

Mainly About People

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

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

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

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

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

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

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

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

in charge of Holy Trinity, Sebastopol and of Buninyong.

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

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

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

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

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

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

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

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

Adelaide agrees to Murray diocese

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

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

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

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

previous question and it was therefore dropped.

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



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

Inner Sydney to be re-organised

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

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

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

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

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

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

Mill Hill (St. Barnabas), Newtown (St. Stephen), Redfern (St. Saviour) and Sydney (St. Peter).

It is also recommended that the Hospital Chaplaincies Department of the Home Mission Society be enlarged to provide for a specialised ministry in all major hospitals in the inner city area.

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

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

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

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

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—NINETIETH YEAR OF PUBLICATION

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Busy program at Gen. Synod

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

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

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

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

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

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

Nonsense

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

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

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

Moore host to 200 young men

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

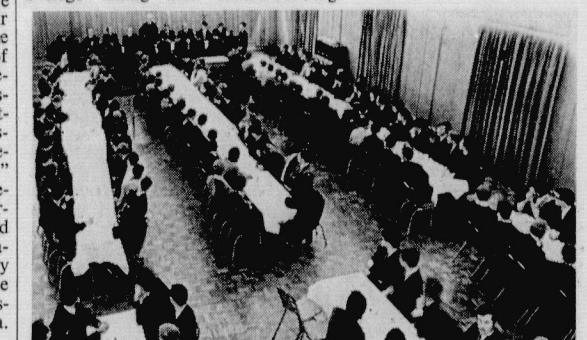
The Fellowship exists to encourage Christian men to think about the needs of the ministry and God's will for their own lives. At an earlier meeting this year, 130 young graduates and undergraduates from the universities attended a similar function.

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

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

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

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



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

Liturgical Commission reports

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

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

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

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

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

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



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

Australian evangelicals comment on "Australia '69"

WE asked evangelicals in various parts of Australia to comment on the experimental Communion Service published in September by the Liturgical Commission.

Most are happy with the general structure and language of the service, but all are disturbed by some of its theological innovations and the divisive effect they will have on church life and worship.



Rev. Geoff Hayles

Rev. Geoffrey Hayles, rector of St. Mary's, Kilmiscott (diocese of Perth) sees this revision as going further than the highly controversial English Series II. He says:

A great pity that the sacrament of unity has to be the centre of controversy, but the Committee (amongst so much that is good) has erred gravely in permitting the use of prayers for the dead. (Even Series II stops at "faithful departed"). Contemporary language and new translations of the Gloria, Creed and Lord's Prayer are excellent and the structure is refreshing. Some of the rubrics (being too vague) must be revised if the basic service is to become permanent.

It is a great shame that in the Ministry of the Word, only the gospel is compulsory. Even the address may be omitted.

Revision of liturgy is the opportunity to alter the Prayer of Humble Access so as to emphasise the spiritual feeding. There is a wrong emphasis implicit in the words of distribution. Why not make the second half of the 1662 words obligatory for each row of communicants?

The alternative to the Ten Commandments is good in itself, but if the Decalogue is not made compulsory at least monthly on Sundays, there will undoubtedly be congregations who will never hear the Ten Commandments.

Rev. George Pearson, rector of St. Stephen's, Richmond, Melbourne, sees much good in the service but feels that parts will offend many and impoverish all. He writes:

This liturgy comes close to being satisfactory as a "revision" of 1662. However there are some basic flaws.

The alternative to the commandments should be our Lord's summary: the commandments are still basic.

Despite constitutional provisions, matter foreign to 1662 and the Articles is introduced; a first step towards intercession for the

departed, a special "coming" of Christ in the consecration prayer.

The sermon should never be optional (however brief). The verses of assurance are missed, missionary concern is absent.

The innovations will offend many; and the omissions will impoverish all.

Rev. Maurice Betteridge, chaplain to the University of New England at Armidale, N.S.W., is happy about some aspects of the service, unhappy about others. He says:

I like "Australia '69." It is uncluttered, well structured, flexible, yet direct and simple.

I believe that the service of Holy Communion should declare in a clear and biblical way the meaning of the death of Christ and I think this service does it well. Perhaps it is even too abrupt at times. I prefer the longer post-communion prayer of A Modern Liturgy 1966 to the staccato prayer of this service.

Full marks for congregational participation. I'm glad that "we" are going to say the creed and that the responses throughout are strong and clear. And I'm glad many familiar things remain.

For all that, I'm relieved that it is only a provisional service, for there are a number of things about which I am concerned. Some are matters of style and idiom. Some are theological.

I don't like the alternative to the Commandments. The ideas strike me as precious and the wording hackneyed.

This service has a ring of triumph and joy—all the more the pity that an equivocal petition for the dead should be allowed to detract from the joyful certainties we celebrate. I hope strong pressure will be brought to bear to remove this unbiblical innovation. History has shown that this issue is more clearly related to the heart of the gospel than many people realise.

Rev. Keith Nancarrow, rector of St. Aidan's, Launceston, Tasmania, feels that the preaching of the Word should not be optional in the service. He writes:

Permissive use of prayers for the dead. This is an optional prayer which if evangelical bishops and clergy desire to use Australia '69, this part of the service can be omitted.

One definite weakness in the service is in the section "The Ministry of God's Word" in (13) making the sermon optional. If we are to have as the Bishop of Grafton hopes "The Holy Spirit will help the Church to find the right way towards renewal in worship," I do feel that the local church gathering in Christ's name, should have for a full diet of worship, the including of the preaching of the word as a real part of, not an optional of the Ministry of God's Word.

I feel it hard to understand why the framers of this service have made the Nicene Creed optional.

I prefer the N.Z. Liturgy words of administration viz: "The Body of our Lord Jesus which was given for you," "The Blood of our Lord Jesus which was shed for you."

Rev. John Greenwood, rector of St. Stephen's, Coorparoo, Brisbane, feels that the service lacks the sense of worship which is a mark of 1662. He says:

First and general impressions are of a service worth using and testing. Compared to the weaker alternative, the powerful words of the Ten Commandments provide a solidarity sought by many.

Notices after the creed appear to be more important than expounding the Word of God. This section is not marked that it may be omitted but it is otherwise for the sermon.

Why overlook the Great Commission in the Intercession when greater Christian enterprise is sought? Yet it is permitted to pray specifically for the dead.

"Stand" or "Kneel" for the whole of the Thanksgiving rather than "may kneel" for the second part, may prove better in practice.

The Administration words appear to lack in some way a sense of assurance.

Familiarity will undoubtedly find much to commend the Service despite the lack of that hard to define sense of worship which is a feature of the more familiar present Prayer Book Service.

Rev. Keith Kay, rector of St. George's, Burnie, Tasmania, sees the difficulty posed by permissive use of prayers for the dead, but wonders if there is any other way forward. He writes:

A quick reading of "Australia '69" a draft Communion Service gives the impression that it is one of the best of the suggested new revisions we have yet seen and many features of it are likely to commend it to those who use it.

The permissive use of a prayer for the dead will be a difficulty for many. On the other hand there will be many who would wish this to be a feature that is not just optional and in brackets but quite definitely written into the service and probably in more explicit language. Recognising these two points of view we must ask ourselves whether, if we are going to get a new Prayer Book on which we can all agree, some device such as that employed in this service is not the only way forward.

A note at the beginning informs us that the translation of the Gloria, the Nicene Creed and the Lord's Prayer which are in modern English "are those so far achieved (April 1969) by the International Consultation on English Texts." On the one hand one wonders whether the people in the pew are as anxious to change away from the old familiar words as some clergy and scholars imagine them to be. I also wonder whether it is wise to change the Creed from "I believe" to "We believe" substituting the plural for the singular pronoun. Faith is a personal thing and must remain so even though we express it in company with others in a service of worship. I would rather regret the loss of this personal note and its retention here surely does not militate against the other truth of fellowship and communion in worship which can be and is expressed in so many ways at other places in the service.

EDITORIAL

THE ART OF FIDDLING

GENERAL SYNOD was asked to request the Primat in consultation with its Standing Committee to set up a commission to study the implications of resolution 43 of the 1968 Lambeth Conference concerning the assent and subscription of clergy to the Thirty-Nine Articles.

Resolution 43 was hastily introduced and passed with little debate in the closing hours of the Lambeth Conference. The debate was, in fact, interrupted by the arrival of demonstrators with banners concerning a different matter. But some people have wanted to fiddle with the 39 Articles for quite a time and resolution 43 has given them the bow they needed.

The Articles are a unique and biblical statement of the doctrine of the Church of England and for 400 years our clergy have been required to assent to them as containing doctrine agreeable to the Word of God.

They have been the envy of other reformed churches and as a required confession, they have played an important part in maintaining biblical standards in our church. There has never been any interest on the side of the laity to change them, for they have ensured that the church's ministers could not with impunity teach false doctrine.

Today, our 39 Articles are a constant reproach to those who have succumbed to radical theology or to sacerdotalism. It is not a restatement of the doctrine of the Articles that they seek but changes of doctrine which are contrary to the Articles and to the Bible. Just as the Liturgical Commission has showed its hand by demanding prayers for the dead and a change in eucharistic theology, so will some members of the new commission seek to emasculate the reformed and biblical teaching of the Articles.

This may seem like pre-judging the performance of the commission before it is set up. The fact is that no move would have been made to set it up if some had not seen the Articles as a stumbling block to doctrinal change.

The names of those to serve on the commission pose a problem. But whatever the difficulties about meeting, representation should be much more broadly based than the Liturgical Commission. That Commission's recent report was brought in by 10 members. Six of these are convinced Anglo-Catholics, two are moderate, two are evangelicals. The six got their way over "Australia '69." This kind of representation on a commission to look at the 39 Articles would be a disaster and would exacerbate disunity.

Since 1961, the 39 Articles have been among the Ruling Principles in our Australian Church Constitution. Tampering with the teaching of the Articles or with the existing requirements for clergy assent will force dioceses to refuse to give assent to a General Synod canon. This will introduce diversity of doctrinal standards within our 26 dioceses. At present we have only two monochrome dioceses in Australia, one in Victoria and one in Queensland. General Synod action to change the Articles and assent to them will certainly encourage the setting up of others.

We like the approach to the Articles recently taken by a Perth city parish. The congregation seemed to be unaware of their existence so the rector and his lay readers preached a long series of sermons on them recently. Perhaps a renewed study of the Articles and their biblical basis is our first need today.

Their inclusion among the Ruling Principles of the Church of England in Australia was accepted by the whole Church. Have we done our duty since 1961 in teaching their contents from our pulpits? Much study is called for before we attempt to change them in any way.

Certainly, some obscurities could be removed, together with references to sixteenth century conflicts. The language could be modernised. But since they are for clergy subscription, are they not well enough taught in our theological colleges for the clergy to understand their meaning?

What fresh biblical insights have we today that tempt us to fiddle with the following Articles? 4. Of the Resurrection of Christ; 6. Of the sufficiency of the Holy Scriptures for salvation; 9. Of original or birth-sin; 10. Of Free-will; 11. Of the justification of man; 15. Of Christ alone without sin; 17. Of predestination and election; 20. Of the authority of the church; 22. Of purgatory; 25. Of the sacraments; 28. Of the Lord's Supper; 31. Of the one oblation of Christ finished up on the cross.

All of these refer to key Bible teachings which have given the church its vitality in every age. They need to be taught in the power of the Holy Spirit, not whittled away.

CHURCH OF ENGLAND DEACONESS INSTITUTION SYDNEY

ANNUAL MEETING

to be held at

THE CHAPTER HOUSE,

St. Andrew's Cathedral, George Street, Sydney,
on Friday, 10th October, 1969, at 2 p.m.

Chairman: His Grace the Archbishop.

Speaker: Mr G. C. Menzies.

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recently returned from an overseas study tour of hospitals on
behalf of the Hospitals Commission of N.S.W.

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EVANGELICAL VIEWPOINTS

Prayer

INDIGENOUS CHRISTIANS

I have met in Papua and New Guinea have a remarkable ability to extemporise prayer in public. Probably this is as much due to the important place oratory has in village life as it is to the example of the missionary. But there is often a liturgical sonority about these prayers that suggests they have been used many times before. Young people soon learn such social skills in a Christianised village!

Unfortunately they have not learned as well the value of private prayer. It is uncommon even for literate Christians to spend time regularly in private prayer and Bible-reading. Without this habit it must be difficult for them to establish a personal relationship with God, or to grow in the Christian life.

Institutional Christianity which lacks a deep personal faith behind it will mean very little to the people of Papua and New Guinea when their traditional way of life is gone.

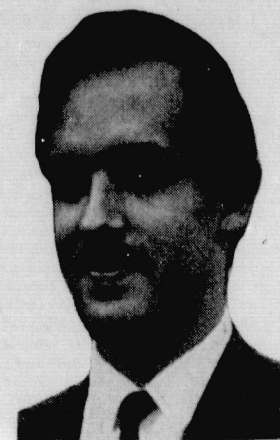
This situation in New Guinea is not a new one. There are subtle parallels to it in Australia, particularly in the world young people face. There are similarities to New Testament times, too. Perhaps our Lord's advice on prayer is more apposite than we often think:

"But when you pray . . . pray to your Father who is in secret . . ." (Matt. 6:1-14); and He goes on in the Lord's Prayer to explain what personal prayer should be like.

The evidence of the early Christians suggests we should take Christ's words very seriously. Paul's attitude to prayer is

obvious from almost any of his letters, for example Phil. 1:3-5 "I thank my God in all my remembrance of you, always . . . making my prayer with joy, thankful for your partnership in the gospel . . ." It is an attitude that springs from complete reliance on God's sovereignty and the certainty that God will en-

By Bruce King, a
lecturer in
mathematics at the
University of
Papua and New Guinea



Mr Bruce King

much centred on the activity of man, not of God.

The only viewpoint really consistent with the Biblical position is a thoroughgoing supernaturalist one. Just as the events of Christ's death and resurrection were supernatural, so is prayer. Prayer opens up communication between God and man, and through it God can and does act. It is not prayer, but God, who changes things.

Christians over the ages bear witness to the dynamic nature of prayer in the Christian life. We talk of men wrestling in prayer or agonising in it, particularly at some point of crisis which begins a new phase of their relationship with God (Rom. 8:26-30). But prayer is just as necessary for regular sustained growth.

In it we celebrate God's sovereign power and love, and thank Him for His grace and mercy. Through it we become conscious of our indebtedness to Him and of our desire to do His will. We learn to see ourselves and our activities from the same God-centred perspective as the Bible views God's purpose in history.

The Bible does not offer us any verbal definition of prayer, just as it does not offer one of God. Perhaps all we can do is to describe what prayer does, not what prayer is. An old saying goes, "ask a silly question and get a silly answer." Typical answers to the question "what is prayer?" fall far short of the Bible's description of prayer. Prayer is said to be meditation, or an attitude of mind, a religious activity, or a psychological device. There are churches where prayer seems to be a dramatic recitation of current events. At best these are only aspects of prayer, and very

Living and life

HAVE you heard this story of French composer, Maurice Ravel, whose orchestral piece, "Bolero," most of us know? Towards the end of his life, he suffered a drying-up of his creative powers, and it is said of him that he would spend long days on the veranda of his house, gazing up at the sky. When people asked him how he was, he would answer, "I wait."

I think for many of us this would be an honest reply to that same question, "How are you?" We would probably never give it.

By Peter F. Newall

of course. We would probably say, "Very well, thank you," and pass on. But just the same, many people wait all their lives for things to turn up. They pass their days looking forward to the ordinary things that people do look forward to; youth, employment, marriage, a family—besides lots of lesser goals. Their lives are governed by the next immediate need, or the next ambition. When these have been met, as they usually are as life goes on, they are then in the only position left to them, that of waiting.

From the beginning of time,

this drying-up of our powers, this long slow passage of life from youth to old age, has been the theme of some of the most moving poetry and drama ever written. But this is not how Christians look at life, simply because they find that they are governed by a sense of purpose, God's purpose for them. They believe that the best is yet to be, although they accept with grateful hearts the many blessings in this life that God gives.

The New Testament is highly charged with the expressions of hope, confidence, strength, and joy in what God has done for us in Christ. If the unseen power of the Holy Spirit within us is even now making us rejoice that there is a life in us, which is not ours, but God's, then we already have a foretaste of Heaven.

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CHURCH OF ENGLAND
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Notes and Comments

COMMUNICATION

We are indebted to Dr. Wilbert Norton, professor of Missions and Evangelism of Wheaton College, U.S.A. for some things he said recently during his Melbourne program with Prebendary Wood.

He drew attention to an evangelical weakness in communicating the gospel. But he did not stop at pin-pointing weaknesses, but using the example of our Lord and the apostles, he showed how they made the best use of available means to get the message to the people. "I don't think we have thought through some of the apostolic procedures in the context of contemporary life," Dr. Norton said.

Perhaps the crux of his warning about weaknesses in communication were in his words: that evangelicals were "strong in content but weak in methodology."

PHONEY TITLES

We sympathise with Brisbane's registrar, Mr. Roland St. John, who was given the job by the General Synod Committee on the Primacy of introducing the bill to confer the title of archbishop on a bishop chosen as primate who was not already archbishop. It received, deservedly, very short shrift, but Mr. St. John carried out his duty imperturbably.

He made his own views on anachronistic forms of address known, without derogating from the title of archbishop. Interestingly, when J. W. C. Wand was Archbishop of Brisbane (1934-43), he refused to let himself be

Mau Mau worker to Grafton

REV. LEONARD STRAW, who worked among condemned Mau Mau in Kenya prisons in 1955, has begun work as vicar of Woolgoolga, in the diocese of Grafton.



Rev. Leonard Straw.

He was a press tool and jig maker before being commissioned in the Church Army in England in 1952. He helped establish the Church Army community centre and training college in Nairobi in 1955 and was sent to Mpwapwa, in Tanganyika, in 1958.

He returned to England in 1964 and was ordained for the parish of Middleton, near Manchester, in 1966.

styled as the "Lord" Archbishop, as being presumptuous. The style is not dead in Australia 35 years later.

EXPEDIENCY

Expediency is rarely a reliable guide to Christian action. We wonder why the W.A. "Anglican Messenger" after getting many protests from its readers, feels obliged to keep on accepting liquor advertising on what it says are grounds of expediency—it needs the income.

We need advertising income but we will not accept it from liquor interests. Our contemporary, the "Anglican" once refused such advertisements and only succumbed when the financial going got rough. We serve a wonderful Lord. He knows the financial going for the Anglican Messenger and the "Record" is rough.

Through the rectory door

COMING in through the rectory door again today, I thought how nice it was to have gone out of it, and stayed out, for four days! A rectory is such that one can never relax entirely in it—not for long, anyway!—and escape is essential for any kind of real break from "work." No doubt the children need it, too. Only this week I read of a child psychologist, a Christian, who attributed his own good relationship with his children to the fact that the whole family prays together, and plays together, not just occasionally but every day. How many people manage to do that? Because a clergyman's work involves his home, his family, and really permeates their whole life, it is important for him to do what our bishop once advised his men, and take several days away just whenever it is possible. Although it is not easy to juggle, we try to do this once or twice a year.

by
Ann Devereux

and it is wonderful to be just a family unit, however briefly. At one of our camping spots, a glorious bluff overlooked the ocean, towering out of rugged rocks. Of course it just had to be climbed. At its base, gazing up, it looked impregnable, but, once the first foothold was

found, I gradually progressed rock by rock, step by grunting step, until I finally struggled on to the flat top amid the cheering of offspring and husband. Rather like life sometimes, when the problems look insurmountable, the way tortuous—everyone, I am sure, has times like that, whether in the context of their work, their family life, their Christian experience. But every single step taken, carefully and prayerfully, leads to the next one, and eventually the thing is under control. Looking back, down the cliff, we sometimes wonder that we worried so much at its base, but if we are honest we know that it has only been God's strength and perseverance that has pulled us up, and our testimony must always be "All the way my Saviour leads me—What have I to ask beside?"

share in the care of her upbringing



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Letters to the Editor

Spiritual healing

As there has been an implied criticism of my book review of Miss Sandford's volume—*Healing Gifts of the Spirit*—may I explain my position in relation to the current emphasis on healing which is so widespread and which is popularised by books of this kind.

There can be no doubt that the teaching of these books is being acted upon by those who feel that this is a resurgence of New Testament Christianity. Healing circles and services are increasing, and if these are in accord with scriptural teaching, only good can result, but if they

are not, then grievous harm will be done. Unbelief in the Christian faith may well be the result. Some years ago I was asked by a zealous advocate of healing services in the Church of England, that we commence these at St. Luke's.

This led to an examination of the general theological grounds upon which this could be undertaken and my conclusion was that I could not support the general contention that this was a gift that the Church had forgotten and which should be recovered in the 20th century.

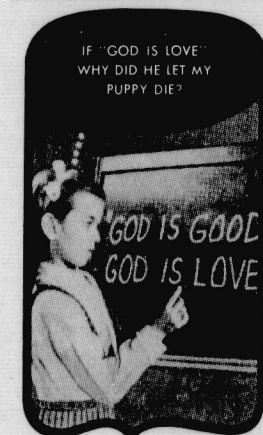
The particular problem that I faced, was that we had become interested in spiritually assisting a number of spastic young people who were coming to St. Luke's. Some of them were definitely converted to Christ and subsequently confirmed by the Bishop of Adelaide. Should we teach these spastics, some of whom were in wheelchairs, and had leg deformities and speech defects, that healing was available on the same terms as the Gospel? Were they to be taught that just as they had a claim on God for salvation, so now they had a claim on Him for healing?

My own decision was that this would do grievous harm. If their hopes were raised and not realised, what would happen to their faith? Could these spiritual babes in Christ take such a knock-back? Is it true to say that healing is free to all, just as salvation is free to all?

Let me assure your readers that I am persuaded that just as the lame man at the Gate Beautiful was healed miraculously in the first century, so the same God is just as powerful to do the same in the 20th century. I do not for one moment doubt that God can do this today—but this is a very different thing from saying that healing is as free as the Gospel.

I was interested to read in the "Life of Faith"—dated June 14th 1969, of a spastic young man who this month is preaching at Toronto's largest Anglican Church. He is permanently confined to a wheelchair, and despite his physical handicaps, is engaged in a wonderful ministry. At one time he was bitter against God for his infirmity, but his attitude changed, and I quote from his testimony—"God showed me that He could use me best, not by making me walk, but by having me just as I was." He is now a vibrant testifying Christian, being greatly used of God amongst spastics, and preaches from his wheelchair.

I know that I am quite out of step with the healing movement, and cannot accept Miss Sandford's teaching. In the "Healing Light" she tells the story of a person who stared at a ferocious bull with loving thoughts, and the bull became docile and lay down without attacking. Is this a miracle in the New Testament sense or is it mesmerism? Are we to practise this?



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Have any readers of the Record tried this out? To me to do this would not be faith but folly, and for the same reasons as Jesus had when He did not throw Himself down from the pinnacle of the temple.

D. L. Moody once had a counsellor in his meetings who found that when he talked with converts, he unconsciously mesmerised them. He was so worried about the strange powers he possessed, and which he could not explain, that he gave up counselling. The trouble is that the psychic and the spiritual are so close.

(Rev.) G. C. Bennett,
St. Luke's, Whitmore Square,
Adelaide.

Tongues

A good deal has appeared in the daily papers and the ACR re. "speaking in tongues" and I feel that we should be wary of the teaching of those obsessed with this doctrine.

I quote J. Sidlow Baxter's words in "His Deeper Work In Us": "I purposely exclude any such consideration of 'tongues'."

Although that peculiar sensory manifestation is included (as the least important) in the pneumatika of I Corinthians 12-14, it is not vitally connected with inward holiness. If it were, the New Testament would have said so, which it does not.

After careful examination of the Scripture, my own persuasion is that the present emphasis on "tongues" is unhealthy and will wear away leaving no residuum of solid benefit. Of the 21 N.T. epistles, I Corinthians is the only one where speaking in tongues figures; and the Corinthian church has the unhappy distinction of being the only one to which Paul says, "Ye are yet carnal... I could not speak unto you as unto spiritual, but

as unto babes." (I Cor. 3: 1-3). So clearly, "speaking with tongues" can go with a very kindergarten spirituality. Does that disappoint some readers? Let it be acknowledged then that what I say is scriptural.

How clear is Paul's guarding word—"I would rather speak five words with my understanding, than 10,000 words in a 'tongue'." And how pathetic that he must need immediately enjoin the further appeal—"Brethren, be not children."

Far more than "speaking in tongues" is holiness of heart and its resultant transfiguration of character into Christlikeness.

H. A. Shaw,
Cremorne, N.S.W.

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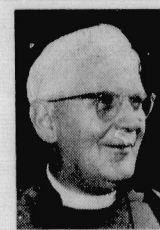
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THE PRIMATE writes

I do most heartily commend to the support of all Anglicans THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA, which, though undenominational, has been as much a handmaid of Missionary work to the Anglican Church as to other Churches. The Society is indefatigable in its efforts to provide Scriptures in many languages, and has a panel of Theological Scholars and linguistic experts available for this and for checking the efforts of local translators.

In over twenty-six years as Bishop of New Guinea, I learned to appreciate tremendously the great help of the Society in our Missionary work, and how much the Church owed to it both on account of its help to our Missionary translators and in the printing and making available at reasonable cost the Scriptures in the languages of the people.

I was glad also to be closely associated with the establishment of the first Bible House in New Guinea on land belonging to the Church in Port Moresby. The Society has undertaken many tasks for the Church in New Guinea. Many years ago it printed the whole Bible in the Mukawaw Language, as translated by one of our Pioneer

Missionaries, the late Canon Samuel Tomlinson; and later the New Testament in Wedaun Language, much of which was translated by one of the first of our Pioneer Missionaries, the Reverend Copland King.

Portions of the Scriptures have also been printed in the Orokaiva, Ewa Ge, Ubir, Binandere and other languages in the area in Papua where the Anglican Church has been at work; and now the New Testament in Pidgin will be of help to our Missionaries who are working in the Highlands and in New Britain. These are, of course, only a few of the multiplicity of languages to be found in New Guinea, a great deal more remains still to be done.

Besides this, the Society has shown great generosity by making the Scriptures available at a price within the means of those for whom they are published, even though this is far below the cost of printing and production. The Society itself carries the difference as part of its Missionary contribution and load. Thus it is helping tremendously towards the development of Indigenous Churches.

Let us then help the Society all we can both by our prayers and our gifts.

+Philip Asistane
PRIMATE AND ARCHBISHOP OF BRISBANE

ADVENT II—

This letter, also letters from the Right Reverend Clive Kerle and the Reverend Canon Frank Coldrake, are printed in a leaflet available free from the Bible House in all capital cities.

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WHAT IF GREAT BRITAIN JOINS?

COMMON MARKET DOUBTS GROW

"... THAT BROKEN REED OF A STAFF, WHICH WILL PIERCE THE HAND OF ANY MAN WHO LEANS ON IT" (Is. 36:6).

Britain has begun the countdown to enter the European Economic Community in partnership with France, West Germany, Italy, Belgium, Holland and Luxembourg.

She has tabled her formal application and this has been considered by the Foreign Ministers of the member nations at a meeting in Brussels on September 15. The Foreign Ministers were to have put the issue to a summit meeting of the six gov-

protocols and conventions. Sir Henry Legge-Bourke M.P., said in Commons "... probably very few hon. members, and certainly the vast majority of people in Britain have never read this document."

Supposing Britain finally does sign the Treaty of Rome, the immediate effect will be a severe cut in primary production.

British farmers are now agitating that food production is still a major industry and is part of the national defence. In two wars this century, the supply of local food has been the point of crisis in survival.

by
Rev. Brian J. Seers,
curate of St. John's,
Petrie, Q'land

But an effect more fundamental than any temporary industrial transition will be that whereas for at least six or seven centuries England has always conducted its affairs on the basis that the Government of the day should be free to change its predecessor's policy, there would now be no way out, without a breach of international law, or by revolution or war. The constantly evolving history of British common law and judiciary will be confined to the continental style of law whereby radical change in past centuries has come by violent political revolution rather than by legal evolution. However, a blind flag-waving faith in British justice or British common law without God would be just as futile as a Church's reliance on a general synod or council of churches.

The historic foundation of English-speaking government and judiciary was formerly considered as being God's providence, to be administered by servants of the Crown, which in turn is under the rule of God's Book. Today the judiciary and government of the English-speaking world has succumbed to a public opinion, ignorant of God and His Gospel Justice.

It is axiomatic that Britain's past growth in law and government has always been economic. But there is a spiritual law that governs both. It is a commonly observed phenomenon that personal morality is often quickly blessed by God with thrift, energy and industry. They grow together, though the latter need not produce the former.

Mr Wilson's words lack assurance. In his book, "The Common Market," Stuart de la Mahotiere, a leading French authority on the subject, writes: "It will certainly be a novelty in English law that regulations issued by foreign institutions such as the (Common Market) commission and council shall automatically have force of law in Britain (Article 189) and that sanctions such as fines, imposed by these institutions (Article 192) on British citizens or bodies possessing legal personality, for violations of these regulations, shall be enforceable in British courts, whereas an appeal against such sanctions lies not with the latter, but with the (Common Market) 'Court of Justice.'"

Mahotiere concludes, "This erosion of the useful functions of Parliament will soon leave British M.P.s with little else to do but to keep an eye on the purely domestic aspects of government and watch over the day-to-day interests of their constituents..." Mahotiere believes that Britain must join the Common Market and his book is warmly recommended by many pro-Common Marketers.

If Britain wants to join, there is only one way of doing so: she must sign the Treaty of Rome. Very few Australians have yet read the full Treaty of 248 articles, 4 annexes and 15

In a former apprehensive age of economic, moral and political turmoil, God spoke to His people. They too were trusting in international treaties for security rather than in God's Covenant. Their faith was misplaced: the reed shattered (Isaiah 36:6).

The resultant slavery was recorded for our learning (Ezekiel 18:2): "The fathers have eaten sour grapes, and the children's teeth are set on edge." In their bitter plight God again set forth the "foolishness" of His own Eternal Covenant, which transcends the "wisdom" of any ephemeral "brittle reed." We, too, have much to confess and forsake; we have not let God be God!

Applications are invited for the position of National Distribution Officer. Duties include ordering scripture supply for Australia and T.P.N.G., Stock Control and full office management. Supervising production of new editions and sales aids. Consultation with State Trade Managers on stock, pricing and trading policies. Missionary productions in liaison with Translation Department publishing new language editions for the Pacific area. The appointee will be required to live in Sydney. The Distribution Centre is at Revesby. A car is provided. Further details re salary, house allowance, from the Commonwealth Secretary, P.O. Box 507, Canberra City, A.C.T., 2601.

TASMANIAN parishes gave \$80,689 for diocesan and extra-diocesan purposes for the year ended 30 June last compared with \$80,127 for 1967-68. \$60,442 was pledged for 1968-69 and this was exceeded by over \$20,000. Only five parishes failed to reach their pledge while seven parishes more than doubled their pledge. Giving to the diocese totalled \$36,842 (previous year \$36,488) represented an increase of \$354. Missionary work received \$35,614 (\$33,843, an increase of \$1,771). Other organisations such as diocesan homes, Christmas Bowl etc., received \$8,232 (\$6,470), an increase of \$1,762.

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Books

THE FARTHEST COAST by C. C. Mac knight. Melbourne University Press. 1969 pp. 214. \$4.50.

This unusual book provides a brief introduction to the exploration of that little known part of the Australian coastline which lies between Geraldton in the west and Cape York in the north.

The book also provides ten chapters taken from the diaries of the early explorers or from the logs of the ships in which they sailed and so provides an introduction to the personal chronicles of such diverse people as Matthew Flinders, Phillip King, Alfred Searcy, H. E. Warren and W. Lloyd Warner.

Readers of the "Church Record" will find particular interest in the chapter dealing with the foundation of the Aboriginal mission on Groote Eylandt.

The journey of the Rev. H. E. Warren with his companion the Rev. A. J. Dyer is a saga of heroism and courage told with an economy of language but also with an inspired dedication to a

cause which makes one very proud of the early CMS pioneers as they established their work amongst a hostile people in a hostile environment.

The book was written by one who has travelled extensively in Arnhem Land and is a research scholar in the Research School of Pacific Studies in the A.N.U. Canberra.

THE PERSON AND WORK OF THE HOLY SPIRIT by R. A. Torrey. Zondervan, 1969. pp. 262. \$3.95 (U.S.).

This is a reprint of a book first published in 1910, the work of a teacher and preacher with a strong pastoral concern and insight. He thoroughly enjoyed his work and quite clearly believed that, in some respects at least, he was an authority on the subject. At the popular level no Christian could read it without pleasure. Not everyone would agree with an exegesis which clearly and absolutely separates the work of the Holy Spirit in regeneration and the baptism of the Holy Spirit, even with the experience of Finney, Moody, Brainerd and John Wesley offered as supporting evidence. It is interesting that this, the largest section of the work, mirrors one of the most pressing contentions in evangelical churches today.

—P. F. Newall

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let's not drink to
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Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

ROMANS by Geoffrey B. Wilson. Banner of Truth Trust, 1969. pp. 255. 6s. (U.K.). A very useful commentary on Romans with a difference. Its sub-title of "A digest of Reformed comment" explains. Calvin, Hodhe, Warfield, Ryle, Bruce and many others throw light upon each verse of the epistle. Minor blemishes do not outweigh its great value at this low price.

PRAYER BOOK EPISTLES AND GOSPELS. Jerusalem Bible Version. Darton, Longman and Todd, 1969. pp. 229. 12/6 (U.K.). A convenient 3 1/2 x 5 1/2 inch paperback in clear type for use in services for those who prefer a good modern version. Also includes the alternative 1928 readings. An indispensable little book for those who must replace the 1662 versions.

THE BOOK THAT SPEAKS FOR ITSELF by Robert M. Horn. Inter-Varsity Press pocketbook, 1969. pp. 127. 4/6 (U.K.). Mr Horn is a Cambridge graduate in modern languages and theology. He captained his Cambridge college cricket eleven. In his work among students for the I.V.F. he has been asked many important questions about the Bible and in this important little book, he gives answers which are both intellectually and theologically honest. His style is fresh and vigorous and he faces such issues as the Bible's infallibility squarely. The chapters are set out systematically and for that reason it would make an excellent study book for students and mature groups.

and vigorous and he faces such issues as the Bible's infallibility squarely. The chapters are set out systematically and for that reason it would make an excellent study book for students and mature groups.

SHORT NOTICES

JOURNAL OF CHRISTIAN EDUCATION, Vol. 12, No. 1. June 1966. pp. 70. \$1.20. Devoted to the theme "Religion in the school." Robert White throws interesting light on Calvin's work as an educator. Alan Black makes an excellent case on theological and educational grounds for giving up the churches' right of entry to state schools. Alan Langdon contributes a very thorough critical examination of Dr Ronald Gold-

man's research findings on religious thinking of children. Brian Hill concludes his two articles on Moral Education. Essential reading for Christian teachers and educationists.

THE CHURCHMAN, Vol. 83, No. 2, Summer 1969. pp. 160. 4s. (U.K.). A very satisfying issue for all tastes. Mr Nixon's "Trends in the study of the synoptic gospels" shows the identity of much evangelical and conservative R.C. scholarship. John Davis defends Wyclif's reputation as a reformer. Canon Quine offers criticism of the Fenton Morley Report on the deployment of the clergy. John Hewitt gives an excellent ground plan for group and team ministries and Roger Beckwith examines briefly the eucharistic doctrine of the Methodists.

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Mainly About People

Right Rev. Alfred Thomas Hill, C.M.G., M.B.E., Bishop of Melanesia 1954-67, died in Rabaul, New Guinea on 27 August.

Rev. George C. Bennett, rector of St. Luke's, Whitmore Square, Adelaide, has been appointed president of the Adelaide City Mission, the new body formed by the merger of City Mission and the Evangelical Society of South Australia.

Rev. Leonard A. Straw, formerly curate of St. Leonard's, Middleton (Manchester), has been inducted as vicar of Woolgoolga (Grafton).

Rev. Edwin Esling, rector of Deloraine (Tas.) since 1965, resigned on September 16 to return to England.

Hon. Mr Justice David Montagu Chambers has accepted the post of chancellor of the diocese of Tasmania. He was educated at The Hutchins School and has been Diocesan Advocate since 1948. He has been succeeded as Advocate by Mr Peter Cranswick, a barrister and son of the former bishop of Tasmania.

Rev. W. Tasman Regnier, rector of Drouin (Gippsland), died on August 27. He had previously tendered his resignation from October 31.

Rev. Canon Walter J. A. Daniels, rector of Holy Trinity, Bowen (N.Q.) since 1958, will resign from the active ministry at the end of this year.

Ven. Herbert R. Moxham, Administrative Archdeacon of North Q. diocese since 1964, has been appointed rector of St. Peter's, Southport (Brisbane) from October 11.

Rev. Hugh D. Butler, rector of St. Thomas, Balmain, 1964, has been appointed rector of St. Paul's, Naracorte (Adelaide) from October 25.

Right Rev. Gordon Leslie Tindall, Bishop of Grafton, resigned (N.S.W.) since 1964, died recently.

Rev. Kenneth R. Roughley, rector of St. Bede's, Drummond (Sydney) since 1964, resigns on October 12, to take up an office appointment with the Home Mission Society.

Rev. Ronald F. Stone, rector of Kameruka (Canberra-Goulburn), has been appointed rector of St. John's, Kerang (Bendigo) from early December.

Rev. Ronald T. Durance, vicar of St. John's, Footscray (Melbourne) since 1963, has been appointed vicar of Christ Church, Ormond from October 10.

Rev. Donald W. Johnston, incumbent of All Saints', Nunawading (Melbourne) since 1967, has been appointed chaplain of Brighton Grammar School from January 1, 1970.

Ven. John Sharpe, archdeacon of Papua, leaves New Guinea in June, 1970, to return to England for further study.

Rev. W. Murray Harris, rector of Macquarie Plains (Tasmania), has been appointed rector of Deloraine.

Rev. John Stott of All Souls', Langham Place, London, has accepted an invitation to speak at the I.V.F. Annual Conference at the A.N.U., Canberra, in January 1971.

New synod for Sydney

THE FIRST SESSION of the

35th Synod of the Diocese of Sydney has been convened for Monday, October 13, and will continue until the following Friday.

Synod now comprises about 700 members. A service of Holy Communion will be held in St. Andrew's Cathedral at 2.30 p.m. on October 13, and the Synod will meet in the Chapter House at about 4 p.m., when the Archbishop will give his presidential address, in which it is customary to survey matters of moment in the life of the Church, both in its domestic and wider aspects. An innovation this year will be a Service of Evening Prayer in the Cathedral at 7 o'clock on the first night of Synod, when the Dean, the Very Reverend A. W. Morton, will preach.

Among the business of Synod will be ordinances to fix the general and special assessments to be paid by parishes for the work of the diocese and to establish St. Michael's Church, Wollongong, and St. John's Church, Parramatta, as pro Cathedrals.

A report will also be presented by the Inner City Commission, of which Bishop A. J. Dain is chairman. This commission was set up two years ago to recommend the future pattern of ministry in inner city areas in the light of their changed character through population and other changes.

Canon Broughton Knox was seen in quite a new light when at the end of a speech he announced his happy position as being the "defender of the ancient catholic tradition and of the rights of bishops."

The press in their own room complete with three telephones, typewriters, television set and their very own coffee and tea making bar plus hot meals laid on agreed that "home was never like this." One mini-skirted journalist even interviewed Bishop Begbie, Sydney's registrar, to find out how it was all done.

Primate — "... the late Archdeacon Holland." Voice — "He's not dead he's here, sir."

Mr T. J. Hobson of Kalgoolie — "Many of the things that go on here baffle me completely." (loud "hear, hears.")

Mr Justice Richardson, chairman of committees — "I'm not rushing you but I want to get on."

Mr J. Monro of Canberra — "The Canon makes no provision for defrocking a deaconess."

Bishop of Bathurst — "We have graciously consented that they (deaconesses) can use the title of an order, in common with the Rechabites and Odd-fellows."

Solution to No. 4

ACROSS

1. Any one who — his brother is a murderer (5) 1 Jn 3:15.

4. The wolf shall — with the —, and the leopard shall lie down with the kid (5, 4) Is 11:6.

9. So you have — now, but I will — you again and your hearts will rejoice (6, 3) Jn 16:22.

10. That we might — sin and live to righteousness (3, 2) 1 Pe 2:24.

DOWN

11. — — — God created the heavens and the earth (2, 3, 9) Gen 1:1.

13. But after they had — — — did evil again before thee (4, 4) Neh 9:28.

15. and the — descending upon him like a dove (6) Mk 1:10.

18. He was renowned among the thirty, but he did not — to the three (6) 2 Sa 23:23.

19. Therefore let us be — for receiving a kingdom that cannot be shaken (8) Heb 12:28.

21. and sit on thrones judging the twelve — — — (6, 2, 6) Lk 22:30.

25. Behold, there is a medium at — (5) 1 Sa 28:7.

26. my enemy has not — over me (9) Ps 41:11.

27. Israel will bring ropes to that city, and we — it into the valley (5, 4) 2 Sa 17:13.

28. and was buried; and in — being in torment, he lifted up his eyes (5) Lk 16:23.

29. before the sun and the moon and all the — of heaven (4) Jer 8:2.

30. A glorious — — — on high from the beginning is the place of our sanctuary (6, 3) Jer 17:12.

31. Through — the roof sinks in, and through indolence the house leaks (5) Ecc 10:18.

32. Animals blind or — or mutilated or having a discharge (8) Lev 22:22.

33. striving with all the — which he mightily inspires within me (6) Col 1:29.

34. Thrice he is followed by Darl confused, having three equal sides (9) (cryptic)

35. I may come to you with joy and be — in your company (9) Rom 15:32.

36. entered the temple with them, walking and leaping and — God (8) Ac 3:8.

37. his words were — than oil, yet they were drawn swords (6) Ps 55:21.

38. Antiochus who reigned from — to Ethiopia (5) Est 1:1.

39. A voice was heard in Him who sent me, has eternal life. He will not be judged, but hath already passed from death to life. Or again, 'I tell you the truth,' He says, 'Whoever obeys my message will never die.' Or again, 'I am come that they may have life, and have it more abundantly.'

hot line

Round-up of church press comment

Tasmania's Church News features the ten-minute taped address of the Bishop which was played in all churches of the diocese on Diocesan Sunday. He spoke of preparation, commitment and mission. Rockhampton Church Gazette gives a report of its Diocesan Ecumenical Affairs Committee meeting with its Roman Catholic counterpart. Rev. R. Keyes gave a paper on some Anglican attitudes to eucharistic worship. The Roman Catholics agreed but asked if it represented the total Anglican view. A dissentient Anglican on the committee made it obvious that it did not.

Gippsland Church News asked readers for comment on the paper. Of the 16 parishes which replied, not one mentioned the section "News from the mission fields." The editor properly asks: "Is there a vital interest in this area of the church life?"

In Seek, Bishop R. F. Cowdry of South Africa says that there is nothing ecumenical about poor language when it comes to Prayer Book revision. In certain circumstances he suggests that Cranmer's language is preferable to some modern attempts to revise the liturgy. The Anglican Messenger (W.A.) reports that Kalgoolie synod upholds the "Jerramungup principle," the building of churches with public moneys. Somebody had moved in synod that the principle be opposed. At least some see its dangers.

See is able to tell us that the E. N. Matthews who wrote "Colonial Organs and Organ Builders" published recently by Melbourne University Press and reviewed in our issue of 26 June, is Mrs Matthews, a parishioner at Mooroolbark. Activity, organ of the Congregational Board of Evangelism publishes one of the really naughty statements of Malcolm Muggeridge: "At the World Council of Churches Assembly in Uppsala, as one clearly saw, they believed almost nothing. They reminded me of a pub turnout in my youth, with 10 or a dozen drunks holding on to one another. ... Alone they would infallibly have fallen into the gutter. ... If ever in human

history there was a non-event, this was it. I cannot see how apart from the desultory use of the cross as a symbol and the garb of some of the delegates, anyone could possibly have known that the occasion had anything to do with the Christian religion."

Adelaide Church Guardian, a much more lively paper in its off-set form, has views from two readers on liturgical revision. A clergyman pleads for Series II and a layman opts for the Roman Mass. Some tongue. Some cheek. Then a columnist highly commends Series II. Perhaps he is not aware that evangelicals in England will have none of it. Liturgical scholars have published several books examining its liturgical and theological errors in detail. The Northern Churchman (North Qld.) carries a recent photographic study of Bishop Ian Shevill in masterful mood. It bodes no good for the unnamed parish which "produced only one confirmee."

Mr Bayston is a graduate of the University of Melbourne in commerce and law and is an elder of the Hawthorn Presbyterian Church. He is active in political and interdenominational organisations.

In the course of his lecture he said that "the problem of dissent must be put in its context. Christians have a particular, indirect, way of facing problems. This subject puts 'dissent' into a context of 'Christianity' and 'politics.'"

St. Mark's, Canberra, has been providing tuition by correspondence for over 20 candidates for the Th. Schol. examinations this year.

From 15 to 19 September, some of them were in residence at the Library for a week's intensive preparation for the examination, with seminars, etc. They were joined by some clergy who are already spending part of their long-service leave there.

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THE AUSTRALIAN CHURCH RECORD

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Melbourne barrister lectures for IVF.

THE CHRISTIAN, POLITICS AND DISSENT was the subject of the annual Inter-Varsity Fellowship lecture given by Mr Brian Bayston, a Melbourne barrister at the University of Sydney on 26 September.

Mr Bayston is a graduate of the University of Melbourne in commerce and law and is an elder of the Hawthorn Presbyterian Church. He is active in political and interdenominational organisations.

In the course of his lecture he said that "the problem of dissent must be put in its context. Christians have a particular, indirect, way of facing problems. This subject puts 'dissent' into a context of 'Christianity' and 'politics.'"

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—NINETIETH YEAR OF PUBLICATION

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REFORMATION'S BIRTHPLACE



Martin Luther's cell (above left) in the Augustinian monastery at Erfurt in Germany. In this cell he began his study of the Bible (about 1503) and its saving truths which directly caused the great Protestant Reformation. Biblical Christianity of modern times finds its beginnings here.

For God's sake

PROFESSOR Malcolm A. Jeeves, preaching at his farewell service at Holy Trinity, North Terrace, Adelaide, when nearly 700 people were present said:

"For God's sake, and I say this in all reverence: stop whistling in the dark. Turn off the transistor for one minute at least. Blot out the pop songs, and face up to your true self. It's just no good going on singing about 'luv, luv, luv', or about how bright and rosy everything is. For God's sake, be real. Surely you know, if you read your papers at all, that scarcely a day passes — a week certainly not — but another pop star who's been hypnotising you with his songs about the pleasures of sin, is reported to have either died, or nearly died, of an overdose of drugs. They sing their heads off about life, freedom and so on, but at heart it seems to me so many of them are in a terrible bondage to sin, to self, to despair, and their way out is to end it all.

"But again I want to tell you that in Christ there is that fullness of life that they sing about. There is fullness of life; there is perfect freedom. Why? Because God loves you. But the fact that God loves us not only changes our status from guilty to forgiven, our experience from bondage to freedom, but it also changes the direction of our lives and our ultimate destiny.

"You see, for despair, God offers you hope, and for death He offers you life. So the Lord Jesus Christ says explicitly: 'I tell you the truth; whoever hears my words and believes in Him who sent me, has eternal life. He will not be judged, but hath already passed from death to life.' Or again, 'I tell you the truth,' He says, 'Whoever obeys my message will never die.' Or again, 'I am come that they may have life, and have it more abundantly.'

Commissions set up

FOUR COMMISSIONS were set up by canon of General Synod at its recent meeting in Sydney. These were the Liturgical Commission, to continue the draft revision of the Prayer Book; and three others to deal with international affairs, social questions and Government legislation affecting the church.

Synod also asked the Primate to appoint a commission on doctrine. Among other things, it will be asked to consider the question of subscription and assent by the clergy to the Thirty Nine Articles. Other proposed commissions are concerned with theological education and the organisation of the Church in Australia with particular reference to provincial and diocesan boundaries.

Always vote for a principle, though you vote alone, and you may cherish the sweet reflection that your vote is never lost. (John Quincy Adams.)

Tax-built churches plan rejected

By an overwhelming majority, the General Synod of the Church of England in Australia at its September meeting in Sydney refused to accept a motion commending or even noting the building of a church at Jerramungup, W.A. by means of a local tax on ratepayers as "a great ecumenical venture."

THE MOTION was introduced by Bishop Ralph Hawkins, of Bunbury, in whose diocese Jerramungup lies, and it was seconded by Bishop Denis Bryant, of Kalgoolie. It was vigorously opposed by Bishop Howell Witt, of North-West Australia, as a scheme which had bitterly divided the Western Australian community, including many earnest Christians.

In clear and precise terms, Bishop Hawkins presented his case. Jerramungup is a small town of some 500 people, 272 miles from Perth and 242 miles from Bunbury. It is a new community of young farmers. It has a resident Anglican clergyman and has hitherto been visited by ministers of the Methodist, Presbyterian and Roman Catholic Churches.

A plan to build a community church for use by all the denominations by rating the residents of the shire received community support and was supported by the W.A. Minister for Local Government. A referendum was held and a very large majority (quoted by Bishop Bryant as 96 per cent) voted in favour of the rate. Plans were drawn up for a church building to be used by the four denominations and a rate was levied to cover the cost of \$35,000. Small landowners paid \$6 yearly and larger owners paid \$15 yearly.

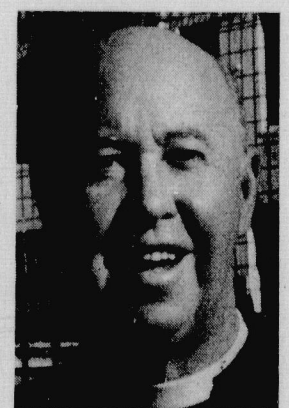
A small group of people opposed the rate on legal grounds and lost the case in the lower court with costs against them. Their appeal to the High Court met the same fate, all three Judges ruling in favour of the Minister for Local Government and the Premier of W.A.

After the Bishop of Kalgoolie had briefly seconded the motion, Bishop Witt made a scathing attack on the scheme and its underlying principles. He said that different Christian groups met in the building at different times for different services. "I do not see this as a very great ecumenical venture," he said.

In the first place, Bishop Witt said, it has split the State. You can see this in a great number of ways. The Minister for Local Government has been asked to have the Act amended so that this thing may never happen again.

Secondly, he went on, it has divided the Church. A great number of very responsible Christian people have been very upset by this. The Western Australian Council of Churches were prepared to help the objectors financially. The question is being put to take over a good part of the assets of these farmers who objected. A great number of Christian people have agreed to come to the financial aid of these people. What worries many of us is—just what is the church for?

Thirdly, he said, it will split the Church of England. How can we claim to be the reconciling church and a serving church if we are getting insignificant



The Bishop of Bunbury.