

THE AUSTRALIAN CHURCH RECORD

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Africans farewell Bishop Stanway

Over six hundred people were present at the special service held at the Cathedral of the Holy Spirit, Dodoma, to farewell the Bishop of the Diocese of Central Tanganyika, the Rt. Rev. Alfred Stanway, and Mrs Stanway on Sunday, 20th June.

The service, together with the presentation gathering which followed in the Christian Council of Tanzania Conference Centre, marked the conclusion of a week of meetings for the clergy of the diocese, their wives and representatives of the parishes, especially arranged for this occasion.

Bishop Stanway, who was consecrated bishop of Central Tanganyika in 1951 will resign from the diocese on August 20, 1971, and his place will be taken by the present Assistant Bishop, the Rt Rev Yohana Madinda.

During his 20 years as bishop, the diocese has seen great progress and development. As chairman of the Christian Council of Tanzania for a number of years, the church as a whole has benefited from his leadership.

During the farewell service thanks were given to God for Bishop Stanway's leadership and all his endeavours in the expansion of the Mazengo and Msalato Secondary Schools, Mvumi and Kilimatinde hospitals and the Hombolo Leprosy Centre, the development of St Philip's Theological College, the Msalato Bible School and the Msalato Literature and Christian Education Centre, and more especially for his leadership in the task of spreading the gospel in Tanzania.

Presentations were made to the bishop and Mrs Stanway in the midst of singing and ngomas. Mrs Mwenda Madinda, wife of the assistant bishop, spoke on behalf of the Mothers' Union thanking Mrs Stanway for her fine leadership and fellowship with them. After the official farewell speech made by Bishop Madinda, gifts were presented from the clergy and the parishes.

A replica of the diocesan coat-of-arms was presented to the bishop together with an ivory topped walking stick. Mrs Stanway received an ostrich skin handbag and a brooch of Tanzanian stones.

In his reply, Bishop Stanway thanked the diocese for the gifts

and expressions of love, for the staff who had worked with him and especially thanked God for calling him to East Africa. "To be the bishop of Central Tanganyika is a great blessing," he said.

At the conclusion of the meeting, one of the clergy who had composed a special song for the occasion, led the pastors and all present in the singing of this.

Mrs Stanway preceded the bishop and returned to Australia by ship at the end of June. The bishop will depart by air after the meetings of the Tanzania

Keswick Convention in Arusha in August.

Visitors at the services included the Minister for Finance of the East African Community, Mr John Malecela; the Minister for Communications, Transport and Labour, Mr Job Lusinde and Mrs Lusinde who have been long associated with the bishop; as well as the Area Secretary.

Sharing in the farewell service were the Bishop of Victoria Nyanza, the Rt Rev M. L. Wiggins and the Rev Canon L. J. Bakewell, a former member of the staff of the diocese.

CANON THEO HAYMAN TO HEAD BCA

A man who was born and educated in China, served for 10 years as a BCA missionary in Willochra and has held leading parishes in Adelaide and Armidale dioceses, has been appointed to Australia's top home mission post.

Canon Theo J. Hayman, Th. Schol. has been appointed Federal Secretary of the Bush Church Aid Society, with which goes the honorary secretaryship of the National Home Mission Fund, set up by the last General Synod. He will take up duties on 9 September.

He has been vicar of St Paul's West Tamworth since 1966, a canon of St Peter's Cathedral Armidale since 1968 and rural dean of Tamworth since 1970. Previously he had been rector of St Matthew's Kensington in Adelaide diocese. He is married with four children.

His father was a CIM missionary in China from 1913 to 1951 and was ordained on his return to Australia. His brother Andrew, is rector of Austinner, NSW



Canon Theo Hayman

CHAPEL COMPLEX OPENED



Opened by the Bishop of Armidale on Sunday, July 4, St Mark's Anglican Chapel at the University of New England, Armidale, consists of a chapel seating 150, a hall, a committee and robing room, kitchen, storeroom and two cloakrooms. Front right is the old chapel, the former St. Mark's, Tilbuster.

GOV.-GEN. to open NEAC

The Governor-General Sir Paul Hasluck, will open the National Evangelical Anglican Congress at Monash University, Melbourne, on Monday, August 23.

Because of unexpectedly large enrolments, all meetings and discussion groups will be held in the main University centre — the Alexander Theatre, the Humanities Building and the Religious Centre.

All possible accommodation in the universities' halls of residence has been taken up and numbers of motels have been booked out as well to house Congress members.

Congress papers were mailed to all members on 9th July and all have been invited to send in questions and comments by 30th July after studying the voluminous papers. Replies will be fed back to the authors who will then take these into account when introducing their papers at NEAC.

The Congress Statement is expected to be a helpful and meaningful document for the whole church to study. It will essentially be the product of the Congress: each day's findings, handed to the Editorial Committee from the Discussion Groups, will be collated and published overnight.

The final day sessions will be plenary sessions for reconsideration of these published findings. The resultant material will be worked on for the following two days by the Editorial Committee and some assessors from the body of the Congress membership.

The final draft will be vetted by a top theologian before publication.

The purpose of the Congress is penitential, positive and constructive. It will seek to learn what God is saying to the church from his Word about the major issues being examined.

We will not be concerned to criticise others who may differ from us, says Rev George Pearson, NEAC Hon Secretary. We will seek to learn what the whole church can do in a new obedience to the Word of God and the Spirit of God who interprets the Word.

Newcastle Council of Churches separates from ACC

In a move which it hopes will lead to greater co-operation between the denominations in Newcastle, the Newcastle Council of Churches has decided to break away from its parent group, the Australian Council of Churches.

The decision to break away from the ACC was made early this month by representatives of the Anglican, Methodist, Presby-

terian, Congregational, Salvation Army and Russian Orthodox Churches, with observers from the Baptist Church.

The Roman Catholics, the Church of Christ and the Baptist Church have been invited to become active members of the council.

A sub-committee has been formed to hammer out a new constitution, which will go to a general meeting in September.

The council hopes this new move towards local ecumenism will create a united body representing the views of all the Churches in the district.

Though the Newcastle Council will be separate from the Australian Council of Churches, it will still support many of its aims and projects.

But members felt there was an excellent opportunity of bringing local denominations closer together.

Churchgoers take heart

It is reported from Baltimore, USA, that a Johns Hopkins University medical researcher has discovered a lower incidence of cardiac disease among men who attend church regularly.

According to the study, the incidence of fatal heart disease among infrequent church-goers is twice as high as for men who attend church at least once a week.

See you in church on Sunday!
(From Seek)

WINTER APPEAL RECORD RESPONSE

Response to the Annual Archbishop of Sydney's Winter Appeal has reached \$53,892.

This is the highest figure recorded for the Appeal, which has been conducted annually for more than 35 years.

The total of cash gifts is \$6,000 more than at the same time last year and almost \$1,000 more than last year's final figure.

The average gift has been \$12, but individual donations have ranged between 50c and \$1,000.

Donations may still be sent to the Archbishop of Sydney's Winter Appeal, Diocesan Church House, George Street, Sydney, 2000. Gifts of blankets and warm clothing are also required.

STOP PRESS

Bishop David Pytches has cabled the Australian headquarters of the South American Missionary Society to say that all SAMS missionaries, including the Blaxlands and Miss June Harrison, were reported safe following the severe earthquake in the Santiago-Valparaiso region of Chile on Thursday, July 8.

There has been extensive damage to mission property in Vina del Mar and Quilpue.

The church & the rural crisis

In our semi-planned economy, governments engage in long-term planning and make more rapid adjustments to critical changes in the economy than can the churches. That is why some of our country dioceses are facing deteriorating conditions, widely affecting both local congregations and diocesan administrations.

Realistically, without drastic new measures or very considerable help from outside the diocese, their present situation must cause us all grave concern.

Bishop Kerle of Armidale has spoken of "radical reorganisation of the employment of clergy," of parishes sharing ministers and of part-time ministry. The bishops of Willochra and The Murray have spoken about the closing down of some churches and this has happened also in St Arnaud and Wangaratta.

It will not be long before some dioceses find themselves with more clergy than they can

place. It has happened already in other parts of the Anglican communion. We are on the verge of it here.

Two economic factors are at work. The Australian wool clip for this year will bring in \$400,000,000, by far the lowest figure since 1948. In 1951 it was \$1,253 million. Many graziers are bankrupt and thousands are being forced off the land.

Britain's proposed entry into the European Economic Community will have disastrous effects on Tasmania's apple industry, on our dried and canned fruits industries. These are all centred in country areas. Their export value was \$100,000,000. Butter has been yielding us up to \$200,000,000.

Our economy is buoyant because of the vast strides in mineral production and increasing industrial production. But to those in agriculture, dairying and grazing, a new way of life has to be found. The catcheries are, consolidated holdings, diversify, learn new skills.

Many smaller towns are dying and many more will do so. The move is towards new strategic centres of population of 100-200,000.

At least 12 Australian dioceses are being hit already. The crisis will demand from the Australian Church a freedom from structural rigidity which might want to cling to traditional patterns. Most things about present organisations into dioceses, as Bishop Kerle has rightly pointed out, are inherited methods which can and should be dispensed with if economic and demographic changes demand it.

But if we remember that it is those dioceses which are weaker in manpower, money and material resources which are beginning to go through this crippling experience, we may have the vision and the love to hear God's call to our whole denomination.

The weaker dioceses will be sorely tested. The greater test will be that of the extent of the loving, sacrificial fellowship of the whole of the Church of England in Australia. If one is weak, all are weak. If one suffers all suffer.

VIETNAM, PROTESTS, MILITANCY

Of all the centuries, the twentieth is most like the first: city-ridden, marred by tyranny, decadent and wracked by crises that man's abuse of man and of his native earth engenders. When the eighth decade of the first century opened, Rome's Vietnam — the Great Rebellion of the Jews — was almost over, save that one grim fortress on the hot rim of the Dead Sea, which withstood the siege-engines for three more summers.

Jerusalem was a heap of calcined stone at the end of 70. The empire itself was staggering, for 69 had seen four aspirants for power stain Italy with blood.

The Christians who faced AD 70, and the dark years that followed, had a body of doctrine that formed the framework of their thought, made the pattern of their living in a dissolute, urbanised world, and gave substance to their proclamation.

No program for political action, their Christianity was the proclamation that within living memory God had said his last word to man in Christ and had set seal and authentication on that demonstration by raising that same Christ from the dead. Let man therefore repent.

Nothing deflected them. They were the Church Militant, ranged against mighty odds, but having

E. M. Blaiklock, emeritus professor of classics, University of Auckland, NZ, writing in "Christianity Today" shows in unmistakable terms, the relevance of the Gospel of Christ to the modern ferment.

One clear objective in view: the Christianising, through individual conversion, of the great imperial system. They left all the clamant questions of their day to find solution in the wider victory. They were merely Christian.

The adverb reminds me of C. S. Lewis's "Screwtape Letters." "My dear Wormwood," said the Senior Tempter, "What we want, if men become Christians at all, is to keep them in that state of mind I call 'Christianity And.' You know—Christianity and the Crisis, Christianity and the New

Vietnam Christianity and the faith-healing... Substitute for the faith itself some Fashion with a Christian colouring." The Fashion then absorbs the Reality.

What would have happened in the first century had the Christians set out to preach "Christianity and the Roman Occupation of Palestine"; or had the first Christians of Antioch channelled their activity into protests about the Roman invasion of Britain, which took place in AD 43, about the time they were first called Christians; or if Paul, in the year he reached Rome, had set out to organise a protest on imperialism's shocking treatment of Boadicea of Norfolk, who had just burned London?

The issues of today, into which so many without a pre-occupying gospel pour their surplus words and drive, will go the same way: Christianity and the New Morality, Christianity and

Viet Nam, Christianity and the New Theology.

We have a Gospel to preach, and we need must preach it in plain and relevant language.

To preach Christ in the language of the day is not to demean or diminish him. The Bible can be related to the pre-occupations of the decade without destroying its authority, without softening the impact of its uncompromising theism, without dethroning its Christ.

The Church Militant must not surrender its sword.

NAME YOUR POISON

Drug abuse is considered to be largely a problem of youth, speakers agreed at the Wisconsin Governor's Conference on Drugs and Alcohol. "Yet adults have alcohol, pep pills, sleeping pills, and tranquillisers. Ours is an addicted society. We glamorise the drug addict just as we often glamorise the drinker. The only difference is that the alcoholic is treated as sick, while the drug addict is a criminal. There should be no difference."

\$8,000 bequest for Wangaratta

Wangaratta diocese has received \$8,000 from the estate of the late Herbert Hulme of Milawa to endow a scholarship for theological students.

To be known as the Herbert Joseph Hulme Scholarship, it will be awarded first in 1972. The diocese will also benefit further from the estate, much of which will be given to the expansion of St John's Retirement Village. Part will also go toward the restoration of St Paul's Church, Milawa, where Mr Hulme was a regular worshipper.

Society for IRISH CHURCH MISSIONS

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SPECIAL NOTICE
The Committee of this Society is faced with the responsibility of appointing a clergyman for the important work of Superintendent of the Mission in Dublin. Friends of the Society are asked to pray over this matter and to submit any names of suitable men to the Secretary of the Committee at the above address. Clergymen who might themselves be interested to consider the appointment are asked to write for further information.

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Geoff Sibley, curate of St Paul's Manuka, completed an economics degree since she has been married and is now an economics research officer in the Department of Foreign Affairs.

Many of the wives, even some of those with small children, feel they have got to work, as clergy stipends have failed to keep pace with the cost of living.

Australasian Bible Institutes confer in New Zealand

Reports from principals of Australian and New Zealand Bible Institutes and colleges show that over 800 students are enrolled this year. This was revealed at a conference in Auckland in June, attended by nine colleges.

Present courses offered range from one to four years. In addition to traditional Bible courses, an increasing variety of special courses is being offered. For instance the Adelaide Bible Institute offers a course in Christian Communications which is proving very popular.

Numbers of the colleges are geared to tertiary studies offered by the Melbourne College of Divinity, the Central School of Religion, the University of South Africa and the University of London. An Examination Board

of Biblical Studies is now being set up in England and some are considering its courses.

The 20 delegates met at the New Zealand Bible Training Institute where Rev David Stewart was the host.

The conference decided to sponsor a united Bible study correspondence course which will be edited by the veteran Bible teacher Mr J. O. Sanders.

The next conference in 1973 will be held at the Sydney Missionary and Bible College, Croydon.

Martin Luther

Martin Luther, who has been described as "the hero of the Reformation," exhibited in his life and work a series of remarkable paradoxes. Born a peasant, he moved easily among princes of the state and of the church.

Trained in an Augustinian monastery, his doctrines split the Church to which St Augustine dedicated his life. A man of impressive spirituality, he was yet capable of considerable invective in debate.

Though his own doctrine of Christian liberty was one of the motivating forces behind the Peasants' War which began in 1524, he urged the princes to cut down the peasants without mercy.

Possessing a sensitive appreciation of beauty—he mounted the platform to take part in the Disputation at Leipzig in 1519 carrying a posy of flowers, and he was a significant hymn-writer—he was yet coarse and intemperate in the fashion of many men of his day.

Born at Eisleben on 10th November, 1483, of poor but self-respecting parents who imposed on him the stern but well-meant discipline of a humble home, he

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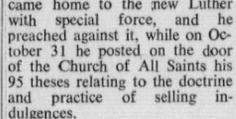
entered the legal profession as a young man.

All this changed however when he came into possession of a complete volume of the Scriptures. So far he had been familiar only with the portions of the Bible read in church and his new acquisition served to heighten his already deep religious anxieties.

The upshot was that he gave up the law and entered an Augustinian convent. He soon won fame for his learning and his devotion to the Scriptures. In 1508 he was made preacher at Wittenberg and a professor in that same university.

It seems that Luther, despite a genial and outgoing nature, possessed a strong vein of introspection. His early religious life was guilt-ridden, trained as he was to think of Jesus as primarily a law-giver who would "at the last day demand how we had atoned for our guilt and how many good works we had done."

But one day, while pondering upon the words in Romans "the just shall live by faith" the truth flashed on him. He realised that Christ came, not as a law-giver,



DEAN T. W. THOMAS

The enormity of this traffic came home to the new Luther with special force, and he preached against it, while on October 31 he posted on the door of the Church of All Saints his 95 theses relating to the doctrine and practice of selling indulgences.

The famous theses were merely propositions propounded for academic debate according to mediaeval custom and concluding with a solemn declaration that Luther affirmed nothing but left all to the judgment of the Church.

Inevitably, however, they struck a blow at the authority of Rome and of the priesthood, and the matter was not likely to be allowed to rest there.

In the ensuing commotion all over Germany, Luther came to realise that human authority was against him and he more and more saw the necessity of founding himself more securely on the Scriptures. He became increasingly vehement against "papal usurpation" and rejected the idea of a special priesthood, emphatically asserting the "priesthood of all believers."

EXCOMMUNICATED

The inevitable occurred on June 15, 1520 when a papal bull was issued excommunicating Luther and requiring the Elector to give him up. Five months later Luther burnt the bull, together with a copy of canon law, at the gates of Wittenberg, and his breach with Rome was complete.

When at the behest of the Pope the Emperor Charles V, sought to banish Luther, he defended himself with conspicuous success at the Diet of Worms in 1521. His greatest moment came when he concluded his refusal to recant with the words: "Here I stand. I can do naught else, God help me, Amen."

Space prevents any further account of the doings of this great servant of God — his doctrinal writings, his translation of the Bible, his commentaries, his hymns, his influence on the Continental and Anglican Reformation, his happy, if sometimes turbulent, domestic life.

If St. Paul was the crucial figure at the beginning of the Christian era and (who knows?) John the 23rd at our end of it, Luther was undoubtedly the significant figure of the sixteenth and seventeenth centuries; truly "the hero of the Reformation."

On my path

I bumped into Patsy in a city emporium. As soon as I saw her I knew there was something doing.

She seized my arm. "Come on, it's Devonshire tea for two, and on me. Up to the pink dining-room."

We put all thought of eating tomorrow's calories out of our minds, and sat down to enjoy ourselves: Patsy's enjoyment to be heightened by the telling, and mine with the hearing, of her piece of news.

Patsy poured our tea and said, "It's not public yet, but we're moving to another parish."

"Are you both happy about it?"

"Well, yes — in a way, though I know I'm going to weep buckets when it comes to saying goodbye."

"I suppose the folk at your new place know already?"

"Yes; and that's something I want to talk about. I've had a letter from one of the women, and they've asked me to be president of their group."

"And of course you've thanked them and accepted with pleasure?"

"Not a bit of it!"

I paused in the act of applying a large blob of cream to my jammy scone and stared in disbelief.

"You're joking!"

Patsy leaned across the table and said earnestly, "No I'm not, Maggie. Believe me, the day has passed when the vicar's wife was expected to lead everything in the women's affairs of the church. Haven't you heard of lay participation?"

"You brute, Patsy! You're not a clergy wife's bootlace!"

"Oh yes I am! Look here, my women are dears, I really love them. But — I am the one who has to organise and suggest and lead just about everything, till I feel like a withered apple. I'm too good — so now I'll take a back seat."

"They won't let you."

"Oh yes they will, they'll have to. I've written a sweet little note of thanks and said they've managed quite well without me so far, and that I'll just sit

By Margaret

amongst them as an ordinary member."

I must have still looked incredulous for she patted my hand and added, "Make no mistake, Maggie, I'm with them one hundred per cent — but not as leader. No more being thought of as some special person. Their ideas

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UK GENERAL SYNOD REPORT ON WCC RACE GRANTS

Professor Norman Anderson chaired the Working Party of England's General Synod which was set up to look at the merits of the World Council of Churches' grants to movements fighting racism. The report was to be debated in General Synod this month.

The grants were considered by the majority of the group to be a practical way of expressing solidarity with the oppressed rather than their oppressors.

On the other hand the working group make clear that most of its members would have been happier if the grants had been made out of a special fund opened for the purpose — a fund to which churches, societies or individuals could have contributed according

to their conscience — rather than being partly financed out of general funds contributed in part by those whose consciences were outraged by the purpose for which they were used.

Some members, however, felt that this action was also justifiable as a symbolic alignment of the WCC as a whole on the side of the oppressed.

The Report goes beyond rac-

ism to discuss methods of combating tyranny in all its forms.

If it is true, as the report suggests, that the race grants were partly financed out of general funds, it throws an unfortunate light on earlier WCC statements about the source of the grants.

In a letter in the "Brisbane Church Chronicle," Mr John Astill of Wynnum North trenchantly criticises the grants and especially their use in

Australia: "The Tribal Council functioning in Queensland has received financial assistance from the WCC. This council is a purely political body strongly leftist and advocating black power. OPAL, which has a record of outstanding merit in welfare work among Aborigines citizens, was completely bypassed."

Notes and Comments

Have we lost faith in the power of the printed word?

The announcement in the July issue of Brisbane's "Church Chronicle" that this 32-page monthly, the largest Australian diocesan paper, is to be replaced by a monthly newsletter, may come as a shock to many who are unaware of the trend.

Significant numbers of diocesan papers have ceased publication in recent years, among them Armidale, Grafton, Canberra-Goulburn and Bendigo. Bendigo threw in its lot with Melbourne's "See", but that paper struggles with circulation problems too.

New Zealand's only inter-denominational weekly, "Challenge," the counterpart of Australia's vigorous "New Life," suddenly announced its closure in May because of mounting costs and falling circulation. An attempt was to be made by interested Christian businessmen to revive it.

Two attempts to launch an inter-denominational paper in Australia failed miserably in the

sixties. The ill-fated attempt to revive "The Anglican" last year proved the impossibility of making an Anglican weekly survive in Australia.

The Church Quarterly Review was a liberal theological journal which seemed to have solid support until the S.P.C.K. a few years ago amalgamated it with a Methodist publication and issued it as the "Church Quarterly." Its July issue is its last. Again, it was rising costs and falling circulation. The religious periodical market in Australia is an even more restricted one and with at least six monthlies or quarterlies pushing for a share, some of them must be in dire straits indeed.

The printed word will always be a power which we must use for the gospel of Christ. We thank God for the thousands of our readers who share this conviction and this ministry with us.

Prayer at NEAC

The organisers of the National Evangelical Anglican Congress to be held in Melbourne next month have set aside time each morning for informal groups of participants to join together in prayer.

From Pentecost onwards, every great movement of the Holy Spirit in the Church of God has begun because believing men and women met in the warming, uniting fellowship of prayer.

Evangelicals can expect great things from God when they meet early each morning in the various halls and places of residence at Monash University next month. They can experience the close unity of believers everywhere which our Lord specifically referred to in John 17.

If our belief in and joy in prayer is as real as that of our evangelical forebears, the blessing poured out may well result in a new forward movement for the gospel which the Church of England in Australia so badly needs.

ALP IN CHINA

The visit of the Australian Labor Party delegation to China was of more than passing interest to Christians.

The leader, Mr Gough Whitlam had, it is reported, some intentions of pursuing inquiries into the whereabouts of Mr Francis James who has been a prisoner there for almost two years. China has made it clear that it views such inquiries with a jaundiced eye.

Nothing has emerged yet as to whether Mr Whitlam had the courage to make such inquiries. Dr Rex Patterson stated that he intended to ask to be shown a Christian congregation at worship. This too was a purpose which evokes deep Christian sympathy in this country. We have not heard yet whether Dr Patterson made the request or what was the result of it.

Do we really believe that the most important thing in our relations with Communist China is the need to revive our ailing wheat exports?

Drugs get undue publicity

There are many in our Australian community who are concerned over the excess publicity given everything concerned with drug-taking and drug-users. We cannot be sure what the effects of it all are on those who previously had been non-addicts.

Television has been too often used by addicts to suggest to viewers that drug-taking is the new, exciting trend and you are not "with it" unless you "smoke" or "shoot."

The truth is that drug-users of "pot" or anything else, are very sick and drop-outs from healthy society. They need help, treatment — not constant publicity to the point of making their sad cult just another manifestation of normal social activity.

Even the medical profession has urged the mass media to avoid putting the spotlight on drugs, even when they stress the evils of drug-taking. The frequent warnings "don't take drugs" may have effects we do not foresee.

Healthy young people, particularly young Christians, don't need convincing that drugs offer only delusions. They can see that drugs are no substitute for real life, with the acceptance of responsibility and the pursuit of all that is pure and noble and worthy.

The use of drugs has increased

in our society for two major reasons. First and foremost, evil men batten on the inadequate, the insecure and the sick of our society purely to profit from the sale of drugs. Secondly, the mass media has succeeded in drawing major attention to drugs and by a process of negative suggestion, many have been led to experiment.

It is high time we began to say a lot less about drugs, not more.

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LETTERS

A false view of black Africa

It is dismayed to see the attitude shown towards black Africa by your correspondent, Mr Sibson, in the edition of February 25, under the heading "A Former Africa Hand Reflects." It identifies Evangelical belief with a conservative and false view of black Africa, which brings the gospel into disrepute.

We need to look critically at WCC decisions but to support our criticisms by the kind of argument in that article is harmful.

The argument begins by citing faults of black African groups or Governments. However, misdeeds by African groups or unjust policies by African Governments are no argument against allowing a people to rule themselves. Indeed a critical observer could, in this manner, make out a case to show that no Government in the world should hold power! (White Australians have not always been "kind" to Aborigines.)

Your correspondent goes on to assert that although white racism has its faults it "has given and is giving African peoples more than they ever achieved for themselves in a millennium or more." But what is "achievement" for peoples whose land has been divided up and ruled by others, whose customs and values have been despised and made to feel inferior? They need to find themselves, to reassert themselves and to recover their lost dignity and sense of identity. White paternalism will never bring that about.

As Christians, we must respect black Africans and their culture. To caricature the African, before he is whipped into hysteria, as a "happy laughing child of nature"

is an insult which betrays a gross ignorance of Africans at any depth.

To go on to equate drum and dance with witchcraft and to conclude it is demonic, using a former Bishop of Zanzibar to say something his words do not bear out, is no argument. It is an irrational appeal to emotion. Drum and dance is a gift of God which can be misused to evoke evil or can be used to honour Christ.

As Mr Sibson indicates, true human dignity and liberation is to be found only in Christ. But to offer a people the gospel while at the same time refusing them any final say in their own government is, to Africans, arrogant hypocrisy. The Marxist's charge, "opium of the masses," seems to fit the case too well for the gospel to be given further consideration.

Furthermore it is very difficult for African Christians to stand for a faith which has become identified with white paternalism and racial superiority. South Africa, for example, proclaims that it is preserving Christian values in Africa. The degree to which this assertion is taken seriously by black Africans is the degree to which Christianity becomes a stench in their nostrils.

From the revelation of a God

who is no respecter of persons comes the need to acknowledge equality in our human relationships. Christians therefore need to totally repudiate and fully dissociate themselves from attitudes which deny this.

Alan Watson,
Katoke, Tanzania.

Neo-Nazi propaganda

Your July 1 issue contained a letter concerning communist propaganda, but in our opposition to communism let us not become unwitting pawns for neo-Nazi propaganda.

There are a minority, and I do not imply your correspondent is one of them, who would try to diminish what took place in Nazi Germany.

Where did Hitler get the Jews from? Simply from the whole of occupied Europe: Poland, Rumania, The Balkan States, Holland (remember Ann Frank), Denmark, France, Italy. In all these the relentless pursuit of the Jews was carried on, and in many of these occupied lands the non-Jewish population heroically saved the lives of thousands.

The camp at Auschwitz was initially organised to process 10,000 Jews per week from Poland to assist in attaining the "final solution."

The Israeli Consul-General in Sydney told me over the telephone that the most accurate figure for the number killed is six million and this includes research from German sources. These are facts of history and are just as much a warning to us as more recent events in Czechoslovakia.

In a different area, in Notes and Comments, you indulge in mild euphoria over aid to Pakistan at the expense of other countries. Yet, while we are still talking ABC News shows supplies arriving from Britain, contrary to your comments that help arrived "much later."

(Dr) Garth W. Hastings,
Caringbah, NSW.

THE PARADOXES OF PEACE

Notes and Comments, 17/6/71, advises Christians not to "fritter our energies in lost causes," such as the peace movement. I wish to defend this "lost cause."

I am not one of those who thinks the peace movement can turn swords into ploughshares, or missiles into meals — that will come with Christ alone — but I strongly affirm that Christians can serve an important function in its ranks.

What arguments stand against this view? For one, it seems that our Lord said some paradoxical things about peace; for instance, that he did not come to bring peace to the world, but a sword. We are not told what this means or implies, but something sinister seems to be suggested.

Add to this the fact that Christ said that war is a part of the unregenerate world, and that it will continue until his return, and what have we? Onward, Christian Soldiers! The logic is fatal.

If I am right, the argument lurking behind this reasoning is that since Christ made this prophecy, it is our business to see that it comes true. On such ground it would be self-defeating to campaign for peace. Absurd? I wonder.

Glenn Martin,
Greencree, NSW.

Iami Hadawi,
Burwood, NSW.

AGREEMENT ON RI IN TASMANIA

A meeting of 175 ministers in Launceston on 1st July agreed to a syllabus of religious instruction for Government schools.

The ministers, representing eight denominations, decided this after receiving a report from the Heads of Churches Commission in Government Schools.

The move was welcomed by the Department of Education which has offered assistance in planning.

As a basis for operations, the commission has produced a document entitled, "Assertion of the Faith."

It was agreed that the subject should be taught as far as possible by members of the school staff.

Special training will be available to those wishing to teach the subject and a system of accreditation is to be introduced.

One of the speakers, Rev Peter Stockman, said that a course would be offered at the Ad-

ditions listed were eleven. Some of these were: Denial of human rights, deportations and expulsions, ill-treatment and torture, destruction and demolition of villages and homes and confiscation and expropriation of property.

I suggest our Christian faith calls upon us to be fair and to treat all people alike and to show mercy to all without fear or favour.

Put bluntly, that is humbug. It has all the force of a logical contradiction.

What function may Christians serve in the peace movement? Certainly not to assist in achieving world peace. Their function is quite simply to bear witness to the eternal values which Christ proclaimed and guaranteed.

Which is all that the first Christians did.

The latter have been the subject of investigation by private organisations and the United Nations, and their reports have been made public.

The Commission of Human Rights condemned the Israelis in the strongest terms for their "continued violation of human rights, including policies aimed at changing the status of occupied territories, accused Israel of deliberately and persistently refusing to abide by its legal obligations under the UN Charter, and the Universal Declaration of Human Rights, international law and the Geneva Convention of 1949.

The violations listed were: Denial of human rights, deportations and expulsions, ill-treatment and torture, destruction and demolition of villages and homes and confiscation and expropriation of property.

I suggest our Christian faith calls upon us to be fair and to treat all people alike and to show mercy to all without fear or favour.

Iami Hadawi,
Burwood, NSW.

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(The Reverend Joe Bass, Sydney, 12.5.70.)

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(Pastor Wurmbrand, in Radio Broadcast, Sydney, 1970.)

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Crossword prizes. Book prizes for Bible Crosswords 36 and 37 have been posted to Miss L. J. McGrath, Townsville, Qld, Mrs N. E. Leader, Delungra, NSW and Mrs I. M. Evans, Dandenong North, Vic.

Solution to No. 37.

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EVELYN STOKES ON GROOTE EYLANDT

ANGURUGU BABIES

Miss Evelyn Stokes came from Adelaide to train at Deaconess House, Sydney, where she was principal from 1946 to 1952. That year she joined the Church Pastoral Aid Society in England and, until she retired last year, she was regional secretary for the Ladies' Home Mission Union. On her first visit to Australia since 1952, she spent some time on CMS mission stations in the Northern Territory. Here she gives some impressions of Angurugu.

Filing out after church, I was surprised to discover how many white and black children and babies had been at the service. It had all been so quiet. Well, there is something to be said for having a carpet of thick sand. Little feet can patter about and no one hears. And, if Mum has to take baby out, where there are no doors there are no creaks or bangs.

We went back into the house where I am staying with two missionaries, Judie Stokes and Norma Farley. Judie was carrying Dini. "She clings to me like a little Koala bear," she said sadly. "She is so weak." Gunawal was putting away the hymn books. She had cared for Dini since her mother died.

Then she and Nana, her husband, came into the house. With them came little Joan who had decided not to go to Sunday School (which followed church) in case there was something better on in the missionaries' house! She was not disappointed as soon there was tea and milk and buns baked on Saturday.

How struck I was by the innate courtesy of these gentle people. I had met Nana first, sitting on the ground outside his hut doing beautiful carving. The second time I met him, Judie was sitting beside him, giving a reading lesson. Now he is offered the last bun on the plate but he makes sure that all the others have had their share first, before taking it. But then, in their culture, they are used to sharing everything they have with others.

Nana asks for something. I can understand only one word in the sentence and that is "tape recorder." Soon the tape recorder is brought out so that hymns in Anindilyaugwa can be played.

Now a mother comes along after teaching in Sunday School carrying her baby who has been very ill. She is also under-nourished as her father drinks and does not allow enough money for food. The first little Pollyanna died, and in her sorrow and need, the mother came to know the Lord Jesus.

What happy fellowship round the living-room table! I hear the laughter and much animated conversation in their own tongue. These people understand very little English and can speak only a few words. Children come in after Sunday School and play on

the veranda where there is a big box of toys and "dress ups."

Two or three little girls give me a big hug. They know this is a happy home and one where there is friendship and love. Can these possibly be those reserved, shy people, the Australian Aborigines?

Now nurse, looking anxious, comes to the door to fetch the Deaconess. Another baby is very ill, so Norma goes away with nurse. I hear the little group praying earnestly for the sick baby and her family. Norma returns, telling us the baby has died.

Yes, it is all very tragic. The parents had neglected to bring the baby to hospital until far too late. They are now blaming the nurse.

We could say it's all a case of stupid neglectful parents. However, Judie says, "This is a case of people being caught in the meshes of a changing society and just being unable to cope."

In the midst of the parents' distress, Jonas who had come into great blessing at a recent mission, came up to the mother, put his hand on her and gently led her away. "It is no good holding on to your baby now," he said. "Your baby is in a Good Place."

Only yesterday someone had said, "It is no good telling them things — they must learn by experience." They are now learning the hard way what neglect can do to their children. But some are learning too, by experience, of the One Whom came to heal the broken hearted.



Andrew Ralph, a member of "The Stirrers."

Michael Green At Cathedral Youth Service

Canon Michael Green, Principal of St John's College, Nottingham, will preach at an interdenominational Youth Service to be held in St Paul's Cathedral, Melbourne, at 7 pm on Sunday, August 29.

In Melbourne as the principal speaker at the National Evangelical Anglican Congress, Michael Green is a well-known evangelist and is the author of a number of challenging books, such as "Man Alive" and "Choose Freedom."

An organising committee has been set up under the chairmanship of the Rev Peter Corney, Diocesan Youth Chaplain.

The cathedral authorities have given their consent to replacing normal Evening Prayer with an alternative, less formal, and more contemporary one. This modern music service will feature The Stirrers and other gifted artists.

BIBLE CROSSWORD No. 38

We will give a book for the two nearest entries to Bible Crossword No. 38, which should reach this office not later than August 9. All answers come from the Revised Standard Version of the Bible.

1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36

ACROSS

- The righteous will shine like _____ in the kingdom of their Father (3,4) Mt 13:43
- Thus _____ believed God, and it was reckoned to him as righteousness (7) Gal 3:6
- Comfort your hearts and _____ in every good work and word (9) 2 Th 2:17
- Do not rebuke an _____ man but exhort him as you would a father (5) 1 Ti 5:1
- It would be better for him to have _____ fastened round his neck and to be drowned in the depth of the sea (1,5,9) Mt 18:6
- For there is nothing _____ except to be made manifest (3) Mk 4:22
- with the Lord one _____ as a thousand years, and a thousand years as one day (3,2) 2 Pe 3:8
- he hanged the chief _____, as Joseph had interpreted to them (5) Gen 40:22
- she turned _____ and saw Jesus standing, but she did not know that it was Jesus (5) Jn 20:14
- in the high-priesthood of _____ and Caiaphas, the word of God came to John (5) Lk 3:2
- And in the fourth watch of the night he came to them, walking on the _____ (3) Mt 14:25
- There is a way that _____ seems right to a man, but its end _____ (2,3,2,5) Pro 14:12
- Man shall not live by bread alone, but by _____ word that proceeds from the mouth of God (5) Mt 4:4
- I eat my _____ with my honey, I drink my wine with my milk (9) Sol 5:1
- And Jesus increased in wisdom and in _____, and in favour with God and man (7) Lk 2:52
- Let us then _____ what makes for peace and for mutual upbuilding (6) Rom 14:19
- All that _____ me will come to me; and him who comes to me I will not cast out (3,6,5) Jn 6:37
- And the unclean spirits came out and _____ the swine (7) Mk 5:13
- and he _____ them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen (9) Mk 16:14
- With him I speak mouth to mouth, clearly, and not in dark speech; and he _____ the form of the Lord (7) Num 12:8
- Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and _____ (5) Jn 19:39
- And immediately he _____ up that on which he lay, and went home, glorifying God (3,4) Lk 5:25
- I will do this that they may lack bread and water, and look at one another in _____ (6) Eze 12:19
- I will be _____ to you, and you shall be my sons and daughters, says the Lord Almighty (1,6) 2 Co 6:18
- as it is written: "None is righteous, _____ (3) Rom 3:10
- You observe days, and months, and _____ and years! (7) Gal 4:10
- And he rose and took the child and his mother by night, and departed to _____ (5) Mt 2:14

DOWN

Books

CAN MAN HOPE TO BE HUMAN? by Wallace E. Fisher, Abingdon Press, 1971. 160 pages. \$3.95 (U.S.).

Dr Fisher (Evangelical Lutheran Church) has gathered together critical essays which he hopes

will be useful as study and resource material. The style is much too congested but he has gathered a great deal of contemporary information to outline the salient points of difficulty on sex, generation gap, culture and state, pollution, and conflict. Properly deploring the gulf between the theoretical and practical learning of theological students he suggests how the church can help.

A tract for the times, but not for eternity. J. A. Dyer.

A TREASURE-HOUSE

STUDIA SEMITICA, Vols. I and II, by E. I. J. Rosenthal. Cambridge, 1971. 589 and 22 pages. UK£6.20.

These two volumes comprise a treasure-house of the work of one of the world's leading Semitists. The subject matter covers a period of about 3,000 years — the earliest subject deals with certain aspects of the Hebrew monarchy whilst the latest deals with certain aspects of contemporary Islam.

Intermediary material includes studies, impressive as one would expect from so great a scholar as Dr Rosenthal, dealing with the brilliant flowering of Judaism under Muslim rule in Spain; a fascinating examination of the influence of the great medieval biblical commentator Rash on the translators of the AV; an account of the Arabic work of Saadya Gaon who introduced

the Law of Treason in England in the later Middle Ages by J. G. Bellamy. Cambridge University Press, 1970. pp 226. 90/ (UK).

This is one of a series of books dealing with legal history, which includes volumes on the medieval coroner and the origins of Lincoln's Inn. Books by specialists tend to be dull because the general reader finds it difficult to see the wood for the trees.

This book does not make that mistake and is a most interesting and revealing account centring in the great Statute of Treasons, showing how, with the decay of feudal society giving place to sovereignty there was the constant and pressing need to design legislation which would promote public order.

T. T. Reed

A WILDERNESS OF MONKEYS by David Martin, Marshall, Morgan and Scott, London, 1970. 128 pages. \$2.85.

This book is an attempt to face as honestly as possible the difficulties of believing the Christian faith felt in a scientific age, and "to show that the Christian interpretation of human knowledge is as valid in the twentieth century as it has ever been" (page 127).

The chapter headings "God," "Jesus," "The Church," "The Christian Life," "Prayer and the Problem of Pain" and "Heaven and Hell" indicate the area the writer attempts to cover. One is left wondering how far in the direction of biblical faith and understanding and commitment a person might be led by the book.

At the same time it is difficult for the convinced Christian to stand in the shoes of the person with genuine intellectual doubts; and some may find the book a help in clearing away obstacles that stand in the way of belief.

Francis Foulkes

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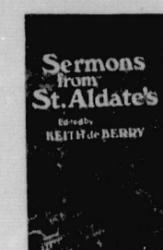
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Francis Foulkes

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



SERMONS FROM ST ALDATE'S Ed. by Keith C. Berry. Hodder Christian Paperbacks, 1971. 157 pages. 90c. The rector of this great evangelical church in Oxford has brought together here 20 sermons, all on lively issues by some of the world's great preachers and some of its most notable men. Norman Anderson, Colin Anderson, Colin Cowdery, Cliff Richard, Richard Wurmbrand are here. So are the two archbishops, Malcolm Muggeridge, Max Warren, George Reindorp, Bryan Green and a host of others. Other people's sermons should be bought rarely. But be extravagant and spend the 90c.

HEBREWS. A digest of Reformed Comment by Geoffrey B. Wilson. Banner of Truth Trust, 1970. 192 pages. UK6s. For this ridiculously low price you can buy a most valuable key to the understanding of this beautiful epistle on Christ's priesthood. Those who bought Wilson's earlier volume on Romans will want this. All the reformed commentators are here, from Calvin and Luther, through Owen and the Puritans to Hodge, Warfield and Lightfoot to T. C. Hammond, Sibbs and F. F. Bruce.

APOSTOLIC HISTORY AND THE GOSPEL. Biblical and Historical Essays presented to F. F. Bruce and edited by W. Ward Gasque and Ralph P. Martin. Paternoster Press, 1970. 378 pages. \$7.40. Twenty-four international scholars from three continents contribute to this valuable work as a tribute to Professor F. F. Bruce on his sixtieth birthday. The two major sections deal with Luke-Acts and St Paul, his preaching and writing. The third section is small but valuable, ending with a consideration of Romans I and the modern missionary movement.

THE CHURCH MUST BE A REVOLUTIONARY MOVEMENT

THE CHURCH AT THE END OF THE TWENTIETH CENTURY by Francis A. Schaeffer, Norfolk Press, 1970. 190 pages. \$4.50.

The book opens with a look at the roots of the student revolution and briefly surveys the rise of the Hippie movement; the Free Speech Movement; rise of the New Left; the Establishment-elite and the student majority, which he claims has two unequal parts.

1. Christian standing in the stream of historic Christianity which is a minority within the student majority.

2. The totally different majority of the student majority who are living on the memory of the practical advantage, that Christian culture gave, but who themselves have no base for these advantages.

The book is addressed to Evangelicals and asks the question: "Is there a future for the church in the midst of the 20th Century?"

Schaeffer answers his question by saying that if the church is to have a future and be a revolutionary force then it must distinguish between being a cog-belligerent and an ally with the New Left-elite and Establishment-elite. It must be careful to stand clearly for truth both in doctrine and in practice and it must be more than merely a preaching point and an active generation, the church must show a sense of community.

Much that Schaeffer writes about form and freedom in the church and the Practice of Community and Freedom has already been written by many evangelical authors — his great plea is for Christian love in practice and community.

In Appendix B — The Mark of the Christian, the overriding

factor is love for one another. There is almost a complete absence of reference to the dynamic of the Holy Spirit renewing the Church and the exercise and manifestation of spiritual fruit and gifts and power to witness. In my considered opinion there would be no church without the Holy Spirit who caused her birth and where he is not operating dynamically the church should be called by some other name. This omission from the book is remarkable when one considers the title of the book, and the amazing renewal in the church in many countries this century, from Africa to South America where renewal and revival is manifestly the result of the dynamic of the Holy Spirit.

In the chapter — Adultery and Apostasy, the present state of the church is largely due, he states, to liberal theology which has produced a liberal church which in turn produces an apostate christianendom.

Perhaps the best chapter evaluating the present predicament of modern man is the one entitled — Modern Man the Manipulator — Scientific manipulation, manipulation of history, in religion, in theatre and on through electrical and chemical manipulation, these are covered in a penetrating manner.

The book provides a valuable stimulant and challenge for evangelical churches, groups, student bodies, etc., who have unwittingly allowed themselves to become an "Evangelical Ghetto" in the midst of a world of upheaval and revolution.

My main criticism of the book is the absence of focus on the endowment of power and equipment that the Lord of the Church has given in the Holy Spirit and which is not being used.

Keith C. Nancarrow.

False emphasis on sex

LOVE AND WILL, by Rollo May. Souvenir Press, London, 1969. 352 pages. \$5.75.

This book has been written by a practising New York psycho-therapist. Extracts from some of his case histories are frequently used to illustrate his points. He reveals deep insights into human thought and behaviour and is indebted in no small way to modern Christian existentialists.

He shows that in America sexual freedom has not brought happiness, but rather increased sexual unhappiness, divorce, abortion, promiscuity and illegitimacy increasing at an alarming rate.

He demonstrates that the emphasis on sex has merely brought about a greater knowledge of the techniques of sex. True happiness on the other hand requires self-discipline and a need for emotional and spiritual standards. Dr May champions the idea of human freedom and will, and takes to task some of his deterministic, behaviourist colleagues.

For him the fulfilment of true love is to be found in a responsible freedom of the will. The book is written from a broad Christian viewpoint, but is of considerable value for the Christian minister in counselling

SHORT NOTICES

THE MINISTRY OF THE WORD by G. Campbell Morgan. Baker, 1970 reprint. 252 pages. \$US2.95. In the series "Notable Books on Preaching," this work of the great Campbell Morgan deserves a high place. Will be devoured by the keen student of preaching. WAY TO GO, BABY! by Gene Langevin. Abingdon 1970. 172 pages. \$US2.95. The how and the why of a successful program to youth dropouts in North Quincy, Massachusetts.

MIRACLES AND MELODIES. Story telling programs Ed. Carl G. Johnson. Baker, 1970. 113 pages. \$US1.50. Another in the Paperback Program Series. ARE YOU RUNNING WITH ME, JESUS? by Malcolm Boyd. Hodder paperback, 1970. 119 pages. 90c. A reprint of prayers issued in 1965 by this controversial Episcopalian minister whose roving commission leads him into the forefront of current US upheavals. Good if you like this sort of prayer.

FROM A MERSEY WALL by Roger Sainsbury. Scripture Union, 1970. 112 pages. \$1.10. Sainsbury has a gift for applying biblical principles to his youth ministry in a frontier situation. Does not avoid the problem of integrating young people into existing churches.

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Mainly About People

Right Rev Donald S. Arden, 53, Bishop of Malaya, was installed on 16 June as Archbishop of Central Africa. He is a Methodist-trained Australian.

Ven Roger F. Atkins, Archdeacon of Carpentaria since 1969, has been appointed vicar of Woolvelley (Worcester).

Rev Silas A. Horton, rector of St Bede's Beverley Hills (Sydney) since 1963, has been appointed rector of St Andrew's, Roseville.

Rev David B. Warners, vicar of St Faith's Burwood (Melbourne) since 1966, has been appointed examining chaplain to the Archbishop of Melbourne from June 1.

Rev Horace A. Hall, vicar of St Stephen's Highbury (Melbourne) since 1961, has been appointed rector of St Mark's Golden Square (Bendigo) from September 30.

Rev Dr J. G. Fraser has been appointed locum tenens of St Alban's North Melbourne from July 4.

Rev Hugh R. Jackson, curate of St John's Crofton (Melbourne) has been given leave of absence from June 23.

Rev David J. Pope of St Luke's Trinity, Taroom (Brisbane) since 1968, was inducted to All Saints' Willaura (Ballarat) on July 1.

Rev Frederick W. Catley, of Placentia, British Honduras, has accepted the parish of Northampton-Mullewa (NW Aust).

Rev Michael O. Drewsbury, rector of Dongara (NW Aust), has left to take up an appointment in Perth diocese.

Rev Alex M. Fox, rector of St Paul's Stanhope (Brisbane) since 1965, has resigned and is on leave to serve in the diocese of Carpentaria.

Rev Herbert W. Robey, rector of All Saints' Booval (Brisbane) since 1965, has been appointed rural dean of Ipswich.

Rev Edmund F. Dunglison, rector of St Cecilia's Chinchilla (Brisbane) since 1966 has been appointed rector of Christ Church Boonah.

Rev Noel D. Bevan, rector of St George's Windsor (Brisbane) since 1968, died suddenly on May 29 last.

Right Rev William I. Roberts, a missionary in China 1914-50 and Bishop of Shanghai 1937-50, died in Princeton, N.J. recently.

Canon Lionel J. Bakewell, who went out to Tanzania in 1929, has resigned as principal of the CMS Language and Orientation School, Nairobi, Kenya, and is returning to Australia.

Rev. Fred Maling, rector of Swansea (Tasmania) since 1966 will retire shortly and live at Kingston Beach.

Very Rev Eric E. Michael Webber, Dean of St David's Cathedral Hobart since 1959 has resigned as from October 1 next. He has been appointed a senior lecturer in education with special concern for religious education at the College of Advanced Education, Beaufort.

Rev Donald E. Grey-Smith, who was in charge of Elliston before he went overseas to Germany in 1958, will be inducted as rector of Ceduna (Willochra) on August 2. He trained at Crafer.

Mr John Hewitson will be ordained deacon for North-West Australia by the Bishop of Willochra at Holy Trinity, Whyalla, on August 28 next.

Rev James W. Reeves, rector of Violet Town (Wangaratta) since 1969, was inducted as rector of Myrtleford on July 22.

Rev Richard H. Pidgeon, rector of St John's Ballarat, has been appointed a canon of Christ Church Cathedral.

Rev A. D. Michael, curate of St Mary's Guildford (Sydney) has been appointed full-time Army chaplain from July 26.

Rev E. John Kerr who has been in charge of the district of Brisbane Water (Newcastle) since 1965, was inducted as the first rector at St Bede's, Saratoga, on July 3.

Rev David J. Saltmarsh, curate of St George's, Invermay (Tasmania), since 1970, was inducted to the charge of Furneaux Islands at St Alban's Whitmark on July 2.

Rev James L. Tregga, rector of North Albion (Canb-Goulb) since 1964 has been appointed rector of All Saints', Ainslie.

Rev Dr Abraham Thomas, of South India, a former St. Clare's College student, was ordained priest on June 19 by the Patriarch of Antioch in the Syrian Orthodox Cathedral, Hackensack, New Jersey, USA. Dr Thomas is a lecturer in social ethics at Bridgewater State College, Miss.

Rev Graeme L. Goldsworthy, who is studying at Union Theological Seminary, Virginia, under Dr John Bright, has been awarded a graduate fellowship and re-appointed teaching assistant to enable him to continue study for the ThD degree.

Right Rev Lakdasa De Mel, formerly Metropolitan of India, Pakistan and Ceylon and Bishop of Calcutta, was married recently in Ceylon to Mrs Jean Hamilton, widow of Lieut-Colonel James Hamilton.

Rev Paul Atkins, a graduate of King's College, Cambridge, rural dean of Avon and rector of Toodyay (Perth) since 1964, has been appointed to the new joint parish of Crystal Brook-Broughton Valley (Willochra) from 19 October.

Rev Canon Karl W. Laders, rector of Crystal Brook (Willochra) since 1959, will retire in October.

Rev George T. G. Irwin, curate of Taree (Newcastle) since 1970, has been appointed rector of Byron Bay (Grafton) from early September.

Rev Robert S. Date, rector of Byron Bay (Grafton) since 1964, has been appointed rector of Macksville from 1 August.

Mr Murray Martin, bursar of Moore College, Newtown, N.S.W., has accepted a position with the Glebe Administration Board. He will be succeeded by Mr R. Thomas early in August.

Rev Hugh W. McCartney, rector of St Paul's Koroit (Ballarat) since 1969, has been appointed in charge of St Silas' Albert Park (Melbourne) under Archdeacon Brown, from September.

Rev Graeme F. Stephens, curate in charge of St Thomas' Winchelsea (Melbourne) since 1970, has been appointed vicar of the parish from 23 July.

Rev Edward J. G. Gacon, curate in charge of St Paul's Inverleigh (Melbourne) since 1970, has been appointed vicar of the parish from 23 July.

Rev Sydney T. Ball, vicar of Point Lonsdale (Melbourne) has resigned from 1 August.

hot line

Round-up of church press comment

Parents who punished their children for misbehaviour were more respected as a result, said an Adelaide juvenile court magistrate, whose views are reported in the AUSTRALIAN BAPTIST.

Mr W. C. Beerworth went on to say that problems would not have reached undue proportions if parents had taken more interest in their children's activities and friendships.

Church and People (N.Z.) reports plans under discussion to replace existing Anglican, Methodist and Presbyterian publications with one united interdenominational free circulation paper. Church and People changed from fortnightly to monthly last year and costs 20c.

The editor of **The South India Churchman** says, "In our own country, the theological equipment of the average churchgoer, consists of a jumble of the ethics of Old Testament legalism, the rudiments of a gospel of grace for the elect and pagan notions of the will of God for man and

the world." Might this be true of Australians?

"There is a developing mood in the Anglican Communion which refuses to be impressed by old prejudices within the church . . . In the light of the gospel, most of the conventions of the church have outlived their usefulness." From a **Church of Ireland Gazette** report by Bishop A. W. Howes General Synod sermon in St Patrick's, Dublin.

The **Murray News-Sheet** says that "The steady decline in rural population which has affected church life severely in recent years is now being accompanied by a decline in rural and church income in many parishes and in others by a decline in church income due to pessimism and fear of recession." Many country dioceses are in for very hard times.

BISHOP CROWTHER IN HOBART, MELBOURNE AND ADELAIDE

Addressing 300 students at the University of Tasmania, Bishop Edward Crowther, who had come to Australia to help organise anti-Springbok demonstrations, said, "Look what the ping pong ball did for Red China.

"Multiply this by many times, and you have what the rugby ball can do for South Africa."

Thumbs in his belt, and displaying a purple bishop's stock

under his sports coat, the bishop said: "White South Africa is desperate to prevent the increasing world isolation."

Bishop Crowther commended the trade union movement for taking a stand on a conscience issue. "This is an important development," he said.

"The angels were on the unions' side."

Of ACTU president Mr Hawke, he said: "He has angels' wings."

Bishop Crowther described as an unqualified success the demonstrations in Perth and Adelaide so far.

"I predict that the game in Adelaide will not finish," he said. "I believe we have more supporters in that city than rugby does."

In Melbourne, Bishop Crowther, who is an assistant bishop of California, said that "the South African rugby players had the 'cholera of racism'."

They had to be put "in isolation," the bishop told 400 students at a lunchtime meeting at Melbourne University.

"They have got the cholera of racism and I hope you will all be there on Saturday for the funeral," he said.

\$1000 response delights Dean of Geraldton

"It is the nicest birthday news I have ever had," said Dean Brian Kyme, of Holy Cross Cathedral, Geraldton, W.A., when he heard that an appeal for refugees in India had raised over \$1,000.

Parishes in the diocese of North West Australia had sent in \$1,021, including \$44 raised from car-washing by the Cathedral's young people.

Gifts included \$200 from the Diocesan Council, Port Hedland \$130, the Cathedral \$294, Dongara \$216, Bluff Point \$115 and Northampton \$20. Further donations are still coming in.

The difficult question of biblical authority

The difficult question of biblical authority has been explored by a Commission of the Reformed Ecumenical Synod. The Synod, a fellowship of a number of Reformed churches, will meet in Australia later this year.

Part of the report to be submitted to the Australian gathering says:

Discussion of biblical authority is never a simple matter. There is a mystery surrounding the authority of the Bible which we can never completely fathom.

The authority of the Bible is the authority of God himself and that can never be adequately defined but only confessed. We

confess that the Bible is the inspired Word of God and that it is unconditionally authoritative for faith and life.

The nature and extent of its authority can only be discovered through a life of submission to its authority, a life guided by the illumination of the Holy Spirit. For it is a comprehensive Word, a Word encompassing the whole of life. It is the Word of him who created all things and who

is now through his Son re-creating all things.

The written Word as the message of salvation in Christ sheds light upon the whole of creation and man within it for it is the revelation of the full counsel of God.

One of the recommendations arising from the report is:

Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practised in the church.

Prof Berkouwer at Moore College

Professor G. C. Berkouwer, professor of systematic theology at the Free University of Amsterdam, who has been visiting his daughter in Sydney, lectured recently at Moore College.

Dr Berkouwer is an evangelical scholar of international repute and is a contributing editor to "Christianity Today."

At Moore College he lectured on the doctrine of the church and later on theological move-

ments in the Roman Catholic Church since Vatican II.

Earlier this month, 300 young men sat down to dinner at a meeting of the Moore College Fellowship which was founded some years ago to inform men

on the needs of the ordained ministry.

Short addresses were given by Rev Milton Myers and Canon Ken Short.

They listened intently to a panel discussion with Rev Dudley Foord, Dr Alan Cole, Rev John Chapman and Principal Broughton Knox.



Professor Berkouwer lecturing at Moore College.



Moore College dining-room, filled with 300 young men at a meeting of the Moore College Fellowship recently.

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