

## Mainly About People

The Rev. J. A. Goodridge, at present Home Secretary of the Victorian Branch of C.M.S., will take up an appointment as vicar of the parish of Bacchus Marsh (Melbourne), on November 15.

The Rev. E. S. Harradine, curate of All Saints, St. Kilda (Melbourne), has been appointed curate of the Melbourne Diocesan Centre.

The Rev. R. Philp, Anglican Chaplain to the Royal Melbourne Hospital, resigns as from September 30 to take up parish work at St. Luke's, Wandal (Rockhampton).

The Rev. K. Good, curate at St. Peter's, Murrumbidgee (Melbourne), will commence duties in the diocese of Wangaratta on November 1.

The Rev. J. O. Were, formerly Senior Chaplain to the Royal Australian Navy, has been appointed to the parish of St. Paul's, Gisborne (Melbourne) as from October 8.

The Rev. M. R. Hazell was inducted to St. Alban's, West Coburg (Melbourne) by Bishop G. T. Sambell on August 31.

The death has occurred in England of Mr R. Hudson Pope, well-known and much loved children's evangelist who was for many years on the staff of C.S.S.M.

The Rev. S. M. F. Woodhouse, rector of St. Stephen's, Bristol, is to be the new Archdeacon of London and canon-residentiary of St. Paul's Cathedral, London, in succession to the new Dean of St. Paul's, the Very Rev. Martin Sullivan.

The Rev. N. H. D'Aeth, assistant curate at Vauluse (Sydney), is to be priest-in-charge of Midland (Perth).

The Rev. W. G. P. D. Painter, rector of East Fremantle (Perth) and formerly honorary canon of St. George's Cathedral, Perth, has been elected as a chapter canon.

The Rev. L. W. Riley, rector of Applecross (Perth), has been appointed by the Archbishop of Perth as an honorary canon of St. George's Cathedral.

The death has occurred in England of Dr Charles J. Wright, a notable modernist whose views on the Virgin Birth earned him a public rebuke from Lord Fisher of Lambeth when he was Archbishop of Canterbury.

The Rev. J. Mankey, formerly curate-in-charge of Padstow (Sydney), has resigned in order to return to England.

The Rt. Rev. S. J. Matthews, Bishop of Carpentaria since 1960, has announced his forthcoming retirement—possibly to take effect at the end of this year.

The Ven. Robert George Porter, Archdeacon of Ballarat since 1957, has been appointed assistant bishop of Ballarat. Archdeacon Porter came originally from Sydney. He served for a time as a missionary in New Guinea and was made an O.B.E. for his services during the Mt. Lamington volcanic disaster. He will be consecrated in Melbourne on September 21.

The Rev. R. Patfield, rector of Wentworthville (Sydney), is to be rector of St. Paul's, West Manly, from early 1968.

The Rev. K. C. Gilmore, from Croydon Park (Sydney), is to be curate-in-charge of St. Mark's, Harbord, from October.

The Rev. W. Gregory, rector of Gympie (Sydney), is to be rector of St. Matthew's, West Pennant Hills.

The Rev. K. Baker, rector of Blacktown (Sydney), is to be rector of St. George's, Earlwood.

The Rev. G. Thomas, curate at St. Luke's, Liverpool (Sydney), is to be priest-in-charge of Franklin Harbour (Willochra).

The death has occurred in England in a motor accident of Mrs Roy Hession, wife of the well-known author of "Calvary Road." Mr Hession was injured in the same accident and is in hospital.

The Archbishop of Canterbury is at present engaged in a three-weeks visit to the U.S.A. Dr Ramsey is accompanied by his wife and one of his chaplains. Among other engagements will be an address to the General Convention of the Episcopal Church meeting at Seattle.

### PIANOS FOR RECTOR.

Every time the phone rings in the Rectory at Willingale (Essex), the Rev. G. H. Marsden and his wife look at each other and say, "Another piano!"

News got around through a paragraph in the local paper that the Rector was learning to play the piano so that he could train his young choristers, but that he needed a piano on which to practise. As a result Mr Marsden has been offered about 20 pianos.

## S.A.M.S. LEADER FORECASTS SWEEPING CHANGES

**SWEEPING changes in the Anglican Church's work in Latin America within the next few months are forecast by the General Secretary of the South American Missionary Society, Canon Henry Sutton.**

"Radical changes in patterns of ministry, in diocesan structures and in the size of dioceses will, in my opinion, be quite essential if we are to make any headway," he said.

"The more we can decentralise our form of government the better it will be." He points out that in one diocese, if a synod were held, ordained Indians from the Chaco would have to travel 2,000 miles to attend and would then be faced with a language problem.

"The geography, the distances and the language barriers make the accepted pattern of a centralised government quite untenable in Latin America."

Canon Sutton was particularly encouraged by what is happening in Paraguay, where six years ago there was only one English-speaking service and a little work among Indians in the Paraguayan Chaco.

Today, there are five churches in the towns and cities, some with congregations of more than 80, others smaller, but all growing and, as Canon Sutton put it, "souls are saved weekly."

In one of the churches the music was provided by guitars and harps, with the psalms set to Latin American rhythms.

### RADIO PROGRAMS

"The 24th Psalm was exquisite and exciting," he said. "You don't get the impression that Anglicanism is Anglo-Saxonism imposed on the Church."

Another relatively new feature is the radio program put out from their own studio by the missionaries and national Christians.

"Instead of a hymn-prayer-hymn sandwich they have, for instance, a well-known piece of scripture dramatised, and at the end a tremendous evangelistic 'punch.' Hundreds of people are doing the correspondence Bible course which they are invited to write in for."

One of the biggest problems facing S.A.M.S. missionaries is the social condition of the Chaco Indians in the Argentine.

"We simply have got to do more, and quickly," says Canon Sutton with a note of urgency in his voice. "Given all the money in the world is there an answer to the Indians' social dilemma since they live in such remote areas? Could we really find work for them over a long period of time?"

The questions pour out as Canon Sutton recalls the scrub, forest and glaucous mud in which 10,000 Indians are living, 150 miles from civilisation. "Take Dr Michael Patterson and his team of five nurses on a river 350 miles long — everywhere they go they would not know

where to start. It would be a job here and a job there . . ."

The key is money and the knowledge of how best to use it, he emphasises. "Our medical work is magnificent, but it is not preventive medicine."

Asked whether the society would be forced to retrench through shortage of funds, Canon Sutton admitted that the society had financial problems in spite of a record income last year.

"Our dilemma is that this was a day of unique opportunity—and we availed ourselves of it. Our reserves are nearly gone. There is no point in saving for a rainy day," he says. "South America's rainy day is here!"

But he is not downhearted. "You can base your budget on your known income and you may become moribund," says Canon Sutton, "or you can say: 'Here is a day of opportunity, we must grasp it,' and look to God in a new way and reorientate your thinking."

Genuinely sacrificial giving and more intensive missionary education are two things which will help, he believes. The average parochial church councillor must be educated to read missionary literature and to appreciate the fact that "the Church overseas is his Church, for which he is responsible before he has seen to his own needs."

—G.E.N.

## RETIRING AGE OF 70 FOR CANADA'S CLERGY

Seventy has been set as the normal retiring age for bishops and clergy in the Canadian diocese of Huron by a new canon passed by the annual synod meeting. It became operative immediately.

The rules require a bishop to submit the question of his resignation to the Executive Committee when he reaches 70. If he fails to do so, the question may be placed on the agenda of the executive committee at the request of any member.

If the executive expresses the opinion that the bishop should resign, he is to tender his resignation to the Archbishop. If he fails to do so within three months, the executive committee will report its opinion direct to the Archbishop.

The executive is empowered to request the bishop to continue in office on an annual basis, subject to yearly review by the executive.

Clergy are to submit their resignations to the bishop within 90 days of reaching the age of 70. The bishop may either accept the resignation or refer the matter to a "retirement advisory committee."

After consultation with this committee, the bishop may either accept the resignation or postpone it from year to year.

## THE AUSTRALIAN CHURCH RECORD

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## W.C.C. and Roman Catholic Church "closer together"

HERAKLION, Crete.—The World Council of Churches and the Roman Catholic Church are being drawn closer together by their common efforts to promote the ecumenical movement, a leading Swiss theologian told the Central Committee of the World Council here, August 17.

Dr Lukas Vischer, director of the W.C.C. Faith and Order Commission, presented the second official report of the Roman Catholic-W.C.C. Joint Working Group (J.W.G.), which he serves as co-secretary with Father Jerome Hammer, O.P. Father Hammer, who is associate general secretary of the Vatican Secretariat for Promoting Christian Unity in Rome, is attending the W.C.C. Central Committee meeting in Heraklion as an official observer of the Roman Catholic Church.

Acknowledging that it is often asked whether the Roman Catholic Church plans to join the W.C.C., Dr Vischer told the Central Committee that the J.W.G. thinks that "for the moment the common cause of Christian unity would not be furthered if the Roman Catholic Church were to join the World Council."

The J.W.G. also studied the problems of religious liberty, examining the Vatican Council's Declaration on Religious Liberty and various W.C.C. statements.

"There is basic agreement on what the principal of religious liberty requires in practice," says the second official report of the J.W.G. "The texts on both sides give a sufficient basis for mutual understanding and possibly common action when practical problems arise. Therefore, though the problems of religious liberty must continue to be discussed in ecumenical dialogue, there is good reason to hope that in the course of time on the basis of the agreement reached, still existing tensions may be overcome."

In annual, missions-giving marathons, The People's Church of Toronto raised \$325,000, and Boston's Park Street Church more than \$300,000.

# THE AUSTRALIAN CHURCH RECORD

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## THE CHURCH IN PACIFIC OUTPOSTS

**EARLY in September, the Editor visited, while on holidays, two Pacific Islands and saw first-hand something more of the Church's work there in the diocese of Polynesia. He tells in this article something of what he saw at Savusavu on Vanua Levu, second largest island in the Fiji group and at Tonga, main island of the Friendly Islands.**

I spat on my finger and leaned down to test the valve on the rear off-side wheel of the battered VW.

The reason for the flat tyre was obvious and it was also obvious that at Savusavu there was no garage with supplies of free air. The Rev. Maurice Basden got out a foot-pump and quickly got to work, apologising profusely for the delay which didn't bother my daughter or me in the slightest, Vuki's children came to gaze but more at the white visitors than at the car. Their shyness was typical of the Pacific which are off the beaten track.

### UNEXPECTED

Soon we were off leaving St. Leonard's House far behind and passing the tiny airstrip outside the village. The sign said "Savusavu Airport." It had a narrow strip carved between the coconuts, a windsock and a shed housing a fire engine, against which two or three Fijians leaned comfortably.

Some miles further on we saw a large party from the ship,

watching a fish drive. I asked Maurice what he felt his greatest need to be. His reply was unexpected but pleasing. "To be left alone and to be left in one place long enough to get on with the job," he said.

Soon we reached the house that he has just taken over. It was set on a hill in an old coconut plantation and most rooms had restful views of waves breaking on the coral reef, the beautiful Pacific sparkling in the brilliant sunshine.

The house is commodious, but primitive by our standards. No electricity, fuel stove, tank water, simple basic furniture. It reminded me of my years with B.C.A. under the same conditions.

Obviously, Maurice was happy here and happy in his work, and I felt something of the envy that I have for every missionary I have met on the field.

### HOSPITALITY

He showed me the large wall map of the island. It is a large island and the larger part of it is in his parish. But roads are almost non-existent and the pastor must either walk or go by water. Boats, I found, are more often being repaired than in use. Labasa, the main town, is but 20 miles away, but there is no road. There is an air service but mission folk can ill-afford its use.

Back at St. Leonard's House an hour or two later, I talked to Maurice between orange drinks which he kept regaling me with. The Rev. the Ratu Laione Qorore Vuki is the first Fijian ordained to the Anglican ministry.

His wife was taken ill and was flown out to Labasa, the nearest hospital, that morning. Nevertheless, Vuki was the soul of friendliness and hospitality. He and his family live at St. Leonard's House which is vicarage, place of worship, Sunday School, meeting place, etc.

### EXPERIENCES

He told me of the two lay readers and their work and spoke with pride of his own work — visiting church members, the sick, people in the many scattered villages and simple personal evangelism.

Obviously, he loved his work and counted it a privilege to serve Christ in the ministry.

He is a short but powerfully built man and made light of the distances which he must travel on foot to visit and encourage his small and scattered flock.

It was a privilege to join Vuki and Maurice Basden in a tiny room set up as a chapel and overlooking the bay to sing and worship with them in Evening Prayer. I was asked to choose the hymn and we sang "Jesu the very thought of Thee" together.



● Outside St. Leonard's House, Nawi, Savusavu. Rev. the Ratu L.Q. Vuki and three of his children, with the Rev. Maurice Basden.

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## PERTH PROPERTY DEVELOPMENT

**THE past year has seen considerable development in diocesan property, both from the point of view of improving present property, and so increasing income, but also by planning for the future.**

As a result of increased income from present property the See Fund has been able to take over almost all expenses in connection with the Bishops and the Archdeacons, thus releasing more money for Diocesan Council granting.

Similarly the property set aside for maintenance of the office by statute has brought in more income, with the result that \$5,000 was able to be transferred to the budget of the Diocesan Council.

The block of offices about to be built on one corner of the Bishop's House estate is a notable break-through, and will bring in considerably more income than that particular plot provided previously.

Within the next few years the income from property should be significantly increased and the grants to new parishes, struggling parishes and new work, should be proportionately greater. In this work of improvement and development the Diocese owes much to Mr A. C. Daw and to Archdeacon Guest for their wisdom and pertinacity.

The assurance of increased income from Bishop's House estate has brought me to the decision that the Archbishop should return to Bishop's House as his place of residence.

The present residence of the Archbishop makes a suitable and comfortable home for a family, but it does not provide the necessary room for the hospitality which the Archbishop should offer as part of his ministry to the Diocese, the city and the State.

Our planning experts advise us that the southern half of the Bishop's House estate will not be needed for development for some considerable years and it therefore seems right to use the house as the diocesan home.

On the other hand it does not seem right that one man should use all the available land

## GRAHAM CRUSADE 1968

**Coffee clubs and milk bars all over Sydney will be visited and thousands of teenagers invited to the Billy Graham Crusade in a plan now being formulated at the Crusade Headquarters.**

Every surfer and surfer on Sydney's crowded beaches will be contacted at the height of the summer season with handbills advertising Billy Graham's visit to Australia in March and April.

The plan is now being unfolded to thousands of Church teenagers who are being called to special meetings to work out a strategy to reach every young person in the city with an invitation to the Crusade.

Massive planning is now under way by special committees of the

for himself and hospitality, and so the Trustees and the Diocesan Council have in principle approved a plan to put the diocesan offices close to Bishop's House and also to build several houses for senior clergy, thus creating a small diocesan close.

My wife and I hope to return to Bishop's House by Easter next, but the completion of the proposed offices and clergy house may take some months longer. Once the move of Archbishop and diocesan office is complete, it will be possible to initiate a creative plan for the property in Cathedral Avenue and Hay St.

—Archbishop's Report to Synod.

Crusade, who have already called 14 regional meetings for Youth Contacts — young people in local Churches who will act as local representatives for the Billy Graham Crusade. Hundreds of such Youth Contacts have been appointed by local clergy.

Explaining the youth preparation for Sydney's Crusade, Youth Executive Chairman, Rev. Dudley Ford, said: "We believe that the miracle of a whole generation of young people becoming interested in the Gospel in Sydney. This is why busy people are making themselves busier to help Churches prepare for the Crusade."

The Youth Committees of the Crusade have representatives of every Protestant denomination as full members. As well, many Evangelical Movements such as Scripture Union are represented.

## SUBSCRIPTION FORM

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Mr. \_\_\_\_\_  
Miss \_\_\_\_\_

ADDRESS: \_\_\_\_\_  
STATE: \_\_\_\_\_

NEW:  RENEWAL:  Cheque  
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Subscription: Australia—\$2.50 P.A.; New Zealand—20/- (N.Z.) P.A.; Other overseas—\$3.50 (Aust.) P.A.; (28/ Sterling or \$3.50 U.S.).

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Matriculation. Founded 1895. Under a Council appointed by Synod. SYDNEY: Forbes Street, Darlinghurst (Phone 31-3445). MOSS VALE: Suttor Road, Moss Vale, Phone 222 (Moss Vale).

NORTH SYDNEY: "Redlands," Military Road, Cremorne (Phone 90-3347). WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. (Phone B4283 Wollongong). The school curriculum comprises thorough religious teaching in accordance with principles of the Church of England, with a sound, general education under a thoroughly competent staff.

For full information, apply to the Headmistress of the school desired.

# THE CHRISTIAN ATTITUDE TO WAR

In this article, the Principal of Moore Theological College, Newtown, N.S.W., the Rev. Canon D. B. Knox, looks at a basic Christian attitude which concerns all our readers, particularly in the light of popular statements about Vietnam.

Dr Knox looks at the biblical evidence in both Old and New Testaments, at some of our concepts of God and His nature and at some sentiments which often cloud our understanding of God.

Originally given as a radio talk over station 2CH in "The Protestant Faith" session, the article will be concluded in our next issue.

To answer the question "What is the Christian attitude to war?" we must first make up our minds first of all as to what we believe about revelation.

Do we believe that God has revealed His mind to us and in the Bible has given us a pattern for our thinking so that our task is to seek to understand that revelation, seek to verify it, seek to correct our interpretation of it but nevertheless to stand firm on revelation.

This has always been the Christian point of view; because apart from revelation, we have only our own innate judgment as sole guide, though garnering ideas from Confucius or from Christ, or from whomever it may be, on which to base that judgment.

The Christian attitude to war means an attitude informed and based on revelation; because the fact of revelation is the basic concept of Christianity, so that we must make up our minds on this question of revelation first of all because if there is disagreement here, our attitudes will merely touch like a tangent every now and again.

Now the second thing we must make up our mind about is the Old Testament, whether it is part of the revelation.

After all, the Old Testament forms by far the greater bulk of the Bible and it is the only Bible that Jesus had.

When, for example, Jesus said to the Sadducees (Mt. 22:31), "Have you never read what was spoken to you by God?"

He showed that He took the written word of the Old Testament (the word you read) to be a contemporary word from God to the Sadducees. That was our Lord's attitude to the Old Testament, and St. Paul's attitude was similar, as was also that of the other writers of the New Testament.

What then is to be our attitude to the Old Testament? In the early church there was a heretic named Marcion who

rejected the Old Testament, which he said was the product of a God of Justice, and confined himself to the New Testament, which he said reflected a God of love.

Are we to be modern Marcionites and say that the Old Testament has been superseded by the revelation of a God of love; that the Old Testament is antiquated, so that we do not accept its point of view, nor regard it as Christian revelation and thus as part of the source from which we obtain our Christian attitude to war; or do we try to understand the Old Testament and as unity with it since all has been inspired by the one Spirit of God?

These basic questions must first be faced if we are to ascertain the Christian attitude to war.

In other words do we accept the revelation as Christ accepted it, trying to understand it, trying to integrate it, trying to correct our interpretation of it OR are we going to be modern Marcionites, people who toss over the Old Testament and pick out from the New the concepts we like and model our religion on that?

For this is a popular point of view which goes under the name of Christian today.

The Old Testament is not superseded by the New; it is fulfilled by the New Testament, but not superseded.

The New Testament assumes the Old Testament. It does not go over the ground again where a doctrine has been clearly taught in the Old.

It is sometimes said that Jesus corrected and superseded some of the Old Testament teaching in His sermon on the mount. Let us look at the passage. It is Matthew chapter 5, verse 17 onwards.

Jesus is speaking in the context of endorsing the Old Testament which He refers to under its contemporary title "The Law and the Prophets."

He said: "Do not think that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the

righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

A hasty judgment by Jesus' hearers might have led them to think that He was contradicting the Old. But Jesus is emphatic that He is not doing that.

But he says that our conformity to the will of God in the Old Testament (i.e. "our righteousness") must be more genuine than the shallow formal righteousness of the scribes and Pharisees, who were content to observe the merely outward letter of the law.

Then in v.21 Jesus goes on to amplify the Old Testament. He quotes the sixth commandment, "You have heard it said in old time 'thou shalt not kill,'" and He adds the phrase, "I say unto you . . ." By this addition is our Lord abrogating the commandment "Thou shalt not kill"? Of course He is not doing anything of the sort.

That commandment remains, but He is deepening our understanding of the spirit of the Old Testament by removing shallow interpretations which regards the sin as merely in the external act and not in the attitude of the heart.

The same is true in verses 27, 33 and 36, where the same formula is repeated.

The same consideration applies to verse 31; which shows that our Lord was not annulling the Old Testament provision for divorce resulting from hardness of heart, but rather drawing out its implications.

We then come to the question thrown up in v.43, "Thou shalt love thy neighbour and hate thine enemy."

These words "Thou shalt hate thine enemy" are not an actual quote taken from the Old Testament but a deduction from the action of going to war against your enemy.

Now the question is whether Jesus by His statement "I say unto you love your enemies" is abrogating the command contained in the Old Testament "Thou shalt hate thine enemy."

The answer must be that He is not doing this if His words are to be given their full value about not one jot or one tittle passing away from the Law; or if the rest of these similarly structured paragraphs are to be a guide, for in none of them does He abrogate the Old Testament command which He quotes and amplifies.

What then does He mean when He says we are to love our en-

emies while still endorsing the injunction to hate them?

For it is exegetically out of the question that Jesus is abrogating the Old Testament. So then the principle still remains "You shall hate your enemy."

But obviously it had been misunderstood and had been given an unchristian meaning, and that is why Christ says "I say unto you love your enemies." We must love them at the same time as acting towards them in a way that could be construed as hatred.

There is to be no vindictiveness in any action we are obliged to take towards them.

Nor is there to be any personal elation in their suffering and defeat.

We are helped to understand what is to be our attitude to our enemies when we recall that:

in Malachi 1:2 God said He hated Esau, we read "Jacob I loved, Esau I hated."

This verse occurs not only in the Old Testament but is quoted and endorsed in the New Testament (Rom. 9).

The statement that the God of love hated Esau can only mean that God's actions towards Esau were those which men would attribute to hatred. But to assume that God had feelings of vindictiveness or dislike towards Esau, would be a denial of the known character of God.

This command of our Lord "Love your enemies" must not be quoted out of context to bolster up a pacifist position already adopted on other grounds.

The context shows that this

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## EDITORIAL

### THE INSISTENT CALL TO THE CHURCH

It is no accident of emphasis that our Lord began His ministry with a call to the Church of His day to repent. It had plenty to repent of. His last words to the Church are recorded in Revelations, chapters two and three.

Five times He calls upon the Churches of Asia Minor to repent. Here He lists their shortcomings that they need to repent of. They read like a catalogue of the Church's sins today.

Evangelicals need no reminder that the primary task of the Church today as always, is to evangelise. It is the theme of conferences, books and sermons. Much time, effort and money is being spent to sharpen our techniques. We thank God for this emphasis and consequent effort, knowing that God does bless the preaching of the gospel, from whatever motive it is done.

Nevertheless, the conviction is deepening among us that much of our evangelism is carried on with the Church itself not dedicated to Christ and not convinced of its need for the holiness which alone becomes the servants of Christ and which is its finest means of witness. Certainly we need evangelists; but where are those who are calling those who call themselves the Church to repentance?

Repentance means being sorry for our sins and faults, but it also means much more. It means changing our inmost attitudes; confessing our sins; complete renunciation and restitution.

It means separating ourselves from the world; submission to the will and purpose of our Lord and the desire for nothing less than a complete filling of heart and life by the Holy Spirit Himself. Do we repent in these terms?

We are training people for leadership, for lay evangelism, for counselling, for deeper Christian involvement, yes, even for the ministry itself; but are we in Christ's name and after His blessed example, calling them first to repentance?

It seems to us that this call is no more fashionable today than it was in John the Baptist's day. He was beheaded for it. It is fatally easy today for the Christian to avoid the topic that the Bible regards as fundamental before there can be life and growth.

What kind of people are we training? What kind of people will be counselling in the Graham Crusade next year? What kind of people are giving leadership in the local congregation and in our synods?

Does the righteousness of Christ dwell in us and make us live sober, righteous and holy lives? Do we deny the ungodliness that is rampant and refuse to be dominated by the worldly desires to which masses have succumbed?

These questions demand an answer. The Church that will not repent deserves its fate. We should shudder with dread at the possibility of our Lord's rejection: "I will spue thee out of my mouth."

The Church must repent and experience revival itself before it can effectively evangelise.

# SYDNEY CATHEDRAL SITE PROPOSALS

The diocese of Sydney has lodged an application for permission to construct on church property at the St. Andrew's Cathedral site a 42-storey office tower for church purposes and for business use.

The scheme involves the demolition of certain existing buildings, including Diocesan Church House.

Also involved is the creation of a Cathedral Square in the form of open spaces between the Town Hall, the Cathedral, the Chapter House, the Cathedral School buildings and the proposed office tower.

Provision will be made for pedestrian traffic across the Square from George Street to Bathurst and Kent Streets.

Car parking for some 370 cars on three levels under part of the Square is planned, accessible from Kent Street.

## DEVELOPER

A provisional estimate of the cost is \$14,000,000 and the diocese intends erecting this building by arranging finance or by granting a ground lease to a developer.

Speaking of the development, the Archbishop of Sydney, the Most Rev. M. L. Loane, said:

"The proposed development of the Cathedral Site is a long-delayed result of the Cathedral Site Act which was passed by the Stevens' Government in April, 1935.

"Archbishop Mowl persuaded Synod to hold an open competition for plans for a larger Cathedral, a Chapter House to seat

1,200 people, a new Diocesan Registry, Choir School and Deanery.

"But the winning design by Messrs Pinckney and Gott was rejected by Synod in March, 1938, and the outbreak of war in 1939 brought any further plans to an end.

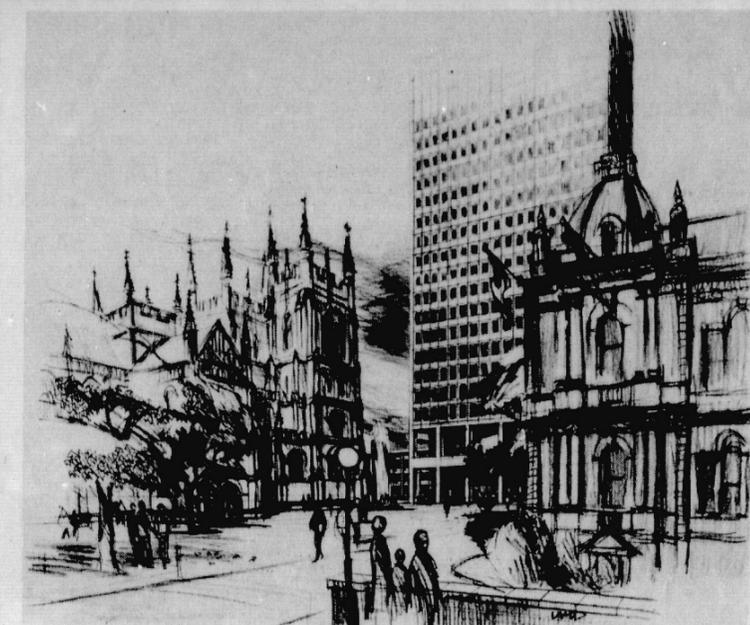
"It was not until 1961 that fresh plans for the development of the site were prepared by Messrs Hely, Bell and Horne. These were accepted by synod in April, 1962, but the application to the Town Hall authorities in its original form was not approved.

"Now a fresh application is to be made with a modified plan for the Cathedral Site as a whole. If this is approved, steps will be taken to implement it as soon as possible.

"It will be a splendid venture both for the Church and the city.

"The Town Hall and the Cathedral will stand side by side with an open square between them in the heart of Sydney and will become a focal point for our civic and spiritual interests in a way that will be dignified and attractive to all."

The Chairman of the Cathedral Site Development Committee is Archdeacon C. A. Goodwin. The firm of Hely, Bell and



Architect's sketch of proposed development at Sydney Cathedral site.

Horne are the Consulting Architects for the development application, and the Property Consultants are Jones, Lang and Wootton.

## C.M.S. BUDGET

The Rev. Ken. Short, N.S.W. Secretary of C.M.S. reports that there was a budget deficit of \$8,661 for the year ended 30th. June last.

This is the third year in succession that the budget has not been achieved.

During the year, legacies totalling \$41,784 were received and this made it possible to pay

off the deficits for 1965 and 1966. The giving by parishes and individuals was only a few dollars short of last year.

The N.S.W. branch was the only one which failed to meet its budget and the two smallest branches, W.A. and Tasmania, sent in more than was asked of them.

Despite the deficit, the C.M.S. Federal Council has just accepted 17 new missionaries and the society is working on the principle that as long as people are called, trained and willing to serve, C.M.S. must send them to the field, trusting God to give the necessary money to support them.

The Australian Baptist reports that owing to a considerable fall in missionary giving, the Australian Baptist Missionary Society has been obliged to face serious retrenchments.

## Harsh realities

That the frost is still severe in some quarters was shown only last week in *The Universe*, where, in a "Talking Point" article on the subject of unity, Fr. Gordon Albion remarked that Roman Catholics had been "confused and distressed, for example, by the reception at home and abroad of Dr Ramsey (an excellent theologian and a deeply spiritual man) as if he were really Archbishop of Canterbury, when we know perfectly well that the See has been canonically vacant since the death of Cardinal Pole in 1558." Thus one priest firmly indicated his attachment to the condemnation of Anglican orders.

— CHURCH TIMES

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All candidates must be under 13 years of age on 1st February, 1968. Papers will be based on 6th Class Primary Standard.  
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# Notes and Comments

## SHAMEFUL WASTE

Last financial year Australians spent \$807,000,000 on beer, wine and spirits. This was \$64 million more than the previous year. We are now spending more annually per head of population than the average Asian or African family would earn in a year. Added to this, we now have an estimated 330,000 alcoholics in Australia. This costs the economy untold millions in wasted man-hours and many more millions for the treatment of large numbers of them in clinics, psychiatric centres, and institutions. To these costs we must add the cost of the road toll, 25 - 30 per cent of which is attributable to alcohol, and the high percentage of crime similarly caused.

It adds up to a national squandering of our economic resources, the killing and maiming of thousands on our roads, the encouragement of crime, the deliberate breaking down of family and social relationships and the aggravation of a national health problem to which we have as yet no solution and which gets worse every year.

To our shame, we are one of the four leading nations in the world in the per capita consumption of alcohol.

## CLUBS' AIMS

Registered clubs in N.S.W. are approaching the Government to promote legislation permitting them to extend their membership to young people under 21. The large profits which many of them are making from their liquor bars and poker machines are not enough for their insatiable appetites.

Responsible State Governments will not be bulldozed by these big vested interests. Canny Ministers might well see in these clubs a lucrative source of further revenue which could be applied to research and treatment of alcoholism.

## BISHOP FOR N.T.

The appointment of the first bishop for the Northern Territory is imminent. Evangelicals may be pardoned for hoping that the bench of bishops responsible for the election will think long and prayerfully before appointing an undoubted Anglo-Catholic.

People from all parts of Australia have been attracted to the Territory, many of them from Sydney, Melbourne and Adelaide and with a good evangelical background. Further, C.M.S. has a vigorous missionary enterprise within the proposed diocese and the clergy and workers there have a strong claim for consideration in the choice of the man to be their chief pastor.

The appointing bishops have a strategic opportunity to show the whole Church in Australia that churchmanship considerations are not paramount with them.

## ONE CHURCH

We do not share the reported view of the Archbishop of Canterbury that a single Christian Church will emerge in the future. He said that in the distant future, all Christians would agree on basic doctrines. He envisioned the Roman pontiff as a sort of presiding bishop, divested of infallibility. He admitted that the final goal is far away.

Neither the New Testament nor history give us any grounds for either working towards or hoping for any such eventuality.

Let us face it. The Church of God has limited resources and is spread very thinly in its endeavours to carry out our Lord's commission to evangelise the nations. We certainly cannot afford to divert either resources or manpower or energy to building up a great world church, whatever that might mean.

Believing Christians will press on with evangelisation as their chief aim, knowing well that no man knows the day nor the hour when the Son of Man shall come in all His glory, requiring us to give an account of our stewardship.

## LAMBETH CENTENARY

The first Lambeth Conference was called by Archbishop Longley and met on September 24, 1867, with 76 bishops present. Somewhere about 600 bishops may attend in 1968.

Lambeth has no powers over the member churches and is never likely to have any. However, a few of its pronouncements have won wide acceptance in the Anglican Communion. Probably its value lies largely in the benefits to those who go to it. There are opportunities for fellowship, for developing new understanding and for the exchange of ideas and experience.

## LAMBETH 1968

The Canadian Church by a large majority has approved legislation permitting the marriage of divorced people in church. This has not been well received in England and some are anxious about its effect on the forthcoming Lambeth Conference.

In the past, Lambeth has passed resolution after resolution affirming the life-long nature of the marriage bond. A similar resolution in 1968 will find the American and Canadian Churches against it and there may be others prepared to compromise.

The Canadian decision may well provoke some bishops to move a motion re-affirming the indissolubility of the marriage bond.

## REFORMATION SUNDAY

Evangelical churches throughout Australia will celebrate Reformation Sunday on October 29 with great thankfulness to God. It will be 450 years on October 31 since Martin Luther nailed his theses to the door of the Castle Church at Wittenburg.

Those hammer blows resounded eventually in ever corner of the world. Our Protestant heritage is a precious one. Let us remember it with pride and proclaim with undiminished vigour the saving truths of God's Holy Word.

## NEW PROVINCE

South Australia has long smarted under the indignity of lacking the status of a province and so of an archbishop in Adelaide. It is not surprising therefore to hear that Adelaide's Standing Committee had the matter ventilated by motion at its recent synod. The proposal was that the archdeaconry of the South-East be constituted as a new diocese.

A third diocese in South Australia would raise Adelaide to the status of a metropolitan see. The important questions are whether the area wishes for instant diocesan status and would it be a viable diocese? It is many years since a new diocese was created in Australia and some dioceses of quite long standing still have bitter regrets about their separation.

# How MRI Funds Were Spent

**THE Director of the Missionary and Ecumenical Council, the Right Rev. G. T. Sambell, has announced the disbursement of monies received for MRI projects as at August 1, 1967:—**

**Diocese of Polynesia:** Pacific Theological college, Suva. \$850.06; **Diocese of Singapore and Malaya:** Survei Patani, Kedah, Singapore. \$3,103.35; St. Peter's Hall, Singapore. \$500. **Diocese of Rangoon:** Religious Training School, Rangoon. \$4,005. **Diocese of Hong Kong:** Kei Oi Church Welfare Centre, \$216. **Diocese of New Guinea:** Newton Theological College, \$100. Jegerata Training College, \$242.20. **Diocese of Carpentaria:** Carpentaria Junior Residential College, \$300. **Diocese of Central Tanganyika:** Msalato Literature and Lay Training Centre, \$151.42. **Diocese of Morogoro:** Diocese of Morogoro, \$5,100. **Province of East Africa:** St. Paul's College, Limuru, \$250.

**Australian Board of Missions:** The Martyrs' School, New Guinea, \$14. **Church Missionary Society:** Diocese of Chile, Bolivia and Peru, \$17. **Inter-Church Aid:** New Hebrides Bookshop, \$264.44.

The total disbursement amounted to \$15,113.47.

## REUNION MEETING

The annual Reunion of Graduates of Moore College, Sydney, will be held during Synod Week.

A service of Holy Communion will be held in the Chapel at 11 a.m. on Wednesday, October 11, conducted by the Archbishop of Sydney. This will be followed by the Annual Meeting and Luncheon in the Hall. The Guest Speaker will be Dr Garth Hastings, of the University of N.S.W., who is chairman of the Church of England Mens' Society.

## INDONESIA RETURNS CHURCH HOSPITALS

The Indonesian Government assumed control years ago of hospitals which churches there operated. Now, because of a shortage of staff and patients, the Government has offered the hospitals back to the churches. The churches now face the decision whether to accept the offer or to concentrate their efforts in smaller "health centres." (RES)

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# THEY SAY

Bishop Stanway gave me a cheque for \$93.75 from his Diocese of Central Tanganyika for our Fire Relief Fund. I discovered that among the contributors was an African who gave his week's wages and the kiddies of a Sunday School who contributed six dollars. These are reminders of what the Bishop calls a "certain quality about the African Christian." He said, "They had never heard of Tasmania before but they know what it is like to be in need."

—Bishop Winter, of St. Arnaud, Vic.

"A modern Liturgy" was used for the first time, with laymen (and women) reading the Lesson, Epistle and Intercession. A loaf of ordinary bread was used (as indeed the Prayer Book directs) so that there would appear to be some connection between what happened on the Credence Table and the Kitchen Table. The bread and the wine were brought up to the Table, out of the midst of the congregation, by two laymen.

—Rev. G. Martin, Wonthaggi, Vic.

"Switch off your televisions when I call."

—Rev. E. Carroll, Vicar of Lye, Stourbridge, England.

"Some within the Churches have expressed concern over the presence of our soldiers in Vietnam — perhaps we in the Church should be more concerned with the absence of soldiers of the Cross from Vietnam and other parts of South-East Asia."

—Canon Basil Williams, Wollongong, N.S.W.

"When you pray for the sick, the lonely, the sad or distressed have someone specifically in mind. Go and see them; invite them to come with you and make them welcome. When a newcomer moves into your street go and make yourself known."

—Rev. John Greenwood, Coorparoo, Qld.

This is very clear. For Protestantism the supreme rule and guide in faith is the Bible — God's word. Through it and in it He speaks to men.

—Mr Robert J. Martin, Sydney, N.S.W.

September 29-30 completes 41 years of St. Arnaud's existence. Up to 1875 we were part of the Diocese of Melbourne, from 1875-1926 of the Diocese of Ballarat. We were not as generously treated as we might have been; we should have had another few thousand square miles of the Ballarat Diocese. They are 32,000 square miles. But when there are new dioceses begun, it is rare for the mother-diocese to be as generous as the occasion demands. There are a number of examples in Australia. One example of some redress being afforded is to be

—Archbishop Marcus Loane of Sydney, N.S.W.

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# Letters to the Editor

## Post-ordination training

Your editorial is rather timely in which you state a case for post-ordination training for clergymen. This is an acute need and the Church should immediately see to it that the needs of the clergy are met. My own experience was that I was able to keep going for a certain period after obtaining Th.L. but felt the need of further reading.

I found that the only course the Church has in such circumstances is Th.Schol. This as is well known is heavily based in Greek and the course is largely academic. A clergy is not encouraged, therefore, to give up his time in the parish to pursue such line of study.

I have previously written to Dr Duncan of the Australian College of Theology making certain suggestions and have had a nice reply which holds almost no hope for one who does not want to read for Th.Schol.

My own opinion is that a clergyman's main need is to study such a course as will help him in his preaching and teaching. I realise it is not for me to devise a course but may I be allowed space to sow seeds in a hope that someone in authority may take the matter further.

I suggest we think along the lines as follows:

1. To exempt men over a certain age from the Greek section of Schol.
2. To provide a separate course like Schol. without the Greek, the authorities could provide a title for it.
3. Have a series of Diploma courses on many subjects as Doctrine, Church History, Old Testament, New Testament, Christian Education, Ethics and so on. It would help if these were allowed to accumulate to a title. For example three of these Diplomas may qualify one for a title.
4. The encouragement of private interest reading.

These proposals are meant not to take a man out of the Parish but to help him study in the busy Parish situation, i.e., to combine the studies with his work. It is well realised that not all of one's studies are acceptable to the pulpit but the course does not need to be so weighted as to be largely that way.

If the Australian College of Theology is not interested, the

Melbourne College of Divinity may look at this question or could it be within the scope of the Australian Council of Churches or even the Council of Churches in N.S.W.? It would not be beyond the ability of Moore College and Ridley College to devise some course or courses if our own A.C.T. is not willing to admit further courses.

—(Rev.) Alan Miller, Brighton-le-Sands, N.S.W.

## Doctrine and colour

Three black people in scripture receive honour from God: Jeremiah the eunuch, Si, on carrying the cross and Philip the eunuch, baptised without long preparation. God is no respecter of colour. One Australian bishop told me that he took "his vows at consecration with a reservation."

Behind such a confession lies all false teaching in the Church. Christ had to reprove the Jewish Church for being "blind leaders of the blind" for altering scripture. Bishop Bradley, I understand, stood foursquare on Anglican doctrine; as near as any man can! Hence his condemnation lies only on the colour issue.

—(Rev.) A. J. Dyer, Austinner, N.S.W.

## Bishop Stephen Bradley

The Press of this country in both languages has suddenly published attacks, coming from Australia. Bishop Bradley and the Church of England of S.A. and emanating mainly from one Archbishop.

These attacks have been varied, contradictory, inconsistent displayed unpardonable ignorance, and were started with a vivid picture of a total ban in your country of our Bishop. Much hurt and harm has resulted, and the full injustice has only now appeared with the receipt of the true facts. A brief official reply is on its way.

This is a personal letter to pay a personal tribute. For 30 years, and with day and night selfless energy, devotion and enthusiasm, Stephen Bradley has spread abroad in this land among all races, the Love of God, and the saving and keeping power of the Lord Jesus Christ.

His dynamic has been to win the souls of black and white,

old and young, for the Kingdom of his Lord. There are thousands here today who thank God for the generous action of the then Archbishop of Sydney who sent Bradley, as a new young man, to encourage, strengthen, and help to build up, the persecuted but true and only Church of England in this country. Rest assured that we are praying for the Archbishop who started this wicked attack, and we are grateful for those who have received Bishop Bradley as a brother in the Lord.

Our Church does not deal in politics but forgive me for adding the following: Some years ago a Cape Town contractor was the successful tenderer for a special job in Sydney. He had skilled coloured men in his employ. Your Government refused to allow these men (because of the colour of their skins) to land, even for the short period of the contract. Small wonder that the attacks against South Africa and Rhodesia coming from Australia, are received here as pure hypocrisy.

—D. GORDON MILLS, South Africa.

## Annandale anniversary

St. Aidan's Annandale will be celebrating its 75th Anniversary on Sunday, November 5. The occasion will be known as "Back to St. Aidan's Day," with an obvious emphasis upon a re-gathering of former Parishioners in that Church where so many have received blessing over the years.

Whilst we do have quite a list of former Parishioners and their present day addresses, all of whom have received printed invitations, yet there are still many many more whose present addresses we do not know.

Could we, sir, through your columns extend a cordial invitation to all former Parishioners of St. Aidan's now resident elsewhere to worship with us on that day, thereby renewing the memories and associations of former times.

The Preacher at Morning Prayer (10 a.m.) will be Bishop Dain, whilst in the Evening we are privileged to have the Most Rev. The Archbishop with us.

(Rev.) R. W. Hemming, Annandale, N.S.W.

## Bell maintenance

St. Stephen's Newtown (N.S.W.) has a carillon of 20 bells which are played manually from a keyboard of levers. This carillon would benefit greatly from routine maintenance, but so far the Parish Council has been unable to find anyone who can give the bells and keyboard such an overhaul.

We are wondering whether any of your readers could put us in touch with a firm which undertakes work of this kind. They could ring me direct at 51-2043 or write to the Rectory.

(Rev.) Ward Powers, Newtown, N.S.W.

# CELEBRATIONS AT ST. MATTHEW'S, WINDSOR

**A LITTLE after sunset on Saturday, the 11th day of October, 1817, the corner stone of St. Matthew's was laid by Governor Macquarie . . .**

So wrote Joseph Harpur, schoolmaster and parish clerk, in an early Parish Register. This Greenway Church is well known throughout the Commonwealth, for many visitors pass through its doors each year.

Through the untiring efforts of many people and organisations, St. Matthew's has been restored in recent years, and preserved as a national heritage, as well as a place of worship. During this year, the 150th anniversary of the Laying of the Foundation Stone by Governor Macquarie is being commemorated and these celebrations will climax in the week 8th-14th October.

The 150th Anniversary Service will be held on Sunday, 8th October at 11.00 a.m. Their Excellencies, the Governor-General, Lord Casey, and The Lady Casey will be present.

The preacher will be His Grace, the Archbishop of Sydney, and the Lessons will be read by the Governor-General, and Mr Les Irwin, M.H.R. for Mitchell. Arrangements are being made for additional seating for the large congregation expected.

On Wednesday, October 11, there will be a short service at 6.15 p.m., coinciding with the time of the Laying of the Foundation Stone by Governor Macquarie. Members of the Hawkesbury Ministers' Fraternal will take part in the Service; one of the Lessons will be read by Father John McCulloch, and the sermon will be given by the Presbyterian Minister, the Rev. C. H. Skerman.

During the Service, a copy of the October Parish Paper, a copy of the Windsor and Richmond Gazette of October 11, a copy of a Sydney paper of October 11, and one or two other items will be sealed in the floor of the Church near the west door.

With the co-operation of the Richmond Players, history will be recalled on Saturday, October 14 when there will be a re-enactment of the laying of the foundation stone.

Every effort is being made to turn the clock back 150 years, to produce ceremony and pageantry of Macquarie's time. Governor Macquarie is to travel by coach through the main street of Windsor, with an escort on

horseback, to the site near the Church.

The ceremony is to start at 3.15 p.m., and the drive through the streets will start from Thompson Square about 20 minutes earlier.

The re-enactment is to be followed by a garden party in the rectory grounds. Everyone is welcome at these functions, and large attendances are expected. For a country as young as Australia, 150 years is truly a great landmark, and these celebrations express a thanksgiving for faithful work and witness in the Hawkesbury down through the years.



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Special Events

CLERGY WIVES: All clergy wives are warmly invited to be present at the Christmas Meeting on Friday, 3rd November, 1957. 11.30 a.m., Holy Communion, Side Chapel of the Cathedral. 12.30 p.m., Basket Lunch in C.E.N.E.F. Auditorium.

• Bishop Fine Halapua, who was consecrated assistant bishop in Polynesia recently.

THE CHURCH IN PACIFIC OUTPOSTS

Continued From Page 1

and accordingly King Toupou IV had asked his people to be particularly friendly to the visitors. Their friendliness and generosity was most marked.

Next morning at 11 o'clock, I called at St. Paul's Vicarage and was met at the door by Bishop Fine Halapua who had been consecrated assistant bishop in Polynesia only a week before.

Bishop Halapua is a warm, friendly Tongan and a courteous Christian gentleman. Bishop Vockler could not have made a better choice.

While his wife and two daughters, including Mary whom I had met five months earlier at Bishop Vockler's home in Suva, entertained my daughter, I chatted to the new bishop about his work. Tonga has over 300 islands but only 47 of these are inhabited.

He did not make much of the usual difficulties which the whole diocese faces. Transport and its crippling cost, lack of trained staff, the great burden of finance in a poor economy. I had to assume much of this from what I had already seen. Nevertheless, the bishop also has to act as headmaster of St. Paul's School and teach secondary subjects because neither Australia nor New Zealand has been able to supply an experienced graduate educationist.

Rather did he speak about the opportunities for pastoral work, the encouragements, the need to teach the Christian faith in view of the very active and wealthy Mormon work recently established, and his hopes for the Tongan Church to be financially self-supporting and to be sending out help to the Church in other parts of the Pacific.

The Tongans are a proud and independent people. They would

rather help others than receive help. Nevertheless, this is still an infant church which needs our prayers and fellowship.

My visit to both these places has left me with the impression of the Church working under difficulties; not complaining, not asking for help, but like the Church throughout the ages, working and witnessing making the most of the opportunities with the resources they have.

GRAHAM AT EXPO 67

Billy Graham Centennial Crusade, a one-day rally in Toronto, Sunday, September 3, drew 40,000 people, largest crowd ever to attend a single event at the Canadian National Exhibition.

The 3 p.m. starting time was postponed 10 minutes at Dr. Graham's request because thousands of people were still pouring into the Exhibition grandstands as the opening time drew near. The grandstands and the bleachers were filled to capacity — 32,000 — 30 minutes before the opening.

Approximately 8,000 more people sat in roped-off sections on the large grassy area in the centre of the football field. The sky was blue, the sun was very warm, as a cool fresh breeze blew in from the adjacent waters of Lake Ontario.

Dr Graham and his team were initially invited to Toronto by a committee of church and lay leaders under the chairmanship of Frederick G. Gardiner, prominent Toronto attorney and first chairman of Metro Toronto, to conduct this rally as a "spiritual Centennial project."

Books

RELIGION IN A MODERN SOCIETY, By H. J. Blackham. Constable, pp. 229, \$3.20.

The author of this book is a director of the British Humanist Association. He writes with clarity and argues for the need of an "Open Society."

By this he means a society in which no religion or denomination has any special privileges. He is certain that the dis-establishment of the Church of England in England would be a good thing for the Anglican Church as well as for society as a whole. There are many Churchmen who would agree with this but for different reasons from the author.

The chapter on "The Role of the Churches" seems to speak good commonsense to our ecclesiastical hierarchy. In it is suggested that the Church "now lacks the relevant professional skills by which to translate the Gospel into daily reality with modern standards of effectiveness."

Put more simply this is a call for the clergy to have special skills that can bring them into closer contact with the non-Christian.

There would be few Christians who would disagree with the writer's claim that today Christianity has "to be addressed to everyone, person by person." This is surely the heart of St Paul's Gospel when he writes of "The Son of God who loved me and gave himself for me."

While the book is closely argued it is not likely to win many converts for the writer's viewpoint. It is at many points tedious and dull. This is a pity for there is much of value in it for Christians as well as non-Christians.

—K.R. Le H.

A FAITH FOR TODAY, by T. G. Platten. Hodder and Stoughton, 75 cents.

The words on the back cover of a book are normally there to entice the casual browser in book shops to buy it. It was these words which gave my critical senses an extra sharpening. The words which caught my attention were these:

"Canon T. G. Platten . . . is convinced that an enlightened approach to the Bible and Christian theology can present the claims of Christianity in a way entirely compatible with modern thought."

"I too, believe it can be done, but, in my opinion, this writer has failed. The book rarely presents the claims of New Testament Christianity. At most points where he comes close to presenting these claims, he dilutes the claim in some way or other. The words "of course" are re-

peated frequently throughout the book and in most cases, if not all cases, the ideas which follow fail to do justice to what the Bible has to say. The findings of higher criticism appear to be accepted unreservedly but the Biblical message is rarely dealt with.

It is hard to tell whether the book is intended for a University undergraduate, or a junior Sunday school class; some parts are over-simplified, and in others the thoughts and vocabulary are technical and involved.

—C.D.H.B.

THE WORK OF THE GODS IN TIKOPIA, by Raymond Firth. Melbourne University Press, pp. 490, \$8.75.

The author is a New Zealander who lectured in anthropology at Sydney and is now the Professor at the London School of Economics. He has visited this island in the Solomons thrice. The book first appeared just before World War II. There are to be two other volumes.

The subject is "a complete pagan Polynesian ritual cycle," until its replacement by Christianity. It is, as the author concludes, "primarily an empirical record of field observation and information imparted, with theoretical interpretation introduced when necessary only to explain." Diagrams and photographs supplement the account.

—T. F. McK.

CATHOLICS AND THE LEFT: Slant Manifesto (Sheed and Ward Stagbooks) 206 pages, Australian price \$2.30 by Adrian Cunningham, Terry Eagleton, Brian Wicker, Martin Redfern, and Laurance Bright, Introduction by Neil Middleton.

This is a book from a Cambridge group which launched a periodical, "Slant," committed to a radical examination of the Roman Church and its ideas . . . the explanation of the idea that Christian commitment at the moment carries with it an obligation to be socialist." (Introduction).

The first part of the book examines Christianity and politics, the second part examines the present crisis, and the third part deals with it theologically, acknowledging the part of "the laos."

—T. F. McK.

THE JUNIOR BIBLE ENCYCLOPEDIA by Geoffrey Palmer. Burke Books, London, pp.144, \$1.90.

The only thing about this book which is not highly commendable is its title. It is a cheap but nicely produced encyclopedia which would be most useful to Bible students and teachers of all ages. It is profusely illustrated with half-tone and line blocks and its many maps are uncluttered and helpful.

For the average reader and student of the Bible, this excellent production makes the expensive Bible dictionary unnecessary.

—R.M.

"Evangelicals in Crisis"

Hear . . .

• Rev. A. Morgan Derham Secretary of Evangelical Alliance London.

• Rev. John Reid.

CHAIRMAN: Bishop A. J. Dain.

TUESDAY, OCTOBER 24 AT 7.45 P.M.

CENTRAL BAPTIST CHURCH, GEORGE ST., CITY

A Public Meeting Sponsored by the Evangelical Fellowship of N.S.W.

DIOCESAN EXPO '67



SHORT NOTICES

PARSON'S PITCH, by David Sheppard. Hodder & Stoughton, London, 1967, pp. 220, 75c. This is the first paperback of a book first published in 1964. Traces his cricket career from the age of eight to his final retirement in 1963. Also traces his spiritual pilgrimage. Hard for any cricket lover to put down and also gives a fine testimony of the saving power of Christ.

LIFT UP YOUR GATES, by Brian McBride. Arthur Stockwell Ltd., U.K. 1967, pp. 20, 2/3 (U.K.). 13 short poems by a resident of Leichhardt, N.S.W. Their purpose is hard to define. A pleasant Australian flavour.

WHEN GOD'S CHILDREN SUFFER, by Horatius Bonar. Evangelical Press, London, 1967, pp. 116, 3/6 (U.K.). Bonar's devotional writings are without peer for spiritual insight and utter faithfulness to the Bible. This reprint will be in demand because God's purposes in suffering for His own children is always a question of common concern.

THE CALENDAR AND LECTONARY, ed. by Canon R. C. D. Jasper. Oxford University Press, London, 1967, pp. 60, \$1.30. Sub-titled "A Reconsideration by the Joint Liturgical Group," there is much of interest in these recommendations of a group drawn from all the churches. The church's year is certainly simplified by many overdue omissions of saints' days and the lectionary bears much more reference to the needs of the church today.

PARENTS, CHILDREN AND THE CHRISTIAN FAITH, by Dr Mary Alice Jones. Fontana Books, London, 1967, pp. 159. A paperback reprint of a most useful book for parents who are concerned with the religious education of their children. Shows how the great truths of the faith can be communicated in terms that children can understand.

A CHRISTIAN'S GUIDE TO THE DEATH OF CHRIST, by Peter Cousins. Hodder and Stoughton, London, 1967, pp. 96, 55c. This is No. 12 in the Christian's Guide series, and as we have learnt to expect in the series, it is clear, concise and completely faithful to scripture. In some senses it complements Leon Morris' "Glory in the Cross."

The Archbishop-size in parish picnics drew 4,000 Sydney Anglicans to Gilbulla, their conference centre at Menangle, on Saturday, September 16.

Some 23 diocesan and related organisations took part in a planned "Expo" Exhibition Area, the central feature of which was an air tent/theatre where continuous showings of films and slides of exhibitors' activities were held.

Entertainments included a trampoline, train rides, ponies, stage coach and tractor-drawn hay rides. The lap record by the Archbishop whose blanching passengers included Mrs Loane. Mr Graham Wade conducted

a children's colouring competition which drew 800 entries.

By courtesy of the R.A.A.F. a Bell Iroquois helicopter gave a half-hour demonstration of its flight capabilities and also carried out a search-and-rescue operation.

The R.A.A.F. mobile display also attracted a great deal of interest.

The Archbishop gave a brief greeting to the main gathering at lunch time and was the guest speaker at a barbecue-youth rally held under the gum trees and attended by more than 1,000 young people. As the Archbishop said, it was "the Diocese of Sydney on holiday."

FIFTY YEARS OF ACHIEVEMENT

So much has happened by way of change in our ways of life and thinking, that the glimpses into the past given by Mr R. V. Davis at the Annual Meeting of the Church Missionary Society on August 4, seemed to be "out of this world."

He spoke of the year 1917 when the South Australian Committee of C.M.S. was accepted as a Branch of the Church Missionary Society of Australia and Tasmania.

The notification of acceptance as a branch came from the Rt. Rev'd. A. W. Pain, D.D.; amongst the first committee members of the branch were the Railways Commissioner, Mr A. B. Moncrieff; Stipendiary Magistrate, Mr G. W. Halcombe; the Manager of the Savings Bank of S.A., Mr H. M. Mudie; the Rectors of St. Luke's Church and Holy Trinity Church, Adelaide; and Mr R. V. Davis who became the Secretary of the Highways and Local Government Department.

In the year 1917, the income of the branch was £312 (in today's values approximately \$3,850). In 1966-67 the income

was \$38,000, including legacies appropriated.

Mr Davis is the only surviving member of the original committee, and gave fascinating glimpses of assisting with missionaries on deputation work in the days of infrequent public transport, very few taxis, and no private motor cars available as they are today.

It seemed a far cry from those days to the jet age when our educational missionaries are requested to travel between Australia and East Africa by aeroplane.

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## The Christian attitude to war

From Page 2

sentence certainly does not abrogate the Old Testament.

In the Old Testament and in the New, God who is unflinching love acts in judgment on sinners in a way that could be construed as hatred. And Jesus instructs us that our "Hating our enemies" is to be confined to acts of hostility, and is not to spread over into an attitude of vindictiveness and hatred.

But even so, it remains true of course that such acts of hostility are to be undertaken only for the gravest reasons and are legitimate only in the cause of righteousness.

The Old Testament describes the people of God engaging in war as an instrument of righteousness.

Of course, the sovereign God is able to use every event that takes place for His purposes of righteousness and is able even to use the cruel and horrible wars of the Chaldeans as the rod of His anger (Is. 10), for nothing happens outside God's control.

But I am speaking of the people of God receiving a direct command of God to go to war. For example, the Israelites were commanded to fight against the Amorites in Canaan and to destroy them completely. Why? Because the iniquity of the Amorites was now full (Gen. 15:16, Amos 2:10).

The instrument of war was used as righteous judgment to bring on the Amorites what their sins deserved.

Had they not received their deserts justice would have gone astray.

Notice that the Children of Israel did not destroy all the neighbouring tribes in this way (Deut. 2:5, 9, 19).

They were commanded not to attack the Edomites or the Moabites or the Ammonites, but they were told to exterminate the Amorites, because of the iniquity of these Canaanite nations.

The Israelites were the instruments of God's righteous judgment. They engaged in war to carry this out.

In the Old Testament war is also waged as defence against an aggressor (Exodus 17:8) and to throw off the bonds of the oppressor; then when they repented and prayed to God, He raised up a servant of His, a Judge to deliver them by leading victoriously in battle.

Thus the Old Testament shows us the people of God, under the direction of God, engaging

in war; not against anyone, as in an expansionist war, but for certain specific purposes. Indeed, the Old Testament describes God as "a man of war" (Exodus 15:3).

The New Testament also speaks of the sword being God's instrument. In this case the reference is to the sword of the civil magistrate.

The magistrate is said to be the minister of God to punish the wrong-doer with death (Rom. 13:4).

A passion for righteousness is something we have largely lost sight of in our modern society.

The Old Testament, and the New, are full of a passion for righteousness, for right relationships, for right dealings.

A passion for righteousness may call us to war. Righteousness may well involve anger, but it never involves the hangings of your enemy in a vindictive sense.

Regard for righteousness involves anger against unrighteousness. In Rom. 1:18 we read of the anger of God revealed against all unrighteousness of men.

Anger is compatible with love, but only with holy love; that is, a love which hates unrighteousness, hates iniquity and which shrinks from it with that instantaneous reaction Christ had when He said to His friend, "Get thee behind me, Satan, thou savourest not the things of God..."

This intense and holy passion for righteousness has nowadays been largely lost amongst Christians.

We need to ask the Spirit of God to teach us the mind of God with regard to righteousness because otherwise we fall into the quagmire of sentimental love.

Sentimental love which does not differentiate — a love which has no principles — is the curse of our modern society.

This is absolutely foreign to the New Testament and the Old. God is love and God is righteous; there is no contradiction between the two.

Love must always be righteous. God's love, His holy love, is seen in His holy righteousness on the cross. "He spared not his own son but delivered him up for us all."

At Calvary pain and suffering and death was accepted, indeed inflicted, by God to achieve righteousness, and it was action of love. But it was holy love, not sentimental love which does not differentiate between right and wrong, justice and injustice, good and evil.

## THEOLOGY OF MISSION

**THE Vice-Principal of Ridley College, Melbourne, the Rev. Dr E. K. Cole, M.A., B.D., Th. Schol will deliver the Annual Public Lecture of the Sydney Missionary and Bible College in the Central Baptist Church, Sydney, at 7.45 p.m. on Thursday, October 19.**

The title of the lecture will be "The Theology of Mission in Contemporary Society."

### Adelaide move

The Synod of the diocese of Adelaide unanimously passed the following resolution at its session in September:

"That this Synod recognises the need and duty of all Christian people to give themselves boldly to the work of preaching the Gospel, and prays for God's blessing upon all evangelistic efforts, including the forthcoming visit from Dr Leighton Ford to Adelaide."

Dr Cole was formerly a lecturer at Moore College, Sydney, and later spent nine years as a missionary with C.M.S. in Kenya, chiefly in the field of theological education.

The Annual Public Lecture of the S.M.B.C. was inaugurated last year, to mark the fiftieth anniversary of the College's foundation. On that occasion the Rev. Dr K. Runia, of the Reformed College in Geelong, Victoria, spoke on "The Authority of Scripture." The aim of the lectures is to make a positive contribution to the Church at large from the standpoint of conservative and evangelical scholarship.

Dr Cole's lecture will be of special interest to all who are interested in missions and evangelism generally.

Car parking should present no problem, as the Goulburn Street, parking station is only a short distance from the Central Baptist Church, in George Street.

## Mainly About People

The Rev. K. Stephens, formerly rector of Lake Bathurst (Canberra-Goulburn), has left for England, where as Lucas-Tooth scholar, he will study at the University of London. The Rev. J. Southerden, Lucas-Tooth scholar at Oxford, 1965-67, is to take temporary charge of the Lake Bathurst parish.

The Rev. A. G. McKenzie, rector of Holy Trinity Bendigo, has been appointed rector of St. Andrew's, Kyabram (Bendigo).

The Rev. Roger Gregson, curate of All Saints, Nowra (Sydney), has been appointed chaplain at Norfolk Island in succession to the Rev. Phillip Kitchen who will return to Sydney.

The Rev. W. Bennetts, rector of Bruce Rock (Perth), has been appointed rector of Kilburn (Adelaide) from November 1.

The Rev. G. E. Howells, rector of Gnowangerup (Perth), has been appointed to St. Augustine's, Como.

Deaconess Doris Crawford of Holy Trinity, Hotart, has been appointed Head Deaconess for the diocese of Tasmania.

The Rev. W. R. Paton, rector of Queenstown since 1959, has been appointed rector of Wynyard (Tasmania) in succession to the Ven. A. G. Costelloe.

The Rev. H. D. Ikin has been appointed rural Dean for the Eastern Deanery (Tasmania) in succession to the Rev. L. E. Dando.

The Rev. Frederick J. Rice, rector of St. Thomas', Enfield (Sydney), has been appointed first full-time Director of the Church of England Homes. He takes up his appointment on December 1.

The Rev. M. Barbara, formerly curate of Young (Canberra-Goulburn), has been appointed curate at Queanbeyan.

The Rev. W. Hillier has been appointed Warden of the Guild of Lay Readers (Perth).

The Rev. Edward J. Waterhouse, rector of St. George's, Yorketown (Adelaide), has been appointed rector of Gawler.

## CANBERRA NEW HOUSING AREAS

The Bishop of Canberra-Goulburn called a meeting of Canberra and Queanbeyan clergy, church wardens, and representatives of men's, women's, and youth groups of Canberra parishes, on Sunday, September 17.

The meeting, at All Saints' Hall, Ainslie, studied closely the development problems of parishes in new housing areas of the city. It is hoped that as a result there will spring up a fresh sense of partnership between the older parishes and the new.

Previously, Canberra's new parishes have evolved as extensions of older parishes, cut off and made self-supporting, for convenience and efficiency. The current rate of growth is so rapid, however, that new pastoral areas must be constituted before the previous area is properly on its feet. This may result in the new unit feeling isolated and inadequate, because it is more remote from the established centres of church life.

The Rev. Frank J. Mayger, rector of Lyndoch, has been appointed rector of Enfield (Adelaide).

Miss Eileen Dunston, Principal of P.L.C., Perth, has been appointed Headmistress of the Girton Girls' School Adelaide from 1968.

The Rev. Peter G. and Mrs. Byrne, of Berowra, N.S.W. are rejoicing in the birth of a baby daughter, Heather Louise, born on the thirty-first August, 1967.

## PEACE IN RHODESIA

From Page 6

would have taken us possibly another 60 years or more from now. No doubt the barking of anti-colonialists and the economic factor at home have brought about "the wind of change," and that phrase, taken in its context, is one of the most unfortunate ever made by a responsible politician.

I do not attempt to whitewash or to justify all the legislation of Government policy in South Africa or Rhodesia and but for British capitulation in Africa some of it might never have been introduced.

But I have a deep-rooted belief that the refusal to be intimidated and to stand firm in spite of insults from Britain will prove itself more beneficial for the African than that of British Government policy. I believe that history will prove this, and may be sooner than we dare to contemplate.

The Archbishop of Canterbury states that there are only 160 odd sixth form boys in a population of four million in Rhodesia. What hope is there then of a stable independent Government for many years ahead evolving where not more than that number have reached sixth-form standard?

### BITTERNESS

We are told that not more than 20 per cent of the population can read or write. That is a fair increase on a few years back, and the trend in education would have continued. But it is not idle to speculate that as a result of the British Government to demand mandatory sanctions against Rhodesia, education will be one of the first things to suffer.

At best, sanctions will increase bitterness, hatred and hunger for the Rhodesian African. And at worst it could result in a conflagration of grave dimensions. In either case this blind and eruptive action is the responsibility of one man and his misguided, misled and misinformed

On the contrary the hand of God in His dealings with men, has to all appearances moved relentlessly but always slowly and firmly and with compassion and love.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

# REFORMATION ISSUE

## THE AUSTRALIAN CHURCH RECORD

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

No. 1349 October 19, 1967

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

Price 10 cents

## PRESBYTERIANS REJECT ANGLICAN APPROACH

MEETING in Melbourne early in October, the General Assembly of the Presbyterian Church in Australia rejected an approach from the Church of England to participate in negotiations for re-union with the Presbyterian, Methodist and Congregational Churches.

The Assembly had before it the Joint Commission's Draft Basis of Union for consideration. While not a single voice was raised against the re-union, the debate centred on the proposed basis for such union. The Assembly deleted from the proposed basis all reference to bishops and all references to the proposed concordat with the Church of South India.

The Joint Commission referred to the Assembly a letter asking if the time was ripe for the Church of England to join. It decided that it was inopportune at this stage for the Church of England in Australia to join in the negotiations for union.

The opinion was strongly expressed that because of episcopacy, it was unlikely that re-union be achieved with the church of England in the lifetime of present members of the Assembly.

## NEW HEADMASTER

The Chairman of the Council of the Blue Mountains Grammar School Committee, the Ven. G. R. Delbridge, has announced the appointment of Mr C. S. Roots, B.A., as Headmaster of the School. He succeeds the Rev. A.

T. Pitt-Owen, B.A., who has accepted nomination as Rector of St. Oswald's, Haberfeld.

Mr Roots was educated at The Southport School, Queensland, and gained his B.A. degree from the University of New England in English, History and Education.

Mr Roots taught for four years at the Southport School, two years at the Essendon Grammar School in Victoria, and two years at the Armidale School before his appointment in 1957 as Head of the Canberra Grammar School Junior School. Mr Roots holds diplomas from the College of Preceptors, London, and is a member of the Australian College of Education.

Mr Roots is 37, married, with four children. With his family he will take up residence at the Blue Mountains Grammar School, Wentworth Falls, N.S.W., in December.



## PRAYER BOOK REVISION AND THE REFORMATION

By Roger Beckwith (Librarian of Latimer House, Oxford)

AMONG the permanent legacies of the English Reformation, none is so familiar to Anglican churchmen, and none has probably had so great an influence on the Anglican churches, as the Book of Common Prayer.

Originally drawn up by Cranmer in 1549 for use in England, Wales and Ireland, and brought to its finished form by him in 1552, it emerged substantially unchanged from subsequent English revisions not only from the minor revisions of 1559 and 1604, but also from the thorough revision of 1662—and with the colonial expansion of England and the missionary expansion of Anglicanism it was carried into many other parts of the world.

It has thus become a cherished bond between generations of Christians separated by as much as four centuries and between communities of Christians separated by the full width of the globe.

Nor is it simply a bond between Englishmen at home and Englishmen abroad; it has manifested a remarkable capacity to naturalise itself in new languages and new cultures.

### PERMANENCE

This quality of permanence and catholicity in the Prayer Book can be traced to two sources. It is due partly to the fact that its pages are saturated with the teaching and language of Scripture, and partly to the liturgical genius of the man who impressed this scriptural character upon them.

One need only compare the Prayer Book with Roman Catholic service books or with various versions of the Presbyterian Book of Common Order to see how different liturgy is when (in the one case) Scripture, and (in the other) liturgical ability, are relatively absent.

But there is one other circumstance, apart from which the fine qualities of the Prayer Book could never have taken the same hold upon the minds and affections of Anglicans—that it is a Book of Common Prayer, in which all members of the congregation, not simply the priest, participate. With this in view, it was not just composed in English and made simple and intelligible, but was planned as corporate worship and placed in the hands of the people.

In this respect it differs radically from most of the liturgies which have lately been produced by Presbyterians, Congregationalists and Baptists.

These, though at first sight they may seem similar to the Prayer Book, are essentially manuals for ministers, and amount to little more than the minister's pulpit prayers now put into a fixed form.

It is well-known that in England the Reformation was conducted on more conservative lines than in Switzerland. None of the Reformers in fact made a clean sweep of Medieval practice such as the Puritans later called for, but Cranmer changed less of what he found than Calvin did, though explicitly recognising the right of every national church to make its own decision, according to its own circumstances (preface "Of Ceremonies" and Article XXXIV).

Where great changes were called for, as in liturgy, Cranmer made them in stages: hence his two Prayer Books.

### CONDEMNED

The Puritans condemned this moderate policy as one of compromise with medieval doctrine, and Anglo-Catholics have customarily shared this interpretation, though estimating such a compromise very differently.

In reality, however, the policy has no doctrinal bearings. The Lutheran Reformers, whose doctrinal Protestantism is not disputed, also followed a conservative policy; and in sacramental doctrine the English Reformers sided unambiguously with the more radical Swiss.

Cranmer's conservatism lay not in doctrine—emphatically not—but in custom. It lay in refraining from altering the practice of the church more than purity of doctrine demanded.

The grounds of the policy were not weakness or half-heartedness, but (as the preface and Article mentioned indicate) a concern to avoid unnecessary discord and the infliction of unnecessary wounds on the conscience of the weaker brother. Such a pacific course obviously had political considerations also

in its favour, and these doubtless weighed with the state.

Cranmer's moderation became the established policy of liturgical revision in England—"the wisdom of the Church of England," as the 1662 "Preface" calls it. Outside England, the Anglican churches began with the English Prayer Book, and when they came to revise it some of them followed the English policy, notably the Church of Ireland in 1878 and 1926 and the Anglican Church of Canada in 1918.

However, Cranmer's principle that the churches of other nations are not bound by English decisions soon began to make itself felt, the more so because the English Prayer Book had not been revised since the seventeenth century.

### DEVOTION

Eight independent Anglican churches now have their own Prayer Books, and several of them are undertaking revision again, together with those who have not done so hitherto.

The result is greater divergence than ever before, though much of Cranmer's text is still retained virtually everywhere.

Divergence has been accentuated by three factors. The earliest to take effect was an exaggerated devotion to the practice of patristic times, a devotion which even in the seventeenth and eighteenth centuries caused a marked approximation of the Scottish and American communion services to those of the unreformed churches.

The second factor was the introduction of unreformed doctrine in the nineteenth century through the Oxford Movement. This accentuated the liturgical tendency just mentioned, and motivated the Anglo-Catholic interpretation of the 1549 and 1662 Prayer Books as favouring such doctrine.

The third factor has been the substantial vindication of the Protestant interpretation of the English Reformation and of the Prayer Book, which has taken place in our own day.

To this vindication writers of many schools have contributed (C. S. Carter, G. J. Cuming, E. G. Rupp, A. G. Dickens, Philip Hughes, Francis Clark and others), and a leading part has been played by Anglo-Catholic liturgiologists (G. Dix, A. H. Couratin, and especially E. C. Ratcliff).

Whereas the older Anglo-Catholic liturgiologists stressed the continuity between ancient liturgy, mediaeval liturgy and the Prayer Book, the new school has stressed the discontinuity at each point. Whereas the older

school disparaged the Protestantism of the 1552 Prayer Book, and praised the potential Catholicism of the Prayer Books of 1549, 1637 and 1662, the new school has tended to recognise that they are all Protestant books, and that 1552 is the best among them.

This has not, however, led to the adoption of Protestant views, but rather to an alienation from the Prayer Book. The English Liturgical Commission's exclusive devotion to patristic liturgy, and its desire to dispense with the 1662 Prayer Book as any sort of norm, are direct results of the influence of this school.

The same tendencies manifested themselves, as an indirect result of its influence, in the report of the committee on the Book of Common Prayer appointed by the 1958 Lambeth Conference.

It need hardly be said that the most serious ill that has accompanied these developments is not excessive change or unnecessary divergence.

Excessive change is a natural reaction when revision has been delayed for much too long, and is more tolerable in such circumstances. Divergence is an inevitable consequence. Moreover, the modern democratic policy of experimentation before a permanent decision is made

Continued Page 3.

## PRAYERS FOR REFORMATION SUNDAY

Almighty God, who through the preaching of Thy servants, the blessed Reformers, hast caused the light of the Gospel to shine forth to all the world; Grant, we beseech thee, that knowing its saving power, we may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of Thy holy name; through Jesus Christ our Lord. Amen.

Eternal Father, who art the God not of the dead but of the living; we give thee thanks and praise for all the generations of the faithful, who, having served Thee here in godliness and love, are now with Thee in glory; and, we beseech Thee, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold Thy face, and in heavenly places be one with them for ever; through Jesus Christ our Lord. Amen.