.

While we are polishing the brass, perhaps the fires in the boilers have gone out?

(Continued page 3)

One building for Anglican, RC parishes

Approval of increased diocesan borrowing power by a special session of Rupert's Land Synod recently in Winnipeg brought erection of one centre to serve Anglican and Roman Catholic congregations a step closer.

If present plans are carried out, the congregations of St. Chad's (Anglican) and John XXIII (Roman Catholic) will make history in Canada by sharing ownership and use of a common "Christian Centre" in the Winnipeg suburb of Assiniboia.

Financial Guarantee

Financing the \$510,000 estimated cost must be guaranteed in full by each congregation before bank loans can be granted. By enlarging its borrowing power to cover the amount, the Diocese of Rupert's Land will be able to guarantee St. Chad's share.

First proposed by a layman at John XXIII, the idea was broached to the people of St. Chad's, to Most Rev. Howard Clark, Archbishop of Rupert's Land, and Most Rev. G. B. Flathiff, Roman Catholic Archbishop of Winnipeg. Following their favourable reactions, discussions began in earnest.

Planning of architecture, service scheduling, and mid-week use of the facilities is in the near-final stages.

Clergy in the two congregations are Rev. Douglas Stewart (Anglican) and Rev. Edward Morand (Roman Catholic).

—Canadian Churchman.

GIRLS' SCHOOL ASSEMBLY HALL OPENED



S.A. C.E.M.S. MEMBERSHIP STATIC

The membership of the Society in the Dioceses of Adelaide and Willochra remained fairly static with 331 members.

A new branch, the Central Branch, has been formed during the year, bringing the number of branches to 21. Fluctuations in registered membership of the branches amounted to over 40 per cent, and with the reorganisation of membership records, it will be interesting to compare this year's figures with the previous year's.

The secretary's report concluded by paying tribute to the services rendered by the retiring Lay President, Mr M. E. Dunn, over many years past, and thanking the Clerical Vice-President, the Rev. T. R. Fleming and Messrs Loyelock and Ferris for their contributions during the past year.

New faces

With the retirement of Mr Dunn, Mr Henry Knock was elected as Lay President for the coming year and Mr P. H. Ferris as Lay Vice-President, which gives us a leavening of younger men in key positions, Messrs W. A. Crompton and W. Sutcliffe were re-elected as Hon. Treasurer and Hon. Secretary, respectively, and we welcome Messrs J. Turrell, J. D. Francis, E. W. Roberts and A. Wilmot Smith to the Executive Committee. We congratulate the Clerical Vice-President, the Reverend T. R. Fleming, on his re-election, and the Reverend V. F. Meyer and Mr T. B. S. Tuckwell on their re-election to the Executive Committee. We welcome also the Reverend B. R. Jones as a Clerical Member of the Committee.

The meeting adopted a proposal for a Men's conference to be held at the Retreat House in November in connection with a

visit by the National President of C.E.M.S., the Right Reverend R.E. Richards, Bishop of Bendigo and the executive was asked to finalise arrangements.

As its project for 1967/68 the meeting endorsed a suggestion that a fund be raised to assist the Diocese of Willochra Appeal. A vote of thanks was passed to the Rector and Wardens of St. Theodore's for their kindness in allowing C.E.M.S. to use their hall the church for the tea and meeting.

—ADELAIDE CHURCH GUARDIAN.

N.S.W. Evangelical Fellowship formed

A meeting on June 5 saw the official launching of the N.S.W. Evangelical Fellowship a body linking denominations, denominational and interdenominational fellowships, congregations and individuals for the promotion of Evangelical faith and practice.

Founding organisations, whose representatives signed the constitution for the Fellowship, are: The Baptist Union of N.S.W., the N.S.W. section of the Reformed Church of Australia, the Aldersgate Fellowship (Methodist), the Westminster Society (Presbyterian), the Evangelical Alliance, the Congregational Board of Evangelism, the Anglican Church League and the Fellowship of Sydney Evangelical Churchmen.

Signing for the latter two organisations were the Rev. J. A. Dahl (A.C.L.), Bishop H. G. S. Begbie (F.S.E.C.) and the Rev. J. Whild (F.S.E.C.).

Two speakers participated in the program — Bishop A. J. Dain, who traced the steps leading to the formation of the Fellowship and something of the history of the movement for Evangelical co-operation and the Rev. K. David Mack (Congregational) who gave an expository message on the theme of Reconciliation. Chairman was the Rev. Harry Orr (Baptist).

Among the aims of the Fellowship are the promotion of expository preaching, spiritual renewal and reformation, fellowship among Evangelicals and witness to and safe guarding of Evangelical faith. The Fellowship is governed by a Basis of Belief to limit membership to convinced Evangelicals.

PLATFORM

(22) MAIN SUNDAY SERVICE

A very mixed reception has been given one finding of the Keele Congress of Anglican Evangelicals in England — "We determine to work towards the practice of a weekly celebration of the sacrament as the central corporate service of the church . . ."

The study group which looked in detail at this area of Congress study book was strongly divided and finally voted against it.

However, in plenary session when the pressure of time did not allow it to be seriously debated, it was voted in. The finding originated from Canon Leatham's paper, Renewing the Local Church. Canon Leatham is vicar of St. John the Baptist Church, Harborne, Birmingham.

In his paper, Canon Leatham said: "If this could be recognised as the occasion for the local church to gather in Christ's name, for a full diet of worship, including the preaching of the Word, the breaking of bread, fellowship and prayers, it would be a great gain, but in order to achieve this it would be necessary to eliminate our unhealthy inherited pattern of multiple communions for separate small groups. Two communion services a Sunday is one too many; their multiplication cannot be justified on grounds of either biblical or Prayer Book theology."

Whatever we may think of Canon Leatham's suggestion or the Congress finding, he raises here two vital issues.

The first concerns "a full diet of worship." It would be less than honest for us in Australia to say that we attempt this in our communion services. It would be true to say that many come because it is not a full diet and because it is less demanding on our time. Many clergy prefer it for just these reasons although they don't often admit it.

The second concerns the divisive effect of a number of communion services on a Sunday. Some churches may claim that their large numbers require it. Most cannot make this claim. We have not looked hard enough at the division we create. Where is the fellowship of the Lord's table when congregations are invited to choose the time that suits their convenience rather than to make sacrifices in order to make fellowship real?

Perhaps it is now time for evangelicals to give the lead in holding one communion service on the Lord's day.

Print Power: A Ministry For All

(from page 2)

tracts for the interested and tracts designed to interest the apathetic.

Every Christian can be a missionary through tracts.

PERMANENT

If he is too nervous to speak he can give a booklet, but as he starts giving them he will start speaking too.

When the sound of his words passes away, the printed page will still be before his hearer's eye—the printed page is deathless, its very mutilation can be its sowing.

Many years ago a man called Leigh Richmond gave each of his fellow-passengers on a coach a tract to read while the horses rested. One man smiled derisively as he tore a tract in two and threw the pieces on the road. A puff of wind carried the paper into a hayfield where a man carefully joined the two parts and read it to his friends. He became a Christian and a tract distributor himself. And within the next 12 months, three of his hearers in that field were won to the Lord.

God has blessed tracts before — He wants to bless them now. Someone must hand them out — why not you?

The tract distributor is not a machine—he must be a man of prayer who is instructed in the Word of God.

He should pay attention to practical points:

1. Tracts should be doctrinally sound and contain plenty of scripture.

2. They should be attractively printed and kept fresh and clean (small plastic covers fit in pocket and handbag without trouble).

3. If using foreign language material, Scripture Gift Mission and European Christian Mission material is very reliable.

4. Never be timid—seek to use the tract as a conversation-opener. People in "high places" generally receive a tract graciously and willingly.

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PRINT POWER: A MINISTRY FOR ALL

ARE evangelicals afraid of using tracts or are they ignorant of their value. The Rev. Donald Howard, of St. Peter's, Burwood East, N.S.W., tells how the spread of the gospel through tracts has been and can still be greatly blessed by God.

When Charles Potter, a prominent English Communist, was converted he was astounded that so many people interested in evangelism were indifferent to the value of tracts.

While the sects produce an avalanche of literature, few Christians realise the extraordinary dynamic of the printed page.

A young French soldier wounded at the siege of Saint Quentin read a tract that he found on his hospital bed. He was converted and became fam-

ous as Admiral Coligny, leader of the French Reformation. Coligny's nurse (a Sister of Mercy) read the tract and handed it to the Lady Abbess at the hospital. She was converted and fled from France to the Palatinate. There she met a young Hollander and became his wife.

The influence which she had upon that man reacted upon the whole of Europe, for he was William of Orange.

Luther's pamphlet on Galatians influenced Bunyan for Christ, and "Pilgrim's Progress" now appears in over 130 languages.

In Nicodemia, in China and in India, churches have been founded through no other means than small Gospel portions and tracts.

FRIGHTENED?

Why do we neglect tracts? Are we frightened to speak for Christ—or do we minimise their value?

Leon Trotsky said that the most powerful means of propaganda Communism had been the small pocket pamphlet. Voltaire said "twenty-volume folios will never make a revolution. It is the little pocket pamphlets that are to be feared."

Missionary leaders today say that most converts in Japan and Latin America are the result of literature evangelism. One reason we lost China was failure to give Gospel literature. The 30m adults who learned to read in one 10-year period all received Communist literature—and the new literate is strongly inclined to believe and accept the first thing he reads. The tract with a prayer behind it can transform a life.

Its low price is within reach of all.

It enters doors locked to the preacher—it preaches in the home, the factory, the office, the holiday resort. It can be handed to the caller at the door; left in the bus; given to the service station attendant; sent in the mail. There are tracts for the bereaved; tracts for the sick;

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"GWANDALAN" 59 Falls Road, Wentworth Falls, N.S.W.

(Props:—E. D. and L. E. Neil)

Notes and Comments

A MODERN LITURGY

The front page report on the first televising of "A Modern Liturgy" in our June 1 issue was received with great interest throughout Australia. This interest will grow as the St. Clement's, Mosman service is seen on A.B.C. television in all other states.

One error occurred in our background information. St. Stephen's, Willoughby, N.S.W. was the parish first approached by the A.B.C. This fine old church with its excellent choir and solid congregation was an obvious choice.

Our report said that there was strong division of opinion in the parish about whether or not the service should be held. We were misinformed. The fact is that the parish council was unanimously in favour of it. However, the Primate asked that the service should not be used until after Easter 1967 and by that time, Willoughby's rector had resigned and the parish was vacant.

THEOLOGICAL OBJECTIONS

The Bishop of North Queensland has rather tentatively climbed on to the John Bleby-Bishop of Adelaide bandwagon on alleged theological objections to the modern liturgy. He has said: "There is much beauty in the phraseology of this service, but for theological reasons I would not be happy to approve its use in this diocese. The Bishop of Adelaide adopts a similar point of view."

It seems a rather lonely little wagon for most other dioceses are courageous enough to experiment with it. The Bishop of North Queensland is well-read in the field of oriental history. In the field of theology, it appears from his scant remark that he feels rather insecure and so is quite prepared to defer to Adelaide.

Bishop Shevill has worked hard to break down the traditional isolation of North Queensland. We hope he is not

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"THE South American Missionary Society invites applications from Church of England Clergymen (in Priests' Orders) for the position of organising General Secretary. Salary and allowances according to Sydney Diocesan scale.

Further details on request. Applications in writing will be treated in confidence and should be made to the Dean of Sydney, St. Andrew's Cathedral, Sydney.

tiring in the second half, to borrow an expression from his recent autobiography.

PACIFIST ARCHBISHOP!

Archbishop George Appleton of Perth hit the headlines in the Perth Press when he said that "the mounting horrors of the Vietnam war had made him a fullblooded pacifist." He was hotly attacked and warmly supported in the correspondence columns. No doubt the good archbishop was trying to stir something up. He succeeded.

One columnist somewhat diverted the attack by referring to a home for alcoholics which the archbishop has founded in East Perth. This is but one indication of the archbishop's deep concern for mankind.

Elsewhere in this issue, Bishop Dean, the Executive Officer of the Anglican Communion, has something to say about Vietnam which is more objective than many utterances by churchmen.

STRATEGY IN INDIA

In the last few weeks the modern missionary movement has suffered a setback that may herald a major reverse in the open-door policy of many Asian countries. A missionary family, recruits with the Church Missionary Society, had their application for a visa to enter India rejected. The reason was that they were applying to enter the country as a "pastor" and applicants in this category are no longer welcome.

It seems that the ban on foreign evangelists and pastors which has applied to missionaries from the U.S.A. and Europe is now being applied to missionaries from the British Commonwealth.

Missionary executives interpret this latest move as a result of the Indian Prime Minister, Mrs Indira Gandhi, giving way to pressure upon her government from militant Hindus, who have always been violently opposed to the entrance into the country of Christian evangelists.

If this interpretation of events is correct, this may well herald an entirely new phase of Christian missionary strategy in India, if not in the whole of Asia.

India has been an open country since William Carey, the Baptist cobbler, and Henry Martyn, the Cambridge graduate went there 170 years ago. Exciting missionary ventures were pioneered in the country, and the whole basis of education and medical work for the villages was started by Christian missionaries and is still largely sustained by them.

CALL TO PRAYER

The closing doors in India should drive Christians to their knees that the Lord may change the minds of Prime Ministers so that the religious freedom guaranteed in the constitution of many Asian countries will be acted on and Christian evangelists permitted to re-enter.

It must also drive Christians to throw their weight even more

behind missionary agencies such as the Church Missionary Society, the Bible and Medical Missionary Fellowship and Wycliffe Bible Translators who have invested such a lot in manpower, prayer and money in evangelistic and institutional work in the Indian sub-continent, so that at all costs, while some doors remain open, we do everything within our power to get the Gospel of Christ into India and establish a strong indigenous church.

WAR IN ISRAEL

This sounds like an excerpt from the Old Testament. On May 15, Israel quietly celebrated the 19th anniversary of its modern existence. Those with long memories recall that the Soviet Union was the first nation to recognise the new State. How tortuous is Soviet diplomacy.

A few weeks later, 13 Arab nations pledged themselves to a war of extermination. U Thant compromised the U.S. by withdrawing its force from the Gaza Strip. Some thought that the Arab nations with vast superiority in numbers, tanks, aircraft, etc., would crush the hated Israel. But in less than a week Nasser and his erstwhile cronies admitted defeat.

Then the Soviet Union threatened Israel with swift Communist reprisals if she did not retreat to her original borders, such as a divided city of Jerusalem.

GOD'S HAND

In human terms we can explain the signal victory for Israel's forces by the fact that she was fighting for her very existence as a nation.

As we search the Scriptures, we see plenty of other reasons for the long-continued existence of the Jewish race. Every nation that has tried to crush them has been itself crushed. Rome, Spain, Germany did not succeed. Neither will the Arabs.

Ezekiel 38 and 39 and Romans 11 will repay study at this time. Much prophecy concerning Israel remains to be fulfilled. Whatever the nations do, God will be true to His Word.

NEW SWEDISH PRIMATE

(Stockholm) — Bishop Ruben Josefson, of Haerboesand, Sweden, has been named Archbishop of Uppsala and Primate of the Church of Sweden (Lutheran) by King Gustav. The 59-year-old churchman was selected from three candidates named in diocesan elections (EPS No. 13).

The first bishop in this country to ordain women clergy and long an advocate of greater lay participation in the Church, he will succeed Archbishop Gunnar Hultgren who retires September 30.

The new archbishop was appointed to the Haerboesand diocese when Dr Hultgren vacated it to become primate. He has been chairman since 1958 of the Church's Social Publications Committee.

Archbishop Josefson is a recognised authority on Martin Luther. — E.P.S.

THEY SAY

After all, when S.U. was beginning in England in 1867, the Worshipful Company of Fishmongers was already five hundred years old.—John Robinson, Federal Secretary of the Scripture Union.

Before setting out on a journey by car, we should commit ourselves, our passengers and all whom we may meet to God's protection. Let us trust in God and keep our safety belts fastened.—The Rev. R. C. Firebrace, Vicar of Raglan, N.Z.

The liberal Christian fears that the attitude of treating the Bible as the "Word of God" may lead to bigotry. The Evangelical has better reason to fear that in treating the Bible as less than the "Word of God" we lose our saltiness.—G. A. Leicester, Dunedin, N.Z.

Our road record is amongst the worst in the world. Over the first half of our lives the motor car is killing more of us than the combined effects of all diseases and all other causes—the waste of young lives is appalling.—Citizens' Road and Life-saving League.

To be used to supply man's deepest needs is an exacting and exciting vocation and behind all our organisations and activities lies our task to speak of and live the love of God in His Son.—Rev. Ralph Fraser, Moss Vale, N.S.W.

"Good Things Come in Glass." We seem to see this advert. every time we switch the TV on. Our branch of the C.E.B.S. think a slogan, "Good Things Come Out of Glass" would be more applicable in their case. It is from the sale of empty bottles that these young men collect week after week that their funds are augmented.—Rev. Gordon Gerber, Belmore, N.S.W.

A well-known overseas radio commentator who is a small, fragile looking woman with a tremendous personality, once

confessed that at one time she had had "a sea of troubles" as Shakespeare put it, but had come out on top. When asked how she had done this, she said simply, "I just took those troubles in my two hands and put them in the big hands of God and together we handled them."

Canon Guy Harmer, Melbourne, Vic.

Many people watch the Cross without seeing what it means and believing what it says. They say, "We don't want the old gospel of salvation by the grace of God; we don't want to put our trust in the death of Christ. The Cross is a spectacle to us. We are willing to commemorate it, but not to accept its implications. We still read the gospel stories and hear sermons and sing the hymns about it, but we won't let it intrude into our lives. We will be watchers but not believers."

Rev. Wesley Girvan, Kiama, N.S.W.

Judgment is not some horrible disaster to be set over against the gospel. It is the outworking of the essential message of the gospel. That all of life is sufficiently important for God to take notice of it and to require account of it is not something to be repudiated and shunned. It is to be welcomed. It is part of the good news.

Mr Ken Hudson, Vice-Chairman C.M.S. League of Youth, Melbourne, Vic.

There was a time when one looked for, and expected, a degree of honesty from responsible management, and certainly from a group describing itself as the Standards Association of Australia. It is a sad day for the nation if it means that we should treat all claims about manufactured items as suspect. If people have to live long enough with this sort of dishonesty, cheating in most things could become an acceptable part of life. God forbid!

Bishop Donald Shearman, of Rockhampton, Q.

Letters to the Editor

Stimulating illness

I was on the point of sending Mr J. Dooley (A.C.R. June, "Towards a Modern Scriptural Church of England"), a get-well card, out of sympathy for him, stricken with mumps.

However, as I read on I decided against this course of action, with the hope that his 'sickness' is as contagious as it is believed to be.

I must say that I found this article to be the most stimulating I have read in the Record for a long while, and I congratulate you on giving it such prominence.

I have, however, always understood that the Church of England was scriptural and am a little perplexed as to the need for the kind of changes suggested in the article. Would it be too much to ask that you publish a point of view which might explain to the man in the pew why Mr Dooley's suggestions should not be put into effect.

Mr Dooley does say that to do this may mean expulsion from the Church of England, yet I am encouraged that the constitution of the British Empire has altered in our time, yet the structure was not destroyed in the doing.

I believe that such an article (either a reader's reply or a commissioned answer), would be most helpful to those of us who have been challenged by the abovementioned work.

Colin Smyth, Belmore, N.S.W.

Editor surprised

It is surprising to read the pro-war editorial of the Church Record (1/6/67).

Is the bombing of Vietnam and the destruction of human life and property necessary to preserve Christianity? Does the Sixth Commandment mean nothing to those Church leaders who approve the use of napalm bombs, and other horrors of modern warfare so that an honourable peace may be achieved?

Sir, may I say the word 'honourable' is misused, and 'hypocrisy' should be substituted. The Roman Catholic, Methodist and Presbyterian Churches have opposed intervention in the Vietnam war, and wisely so too.

Christianity has survived for centuries in spite of those people whose ideologies have varied down through the ages. Unity in Church life during critical periods is essential for survival, so let's get together, for united we stand, divided we fall.

—Bernard Walsh, Redfern, N.S.W.

Charge denied

Your suggestion at the end of your Editorial that we are engaged in "a holy crusade to defeat Communism" must be squashed at all costs before we enter into a state far worse than the first.

If the United States at the instigation of a Pope should imagine this is so, then we must disabuse that country of that idea immediately. Every country in existence has the right and privilege to choose to do exactly what it wants to do. Further, why fight her wars for her? (Rome.)

If we remember how glad we were when Russia embraced communism and all that the elevation of her working class would mean we will see that it is not her ideologies about which we complained then, if we complained at all. What has happen-

ed is that we are not a little frightened that her system may find a home for itself, or something like it here. In fact we are fast heading in this direction, and at our own instigations.

The political morality of the United States has progressively deteriorated over the last three decades and we do not wish our country to follow her example.

No, let us look deeper than the superficialities presented to us and we will see we have no right at all to be involved in a civil war in Vietnam.

I suggest readers study a book "Christianity, Diplomacy and War," a paperback by Butterfield. There they will see unfolded the very happenings of today before their eyes. We need clear heads and sound vision to save our country now.

—W. TERRY, Brisbane, Qld.

(The words quoted in the first paragraph are certainly not in our editorial of June 1 or in any other editorial.—ED.)

School tests

I would like to inform readers of the Health, Temperance and Safety Knowledge Tests which will be conducted in schools throughout N.S.W. on Thursday, July 27.

Visiting teachers of religious instruction may be able to help by encouraging school principals and teachers to put their children up for the tests.

Last year the tests were taken by just under 6,000 children

from 4th grade through to 6th form, and interest this year appears to indicate greatly increased numbers participating.

We are always hard pressed to obtain suitable people to help with the marking of the papers, and if we have a large increase in the number of participants we will be in very real trouble.

Do any readers know of schoolteachers, or retired schoolteachers or other people qualified who might be able to help? Persons used to marking scripture examination papers could handle ours.

W. J. COURT,
Honorary Director,
"The Youth Temperance Educational Council,"
4th Flr, 140 Elizabeth St,
SYDNEY. (26-5516).

Bernard Judd retires

Anglicans have played a very prominent part in the leadership of the N.S.W. Temperance Alliance. To mention the names of F. B. Boyce, R. B. S. Hammond and C. H. Tomlinson is to be reminded that Anglicans have occupied the presidency for well over half the period of the N.S.W. Alliance's existence.

I have had a long association with the Alliance and was elected president in 1955. I do not think this office should be regarded as a life-tenure and indicated this at the 1967 Annual

Meeting. It is a great pleasure to introduce the new president to readers of "The Record."

The Rev. S. M. Kean is the pastor of the Greenacre Baptist Church and has been active in his own district to counter moves by the liquor traffic to establish a hotel there. Last year he helped in the Alliance's successful State-wide struggle against Sunday trading. The Alliance's work is now progressing very well and should continue to do so under Mr Kean.

As rector of St. Peter's Church, East Sydney and secretary of the N.S.W. Council of Churches and director of the Hammondville Homes for Senior Citizens I should still be kept reasonably busy, don't you think?

During my term, new bonds of co-operation between the Queensland Temperance League and the N.S.W. Temperance Alliance were established. This was due to the statesmanlike vision of our Queensland comrades who responded to my suggestion that the Australian temperance cause is one and indivisible and should not be thought of in "State compartments." This Entente Cordiale was also "a natural" because the Queensland Temperance League and the N.S.W. Alliance have both maintained their realistic, no-compromise attitude to the temperance issue at a time when others seemed ready to compromise their principles.

I hope this close accord will be maintained. Our common cause will be the stronger if it is. (Rev.) BERNARD G. JUDD, Sydney.

Correction

In the A.C.R. of 1st June, your correspondent recorded several inaccuracies when reporting the meeting of the All Australian Deaconess Conference, held at Gilbulla, Menangle, in May, when Dr D. Collison addressed the members.

Dr David Collison is a physician — not a psychiatrist. At no time did he say, or suggest by implication, that psychosomatic illness is "self-diagnosed illness." He gave us this definition: "The science of psychosomatic medicine seeks to discover the precise nature of this relationship of the emotions and body functions."

He did not speak of this type of illness being "especially among older people." As a matter of fact, his illustrations mainly came from the younger age groups. All his examples were of folk, suffering from illness, so diagnosed by registered doctors, who had consulted them

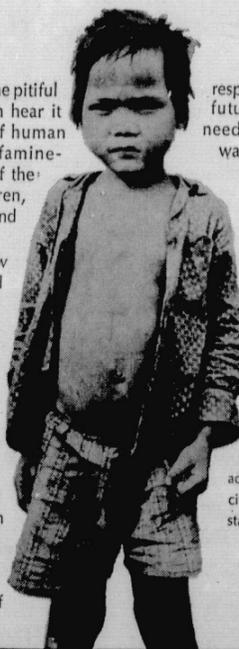
Continued page 6

BRISBANE CATHEDRAL FUND GROWS

Only \$180,000 is needed for the St. John's Cathedral Fund before work stops next year. \$120,000 is now in hand.

An age pensioner has given 20 monthly contributions of \$10, totalling \$200 in all and has said that she will continue to give until the walls go up. The State Premier has given two donations and the State Governor three.

the Voice of EMPTINESS



LISTEN! the air is filled with the pitiful cry of little children. You can hear it over all the other sounds of human suffering in the war-torn, famine-ridden, struggling countries of the world. Frightened little children, abandoned, hungry, hurting and alone.

Those who survive may grow up bitter, fighting, stealing and murdering... unless someone shows them love. You can't tell children about love, even the love of Jesus. You have to show it to them by loving them and surrounding them with loving care.

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ASSISTANT, CHRISTIAN EDUCATION CENTRE.

A vacancy is occurring for a female assistant (preferably 17-20 years) in the Christian Education Centre at 511 Kent Street, Sydney. Duties include the regular preparation of "Trowel" materials and small orders for dispatch maintenance of some records, and work on the counter in the Centre.
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Special Events

ANNUAL MEETING of the N.S.W. Churches' Christian Union will be held in the C.E.N.E.F. Memorial Centre, Kent and Bathurst Streets, Sydney, at 7.45 p.m., Thursday, 27th July, 1967.

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Skill in dealing with people in a demanding situation is essential.
Successful applicant will be required to operate a small sub-switchboard.
Telephone Miss Marshall, 61-5030.

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Special Events

ANNUAL MEETING of the N.S.W. Churches' Christian Union will be held in the C.E.N.E.F. Memorial Centre, Kent and Bathurst Streets, Sydney, at 7.45 p.m., Thursday, 27th July, 1967.

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MISSION AT COORPAROO

Months of preparation will culminate in a Parish Mission in St. Stephen's Parish, Coorparoo, Queensland, between July 8 and 17. A Church Army Team will be led by the Rev. Captain A. W. Batley, Federal Secretary of the Church Army in Australia, assisted by Captain J. Ingham, Church Army, New Zealand, and Captain R. Harris, Church Army's Missioner to Youth.

Home Prayer Groups, and a half night of Prayer in the Parish Church have marked the spiritual preparation together with a series of addresses each Sunday morning during June by the rector, the Rev. John Greenwood. Over 40 letter deliverers and car drivers assembled on a recent Saturday morning to deliver personal invitations to about 1,900 families. This is to be repeated with a program and letter before the Mission.

A congregation of over 700 filled the cathedral. Among them were the Governor-General, Sir Bernard Fergusson, and the Prime Minister, Mr K. J. Holyoake.

The preacher, the Archbishop of Melbourne, the Most Rev. Frank Woods, said that this act of commitment service was the first of its kind in the world. The five Churches represent about 67 per cent of the population of New Zealand. Negotiations for union began among some of the Churches 28 years ago.

No need to search for a conference & camp site

Letters to the Editor

from page 5

because of real pain and sickness. By counseling, whether by a medical practitioner, or a trained pastoral worker, (especially those engaged in the Church's ministry of healing), the patient is enabled to see the root cause of his illness and which of the emotions was, or still is, involved; then to seek (if being counselled by Christian), through confession to God, His forgiveness, His Absolution and His Peace. Healing of the bodily malfunction follows.

We were all interested in a definition of "health," given by Dr Collison. "Health is the complete and successful functioning of every part of the human being, in harmonious relationship with every other part, and with the relevant environment."

Farrer has a first-class chapter on Heaven and Hell, where he does not try to fill in the gaps by imaginary descriptions of Heaven as a sphere of God's influence, but rather by saying, "Every now and then, perhaps, I manage to be at the disposal of God's will. How marvellous to be in Heaven! I shall live by it all the time." This and other sayings point to the reality of

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N.Z. ACT OF COMMITMENT

Representatives of the five Churches in New Zealand which are working toward union attended a service in St. Paul's Cathedral, Wellington, on May 10 as an act of commitment "to seek a basis of union and ways of common action."

The five Churches are the Anglican, Methodist, Presbyterian, Congregational and Associated Churches of Christ.

A congregation of over 700 filled the cathedral. Among them were the Governor-General, Sir Bernard Fergusson, and the Prime Minister, Mr K. J. Holyoake.

The preacher, the Archbishop of Melbourne, the Most Rev. Frank Woods, said that this act of commitment service was the first of its kind in the world. The five Churches represent about 67 per cent of the population of New Zealand. Negotiations for union began among some of the Churches 28 years ago.

Heaven being understood as a perfection of our present shadowy experience of a relationship with our Creator.

On the question of Hell, he suggests we need not try to add to our Creed, "I believe in one devil, tempter and enemy of souls, and in damnation to Hell everlasting," because such a belief, though it stems from the Scriptures, is no incentive to godly living; it produces only fear, unless there is a clear road to Heaven to look to and follow.

Altogether, an interesting book that will appeal to the intelligent person who has real questions and who wants honest answers. —A.C.N.

STUDIES IN THE MAKING OF THE ENGLISH PROTESTANT TRADITION by E. G. Rupp. Cambridge University Press paperback. 1966. pp. 220. 9/6 (U.K.).

A reprint of a work first published in 1947. Professor Rupp was Cato lecturer for his fellow-Methodists in Australia last year and is closely associated with Anglican-Methodist reunion discussions in England.

It is a scholarly work, extremely well documented and also very readable. It deals with the origins of our Protestant tradition and to those who have not looked closely into this period, which is broadly the reign of Henry VIII, it will be almost rewarding.

The Secret Multitude of True Professors is the title of chapter 1. He deals with the persistence of the Lollards and those who followed that tradition. He gives little that is not readily available in other works.

Chapter 2, on the Cambridge Reformers, gives considerable detail of the life and work of Bilney, the spiritual father of Latimer and even more on Robert Barnes, whom most historians do less than justice. In chapter 3, Home Truths from Abroad, he shows quite clearly that there were two movements for reform at work in England before the first news of Luther arrived.

Chapter 3 deals with the Early Career of Bishop Barlow, the consecrator of Archbishop Parker and about whom there is more controversy than knowledge. Chapter 5 deals with the problem of Church-State relationships under the title: Of Christian Obedience.

Professor Rupp is a noted Luther scholar and chapter 6 on Henry VIII and the German Protestants is his longest. English Protestantism is indeed greatly indebted to Luther, Melancthon and Bucer and also to Archbishop Herman, who is not mentioned in this work.

Rupp almost entirely overlooks the very considerable influence of Calvin and Zwingli on our tradition. This is an unfortunate omission and results in an unbalanced view of the influences at work in England.

Chapter 7 deals with the English Confessional Literature 1537-47 and chapter 8 with "Justification by Faith" and the Reformers. He makes it clear that this doctrine was the central doctrine which unified all reformers simply because they all

Books

SAVING BELIEF, by Austin Farrer. Hodder & Stoughton, London, 1967. pp. 157. 90c.

One critic of this book has claimed that Professor C. S. Lewis' "mantle as an apologist has fallen on Dr Farrer." This reviewer would not go so far.

This little paperback purports to be "a discussion of essentials" of the Christian Faith. It does this, treating such subjects as "Faith and Evidence," "Providence and Evil" in an almost casual way, as though a believer and a non-believer were discussing the pros and cons.

It unquestionably achieves the aim of discussion, but the result makes the book less readable. Many would find the book boring, although the author claims it is written for "a non-specialist audience of undergraduates."

Others will find the book stimulating for the very reason that it adopts the discussion technique of thinking through questions and honestly meeting all objections.

Some of the prose deliberately non-religious is refreshing. There is the description on p. 69 of Jesus as "a Galilean carpenter, turned freelance rabbi." There is an excellent treatment of God's Providence: "In making us anew for immortality, God does not simply give us a gospel of general promises and a law of general precepts, nor a general credit of grace in our spiritual account, to meet spiritual expenses from time to time incurred. He makes us a path to walk in and the particular grace to walk in it. Every circumstance of life is a divine call; for God's providence makes it the special means of His and our glory."

Farrer has a first-class chapter on Heaven and Hell, where he does not try to fill in the gaps by imaginary descriptions of Heaven as a sphere of God's influence, but rather by saying, "Every now and then, perhaps, I manage to be at the disposal of God's will. How marvellous to be in Heaven! I shall live by it all the time." This and other sayings point to the reality of

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found it in scripture. It was not first rediscovered by Luther, but found by most of them separately as they went to the Bible.

The Protestant Martyrs of Cambridge is the final chapter and he lists 25 Cambridge men who laid down their lives for evangelical truth in as many years. The Cambridge Movement began with a love of letters and then turned with joy to the new text of the New Testament published by Erasmus.

When John Bland was tried at Cambridge, Rupp tells us, he found an old pupil, Dr Faucet, among his Judges. "I was once his tutor," Bland told the Court, "but I was never able to do him any good."

—R.M.

ST. MARK'S REVIEW, May, 1967. Herbert Lockyer, Zondervan, U.S.A. Canberra. pp. 36. 40c.

The editorial does the editor, Bishop Warren, less than justice. He devotes it to comment on a book about the conflict in Vietnam by a Buddhist monk, Thich Nhat Hanh, published by S.C.M.

Admitting the author's naivety in believing that South Vietnam left to itself could evolve a democratic Government to resist Communism, he then tells us that the book "has quite changed my orientation from that of qualified support for allied policies to the viewpoints set out above."

Bishop Clements' sermon at Bishop Burgman's funeral is given in full. It is a warm and kindly assessment of "Burgie."

Roland St. John, Brisbane's Registrar, writes incisively on "The Effects of Inflation on the Church." All concerned with diocesan finance should read it.

Max Thomas continues his "Anglicans and the Union Proposals of the Joint Commission." He admits the justice of the Reformers' claims that the office of bishop as practised in the medieval church had no scriptural basis. He does not appear to see that the office as practised by Anglicans today has little scriptural basis. Nevertheless, he tries hard to give a fair appraisal. Sensibly he warns that "difficulties rarely disappear as a result of mutual silence."

The book review section could be expanded with profit.

THE WAY OF HOLINESS by K. F. W. Prior. I.V.F., London. 1967. pp. 128. 6/- (U.K.).

Sub-titled "The Christian Doctrine of Sanctification," this paperback in the "Great Doctrines of the Bible" series must disturb every Christian reader.

Kenneth Prior is the vicar of a leading evangelical parish. Bishop Hannington Memorial Church, Hove, England. He acknowledges his debt to "such giants as John Owen, J. C. Ryle, B. B. Warfield, Handley Moule and T. C. Hammond" and quotes copiously from them and many others. The general reader could not wish for a better coverage of the whole subject of sanctification than is presented here.

Working from the basis that holiness is the characteristic mark of every true Christian, he passes to the examination of holiness as being the sum of all

the attributes of God—the Holy One.

Then he takes us through the stages of the believer's experience; sin, sanctification and justification, growth, crises, mortification and the end of the way.

His chapter on Perfectionism is a necessary caution. He denies that spiritual gifts, including 'tongues,' have any necessary connection with sanctification.

Should be read by all Christians. Excellent for study groups.

REMAKING THE LITURGY by G. D. Kilpatrick, London, Fontana Books, 1967. pp. 208. \$1.30.

Professor Kilpatrick of Oxford is well-known as a New Testament scholar. He has written standard books on the origins of St. Matthew's Gospel, and has edited the Nestle Greek Testament for the British and Foreign Bible Society. Here he makes an excursion into the liturgical field, and his book is stimulating.

He first examines critically the Communion service of the Book of Common Prayer, testing it by the primitive purpose of the service and by considerations of logic and clarity of purpose. He then discusses a number of recent revisions, public and private, to discover how far they are improvements on what we have, and finally he offers his own suggested revision of the 1662 service.

The exercise is of mixed value. So much has happened in the past two years in the way of revision, that Kilpatrick's comments are often out of date.

His concept of the central act of the communion "canon" as an offering of the bread and wine to God intrudes false doctrine into his suggested reconstructions. On the other hand, he is refreshingly accurate in many of his expositions of points in the Prayer Book. He recognises, for instance, the historic meaning of "offertory." "Originally

Christ-centred, showing a concern for the salvation of souls. In chapter 2, suggestions are given to meet the varying circumstances: different ages, suicides, sudden death, services personnel, distinguished people, etc. Chapter 4 gives prayers, poems, hymns, Bible readings, quotations and illustrations. He gives no prayers for the dead and agrees that they have no Bible sanction. But he appears to agree that if used privately by the individual, they are harmless enough!

RELIGION DETERS COMMUNISM

Religions are strongly supported in many southeast Asian countries because of their power to deter communism, an Anglican bishop from the area said recently at Vancouver, Canada.

Rt. Rev. Joshua Ban It Chiu, whose diocese includes Malaya, Singapore, Vietnam, Laos, Thailand, Cambodia and Indonesia, said: "Many of these governments are keen to encourage all religions."

For instance, he said in an interview, the Malaysian government gives money to Christians, Hindus and Buddhists.

"They see religion as a strong front against communism through raising the whole moral aspect of the people," he said. "However, the governments don't give the money directly to the churches, but through support of such things as our schools and hospitals."

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the anthem sung at the receiving of gifts and the taking of bread and wine. It is still used in the Prayer Book of 1662 in this sense. In the Latin Service books and in the 1662 Book it is a sentence of Scripture. The American Book departs from this a little in speaking of an Offertory anthem. Offertory is commonly used today for the collection of alms." Among other suggestions, the author rightly proposes that the Lord's Prayer should come with the intercession, not with the Communion, and that the Prayer of Humble Access is otiose. His proposals for a more effective intercession, with lay participation, are most refreshing.

—D.W.B.R.

THE FUNERAL SOURCE BOOK by Herbert Lockyer, Zondervan, U.S.A., 1967. pp. 187. \$4.95 (U.S.).

Only clergy will appreciate the lugubrious title but the book will be a boon to them. A book offering this kind of help to the busy parish minister is rare. It aims to help make the ministry to the sick, the dying and the bereaved more effective, more understanding and helpful.

It has only four chapters, dealing with 1. Pastoral Ministrations; 2. Guides for Different Funerals; 3. Selected Funeral Sermons and 4. Beneficial Aids and Examples.

The pastoral ministrations are Christ-centred, showing a concern for the salvation of souls. In chapter 2, suggestions are given to meet the varying circumstances: different ages, suicides, sudden death, services personnel, distinguished people, etc. Chapter 4 gives prayers, poems, hymns, Bible readings, quotations and illustrations. He gives no prayers for the dead and agrees that they have no Bible sanction. But he appears to agree that if used privately by the individual, they are harmless enough!

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Mainly About People

The Rev. Richard L. Roberts, formerly rector of St. Augustine's, Oakley, has taken up duties as Organising Secretary of the Home Mission Fund (Brisbane).

The Rev. Canon Philip Boulsover of St. Luke's, Wandal (Rockhampton), has resigned, having accepted appointment to St. Luke's Canberra (Canberra-Goulburn).

The Rev. C. Mackay, Vicar of Christ Church, Whittlesea (Melbourne), has announced his resignation from the parish as from July 16.

The Right Rev. S. J. Matthews, Bishop of Carpentaria, has been made an officer of the Order of the British Empire in the Queen's Birthday honours.

The Rev. John R. Neal, Executive Secretary of the Australian Council of Churches since 1963, will leave Australia in August to study for a doctorate of theology at Harvard Divinity School, U.S.A.

The Rev. Canon Lau Teik Oon, chairman of the Board of Chinese Work of the diocese of Singapore and Malaya, is at present studying at Ridley College, Melbourne.

The Right Rev. Theodore McCrea, assistant bishop of Dallas, Texas, will visit the diocese of North Queensland in August.

The Rev. Gordon F. Guy of Charters Towers, has been appointed rector of Holy Trinity, Mackay (North Queensland).

The Rev. Norman Gray has been appointed rector of St. Paul's, Charters Towers (North Queensland).

The Rev. Gordon King has been appointed rector of St. Ambrose's, North Mackay (North Queensland).

The Rev. William J. Lawton, rector of St. Jude's, Dural (Sydney), and a former lecturer at Moore College, is going out under the aegis of the Bush Church Aid Society to Mullewa (North-West Australia).

The Rev. K. Good, curate of St. Peter's, Murrumbidgee (Melbourne), will leave on 1st November to take up an appointment in the diocese of Wanganatta.

The Rev. H. Dineen, of St. Alban's, North Melbourne, will leave on 3rd September to take up an appointment in the diocese of Brisbane.

The Rev. John Taylor was commissioned to the Parish of St. Jude's, Carlton (Melbourne), on 20th June last.

The Rev. A. L. Rivett, formerly vicar of St. Paul's, Gisborne (Melbourne), was inducted to St. Mark's, Spotswood, on 4th July.

Mr B. M. Schleicher, M.A., Dip. Ed., the son of a former principal of Moore College (1891-1897), retired recently as Rector's warden of St. James', Hazelbrook, N.S.W., having served in that capacity for 47 years.

The Rev. M. R. Hazell, rector of Charlton (St. Arnaud), has been appointed vicar of St. Alban's, West Coburg (Melbourne), from 14th September.

The Rt. Rev. I. R. H. Gnadaon, of the diocese of Kanyakumari, South India, is to be the Moorehouse Lecturer, 1967. They will be given in the Chapter House of St. Paul's Cathedral, Melbourne, from Friday 21st July to July 28 at 8 p.m. each evening.

The Rev. Arthur H. Horrex, curate of St. Thomas', Rozelle, (Sydney), will be inducted as rector of St. Mary's, Balmain, on June 29.

The Rev. George Robinson, of St. Paul's, Oatley (Sydney), has been appointed rector of St. Stephen's, Willoughby.

The Rev. William J. Owens, of Roseville N.S.W., died on 18th June, aged 89. Mr Owens was rector of West Manly from 1934 to 1950 and was founder and secretary of the Sydney Association of Retired Clergy until 1958. He was always very active on their behalf. He leaves a wife and two children.

The Rev. Allan H. Funnell, rector of St. Philip's, Eastwood (Sydney), has been elected to a canonry of St. Andrew's Cathedral, Sydney.

Overseas

The Rev. T. S. Joseph was consecrated as assistant bishop of the diocese of Madhya, Kerala, in the church of South India, on St. John the Baptist's day, June 24th. The consecrating bishop was Bishop Leslie Newbigin, the deputy moderator.

Mr Joseph is a graduate of the University of Madras and was a post graduate student of Moore College, Sydney, in 1953. He asks for the prayers of his friends in Australia.

The Ven. Martin Gloster Sullivan, Archdeacon of London and a New Zealander, has been appointed Dean of St. Paul's Cathedral, London. He served most of his ministry in N.Z. and resigned the deanery of Christchurch in 1961 to take up the benefice of St. Mary, Bryanston Square, London. He succeeded the present Archbishop of Perth as Archdeacon of London in 1963. His wife is the daughter of a former vicar of St. Matthew's, Auckland, where the Dean-elect served his first curacy.

The Rev. John van Emmerik and Miss Helen Davis, C.M.S. missionaries in Kenya and originally from St. James' New Town (Tasmania), were married in Kisumu, Kenya, on June 9 last.

The Rev. Ian Reid, for the past 20 years minister of the Old Kirk, Edinburgh, has been elected new leader of the Iona Community in northwest Scotland. He succeeds the Very Rev. Lord MacLeod, of Fuinary, who founded the community on Iona Island in 1938. Now 71, Lord MacLeod announced his resignation as from next September, though he will continue as a member.

Dr. R. W. Matthews, who retired last month after serving 33 years as Dean of St. Paul's, has accepted an invitation from the Bishop of London, Dr. M. Stopford, to become Dean Emeritus of the Cathedral.

LAYMAN'S LOOK

—at inner-city churches

Anyone familiar with the changes which have taken place in the inner-city areas during the past couple of generations must have realised that the winds of change have not spared the old churches in suburbs like Redfern, Brunswick, Waterloo and Surry Hills. The changes have profoundly affected the population patterns and in most cases have left only a handful of Anglican parishioners.

Churches which had sizable congregations and parochial roles a few years ago and were centres of vigorous activity now stand as mournful witnesses to population shifts and material decay.

Even if many thousands of dollars were spent on these buildings the areas in which they stand would still remain a problem nearly as pressing as that

which the dioceses face in the expanding new areas on the city's periphery.

But does not a faithful stewardship of today's resources call for the intelligent disposal of some of these inner-city mausoleums and the re-deployment of our resources in the same areas? This would not be a withdrawal from a needy field—rather the reverse.

As things are at present nothing could be more withdrawn from the real human needs of those areas than crumbling Gothic arches and grimy stained glass windows.

Enthusiasm needed

The entry of the Church Army into this field in recent years has brought a little relief on the manpower front and the work of these devoted men must have earned the respect of many. But whoever has to grapple with the street-level and front-door problems of these difficult areas certainly won't be helped by having to shore up the old dingy buildings and stop the rain coming through the roofs of ancient church halls.

Let us hope that in all the enthusiasm and effort being put into the last needs at the city's periphery, the crying needs and great potential assets near the centre won't be overlooked.

MIXED MARRIAGE RULES RELAXED

LONDON—A member of another Church who wishes to marry a Roman Catholic but cannot agree to all the children being brought up in the Roman faith can apply to Rome for a relaxation of the rules.

Also a Roman Catholic whose marriage is solemnised before a non-Roman authority is no longer excommunicated, as a result of the Vatican Instruction on Mixed Marriages issued in March 1966.

Two innovations

These are two of the facts brought out in the pamphlet "Mixed Marriages between Anglicans and Roman Catholics," published here May 26 by S.P.C.K. It was written by John G. Williams at the request of the Archbishop of Canterbury's Commission on Roman Catholic Relations.

Roman authorities still attempt to extract binding promises that children of a mixed marriage shall be brought up in the Roman faith, the pamphlet notes. In the past, if the Anglican partner had conscientious objections, this nearly always meant the marriage could not take place in a Roman church and the Roman partner married elsewhere was automatically excommunicated. Today this is no longer so, says the pamphlet.—E.P.S., Geneva.

NEW GREEK ARCHBISHOP ENTHRONED

ATHENS.—Archbishop Heironomos (Cotsonis), 61, former chaplain to the King of Greece, Professor of Church Law and Pastoralia at the University of Salonica, and a member of the Central Committee of the World Council of Churches, was consecrated Archbishop of Athens and All Greece in an impressive cathedral ceremony on May 14.

Scholarly

The ceremony was attended by King Constantine and the Royal Family, as well as by many dignitaries in Church and state.

He was enthroned as Primate of the Orthodox Church of Greece on May 17. The Ecumenical Patriarchate was represented at the ceremony.

The new Archbishop Hieronymos (Jerome) was a chaplain to the late King Paul from 1949 and he has been in charge of the religious instruction of the

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BIBLE & IRON CURTAIN

POLAND has just celebrated its 150th anniversary of the Bible Society. A conference of European Bible Societies took place in Warsaw and an edition of 50,000 Polish New Testaments, printed in London, was distributed among the churches.

A full Bible in a revised form is now in preparation. Scripture colportage in some areas of Poland is planned, with official permission.

Twenty thousand Hungarian Bibles were printed in HUNGARY last year.

In CZECHOSLOVAKIA also an edition of 20,000 Bibles was completed in 1966, but so great is the demand that a further 20,000 are to be printed. A new translation of the New Testament was also published.

EAST GERMANY is receiving approximately 30,000 Bibles and 60,000 New Testaments a year. Religious bookshops are still permitted to function, and Scripture distribution is carried on through these as well as through the churches themselves.

In RUSSIA Bibles are so scarce that they cost as much as 50 roubles on the black-market. Though there has not been an edition of the Scriptures published in Russia since 1955, a printing of 20,000 has now been authorised, and publication was expected early this year.

A recent London printing list showed 20,000 Croatian Gospels, 20,000 Serbian Gospels and 5,000 Serbian Testaments and Psalms. Bibles are also being printed in large numbers for Rumania. The 1967 Budget provides for an expenditure of over \$200,000 on Scriptures for countries behind the Iron Curtain.

This Scripture publication program for Eastern Europe is making heavy demands upon Bible Society resources. The budget is strained to the utmost and stronger support from Australia and elsewhere is needed. It is a cause for thanksgiving that a new "mission field" is opening in these countries for the unique work of the Bible Societies.

THE BAPTIST THEOLOGICAL COLLEGE OF N.S.W.

(Board of Post Graduate Studies)

invites you to attend the

THIRD ANNUAL LECTURE

at the College, 78 Herring Road, EASTWOOD,

on Thursday, July 6, 1967, at 8 p.m.

Speaker: Rev. K. Runia, Th.D. vice-principal, Reformed Theological, GEELONG, VIC.

LECTURE TITLE: "Situation Ethics."

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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-EIGHTH YEAR OF PUBLICATION

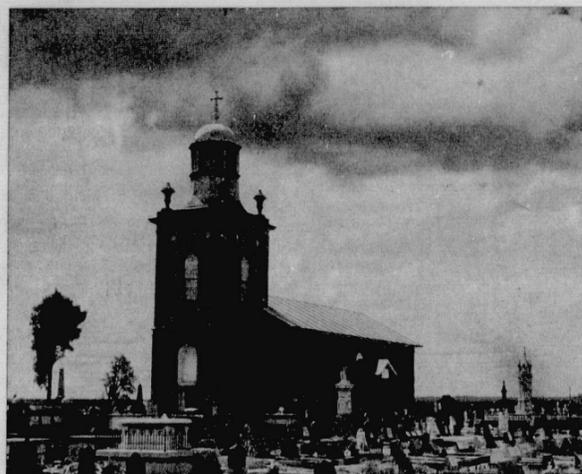
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AUSTRALIA'S OLDEST ANGLICAN CHURCH



St. Matthew's, Windsor, N.S.W., a Maquarie church, erected in 1817, celebrates its sesquicentenary this year. It is the oldest Anglican church in Australia. The rector is the Rev. Harold Rawson.

AUSTRALIAN PRINCIPAL ABROAD

HEAD Deaconess and Principal of Deaconess House, Sydney, Mary Andrews, left Sydney on June 9, for extensive overseas engagements.

Chief among these were the Women's Ecumenical Conference at Taize, France, where she represented Australian Church Women, and the World Consultation for Christian Educators in London on July 24.

She writes: I have had very rich experiences of Christian fellowship on my journey. In Manila I was given a reception at which the Supreme Bishop of the Independent Church, the Bishop of the Episcopal Church, the acting Dean of St. Andrew's Seminary, clergy and notable church leaders were present. This was quite a surprise.

Imagine too the joy it was to hear Professor Gaye Fernandez from the University of the Philippines tell the assembled company of her experiences while at Deaconess House and of the reality of life in Christ there. She now has an I.Y.F. meeting in her home.

I preached in the Independent Church pro-cathedral at 7.30 a.m. After that I addressed a large congregation at St. Stephen's Chinese Church and a couple of other meetings in the afternoon.

On the Saturday I spoke at the chapel service of the Far Eastern Broadcasting Station and had a radio interview after breakfast.

RADIO TALK

I enjoyed the visit to Tokyo and San Francisco where I was given a warm welcome by my former Chinese colleague, Dr Theodore Yeh, his wife and some very keen Episcopalians whose prayer meeting I was

asked to address. What a meeting. I do not think I have met with an Episcopalian group of people who have been so aflame for God before.

Canada appeared somewhat like Australia but some are keen there too.

In Geneva I visited the W.C.C. headquarters and met old and new friends. The trip to Taize was through most beautiful country. Taize is indeed impossible to describe. There is certainly a mighty work of the Spirit going on there among the 70 brothers representing 20 denominations.

HUNDREDS

The simplicity of the services, which are held three times each day, the magnificent singing of the psalms and hymns, the reading of God's Word and the time of profound silent meditation at each of these services leaves one amazed, inspired and challenged.

The very large church is nearly always packed for the services — people representing many countries, young and old, priests and nuns by the hundreds — flock to Taize.

As a Dominican father said before I left Sydney — all roads led to Taize, a village many miles from other towns. Why? What is drawing these people — not idle curiosity — but I believe, the Spirit of God, who is speaking through His Word and simplicity of worship to the needs of people today through this Protestant community.

Yesterday I went back to Geneva. Now I am at another

Frank Speaking in Brisbane

IN his synod charge in St. John's Cathedral, Brisbane, the Archbishop of Brisbane made frank allusions to two issues which are at present causing considerable division in Australia. These were to the war in Vietnam and the experimental use of A Modern Liturgy.

Archbishop Strong referred to the conversations in London of Prime Minister Wilson and Mr Kosygin.

Mr Wilson had persuaded the U.S. to prolong cessation of bombing and fighting during the Vietnamese New Year period and Mr Kosygin had tried to influence Hanoi to accept the initiative. Unfortunately their efforts failed when it was found that the North Vietnamese had used the truce period for a more massive southward movement of troops and supplies than in any previous truce.

The Archbishop said that he realised that we are committed as a nation in this conflict and that we must stand united in our support of Australia's fighting forces who are representing our nation. As Churchmen and Christians, we must constantly bear them up in prayer.

MODERN LITURGY

The Archbishop regarded as unfortunate the emergence of a controversial and divisive spirit concerning the use of A Modern Liturgy. He said that though some might not like it and he

thought that he would be amongst that number, it was an important attempt to do what the Church has always done in a manner suitable to this age and a predictable future.

He said that at General Synod, no one — not even the members of the commission who have since criticised it somewhat drastically — spoke against it then, or apparently at the meeting of the commission when it was decided to send it on to General Synod.

He felt that it is only right that it should be given a fair trial, though no diocese or parish is compelled to do so.

GRAHAM CRUSADE

A motion in support of the Crusade was put forward by Mr J. G. Thurgood and seconded by the Rev. John Greenwood. It read: "That this synod views with pleasurable anticipation the 1967-68 Graham Crusade and recommends that all parishioners and Anglicans in the diocese take an active part in the preparation, the Crusade itself and the follow-up campaign so that

(Continued on Page 3.)

TELEVISED SERVICE FROM QUEENSLAND CHURCH



On Sunday, 23rd July, divine service on national television in N.S.W. and Victoria will come from St. Stephen's Coorparoo (Brisbane). The Church was dedicated in 1958 during the rectorship of the Rev. Jim Payne, now Dean of Perth. It was consecrated in October, 1958, by Bishop F. O. Hulme-Moir, then Bishop of Nelson, N.Z. The present rector is the Rev. John Greenwood, a former Organising Missioner of the Bush Church Aid Society.