

THE AUSTRALIAN CHURCH RECORD

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Mainly About People

Rev Thomas C. Milton, rector of St John's Higginson (Brisbane) since 1970, has been appointed curate of St Luke's Liverpool (Sydney) from May 1.

Rev Alfred J. A. Stonier, rector of All Saints' Minto (Brisbane) since 1968, has been appointed assistant chaplain at The Southport School.

Rev Canon Guy Harmer, Director of the Mission of St James and St John, Melbourne, recently spent a few weeks' leave in Sydney following an operation.

Rev Anthony H. Nichols, lecturer at Moore College, Sydney, since 1968, has been accepted by CMS for service in Indonesia in the field of theological training.

Miss Angela Wawa has been appointed public relations officer of the NSW Missions to Seamen.

Rev Paul and Mrs Currier-Jones, formerly of The Rectory, Milton, NSW, leave for Numbulwar Mission, North Australia, at the end of the month. Mr Currier-Jones will be chaplain in place of Rev Earl Hughes.

Rev Earl J. Hughes, of CMS North Australia since 1956, has gone on a year's extended leave. He has lectured in linguistics at St Andrew's Hall, Melbourne, for the first term this year.

Rev Frederick G. Sturden, rector of St

Mark's Terrigal (Newcastle) since 1969, will retire on September 30 and will live at Belmont.

Rev L. Gregory Holmes, chaplain at Christ Church Cathedral, Newcastle, since 1968, has been inducted in charge of the new district of Kotara South (Newcastle).

Rev Ernest H. Wheatley, rector of St Peter's Islington (Newcastle) since 1959, was inducted as rector of All Saints' Belmont on April 21.

Rev Canon Ralph E. Wicks, rector of St James' Toowoomba (Brisbane) since 1963, has been appointed archdeacon of The Downs.

Rev Ernest W. Camahy, chaplain at Woemera Rocket Range (Willochra) has been appointed General Secretary for CMS in South Australia and will take up duties in August next.

Mr Lionel Dakers, 48, Organist and Master of the Chorists at Exeter Cathedral since 1957, has been appointed Director of the Royal School of Church Music to succeed Dr Gerald Knight. He will take up his post next January.

NT STUDENTS AT SU CAMPS

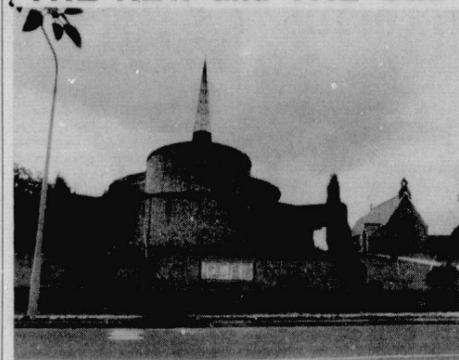
Crocodiles and snakes were of merely passing interest to the campers at Coomalie Creek, 60 miles south of Darwin during the past Easter!

With that camp filled another camp was organised for May 8-16. Applications for this camp had to be closed by the beginning of April!

The May camp was at Katherine Gorge and students came from Katherine, Alice Springs and Darwin.

The camps are organised by the Scripture Union Committee in Darwin who make a plea for more Christian teachers to apply for positions at the two high schools at Darwin and Alice Springs.

THE NEW and THE OLD



The modern circular building of Christ Church, Gosford, diocese of Newcastle. Opened in 1960 and consecrated in 1970, it overshadows the old stone Christ Church, consecrated in 1958, which is on the right. Gosford is the largest town between Sydney and Newcastle and the parish buildings occupy a commanding situation in the main street with extensive views of the Brisbane Water.

SA psych. lecturer speaks in Sydney

Dr John Court, Senior Lecturer in Clinical Psychology at Adelaide University, spoke recently in Sydney on the topic, "Being a Christian in today's society."

The meeting, co-sponsored by the Youth Department and the Parish of Gladsville, was held on Friday, May 5, at Christ Church, Gladsville.

Dr Court was a member of the Moral Action Committee formed in Adelaide to oppose the staging of the controversial play "Oh Calcutta."

He has written many articles and booklets on censorship and contributed to the book "No, No Calcutta" (published 1972), which outlines the legal fight against the play.

While in Sydney, Dr Court addressed other meetings open to the public and private meetings of students.

PR Dept's 24-hour Newsline

Newsline - 614700, the diocese of Sydney's Public Relations Department 24-hour telephone information service began operations on Tuesday, April 17.

Those who want to know the latest church news and to learn points for prayer, may dial 61 4700 at any hour and hear the news on a tape which will be changed each Thursday.

The news both from within and beyond the diocese and the points for prayer will be most useful to clergy and others who prepare weekly news bulletins for distribution at Sunday services.

THE AUSTRALIAN CHURCH RECORD

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Old Tas. church restored

St Luke's Campbell Town, built in 1832 and one of Tasmania's oldest church buildings, has just had considerable restoration work done.

The fine old porch tower was endangered by collapsing foundations and steel scaffolding had to be erected to carry out this work. Its interior was also renovated and the church bell more securely swung.

Windows and ventilation also came in for considerable attention. Anglican services in Campbell Town began in 1822, ten years before the present church was built. Rev H. D. Ikin is the rector.

Bp Witt's mission in Newcastle

Bishop Howell Witt of North West Australia conducted a mission in the Newcastle suburban parish of St Peter's Hamilton in April.

In an interview with the local press, Bishop Witt spoke of the challenge of his vast 700,000 square mile diocese which so far this year has seen him at home in Geraldton 28 days and away for 75 days.

"My predecessor, Bishop Frewer, made so many flights the airlines gave him a gold pass," the Bishop said.

Bishop Witt, a 51-year-old Welshman who came out to Australia in 1949 to be chaplain at Woemera Rocket Range in SA, also packs into a busy life a regular newspaper column and numbers of television appearances in news and current affairs programs.

ALLEN QUEE FAREWELLED IN ADELAIDE

A warm-hearted family farewell was given Rev Allen Quee and his wife and four children after his seven years in South Australia as C.M.S. General Secretary.

A crowd of friends from CMS and other organisations with which Mr Quee was closely linked gathered at Holy Trinity, North Terrace parish hall on April 10.

As State Secretary, he had travelled extensively, greatly strengthening the work and witness of CMS in the State.

At the same time, his friendliness and desire to forward the

gospel of Christ commended him in wider denominational and interdenominational circles. He was active in the local Anglican Evangelical Fellowship. He was a secretary of the SA churches' committee which organised the Leighton Ford Crusade.

He was chairman of the SA Keswick Convention Council, a member of the council of the Adelaide Bible Institute and closely associated with the SA Evangelical Alliance.

On behalf of the CMS committee, the vice-chairman, Mr Alf Lamprey made presentations to Mr and Mrs Quee.

Mr Quee has since been inducted as rector of St Bede's, Beverly Hills, in Sydney.

Evangelical Society ends 2nd year strongly

At the end of its second full year of operations, the Evangelical Society based in the western areas of the diocese of Sydney ended the year with 85 members drawn from 30 parishes in the area.

Four conferences arranged during the year drew 356 church members and leaders and the topics were "Evangelising in the twentieth century," "The Church

with Youth," moral issues including abortion, protests, strikes, drugs and alcohol; and "Problems of Local Church Government." These conferences were held at Wentworthville, Baulkham Hills, Blaxland and Cabramatta.

The annual meeting is being

held at St Marys on May 27 and after the business meeting, the film "A Lost Generation" will be screened and supper will be served.

Rev Milton Myers has been an active chairman during the year and much organising work has fallen on the two secretaries, Miss Gill Evans and Canon Victor Cole.

The first conferences for the third year of activity will be at Merrylands in July with Canon D. B. Knox as guest speaker, and a film conference in September in the new area of Tregear.

Bp Chisholm in Bendigo

Bishop John Chisholm of Melanesia visited his home city of Bendigo on 17 April for a men's dinner.

Some hundreds of men gathered in the White Hills Technical School hall to hear the Bishop speak and to meet him.

Money raised from the dinner was given to the Melanesia Cyclone Relief Fund. The Bishop flew to New Zealand the following day.

Great day for Aborigines at CMS station in NT

Over Easter at the CMS Mission Station at Oenpelli, Northern Territory, 71 young people were baptised and 75 men and women were confirmed. Six men and women who had previously been baptised were also confirmed.

The services climaxed a long period of preparation by the Oenpelli chaplain, Rev Philip Taylor, and a band of dedicated lay helpers.

Several others who for various

reasons were not ready for baptism or confirmation, will be admitted later in the year.

The Bishop of the Northern Territory, Right Rev Kenneth Mason, arrived by aircraft and was given a colourful welcome by the crowd who had gathered on the airstrip.

The Church of Emmanuel had been decorated by members of the congregation, but crowds had to sit on the lawns outside and hear the service broadcast. Being outside didn't stop them joining in, and the whole congregation

joined in the service with dignified enthusiasm.

The questions to the candidates and some other parts of the service were in the Gunwingu language. A feature of the proceedings was the competence of the interpreters in getting the heart of the matter across to the listeners.

All age groups were represented in the candidates and congregation, so that the occasion was a very real reflection of the spiritual awakening that has come to Oenpelli in the last year.

Don Cameron's West Malaysia mission

Rev Donald Cameron, CMS Secretary left Australia on 26th May to lead a three weeks' teaching mission in the diocese of West Malaysia.

Mr Cameron was invited to lead the mission to the English-speaking congregations in the diocese by the Bishop, Right Rev Tan Sri Roland Koh.

In an interview for the Church Record, Mr Cameron said that the mission is directed at church members rather than non-Christians and is aimed at instructing them in their faith

and deepening it. He pointed out that the churches in West Malaysia are multi-lingual and that a church building may be used for a number of congregations speaking perhaps English, Mandarin, Cantonese, Tamil or another Chinese dialect.

Accordingly, not one missionary but several had been invited. A presbyter from South India will conduct the mission to the Tamils and one coming from Hong Kong will be missionary to the Chinese speaking congregations.

Mr Cameron will cover the English-speaking congregations, working down the peninsula from Penang, to Ipoh, Kuala Lumpur, Seremban, Malacca to Johore Bahru. On the way, he will take one or two meetings for ministers of various denominations.

The itinerary includes three days in Penang and the other centres and one day in Johore Bahru, on Friday June 16. While in the diocese, Mr Cameron hopes to see something of the four Australian CMS missionaries there. Rev Peter and Mrs Tasker are at St George's Penang. The city of Penang was laid out by Colonel Light who also planned the city of Adelaide. Rev John and Mrs Lousada are engaged in lay training at St Barnabas's Klang, midway between Kuala Lumpur and Port Swettenham.

By means of the mission, Bishop Koh hopes to quicken the evangelistic concern of his diocese and he hopes that through this and the follow-up which will go on afterwards, to achieve a greater level of understanding and breadth of instruction in the congregations of his diocese.

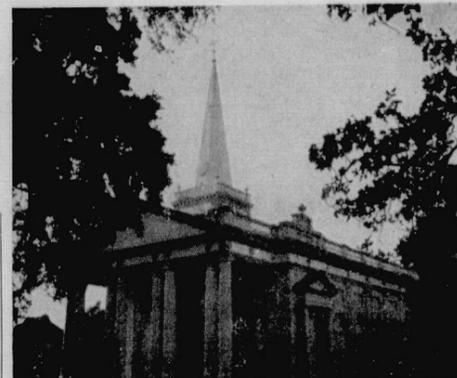


Rev Donald Cameron

Played at 24 inductions

PARISHIONERS at Mount Barker in the diocese of Bunbury are planning to install a small pipe organ in memory of the late Mrs Sophie Smith, organist at All Saints' for 51 years.

During that time she played at the induction of 24 ministers.



The century-old St George's Penang, diocese of West Malaysia.

PARISH RENEWAL CONFERENCE IN WA EASTERN WHEATBELT

One of the most successful parish renewal conferences ever organised by the Perth Diocesan Board of Religious Education was held in Merredin last month.

Conference leader was Rev Tom Wallace, Diocesan Director of Religious Education.

During his sermon at the communion which preceded the conference, he outlined the threefold expressions of the church under the headings Worship, Mission and Education.

From a previously prepared document, handed to each member of the conference, a report of the present situation was outlined. From this participants were encouraged to deduce the strengths and weaknesses of the Church's position.

Emphasis of the conference was upon renewal and change, and the program was divided up into four sections: "Where are we now?" "Where are we going?" "How do we get there?" and concluded with the largest annual meeting ever.

When the rector (Rev Michael Rowdon) was asked what he thought of the conference, he replied: "It doesn't appear that we have come up with anything very startling or revolutionary, but there has been enough enthusiasm, frankness and imagination for us to be able to form a plan that will give us work to do for the next three years. I am glad to see that the search for meaning is going on inside the Church as well as outside — at

least in Merredin and I am particularly encouraged to know that there is such concern to reach out to the men, to young people and to Aboriginal Australians.

He has been chairman of the Australia-New Zealand-East Asia Council of the movement for some years, and replaces British businessman Mr P. D. Warren.

Australian evangelicals form united body

At a historic meeting in Canberra over the weekend May 26-28, evangelicals of Australia's major denominations founded the Australian Evangelical Alliance. They will seek affiliation with the World Evangelical Fellowship.

Those attending the meeting represented State Evangelical Alliances, evangelical missionary alliances and kindred missionary bodies in many States.

Delegates included the following: From NSW: Canon D. W. B. Robinson, Rev Dudley Ford, Rev Dr Gilbert McArthur, Mr Alex. Gilchrist, Mr J. Stuart Hill, Mr Arthur Collins and Rev Lindsay Slade.

State aid motion rejected by Gippsland synod

Rev Peter Arch, of Churchill, told the Gippsland synod last month that the St Anne's and Gippsland Grammar School, Sale, should examine its conscience on accepting taxpayers' money to run the school.

Synod met at Moe and Mr Arch said that it appeared that independent schools were becoming richer and the State schools were becoming poorer.

He conceded that he introduced the motion as a springboard to open a debate on a State-wide basis.

Mr Arch said that giving money to independent schools worsened the education level in State schools.

Synod took the view that it was unfair to single out the Grammar as a lever to open a debate on an issue of such magnitude.

Mr W. E. Edwards, Warragul, submitted that synod was wasting time on political discussion and should give church matters priority.

The motion was thrown out on the grounds that controversial issues such as contraception, abortion and conscription were part of the gospel.

John Reid to be assistant bishop

Ven. John Reid, 43, Archdeacon of Cumberland in Sydney since 1969, is to become an assistant bishop of the diocese. He will be consecrated on 25 July.

As well as being a capable and hard-working administrator, Archdeacon Reid has established a reputation in many parts of the world and particularly in Asia, as an outstanding Bible teacher and convention speaker.

He is a graduate of the University of Melbourne and

Moore College and for some years he was a full-time worker with the Inter-Varsity Fellowship. He is married with six children.

As an assistant bishop of Sydney, he will be responsible for the rural deaneries of Balmain, Cook's River, Randwick, St George, Marrickville and Banks-town.

Thus he will take over the areas at present under the oversight of Bishop Jack Dain who is to assume a general supervisory role in the central administration of the diocese.

Alan Kerr world SU chairman

A Melbourne businessman, Mr Alan Kerr, has been elected International Chairman of the world-wide Scripture Union, a Bible-reading organisation with 1½ million members.

Mr Kerr is managing director of a Melbourne-based group of furniture manufacturing companies and combines business trips through Asia with contacts for Scripture Union.

He has been chairman of the Australia-New Zealand-East Asia Council of the movement for some years, and replaces British businessman Mr P. D. Warren.

Mr Kerr is also chairman of the Asia Pacific Christian Mission which has hundreds of Australian missionaries in New Guinea and nearby islands.

In August, 1971, he was co-chairman with Bishop Clive Kerle of Armidale of the National Evangelical Anglican Congress attended by 550 Anglicans from all over Australia.

He is a committed Christian, an Anglican layman who serves on various Anglican committees such as the Federal Executive of the Church Missionary Society.

His appointment was made at the recent Scripture Union International Council meeting in West Malaysia.

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A well-stocked memory

Complaints about the fickleness of memory are common, but few seem to realise how responsive memory is to training. Again, Christians are often aware of memory's failure to erase the knowledge of things better forgotten.

But we can also take comfort in the fact that lessons well-learned are always there for memory to draw upon. For this reason alone, we should see how important it is for Christians to systematically train the memory in the retention of verses and even longer passages of Scripture.

While we are unable to advance any statistics, we can't help feeling that little attention is paid to memorising Scripture and perhaps little value because of some educational theories that are abroad.

We should memorise what we understand, not because we place some artificial value on rote learning. If we memorise a verse each day or each week even and reinforce the process by frequent revision and repetition, we will be training our power of retention to keep relevant passages of God's Word readily available for our use when we need them in order to help and instruct others.

The Navigators is an international organisation for young people and adults which places great emphasis on the need for people to study the Bible together and to memorise relevant verses. The interdenominational Berean Band whose president is Canon T. F. C. Bewes, celebrates its 67th anniversary this year. The original Bereans (Acts 17:11) loved the Scriptures and their modern counterparts both read and commit them to memory.

It is not so long since the Bible was memorised so that the King James version might be quoted verbatim. There are many translations in popular use today and it is much more important to be able to paraphrase what the Bible says rather than to insist on exactness. It seems that this was the method used by writers of the New Testament when they quoted the Old Testament.

Quoting the Scriptures we have learned should never become a means of avoiding the implications of a human situation, of passing judgment on others, of administering a rebuke or of refusal to face an unpalatable truth.

While there are dangers to avoid, there are also untold blessings to be enjoyed when we deliberately set to work to furnish our memories with the sanctifying Word of God.

A world ministry that outrivals the UN and WCC

In an age when percentages and statistics are the convenient criteria for all evaluations or when jumboism, declaring might is right therefore good, is the fetish by which many judgments are made — the mammoth task of the fifty national Bible societies which are the member societies of the United Bible Societies, is still inspiring, said Rev. Alan F. Scott of the Bible Society in Australia addressing the Presbyterian Assembly.

Even the United Nations does not carry on its work in 1,450 languages or plan for a 200 million circulation of one book annually in 158 countries or territories. There are more churches in the Bible Societies Fellowship of Sharing than in the World

Council of Churches and in addition hundreds of inter-denominational and non-denominational missions all depending on the Bible Societies for Scriptures.

He continued, But "bigness" is not the true measure — the true value is seen in the Bible societies' missionary ministry, providing Scriptures for the individual missionary worker to pass on to the hopeless and helpless people in war-ravaged areas, in refugee camps of the Israel-Arab area, India, Pakistan and Bangladesh as well as Vietnam.

He said, the Bible Society needed the united backing of churches and personal support of individuals in the missionary ministry of the society's work of providing Scriptures for all people throughout the world, either free or at prices the poorest can afford.

The society in Australia is pledged to provide \$300,000 for the world activity before October next and at present gifts are

more than \$50,000 behind 1971 at this date.

Billy Graham in Dublin

Hoping to make some contribution to the cause of peace in Ireland, Dr Billy Graham spent June 1 and 2 in Dublin.

He met the Roman Catholic and the Protestant Archbishops of Dublin and other community leaders and addressed a large meeting in the Concert Hall of the Royal Dublin Society by invitation only. On Friday, June 2, he spoke to a packed meeting of ministers of all denominations.

Prior to the Dublin visit, Dr Graham spent a day in Belfast and met leaders of the various factions. The theme of his visit was "Peace in an era of revolution."

Various doormats

A missionary once said to me that she refused to be a doormat to a fellow worker. Well, there are doormats and doormats . . .

Most of us have had the experience of someone seemingly trying to dominate us. We either knuckle under, rebel furiously, or — have a good look at the whole situation and consider quietly what is the best thing to do.

In my missionary friend's case, there was a clash of personalities: one side seemed inaccessible, and the other didn't try hard enough to find a way through. Yet how easily things could be straightened out if we had a bit more courage (heavily undergirded with love). Or if we were more approachable.

I am speaking here of Christians; where others are involved you have to tread a bit more warily, for there is no common ground on which to work.

My friend Jane is a case in point. For years Jane's spiritual life went up and down; now in her late twenties, Jane has come into real blessing. Now she wants to launch out, to get a flat of her own, and leave the family nest.

But — her parents are not yet Christians. We talked about it.

"Really Maggie, I feel so frustrated at times. Mum and Dad still ask me where I'm going, what I'm doing, what time I'll be home and so on."

"So you want to get away from it all?"

By Margaret

"Sometimes I do. Then I feel I've got to stick it and live out this new experience. You know, I really love my parents now, and they've noticed I'm different. They're watching me too — so I've got to be all I profess."

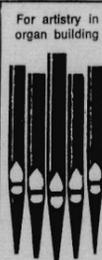
"Has your spiritual renewal made things easier then?"

"It has and it hasn't. I've had to pull out of some things like gambling, and that didn't please them. And they think I'm getting too religious. But I don't think I should move yet."

Jane is right: there is a time to conform and to accept frustration. You have to persist in showing love even though you're being criticised and misunderstood.

We need discernment in all our relationships. In Christ alone we have true liberty — if we are his slaves.

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Q. 1. If the Bible is the true revelation of God, why is there a difference in God in the Old and New Testaments? The Old Testament God is a harsh judge punishing sin, lobbying for the Jews alone. The New Testament God as revealed by Christ is a forgiving father, forgiving repented sin and for all people.

A1. The question reflects an erroneous hearsay view of the Old Testament. We must remember that the God of the Old Testament is the God of our Lord Jesus Christ and of the apostles. The apostles did not change their religion when they accepted Jesus as the Messiah.

On reading the Old Testament it will be seen that God is revealed as essentially a God of love. For example in the very beginning in Exodus 34 He reveals His name, ie His character, as "a God of compassion and gracious, slow to anger, and plentiful in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin . . ."

The ethical injunctions of the Old Testament are fully in keeping with Jesus' teaching, eg Ex 23:4 "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." and Jesus' summary of our duty, ie "thou shalt love thy neighbour as thyself" are simply two quotations from the Old Testament, and to give only one further instance, the Psalms are full of praise for God's steadfast love and mercy.

Yet at the same time both in the Old and New Testaments, God has revealed He is also a God of judgment. He does not ignore unrepented sin and rebellion.

Up to 1921 all Ireland formed part of a political unity, the United Kingdom. Ireland, however, was divided in politics and religion. The vast majority of the southern Irish, overwhelmingly Roman Catholic, wanted home rule and complete separation from Britain.

Those in the northern quarter of Ireland, Ulster, mostly Protestant in religion, wished to maintain the link with Britain for they had close cultural, economic and religious ties with Britain.

In 1921 the parliament at Westminster, in which members from England, Scotland, Wales and Ireland sat, passed an Act that divided Ireland into two political entities, each with its own parliament, but whereas Northern Ireland has remained part of the United Kingdom, the southern part became an independent State, first as the Irish Free State, and later as the Republic of Eire.

Article 44 of the Constitution drawn up for the new Republic gave the Roman Catholic Church a privileged place in that country. Thus the pre-nuptial guarantees demanded by the Roman Catholic Church under the Ne Temere decree are given legal support.

In the Tilson Mixed Marriage Case in 1952 the High Court granted the Roman Catholic partner of the broken marriage custody of the children, and this ruling has been followed in subsequent similar cases. This is a factor which has helped to reduce the Protestant population in the Republic to its present 4 per cent.

Northern Ireland Protestants are convinced that Rome rules the Republic. This is recognised even today by some Roman Catholic politicians in the Republic. Dr Noel Browne (Labour) a former Minister of Health in the Republic of Eire Government, a Roman Catholic, stated in the Dublin Parliament on February 10, 1972 "Not only were conditions in Eire far inferior in health, education, housing and social welfare, but they were also inferior to Northern Ireland conditions as far as minority rights were considered. If I were a Northern Protestant or Catholic the only way you could get me into a sectarian united Ireland would be at the point of a gun," said Dr Browne.

In the light of this is it any wonder that 334,000 Northern Ireland Protestants in November 1971 signed a covenant that they would fight to the death rather than be incorporated, against the will of the Northern Ireland majority, into an all-Ireland Republic.

(Rev) H. W. Coffey, St Luke's South Melbourne.

QUESTIONS ABOUT THE BIBLE

Secondly it must be remembered that God's Word is self-authenticating. It would be strange if this were not so, and if God needed witnesses from outside Himself to testify to His authority. Consequently, Christians in recognising the Bible as God's Word use it as the source

These questions were asked at an S.C.M. National Conference at Armidale, N.S.W., following an address by Rev Canon D. B. Knox on "The authority of God's Word."

Q.2. Is not the proving of the authority of scripture by quoting scripture begging the question?

A2. A Scripture may firstly be treated simply as an historical account of what Jesus taught and what His apostles taught. For Christians the teaching of Jesus and the apostles about God is of final authority and what this was may be discovered from the New Testament simply treated as an historical record; and so to quote the Bible to show what this teaching was, although in fact it established the authority of the Bible, is not arguing in a circle.

Q.3. Did God stop writing

when he finished the Bible? Are the writings of saints who have lived since then in any way inspired? And can they further reveal God's purpose?

A3. In Christ, God has fully revealed Himself for "in Him the fullness of the Godhead dwelt bodily (Col. 2:9). It is therefore inconceivable that there should be anything more that God wants to reveal to us about Himself than what He revealed when He Himself was present incarnate.

The lives of the saints illustrate God's work in men's lives, that is they illustrate (but do not add) new revelation to what God tells us in Scripture of Himself, and of His relations with us. For this reason good Christian biography is most valuable reading.

Q.4. If God controls every atom, electron, etc., in the universe, and if we are made up of electrons, atoms, etc., why do we have free will?

A.4. It is true that we have free will (which is of course synonymous with "will," the adjective "free" adding nothing to the concept; for a will that is not free in some sense is not a will.

But our wills do not have the

sort of freedom that some people think we have, eg sinners are slaves to their sin because they are blinded by the devil and cannot choose but to sin. Though they always retain a "formal" alternative, they have no "material" alternative.

Those who have been redeemed by Christ are set free from the external tyranny of sin so that they are now free to follow their own natures of which God is the author; and so the regenerate person, insofar as he is free from sin, naturally loves to do God's will, but all of us whether regenerate or unregenerate exercise our freedom within the sovereignty of God. This relation of a sovereign will to a true secondary will is unique. There is nothing to which we can compare it but we can see it illustrated in our experience of prayer for guidance, and in our trust for protection. For we never imagine God saying to us in reply to our prayer, "So sorry I can't help you, for the man you fear has free will."

The Holy Bible teaches clearly that God is sovereign, working all things after the counsel of His own will and a clear appreciation of this doctrine sets us

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Continued on page four

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C. R. JAMES, Chief Executive Officer.

Could be misunderstood

It has been pointed out that a news item in our April 6 issue might give the impression that our Primate was saying that union with the uniting Methodist, Presbyterian and Congregational denominations could be achieved by 1975.

The fact is that these three denominations may themselves achieve union by 1975 and after this event, negotiations for union with the Anglican Church in Australia become a possibility.

Negotiations for such a union can begin in 1975 at the earliest. That is the position and the Primate has never expressed any opinions contrary to this.

Strike upsets

Record production

Production of the ACR has been disrupted by the two weeks' printers' strike which affected Sydney and some other cities' newspaper plants.

Our issue of May 18 was complete to the stage of printing when the strike came. It was finally posted out on June 2, over two weeks late. This issue will also be a few days late. Following issues will be right on schedule.

We ask for the forbearance of our readers and advertisers in this situation which was quite beyond our control.

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STATE AID SPENDING SPREE — PLAYING ON GUILT FEELINGS

Choking the cat with cream

Gorged with nine years of State aid, Australia's private schools will yield the last vestiges of their vaunted "independence" in return for \$48,000,000 promised last month by the Liberal Government.

The Council for the Defence of Government Schools (DOGS) has worked persistently for a number of years and will not be silenced. However we may deplore some of their tactics, they have drawn attention to grave inequalities brought about by State aid. The media are also making the public more aware of the results of the syphoning off of public money to private education.

Television viewers were hardly impressed recently by the "need" of Sydney Grammar School when its headmaster on This Day Tonight said that fund-raising had brought in \$800,000 but that the school could not carry on without State aid.

Someone in Melbourne said recently that Australia has the best government that State aid can buy and it is certain that school councils, often against the wishes of the denominational governing bodies concerned, have lent themselves to this political jockeying which seems certain to come to an end soon.

Federal Labor has promised that it will freeze State aid if it is elected this year and aid will be strictly according to need. This would end the honeymoon period some of the larger private schools have enjoyed with its plethora of swimming pools.

There are also clear signs of a growing public disenchantment with this State aid road that the Menzies government began to tread so warily in 1963.

Opponents of State aid, including national teachers' organizations are now looking at the practicability of challenging such aid in the courts. Wisely, Australia functions under a secular constitution and State aid to denominational schools may well prove to be unconstitutional.

Announcing the latest \$48-million grant, "The Sydney Morning Herald" said that "The aid program is heavily weighted in favour of private schools." Those who are aware how the aid has worked could also add to this that it is heavily weighted in favour of the wealthiest of these private schools.

State aid has proved to be sectional, discriminatory, divisive and tending to exacerbate socio-economic distinctions.

Whatever government comes to power in the Commonwealth or States, public reaction will force an end to State aid as we now know it. It may well cease altogether to concentrate public effort on building a better

national system of education or aid will be given on the basis of need and this will mean almost entirely to the Roman Catholic system.

When the change comes, as it must within a few years, private schools will find on their hands the worst crisis in their history. Since it will have been self-induced by their preference for money over their independence, they will be short of sympathy outside their immediate constituency of old pupils and parents.

Quite recently in Sweden, State aid to private schools was completely withdrawn, despite the privileged position of the Lutheran Church. What happened to private schools there? They closed down, even those with a long and strong tradition.

If independent schools value their independence only in monetary terms, perhaps they have forfeited any reason for their existence anyhow.

Conveys nothing to the uninitiated, so are the convention's aims equally obscure. Yet it seems highly likely that ministers will hear a great deal about "tongues."

We can understand the rapid spread of the tongues movement in lands where the gospel has not had free course. We can understand it penetrating congregations in Australia where there is no long tradition of Bible teaching and personal Bible reading.

We often thank God that by some means, Christ is made known and people are responding to Him.

But we regard the attempt to unsettle and divide Bible-believing Christians on this matter of the gifts of the Holy Spirit and the manner of their exercise as

divisive, unedifying. In the attempt to do this, we believe that the full tenor of Scripture is ignored and in its place is put an interesting combination of psychology, suggestion, hypnosis by repetition of certain clichés. All this results in a form of emotionalism which transcends both Bible and reason.

The unique work of the Holy Spirit is bringing souls to the new birth through faith in Christ. If you are born again and are opening your life to be filled each day by the Holy Spirit, you will not need to be looking for other evidence of the Spirit's work within you. God has promised that you will have the witness within yourself that you are a child of God.

If you know the joy of daily

QUESTIONS ABOUT THE BIBLE

From page three

free for energetic Christian service. The inspiration of Holy Scripture is an example of God's sovereignty which, though controlling the event, does not destroy the free working of the natures He has made.

Q.5. Is it not true that the New Testament is the product of the church.
A.5. No part of the Bible is a product of the church. For example, St Paul says in I Cor. 2:2 "We speak not in words which man's wisdom teacheth, but which the Spirit teacheth" and in 2 Pet 1:21 "The Scriptures were written by men borne by the Holy Spirit." The Bible was written by members of the Christian community but written to it, not from it. The community sometimes was most hostile. Jeremiah's prophecies are an illustration, where the words that the prophet wrote were burnt by the head of the community.

Q.6. If the Bible is infallible and inspired from beginning to end, what answer is to be given to geologists and the like who have disproved the story in Genesis concerning the time of the formation of the world?
A.6. God has given us the Bible for certain purposes and has used the natural faculties and gifts of learning of men in doing this. Since God is its ultimate Author it is infallible and perfect for His purposes. He has overruled so as to exclude any mistakes that would mar it.

This does not imply that God of necessity must inspire it in such a way as to exclude what we would regard as imperfections if the Bible is used for other purposes, eg as a source book to learning Greek grammar. In inspiring Genesis to teach us about God as Creator

and man as sinner, etc, God has obviously used a writer who thought in ways not unlike his contemporary cosmologists.

I do not think that we can require of necessity the Holy Spirit to have inspired Genesis so that it conformed, I don't say to today's science, but to final science, whatever that might be.

What we may say is that in Gen 1-3 all errors with regard to God and His relations to man have been excluded, for it was to give a knowledge of these things that God caused the Bible to be written.

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"Rushing in again"—Stiil!

May I support your query as stated in your Notes and Comments, in its opening paragraph, on the review given by Allan Gill on the book "John Hope of Christ Church S. Laurence." (ACR May 4.)

Although I did not know Rev John Hope for most of his ministry, I did know him during his last few years as rector, and during his retirement. Also, having met people who were greatly influenced by his ministry, and having worked with people in Sydney who knew him, I feel it a pity that the author had to take his "anti-Sydney" attitude and allow it to virtually dominate the writing of his book.

I cannot say, that having read the book, I read about a priest whose life was surrendered to Christ and the serving of him in his Church. I felt rather that here was a priest whose aim it was to carry on an Anglo-Catholic tradition without any love or charity towards those who may have held different outlooks.

No doubt John Hope faced many critics in his life, but page after page devoted to the Bishop of Bathurst's Case, or the Christian Socialist Movement, or a general knock at Archdeacon Hammond, does not show the complete and utter simplicity of faith and love with which this priest served his Lord.

Unfortunately, Mr Gill like L. C. Rodd, has seen fit to give prominence to sectarian squabbles of several decades ago, and both have viewed the historical setting most subjectively, and unlike Rev John Hope have not allowed the love of Christ to permeate the situations. Neither have allowed the realisation of a book meant to be a biography of a man committed to the Lord, and his growth in grace, despite his failings, whilst working in Sydney.

Surely the days of the Red Book Case, etc, are over, and this is 1972! For Evangelicals, who love the biblical message and Catholics, who treasure their sacramental heritage, where is the Christian love and peace and joy with which they are supposed to be possessed?

Or does this rather weary battle between "high" and "low" still have to be fought?

I hope one day someone will

be able to record a life of John Hope, showing that for him God was love, and this message he gave in the biblical and sacramental ministry he exercised and on which our Church's teaching and our faith is based.

B. J. Hoare,
St John's College,
Morpeth, NSW.

Elevation of emotion over reason

At least once a week the average rector is receiving propaganda through the mail from Pentecostal or Neo-pentecostal agencies both outside and inside the Church. They are geared to influence the minister and through him to reach his people.

They suggest a new power. A new experience of the Holy Spirit. They indicate that the old experience of Christ in dwelling is insufficient. When all the excitement and words have passed what is one likely to find when rector or people get involved with neo-pentecostalism? I would suggest certain frank answers.

1. There is an alienation of many of the faithful who have served for many years. They find their experience of Christ downgraded and a new element of people take their places. The Church can find that a stable mature officer is replaced by an unstable, albeit enthusiastic, new recruit.

2. There is often a further alienation of the intellectual element of people in the parish. The Church has a difficult problem in this age at any time with the intellectual, and the charismatic elevation of emotion over reason can only further remove people with strong intellectual ability.

3. There is a strong pharisaical attitude with the movement. "We are not as other men are." This attitude causes hurt and distress throughout the body of Christ. Such hurt is incompatible with the "real movement" of the Holy Spirit.

4. There is such a strong subjective nature to the movement that reason is neglected. One is told to "let one's emotions move" and yet our Lord was so insistent upon the fact that we love God with all our mind. The subjective nature means that a person who has served Christ well for many years insists that he was nothing

Letters to the editor should not exceed 300 words.

before this experience. He downgrades all previous experience and spirituality. To the casual observer it may well appear that the earlier experience was the finer of the two! Again there are loud exclamations for healings where a doctor has never diagnosed sickness. There are wonders which can never be verified and yet anyone who says so is branded as a non-believer.

5. The fruits of the Spirit are often least apparent in those who proclaim the fullness of the most. In a very difficult situation in a parish where there were adherents of the "charisma" who were very vocal the following events took place. Those who made no special reference to the Holy Spirit came and did washing, ironing, child care, cooking and house cleaning over a long period of time. The members of the charismatic movement came and said "What sin has caused this illness and trouble? Be filled with the Spirit like us. Have the gift of tongues like us. Have the ability of healing like us." They then departed having done nothing while the "unfilled" carried on for many more months.

This probably sounds very negative. As always there will be some brighter examples than these but I am yet to be convinced that the real position is much different from any of the above.

(Canon) Barry Bryant,
Port Kembla, NSW.

The present WCC dilemma

The World Council of Churches has never been short of friends from among the religion writers of major newspapers. Yet the radical-liberal image given the WCC by the press has probably contributed to the increasing rank-and-file disaffection with the council.

Many churchmen taking note of the political and theological slant of the mass of handouts from Geneva are given cause to question the value of the WCC as a catalyst. Non-radicals are made to appear as being necessary to have around but of no real consequence in decision-making.

If unity without uniformity is to mean anything then it must imply that convinced Evangelicals, Anglo Catholics, etc, will still be around in any uniting church. For this reason it was irritating to hear a visiting English bishop (who is a staunch ecumenist) recently deride those who openly admit a preference for one kind of churchmanship and unlike the bishop don't pretend to be high, low and broad and presumably anything else that is going.

Did the bishop complain when the Earl of March (an executive member of the WCC) ran candidates and canvassed support for his New Synod group at the UK General Synod elections? But the bishop is not alone in disliking distinctive labels even when worn with charity. For last month in Adelaide's undemocratic Legislative Council a Liberal member announced that the Council was really made up of four Labor men and sixteen independents (Liberals) who were not interested in party politics.

Because Christians on controversial matters are as divided as any other community group it is hardly surprising that what the WCC executive advocates may fail to get even majority support from the rank and file of member Churches.

This does not mean that churchmen should have to count heads before speaking out on some issue but it should mean that national councils including the moderate ACC should not feel obliged to defend as infallible every WCC decision.

The WCC would probably exert far more influence if it gave greater representation to theological viewpoints over against denominational bureaucracies. Many of today's large and lively minorities will soon

replace some of the ailing majorities yet they still have too few representatives in denominational leadership. Even the mass media is tending to bypass some bureaucracies and go where the action is.

The fact that the whirlwind and rather disappointing 1969 Graham Crusade drew more local church support than did the ACC-backed Church and Life Movement was a sobering thought for many.

But some people seemed to forget this kind of support was around when they set upon Dr Loane following his decision not to attend the ecumenical service. Of course there was more than one evangelical opinion as to the wisdom of attending such a service. However some ACC supporters by attacking the archbishop made many wonder whether the right to dissent was now past. Little wonder Dr Loane was ahead in the opinion survey conducted in Sydney and Melbourne.

One Melbourne Anglican layman writing for "The Age" promised that Christians everywhere would be wanting to make it easy for the archbishop as he sorts the mess out! But if all this was supposed to set the alarm bell ringing in Bishops court then some people must have been disappointed.

It would seem that for the foreseeable future the really spontaneous "grass roots" expressions of unity, especially between members of denominations not markedly alike (eg the neo-pentecostal movement) will not be helped by having unity timetables or ambiguous agreements thrust upon them. And no amount of ecumenism will save those denominations or parts thereof that are spiritually dead.

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The WCC has certainly gained a great deal of support because of the impressive record of Inter-Church Aid. However there is a change apparent in Church giving with the trend being away from exclusive support for one agency. Many new relief organizations are competing for support and among them is World Vision who last year in Australia and New Zealand received more than half a million dollars.

Many observers have wondered just how the WCC would react to this new pattern of giving. So far the response does not look too encouraging.

Christianity Today (7/1/72) reported that the Rev Alan

Brash, director of the WCC commission on inter-Church aid, refugees and world service had criticised agencies that encouraged people to sponsor individual under-privileged children overseas as being "cruel and un-Christian." Speaking at the annual meeting of the Canadian Council of Churches Mr Brash said that Canadians should give their money to local Churches who would pass it on to national and world council of Churches for equitable distribution to family units.

J. S. Goldney,
Hawthorn, SA

Price of books rising

Over the past few months I have noticed that the price of so many popular Christian books has increased 40-50 per cent.

An example from last week was two copies of the same edition of the same book from the same bookshop: one cost 70c, the other \$1.05.

One appreciates that all costs are rising but this increase seems way out of proportion and cannot but hinder the "defence and confirmation of the Gospel."

Perhaps someone in the trade could enlighten us as to why the increases are at present so savage.

(Rev) D. W. Holland,
Manly Vale, NSW

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John Hope: a biography that attempts too much

JOHN HOPE OF CHRIST CHURCH ST LAURENCE by L. C. Rodd. Alpha Books, 1972. 240 pages. \$4.

THE CHURCH'S INVESTMENTS

SOCIAL RESPONSIBILITY AND INVESTMENTS, by Dr Charles W. Powers. Abingdon Press, 1971. 224 pages. \$3.60.

What should the Church do with its money and its property? Perhaps the persons with the most glib answers are not always those best informed; neither are those charged with responsibility always automatically preserved from muddled thinking.

It is good therefore that Professor Powers has made this detailed analysis of the alternative lines of action available to responsible Christian stewardship. Besides the examination of the theological principles involved, the two chapters on the Corporate Investment Element and the Creative Investment Element appear to offer very clear-cut practical advice to those who wish to take their responsibilities seriously. C. E. W. Bellingham.

As well as giving a satisfying picture of John Hope the man and long-time rector of Sydney's Christ Church St Laurence, the author attempts to give a history of the parish and a considerable commentary on the many controversies which became centred on this unique Anglo-Catholic enclave.

L. C. Rodd was closely associated with the parish from the time of Hope's appointment in 1926 and he has drawn richly upon his own experience and upon resource materials to draw a picture of a sincere, courageous, a good man and a man of unshakable conviction. Rodd is shrewd in his assessment of the outlook of the man and his foibles.

But here, it seems, his objectivity ends. He admits the petty feuds between Christ Church and St James' King Street but cannot see that Hope might have offered some leadership, if he had had the vision and the qualities, to five parishes all within a mile or two of Christ Church, who were inclined to follow its Anglo-Catholic tradition. But Hope preferred to stand alone, enjoying the opposition which his capacity for aggression aroused much more than he ever admitted.

If Rodd knew John Hope very well, he makes it clear that he had no knowledge at all of the evangelical leaders of the day. Archbishop Mowll, he tells us on p. 84, had no sense of humour. T. C. Hammond, Rodd's arch-villain, was arrogant, weak in logic and loved coarse jokes (this we are told any number of times).

Writers of good biography are animated by a simple purpose and they are judged on their achievement of this purpose as well as the methods they use. Rodd is the husband of one of Australia's most distinguished writers, Kylie Tennant, and so might have had good advice. But he could not resist the temptation to which untried writers are subject, to try to achieve several ends in one work.

The result is that two people emerge from this biography and the one who is still alive has many more prejudices than the one who is dead.

Rex Meyer.

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Holy Communion and its revision

THE SERVICE OF HOLY COMMUNION AND ITS REVISION. Edited by R. T. Beckwith with J. E. Tiller. Marcham Manor Press, Appleford, Abingdon, Berkshire, 1972. 128 pages. (UK) £1.50.

It is a great pleasure to welcome this stimulating and competent essay, Latimer Monograph No 3, by the librarian of Latimer House, Oxford and the lecturer in Liturgy at Trinity College, Bristol. It is the most encouraging thing I have seen in the area of prayer book revision for a long time, and it should form the basis of study for groups all over Australia who are concerned for the form in which the 1662 Communion Service should be preserved among us.

In addition to an essay dealing with the background to revision, doctrinal and liturgical issues in revision (the meaning of the "consecration," the evolution, structure and language of liturgy), and the right policy to be adopted, there is a draft service which is a radical revision of the

1662 text, preserving the theological principles but suggesting considerable freedom in language and simplicity of structure. There is one form for ante-communion, but for the communion two forms are provided: one based on 1662 and the other based on Series 11/111. This draft service is carefully explained.

Seldom have I seen such a positive understanding of the virtues of the 1662 service, and to find this combined with a full appreciation of the current situation of change and need for meaningful communication is a cheering omen.

The linguistic success of the draft is, in my opinion, mixed, and I hope our own commission will be able to show that more of 1662 can be retained than Latimer III retains. But the principles are the thing, and this monograph is a notable contribution. It should be compulsory reading for all who make decisions on prayer book deviations, and changes, from church wardens up and down.

D. W. B. Robinson.

BP HEBER IN INDIA

BISHOP HEBER IN NORTHERN INDIA, ed. by M. A. Laird, Cambridge University Press, 1971. 324 pages. (UK) £6.60.

This volume is a valuable addition to the series being published by the Cambridge University Press under the title of "The European Understanding of India." These series provide not only important information about the India of the time, but also significant insights into the intellectual history of Europe.

Bishop Heber's journal was first published in 1828, edited by his wife from material in the form of notes and letters which he wrote to her during his tour. It is from this first edition that the passages reprinted in this book have been taken. Dr Laird also provides an introduction and explanatory notes to the text.

The episcopate of Bishop Heber is of particular interest to Anglicans in Australia. He was a bishop with undoubted evangelical sympathies, and his diocese at the time included all the East India Company's territories together with Ceylon and Australia.

Bishop Heber was a strong supporter of the CMS and was delighted to share in forwarding the missionary work of the Church in India during his brief episcopate.

The book makes interesting reading and is important for the student of mission history and the growth of the Church in India.

Keith Cole.

Cybernetics

CYBERNETICS AND THE IMAGE OF MAN, by H. E. Hatt, Abingdon, 1968. 304 pages. \$5.40.

Machines that behave like human beings raise some interesting philosophical and theological questions. Harold Hatt's book endeavours to come to terms with these questions. The author's debt to Emil Brunner's theology of the Image of God in man is quite explicit in the first 92 pages.

From this point on human and mechanised freedom and responsibility are considered (pp 95-205) and there is a final section on "The Cybernetic Revolution and Social Responsibility."

Hatt argues that as we have to acknowledge our proximity to the animal creation so we have to admit our similarity to machines. Yet the vital distinction between man and the animals and machines remains. Man as "imago dei" is not to be confused with man as "imago machinae." Nevertheless the proximity is real and its implications are far-reaching.

"Cybernetics and the Image of Man" deserves to be commended as a stimulating introduction to the whole subject.

B. L. Smith.

DUTCH WITHHOLD WCC SUPPORT

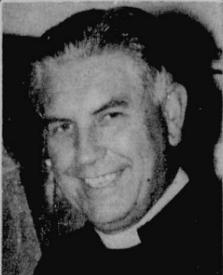
(Grand Rapids). Contrary to the advice of a study committee, the General Synod of the Reformed Churches in the Netherlands refused to support the "anti racism" program of the World Council of Churches.

The chief reasons for the refusal were the political character of the program, the sanction of violence that it implied, and the possible severance of communication with the white Afrikaner churches in South Africa. The motion not to support carried 38 to 29.

Early in the discussion, after the proposal to send support was presented, a counter motion was offered. Dr H. B. Weijland expressed concern over the non-objective information which had been distributed by the WCC and stated that this had closed the pockets of the congregations. He asked whether the proposals of the program were not in effect an attempt to drive out the devil in the name of Beelzebub, for

the program promises the worst of all wars, namely civil war. (RES News Service)

NEW ARCHDEACON



Rev Ralph W. Wicks, appointed Archdeacon of the Downs (Brisbane).

When power goes out of the message it is because the Word has become not flesh, but words. LEIGHTON FORD.

Evangelist to Sydney's Italians

The Inner City Areas Committee of the diocese of Sydney has appointed Mr Bill Lenton, who was born of Italian parents and speaks Italian fluently, as a fulltime evangelist in the suburb of Leichhardt.

Inner city director, Rev Paul Barnett, has said: "We have employed Mr Lenton for a one-

year trial period to evaluate how practical it is to try to evangelise non-British settlers in the inner city area."

Mr Lenton will report on his work at a conference at St John's Darlinghurst on July 15 when Archbishop Marcus Loane will be chairman.

Other speakers will be the Rev John Henderson, Immigration Chaplain, and Pastor Frank Roberts, aboriginal worker at St Paul's Redfern.

Tuesday Sunday School

Trentham, Victoria, is a town with a population of about 750. It has a cold climate, with high rainfall and a moderate winter snowfall. There are Anglican, Methodist and Presbyterian churches, but with no resident clergy. The Presbyterian Sunday School had closed, and the Methodist and Anglican Sunday Schools had three scholars

between them, with no available teachers.

A combined meeting of the three churches decided to hold "Tuesday Bible School" from 3.45-4.45 pm at the Anglican Hall, within short walking distance from the local school. The Tuesday Bible School has a Church of Christ superintendent, and uses Christian Life Curriculum materials.

After six weeks there were 34 children enrolled, and two or three new ones coming each week. This represents half the town children of state school age. There are five teachers, two of them trained school teachers.

The program commences with cordial, and ball games. In winter there will be soup or hot drinks.

The Bible School has only primary school children, as secondary school children arrive home later from their school in another town. Plans are being made for provision for a teenage group.

Even the smaller children are coping with the extra hour that has been added to their day. The teachers are very willing to teach during the week. A break will be provided over school holidays.

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A STUDY ON EPHESIANS 4:17-24

BY DR. DAVID WILLIAMS

THE OLD MAN & THE NEW

In Ephesians 4:17ff. Paul is contrasting the past life of his readers with the life they could and should be living now. He reminds them that when they first heard about Christ they had been taught (i) to "put off . . . the old man" (v. 22).

The "old man" is the self-centred life, and the self-centred life must be decisively put off (aorist infinitive). Indeed, it must be put off to the extent that it has been put on in the past. "Put off," he says, "according to your former manner of life" (v. 22). Their former measure and rule of their renunciation (Westcott).

But what was their former manner of life? We should not suppose that they had been particularly vicious or evil members of their society, and yet Paul describes their earlier conduct as walking in trespasses and sins. (2:1, 2).

"Walking" is a term often applied to the Christian life to suggest progress in what is good. Here it suggests progress in evil. Their former manner of life had been a progression in evil. They had been degenerating morally because they had been following "the course of this world" (2:2).

There had been a time when the world's selfish outlook on life had been their's, when they had lived by the world's standards, which are governed by the passions of the flesh, the selfish desires of the body and the mind (2:3).

DARKNESS

Their conduct had been evil (4:19) and their mind darkened (4:18). Darkened to its own condition, darkened in relation to others (2:12). Darkened in relation to God (4:18). They had been disobedient (2:2), obedience both from God (4:18). They had been disobedient (2:2), subject to God's wrath (2:3), and alienated by wrath and disobedience both from God (4:8) and from others (2:12).

All this is in Paul's mind when he speaks of their former manner of life as "the old man which is being corrupted" (v. 22). And here again he is insisting that their past life had been marked by a progression in evil (present participle).

There had been as Bonhoeffer puts it, "a continual falling, a plunging into bottomless depths, a being relinquished, a withdrawal even farther and deeper." Until such time as they had "put off" the old man and had "put on" the new, they had gone on falling even farther and deeper.

But when they first heard about Christ they had been taught (ii) to "put on the new man." If the "old man" is the self-centred life, the "new man" is the life which centres about Christ, and this new orientation must be put on as decisively as the other is put off (aorist infinitive).

When Paul speaks in this passage of the "old man" and the "new man" he almost certainly has in mind the concept of the two Adams.

TWO ADAMS

The first Adam was made in the image of God, but failed, and his failure is ours. The second Adam was also made in the image of God. He did not fail.

He is "the one created after the image of God in true holiness and righteousness" (v. 24).

And when we identify with him, when we enter into a real, personal relationship with him, we too become "the one created after the likeness of God in true holiness and righteousness."

And when Paul speaks in this passage of putting off the old man and putting on the new, he is referring to two aspects of the one act of redemption.

What H. C. G. Moule describes as the "accomplished fact" of divine redemption, "the provision for us in the Lord Jesus Christ of a complete transference and emancipation, so that the believer, once 'in the Lord,' has stepped out of his old position and has entered upon the new, however imperfect his consciousness of it may be, and however much he may have to learn of the further possibilities of his present position."

BELIEVERS NEW POSITION

But it is important that we do become conscious of our new position and learn its further possibilities. When they first heard about Christ, therefore, they had been taught (iii) to "be renewed in the sphere of your mind." This is co-ordinate with putting on the new man, but whereas the thought there is of a decisive act, the thought here is of a continual process (present infinitive).

"Two things," says Bishop Westcott, "are required for the positive formation of the Christian character, the continuous and progressive renewal of our highest faculty, and the deci-

sive acceptance of 'the new man.'"

Bishop Gore describes this continuous and progressive renewal of these terms: "To become a believer is to submit one's intelligence to learn a new lesson, to study Christ; it is to yield one's self to a 'form of teaching' (Ro 6:17) in order to have one's life refashioned in marked contrast to old and abandoned ways of life; it is to imbibe a new principle (Ro. 12: 1ff.) in the heart of one's rational being, 'to be renewed in the spirit of one's mind.'"

SEE CHRIST

To "be renewed in the spirit of your mind" is to study Christ. To see Christ as he was prepared for and prophesied in the Old Testament. To see Christ as he was presented in the New. To see Christ moved to compassion and action by men's needs and to indignation by the hardness of their hearts. To see Christ touching the leper and calling the out-cast.

And above all to see the Son of Man coming to serve and to give his life a ransom for many. To see Jesus suffering "outside the gate in order to sanctify the people through his own blood" (Heb. 13:12). To see Christ as he was that we might know Christ as he is.

And from this study of Christ to imbibe a new principle in the heart of one's rational being. The principle of adopting Christ's outlook which is selfless and living by Christ's standards which are governed by true holiness and righteousness.

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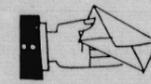
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THE CHRISTIAN WAY OF DEATH

Does it matter what happens to your body when you die? Rev Philip Oliver, rector of St Andrew's, Lane Cove, NSW, says that if you are a Christian, it should matter.

Christians should be a people who do everything for the glory of God. Presumably, this also includes what happens to the Christian at the time of death.

These days some very curious customs are creeping in to the arrangements associated with funerals. These may be made by the bereaved family or partner, or in compliance with the previously expressed wishes of the deceased. They may include such things as a request for no flowers at the funeral, or for a private funeral where only the immediate family is present, or even for a memorial service.

Other customs are becoming more and more common by general acceptance. For example, the great number of people who attend a service but who do not go to the crematorium or the cemetery. This can be explained in terms of time for men who have to work and in terms of distance. Very few churches these days have a graveyard. The growing custom of the funeral being taken direct to the crematorium without a service at a church is another example of a generally accepted practice.

Before looking at the Christian

way of death, it is interesting to look at the practice of the Jewish people. "When a Jew dies the body is never left alone. This is now a sign of reverence... if a near-relative is unable to stay, special 'watchers' consider it a privilege and a sacred duty to do so.

"The funeral arrangements are taken care of by 'The Holy Brotherhood' or as it is known by its Aramaic name, the 'Chevra Kadisha.' The members of this brotherhood are the most pious of the Jewish community who know that to pay the last respect to the dead is one of the great religious duties of man.

"They do so, not in mere words or gestures, but by actually preparing the body for the last rest, washing and clothing it. They give their service readily to every Jew as though he were a brother, because in death all are akin and no one a stranger." Rabbi Brasch — "The Star of David."

"Complete simplicity and equality distinguish Jewish burial. The coffin itself must be of the simplest kind, unvarnished and unadorned. In no circumstances is it permitted to differentiate between the rich and the poor, the 'famous' and the 'ordinary.'" (Brasch.)

"The Jews also pay attention to the need for those who have been bereaved to give expression to the way they feel. It is perhaps a psychological necessity to give vent to our feeling in sorrow and distress. Unless we voice our anguish, it may break our body and cloud our mind.

"That is why through the wisdom of the ages religion has developed its own mourning customs. They are the special idiom of the valley of the shadow of death. They are meant to help us in the expression of our grief. Growing and maturing through the centuries, they have become the most adequate language to give voice to the inexpressible." (Brasch.)

What then of the Christian way of death?

In considering the arrangements the Christian makes for his death he should make arrangements for his death if he is concerned to glorify Christ in it, and use it as an act of witness to his belief which has been expressed by his life, he should be sensitive to the need for the bereaved to express their feelings.

A Christian may judge that flowers, etc., are one means whereby people can express their love in their grief. It may be a service to prevent this expression. It may be argued that money spent on flowers could be given to some more worthy cause. A gift of love either to a bereaved person or simply as an expression of how we felt for someone who has died, is both right and proper.

In practice, it is doubtful whether money not spent on gifts of this kind is ever used for anything else.

There are other weightier matters to consider than this in a Christian's death.

The church service should reflect in every way the New Testament understanding of death. "We do not sorrow as men without hope for them that sleep in Christ."

Praise and thanksgiving and assurance of eternal life will be prominent features of the service. The sermon will be an evangelistic opportunity to people who may come but rarely to church. The reading of God's Word and the sermon will also bring comfort to the bereaved.

The Jewish idea of death being the great leveller must also form part of the Christian's attitude. There is no room in death for ostentation, or pretence. The flashy showiness and the plastic-adornment of some funeral castles must be a denial of this truth.

The laying to rest of the body is chiefly an opportunity to reinforce the Bible teaching of resurrection. Because of this, people should be encouraged (one could make the request in the funeral notice in the paper) to attend the crematorium or cemetery.

People often ask whether from a Christian point of view, cremation is a proper means for the disposal of the body. There is nothing in the Bible to indicate that it is not. It is purely a matter of expediency and preference.

There are some things, however, which a Christian ought to think about when making the choice between cremation and burial. In cremation the casket is simply removed from sight and

is not disposed of immediately. This may be a lesser witness to the doctrine of "Earth to earth, ashes to ashes, dust to dust in sure and certain hope of the resurrection to eternal life." The ashes are not seen to be put into the ground.

One recent Prayer Book revision of the burial service has made provision for this. It is likely, however, that only a few people would be present at such a burying of the ashes. The Christian may well conclude that an important opportunity is lost by the body (ashes) not being put into the ground when most people are present.

Some will conclude that for the body to be buried brings home more powerfully the idea that from the dust God raises up a resurrection body. The columbarium must also be considered in the light of this.

From observation, burial is no harder on the mourners than cremation. There may, in fact, be a greater degree of finality which is helpful in the ultimate alleviation of grief.

Such a consideration might seem to be unimportant, but the question has to be asked — how far can we get away from the symbolism of the raising to new life from the old, which is depicted in the burying of the remains of a person, without losing the impact that the opportunity presents?

Statements such as "I don't care what they do with me when I die," etc ought not to have any place in Christian thinking.

The Christian is concerned in his life to represent Christ to the world. He will be no less concerned in his death.

Synods say "yes" and "no" to women

North Queensland synod said "no" while Ballarat synod said "yes" to motions which sought to open what had been exclusive male preserves in the church to women.

Rev Douglas A. Wellington, rector of St Peter's West End, Townsville, introduced a draft canon into North Queensland synod to allow women to be eligible for appointment as churchwardens, with the stipulation that at least one of the churchwardens of each parish should be male.

The draft canon got to the committee stage before it was rejected and finally withdrawn.

Archdeacon Stuart-Fox is reported to have told the press outside synod that "if we carry on with this, we would have the women controlling the whole church."

"If we let this go on we'd end up with petticoat government in parish council and petticoat government in synod."

After a full dress debate, Ballarat synod agreed to amend its Synod Act to permit women to become members of synod.

Rev David G. Cobbett of Warnambool had raised the matter in the last synod and the bill was formally moved by the Chancellor, Mr R. A. Must. Mr Cobbett said that the precedent had been established in the province by Melbourne, Wangaratta and St Arnaud.

At one stage the Bishop, Dr Hardie, expressed surprise that there had been no speakers against the bill. Canon D. R. Stewart said that women could not be objective, against themselves in particular. He thought it was a retrograde step. Rev R. G. Rowlands said he was anti-feminist. Canon R. H. Pidgeon said that the effect of a small number of women feeling self-conscious could be unfortunate.

Dr T. V. Walpole of Horsham said that he was amazed by hear such archaic and narrow views expressed by the clergy.

A division was called for and in the house of clergy, there were 21 for the bill and 19 against while in the house of the laity, only 5 were against it.

A bishop remembers

In the diocese of Nakuru letter, Bishop Neville Langford-Smith recalls an event 40 years ago.

In June it will be 40 years since I left Sydney for Tanganyika. It was given a parting present by the Evangelical Union of the University of Sydney, with a little card which said "Neville" — sent forth by God, 25th June, 1932." When we think of our Lord, as God's missionary we are utterly unworthy of the name, and yet it is ours, given us by him — "so send I you."

Our hope lies not in the man we put on the moon, but in the Man we put on the cross. DON BASHAM.

A parish which grows in two ways

St Stephen's, Normanhurst, NSW, is one of those rare parishes which, although only 20 years old, has tried to match its own growth and development with an equal responsibility for developing the missionary work of the church.

Worship in the original church in 1920 when it was part of St Paul's Wahroonga parish. A hall was erected in 1923. In 1952 Archbishop Mowll made Rev Ron Patfield the first curate in charge of the new provisional district.

A new St Stephens did not come until 1963 when an anonymous donor enabled the

building to be opened free of debt and paid for a pipe organ. It became a full parish in 1964.

A rectory was opened in 1965 and in 1966 the decision was made to plan for a Christian Education Centre.

Meanwhile, Normanhurst links with the Church Missionary Society were strengthened and St Stephen's own missionaries are Rev Earl and Mrs Julie Hughes of Oenpelli, Dr Guy and Mrs Timmis of Hombolo Leprosy Centre, Tanganyika and Rev John and Mrs Joan Brook of C.M.S., Jakarta.

The present rector, Rev John Gelding said that his parish council has adopted the principle that for each dollar spent on parish projects, a dollar should be spent on missionary work. This makes the completion of the long-awaited Christian Education Centre and its opening on 29th April last of much more significance. For the total cost of this centre has been \$70,000.

The commodious Centre will facilitate a complete religious education program, including informal after-school activities for secondary school children. Youth and adult activities are already benefiting.

A pre-school kindergarten opened at the Centre on 16th May and the whole Normanhurst community is appreciating the provision of such a facility. The debt incurred to build the Centre will be repaid over twenty years at \$4,548 each year. Thus the people at St Stephen's are challenged to give a like sum each year for missionary work.

Victorian bishops in Bendigo

Bishops of the province of Victoria held their twelfth annual meeting at the end of May in Bendigo. It was the first time they had ever met there.

Dr Woods, Archbishop of Melbourne, preached at the service in St John's Cathedral on 24th May for the opening of their conference. Lessons were read by the bishops of Gippsland and St Arnaud.

The Cathedral choir was enlarged by the addition of the choirs from adjoining parishes of St John's and St Paul's.

Crises in London, Cambridge and Paris

Of recent weeks, minor crises in London, Cambridge and Paris have been given considerable space in the religious press in England.

In London, the Rev David Head, general secretary of the Student Christian Movement since 1966 has resigned following an extraordinary general assembly held in April.

The meeting withdrew financial support from a project to which Mr Head felt personally committed and so brought his resignation.

Rev Francis Palmer, principal of Ridley Hall, Cambridge, resigned his post after only seven months in office. In a public statement, Mr Palmer said he resigned because of staff disloyalty which caused student unrest.

In a press statement, Professor C. F. D. Moule, chairman of the Council of Ridley Hall said that Council had requested the resignation of Mr Palmer by the end

of the academic year but that he had resigned the next day.

St Michael's Anglican Church in Paris has enjoyed the title of "the Embassy church" since 1834. It has always been an evangelical church and the present chaplain, Rev Eric McLellan, formerly rector of Sevenoaks, is, like his predecessors, an appointee of the Commonwealth and Continental Church Society.

But Sir Christopher Soames, the present British Ambassador has a strong antipathy to evangelicals. He told Mr McLellan that St Michael's was "at present not fully representative of the Anglican position."

On Sir Christopher's advice, the British Foreign Office has placed a ban on the use of the title, "the Embassy church."

BISHOP WARREN OF CANBERRA-GOULBURN OUTSPOKEN ABOUT SOCIAL & MORAL POLLUTION

I refer now to the general setting in which life is lived by most of us these days. I suppose I mean "the environment," but I include the social as well as the physical setting.

One can only rejoice at growing awareness of the dangers to the natural environment caused by selfishness, bad planning, dumping of waste, erosion of hillsides, and so on. More important still are the steps being taken, or contemplated, in many cities of the world, to eliminate atmospheric pollutants and to restore clean air for the inhabitants to breathe.

YOUR WORLD IN FOCUS

"It's a battle for any one person to look out on this complex poverty war-ridden world and get it into focus," said Mr David Claydon last week.

In announcing the details of Scripture Union Week, Mr Claydon, SU's federal secretary, went on to point out, "that without a personal platform of a meaningful value system one cannot see society in focus. The best value system will be discovered in the patient, thoughtful study of the Scriptures."

The theme for this year's S.U. Week is "Your World in Focus." The week will be held July 2-9.

any visitor to London, after a lapse of years, cannot but wonder at the great advances made there in this respect.

We do not seem to be so alert to pollution in the social and moral environment, however. "The Little Red Schoolbook," already over-publicised and enjoying greater sales because of it, is only the latest in a series of publications in circulation which can do no good and possibly a good deal of harm. There is seemingly a convention that nothing should ever be said poetically or mystically or gently any more. Consequently (to take only one section of the "teaching" of this "grubby little book") the richest and most intimate of human relationships is degraded to the level of purely animal desires and satisfactions. Should we not be concerned to stress that indiscriminate sex relationships, beginning in adolescence, can be injurious to a person's character and destructive of society, just as smoking can be injurious to his physical health?

Many thoughtful people, Christians among them, are troubled by what is called "permissiveness," not because they see the questioning of authority as bad in itself, but because they genuinely believe that society is harmed by polluting influences which are encouraged by it. They are concerned, too, at their own ineffectiveness.

The media give great prominence to opinions and attitudes which are daring or "way out," so that they seem to be the norm of acceptable behaviour. What

are we to say and do for the good of our children without seeming to be hopelessly out of date, and how shall we foster an environment in which young people can grow and mature?

There is no easy answer to such questions. Let us avoid glibness like the plague — and also the tendency to wring our hands in despair.

Christians should not lose sight of essentials. At its core Christianity is all about God's concern for, and care of, man. He wants them to live in a reconciled life, reconciled, that is, to himself as the fountain of being, as of truth and beauty and goodness.

Jesus taught that such reconciled persons are empowered by God's own Spirit to live in true freedom from the petty enslavements of human life. As St Paul puts it, they are "new creatures."

The Jesus Movement

In his pastoral charge to the Newcastle synod on 4 June, Right Rev James Housden, Bishop of Newcastle had this to say about the Jesus Movement:—

"The so-called Jesus movement among young people who have no found Jesus in us, the church, and so have drawn a pretty picture of a humanistic Jesus, a man of compassion, yet have ignored the deeper insights in his teaching, ignored his claim to divinity, the significance of the cross and omitted the resurrection.

"Rather than condemn this pale

ghost of the Jesus we know and serve, as some earnest but misguided Christians have done outside the theatre when 'Jesus Christ Superstar' was being played, should we not rather go to these young people with the enriched Lord of the twentieth century, whom we know through the Bible, prayer and sacraments.

"Let us rather thank God that some seekers are looking to Jesus, however imperfectly, for an answer to the riddle of life, as the Greeks in the gospel came to Philip, saying, 'Sir, we would see Jesus.' Too often we have told people where they get off, instead of where they get on."

Death of Bishop Tom Jones

Bishop Thomas Edward Jones, MBE, Bishop of Willochra, 1958-69, and Organising Secretary of the Bush Church Aid Society from 1934 to 1958, died in Adelaide

on May 7 after a long illness, aged 69.

He was born in Liverpool, England, and like numbers of others of his generation, he was inspired by Rev G. A. Chambers and, coming out to Australia and

Ridley College, he gave the greater part of his life to extending the work of the Bush Church Aid Society in the outback.

His appointment to Willochra in 1958 was seen as a fitting climax to such a devoted life.

He had lived in Adelaide since his retirement and he was buried from his parish church at Plympton. The Primate, who had consecrated him in 1958, was present, as were many other Church leaders. He leaves a wife, a son and two daughters.

N. Q'land SU camp booked out

During the May School holidays, Mr David Johnson, the regional secretary for S.U. in North Queensland, ran a Children's Camp on Magnetic Island. Fifty children attended an enjoyable week of normal camp type activities. It was notable, though, that over fifty others had to be turned away.

Also during the May holidays, 12 north Queensland high school students travelled over 1,000 miles to attend the Inter-School Christian Fellowship Leadership Conference at Mt Tamborine near Brisbane. Each student was greatly helped by the conference as they met with other students from southern groups and exchanged ideas and problems.

The extent of the impact of this conference will only be seen as the students put into practice in their groups what they have learned.

Mr Johnson and Miss Lesley McGrath, a high school teacher in Townsville will take a group of grade 10 to 12 students on a New Guinea Discovery tour in the August holidays. A special DC3 plane is being chartered for the trip.

Short notices

HUMAN ECOLOGY — A CHRISTIAN CONCERN by Stanley G. Browne. Christian Medical Fellowship, 1972. 22 pages. UK 10p. Dr Browne is a Christian and he shows that Christians should be concerned all right but he brings no biblical insights to bear on this concern. He quotes with approval Erlich's hope that religion will work towards "population control."

IF I HAD ONLY ONE SERMON TO PREACH ed Ralph Turnbull. Baker, 1966. 151 pages. US\$2.45. Fourteen great preachers from many denominations give us the Scripture and the sermon based on it. **BIRTHDAYS, HOLIDAY AND OTHER DISTASTERS** by Thomas Mullen. Abingdon, 1971. 144 pages. \$2.80. Humorous meditations for 35 different life occasions. **NO EASY ROAD** by Dick Eastman. Baker, 1971. 135 pages. US\$2.95. Twelve excellent chapters on prayer. Material for meditations, sermons etc. **PARABLES OF THE MASTER** by Lonis O. Caldwell. Baker, 1971. 127 pages. US\$1.25. A discussion guide for teenagers on parables of our Lord. **SOCIAL SERVICE VOL. 23 NOS 3 and 4**. Nov 1971-Feb, 1972. 40 pages. Annually \$3. A whole issue devoted to "Aboriginal People in the Greater Sydney Area." Fourteen succinct articles, list of all agencies involved and list of background reading makes this a very special issue.

Ridley College, he gave the greater part of his life to extending the work of the Bush Church Aid Society in the outback.

His appointment to Willochra in 1958 was seen as a fitting climax to such a devoted life.

He had lived in Adelaide since his retirement and he was buried from his parish church at Plympton. The Primate, who had consecrated him in 1958, was present, as were many other Church leaders. He leaves a wife, a son and two daughters.

FROM SUSAN YOUNG

The South Pacific Anglican Council has once again deferred proposals to establish a province for its member dioceses — the third time in three years that it has done so.

And it now looks as if at least two of the SPAC dioceses will form provinces of their own.

During their meeting near Port Moresby recently, SPAC delegates from Papua New Guinea, Melanesia, Polynesia and the Torres Straits decided that the time was still not right to form a Province of the South Pacific.

It was thought in some quarters that the proposal would re-

ceive a more sympathetic hearing this time, because of changing political and ecclesiastical circumstances.

The theory was that politically it might be better for the South Pacific dioceses to have a province of their own, instead of being attached to the "colonial" countries of Australia and New Zealand.

Also, if the New Zealand Anglican Church goes into union with other Churches there, the Dioceses of Melanesia and Polynesia, which belong to the Province of New Zealand, would find themselves homeless.

However, in the event there was resistance to the idea of a province as traditionally understood, because of the expense and staff which it was felt would be needed to maintain its communications and administrative structure.

In addition, the Diocese of Melanesia reported that it was going ahead with plans to form a province of its own, a move which was foreshadowed at last year's SPAC.

And the Melanesian delegates were firm in their wish to try running their own province first, before looking to see if it would work on a wider basis.

So a feeling emerged at SPAC that a relatively simple provincial structure was needed, and also that it might be better to draw provincial borders round national boundaries, rather than taking in the whole South Pacific area.

It now seems certain, as a result of the deferment of the provincial issue by SPAC, that the Diocese of Papua New Guinea will follow Melanesia in investigating possibilities for a simplified province of its own.

After SPAC, the Bishop of Papua New Guinea, Bishop David Hand, announced that plans for a province would probably be presented to the diocesan synod next year.

He said he thought it was time the Diocese of Papua New Guinea began to consider with-

drawing from its mother province of Queensland.

Closely tied up with the provincial business was the question of the future of SPAC and here the delegates were plainly uncertain and confused.

Eventually, however, they decided that they did want SPAC to continue and they focused its aims and tasks more finely than in the past.

They appointed a group to prepare amendments to the Council's constitution, aimed at clarifying SPAC's role as a consultative rather than a legislative body.

And the Bishop of Melanesia, Bishop John Chisholm (who was later elected chairman of SPAC), said that as a general rule the Council should deal only with those matters which were peculiarly Anglican.

Thus, delegates felt that subjects such as gambling, drink, sex education and pornography, would best be tackled in conjunction with other churches in the various dioceses.

Armidale synod meets at university

Armidale synod, at the end of May, found its focal point very much on the campus of the University of New England.

Synod sessions were held in the St Marks' chapel at the University which was dedicated last year and has excellent conference facilities. Most of the representatives who came to Armidale from New England and the north-west of NSW for the synod were comfortably housed in Duval College at the University.

Bishop Kerle gave his synod

sermon at Evensong in St Peter's Cathedral on the Sunday night. On Monday night, Bishop Shearman, chairman of the Australian Board of Missions spoke at the synod missionary hour.

Women who accompanied their husbands to Armidale were able to attend special women's meetings, including a Quiet Morning at the Cathedral on the Monday. There was a conference on the Tuesday and Dr Alwynne Coster, an Australian with considerable missionary experience in Iran and Pakistan was the special speaker.

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THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION
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Mainly About People

Rev Donald H. Edgars, formerly working in Alice Springs, has moved to Darwin and has been licensed as curate of Christ Church Cathedral.

Rev Adrian O. Charles, formerly Archdeacon of The Downs (Brisbane) began duty as senior chaplain of Christ Church Grammar School, Perth, WA from the beginning of second term.

Rev F. A. Joseph Eglinton, who had been a chaplain at the Missions to Seamen, Sydney, since 1962, died after a long illness on May 25. He spent all of his 32 years' ministry in Sydney diocese except for service as an AIF chaplain.

Rev Walter Spencer, rector of St Stephen's Maitland (Sydney) since 1966, has been appointed a chaplain at Long Bay gaol from September 6 next.

Dr John Herens has been elected Australian president of the Inter Varsity Fellowship for 1972.

Mrs Eva Fletcher, widow of the late Bishop Charles Venn Fletcher, coadjutor Bishop of Sydney, who died in 1962, died in Chesalon, Eastwood on April 30. She is survived by a son, Mr Frank Fletcher, of Toronto, Canada.

Rev Donald E. Francis, formerly of Willochra diocese who is now gaining parish experience in England, has been appointed rector of Holy Cross, Hackitt (Canb-Goulb) from July next. He replaces Rev Colin Rush who has resigned.

Rev Anthony J. Kenny who trained at St Michael's Creiers and was a former curate of St George's Malvern (1963-69) was admitted to another denomination in May.

Rev Eric Harradine, vicar of Holy

BIOCHEMIST TO LEAD QUEENSLAND S.U.

The Queensland Scripture Union Council has announced the appointment of Dr Jim Rawson as State General Secretary. Dr Rawson has recently returned from three years in the USA as a biochemist and administrator with the Syntax Corporation.



Dr Jim Rawson

During his post-doctoral studies in Mexico, Dr Rawson helped to introduce Scripture Union into that country. Prior to that, while studying at Sydney University, Dr Rawson was a Beach Mission leader and was actively involved in various leadership capacities in his church at St Clements, Mosman.

Rev John Banner recently resigned from the position of General Secretary to return

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Primate honoured by Queen

Dr Frank Woods, Archbishop of Melbourne and Primate of Australia since last year, has been made a Knight Commander of the British Empire in the Queen's Birthday honours list.

The Archbishop has expressed his thanks for the honour conferred upon him but is seeking the Queen's permission to use his present style of Archbishop rather than Sir Frank Woods so that no matter of rank might come between himself and his people.

Bishop Kenneth Leslie of Bathurst and Archdeacon Percival H. Dicker, formerly archdeacon and registrar of Wangaratta were awarded the OBE and Rev Ronald A. O'Brien, rector of St Paul's Burwood, NSW, was awarded an MBE in the same honours list.



Miss Angela Wawn, Public Relations Officer, NSW Missions to Seamen.

Bendigo premises for Bible Society

The Bible Society, which has had an auxiliary in Bendigo for over 100 years is to have a permanent home in the city.

Mr S. Preston Walker, district representative of the Society, has announced that the Society is negotiating the purchase of premises for a Bible House in Bendigo.

He said that it would function as a Christian service and conference centre and help set forward the aim of the Bible Society which was to provide the Word of God in a language that the people can read and understand and at a price they can afford to pay.

Mr Walker supervises a district with 18 auxiliaries from Mildura in the north-west to Wodonga in the north-east.

10,000 march for Jesus in Auckland

On a Friday night in May, 10,000 "Marchers for Jesus and for Righteousness" marched 15 abreast through the streets of Auckland, New Zealand's largest city.

The marchers were mainly young people and led by Salvation Army bands, they sang and clapped, held their Bibles high and called on bystanders to join them.

Many wore Jesus T shirts and One-Way stickers. They carried posters captioned "Jesus Loves You," "Jesus is Alive," "Jesus is Coming Soon." Counter demonstrators were also prepared and their banners read "God is dead," "Jesus Never Rose." Jesus marchers met the opposition in friendly style, even when motor cycles were revved to drown out the singing. One of the bikes caught fire! One counter-marcher carried a placard, "Judas is my trip," and in his other hand a book "Everything You Ever Wanted to Know About Sex."

People from all over New Zealand joined in the open-air service that followed the march and

the theme was "Righteousness exalteth a nation."

Very Rev John O. Rymmer, Dean of Auckland said that in rejecting Jesus' standards, peace, joy and wholesomeness had eluded society's grasp. The Mayor of Auckland said that the great gathering represented the determination of Auckland's people to correct the evils of the time.

The Maori evangelist, Mr Muri Thompson, told the crowd that "the way back to righteousness, peace, standards and morality is an encounter with Jesus Christ the Son of God."

At 11 pm the great crowd sang "To God be the Glory" but the people were reluctant to go home and many remained, radiantly praising God.

Whatever is to be done at God's command may be accomplished in his strength. AUTHOR UNKNOWN.

The highest pinnacle of the spiritual life is not joy in unbroken sunshine, but absolute and undoubting trust in the love of God. A. W. THOROLD.

The seven-point Charter for Righteousness, among other things, called for the Bible to be recognised as the book of authority in education and government.

Dean of Wangaratta to Ipswich

The Very Rev Robert G. Beal, Dean of Wangaratta since 1965, has been appointed rector of St Paul's, Ipswich in the diocese of Brisbane.

The Dean came to Wangaratta from Brisbane, having trained at St Francis' College and served in north Queensland and Brisbane. He has twice been administrator of Wangaratta diocese for extended periods. His resignation takes effect as from August 13.

New city planned in Murray diocese

A new city of some 100,000 people will be established by the South Australian government within 25 miles of Murray Bridge.

Murray Bridge is the seat of the Bishop of The Murray and the decision is expected to have a great effect on the young diocese. For some time, the location of the bishop's residence and the See town has been widely discussed.

It will come up again at this year's synod when it will be asked to confirm Murray Bridge as the See town. By then, the

exact location for the new city may be known and this may influence the debate.

The diocese is already committed to heavy financial support for the rapidly developing north-west corner, through the Home Mission Fund.

However the rapid increase in population in that area, the increase in church attendance and hard work of the congregations there, are expected to speedily reduce the need for diocesan financial assistance, thus making money available to minister effectively in the new town, immediately the project commences.

Overseas scholars at ANZSTS conference

Lectures by two internationally-known Christian scholars on the Trinity and preaching, and symposia on feminism and ecology will be the main themes for the sixth annual conference of the Australian and New Zealand Society for Theological Studies.

The conference will be held at Queen's College, University of Melbourne, from August 14-18, 1972.

Rev Canon David Jenkins, who is currently director of "Humanum Studies" at the World Council of Churches in Geneva, will deliver the four Moorhouse lectures on the theme, "The Trinity — Possibilities of God and Man."

Canon Jenkins is the author of several books, including "Guide to the Debate about God" and "The Glory of Man." From 1955 until 1969, when he took up his present position with the World Council of Churches, Canon Jenkins was Lecturer in Theology at Oxford University.

Four lectures on the theme "Preaching the Word in Biblical Categories" will be given by Professor George Knight, visiting

Professor of Old Testament at the Faculty of Theology, St Andrew's College, University of Sydney.

Professor Knight was until recently principal of the Pacific Theological College in Suva. Previously he held teaching posts in Scotland, New Zealand and

USA. He is the author of "A Christian Theology of the Old Testament."

Two symposia on "Feminism and Theology" and "Ecology and Theology" will form part of the conference. Papers on all theological subjects are also invited from members of the conference.

Ceylon unity plan opposed in court

The Ceylon Daily News reported on May 6 that a "resolution of the Council of the Colombo Diocese of the Church of England (now known as the Church of Ceylon) to establish a United Church as the Church of Sri Lanka has been challenged in the District Court of Colombo."

Some members of the Church have filed the action in order to restrain the Bishop of Colombo (the Rt. Rev. C. Abernake) and others from acting in accord

with a Diocesan Council resolution to proceed with a scheme of Church Union.

It is contended inter alia that the resolution was not lawfully passed because the Diocesan Council was not duly constituted; that those who had no right to vote did so; and that the right of other members to speak was denied them.

The plaintiffs contend that the proposed new church would have beliefs, doctrines, forms of worship and other customs and practices diametrically opposite to those of the Church of England in Ceylon.

SYNOD TOLD TITLE OUT OF STEP WITH MODERN TREND

Armidaale synod was told at its recent session that the title of "canon" that accompanies the appointment to a cathedral chapter is rather out of step with trends in the church today and that we would be better without it.

Rev Peter Smart of St Peter's, South Tamworth, was moving two motions which will, in effect, defer the election of canons to the chapter of St Peter's Cathedral. The motions were carried.

The are four canonic vacancies — two to be appointed by the bishop and two which were to have been elected by synod. These appointments have now been deferred.

The motions that were put to synod by Rev Peter Smart, of South Tamworth, were:

"That synod requests the diocesan council to examine the function of the Cathedral Chapter, and if changes are considered desirable, to bring any necessary amending ordinance to vary the cathedral ordinance, to the next session of synod;" and, "that the elections to fill the existing clerical vacancies on the Cathedral Chapter be deferred until the next sitting of synod."

Mr Smart said the function and purpose of the chapter need definition and clarification.

"I feel the title 'canon' that accompanies the appointment of a Cathedral Chapter is rather out-of-step with trends in the church today — and I think we would be better without it."

On the motion of Rev G. V. Browning of Warialda, synod resolved to adopt in principle the recommendation of the 1971 national conference on Mission and Ministry which gives women equal rights with men to be elected to all parish and diocesan offices and to become lay readers and lay preachers.

A motion to permit deaconesses to be made priests, moved by Mr Crawford of Inverell and seconded by Rev I. Ransom of Inverell was debated but finally not put. The Bishop said that

Dr Sambell outspoken on 'enthronements' and conscience

The enthronement of bishops in our Church should be replaced by a quite different form of service, the Archbishop of Perth, Dr Geoffrey Sambell, told his diocese in the June issue of the "Anglican Messenger."

He writes: "Our society in Australia of course is not anti-Christian but rather post-Christian with the culture of affluence — that means drugs and gambling and material possessions, and a basic structure that depends on power over rather than responsibility for each other in the community."

"The very enthronement of bishops we have in our own church surely should be replaced by some kind of commissioning service, where the bishop is commissioned to serve his people rather than enthroned in a position of power, even if in fact that doesn't follow.

"We become preoccupied with our own conscience and the freedom to express our own conscience, without hearing Paul ask the question, 'Is my freedom to be, called in question by another man's conscience?' "For my part," says Paul, "I always try to meet everyone half way, regarding not my own good but the good of many so that they may be saved."

"Have we given a peculiar twist to personal salvation which can be criticised if it is an end in itself, but now we talk about personal conscience which many of us feel can never be criticised.

"Salvation and conscience have to do with my brother and his judgments as well as mine."

Overseas appointment for Noel Pollard

Rev Noel S. Pollard, Master of New College, University of New South Wales since 1968, has been appointed lecturer in church history at St John's College, Nottingham, and lecturer in Reformation history at the University of Nottingham.

He will take up his appointment in September and at St John's College he will be working with Canon Michael Green who is principal.

Mr Pollard is a graduate in both arts and divinity of Sydney University and was a Lucas-Tooth Scholar at Christ Church, Oxford where he graduated with honours in theology. He has been precursor of St Andrew's Cathedral, Sydney, lecturer and librarian at Moore College and since 1964 has lectured in ecclesiastical history at Sydney University.

New BCA ministry in Central Q'land

The new mining town of Moranbah in Central Queensland is to have a Christian centre which will be staffed by a missionary of the Bush Church Aid Society.

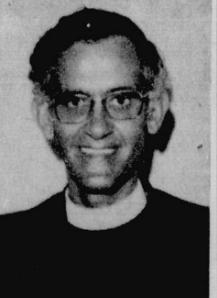
The town was built over the past two years by the Utah Mining Company and it has 2,500 people. Initially ministers of many denominations came from Clermont, Sarina and Emerald. Consultations were held and it

was agreed that the Anglican Church would provide the resident ministry. The Bush Church Aid Society undertook the task of providing and supporting the ministry.

Other churches agreed that a resident minister would be able to undertake pastoral work and

their traditions in worship and teaching through visiting clergy. Otherwise the resident clergyman

NEW BISHOP



Archdeacon John Reid, to be an assistant-bishop of Sydney.

Major denominations in South Australia are split over the question of the right of entry to State schools to teach religious instruction.

Methodist, Presbyterian, Baptist, Congregational, Salvation Army and Church of Christ denominations have already withdrawn from teaching in the State schools.

Anglican, Roman Catholic and Lutheran denominations are continuing to teach as in the past but are aware that some changes may be needed.

Rev Dr G. W. Speedy, a senior lecturer at Bedford Park Teachers' College, said that he would throw out any religious instruction curriculum chosen by the churches themselves and insisted that religious instruction was the responsibility of the Education Department. Leader of the Opposition in the SA Parliament, Dr Eastick, said that religious instruction cannot be divorced completely from religious bodies.

Primate seeks prayer for our environment

The Primate of Australia, Dr Frank Woods, Archbishop of Melbourne, has asked that Anglicans and any others who care to join should pray together for God's guidance that we may learn to combat the pollution of nature and the pollution of our minds and hearts, and learn to live in accordance with God's will.

"The menace of pollution hangs over the world like a dark cloud," Archbishop Woods said. "Let us hope that as a human race we have woken up to it just in time." He urges that we should use the prayer specially written by the United Nations Association of Australia in connection with the United Nations Conference on the Environment in Stockholm, Sweden.

PRAYER FOR HUMAN ENVIRONMENT

Tony Molyneux to Victorian CMS

Mr Tony Molyneux (30) Director of Camping in the Sydney Youth Department, has accepted an appointment as Youth Secretary for the Church Missionary Society in Victoria.

He will take up his new position on July 31, based in Melbourne, and will be involved in both children's and general youth work.

It is anticipated that the position will include working with groups from universities and teachers' colleges and that in time the activities of the Church Missionary Society will become more involved in education.

Mr Molyneux has been with the Sydney diocese for four years as both a field worker in the inner city area and as Director of Camping.

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