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Oenpelli aborigines being massacred by alcohol

"GENOCIDE," SAYS W.A. PROFESSOR OF ANTHROPOLOGY

The Professor of Anthropology at the University of Western Australia, Prof. Ronald Berndt, has accused liquor interests of genocide of a tribe of aborigines on a CMS mission station in the Northern Territory.

His statement was released simultaneously by the Professor in Western Australia and by officials of the Church Missionary Society in Sydney.

The accusation arose out of a visit by Professor Berndt and Dr Catherine Berndt to Oenpelli Mission Station, 150 miles east of Darwin.

After returning from the recent visit, Professor Berndt flew to Sydney with Rev. Stanley Giltrap, Secretary for Aborigines with the Church Missionary Society, and Mr Peter Caroli, a linguist at Oenpelli.

Professor Berndt's statement says: "A liquor store has been operating on a mining lease at the East Alligator, River Crossing, on the edge of the aboriginal reserve, since late 1969.

"Within recent months it has proved more attractive to local aborigines, and the results have been disastrous.

"Almost half of aboriginal wages, pension, endowment and trainee payments pass into the hands of the store's proprietor. Family life is disrupted, and the children neglected.

"There is an emotional

vacuum, and many of the adults are well on the way to becoming alcoholics.

"Continuation of the present state of affairs spells genocide — just as surely as if the people were being massacred. The only difference is that in this case it will be slower."

Stanley Giltrap said today: "This liquor licence was granted by the Northern Territory licensing authority over the objections of both the mission and the aborigines themselves.

"The situation as described by

Professor Berndt is not exaggerated, and we want the Australian public to know about it."

Mr Peter Caroli, linguist for four years at Oenpelli, said today: "The problem of alcohol among aborigines at Oenpelli must be considered against the background of rapid social change.

"For over 30 years the aboriginal people have been told that their tribal lands were reserved for them as part of the Arnhem Land Reserve.

"The mining developments at Nabarlek have shown them this is not the case.

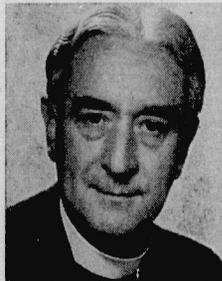
"Although many others will benefit from the immense mineral wealth, the aboriginal people at Oenpelli will not receive any direct financial benefit.

"This has created a psychological problem which is leading many to turn to alcohol."

Tas. synod reproof to ACC

Tasmania's synod meeting in Launceston on 24 September carried a motion which said that it was totally opposed to violent demonstrations and all forms of apartheid but that it could not agree with a statement made by the Australian Council of Churches last April, urging people to support movements of protest against sporting contacts with South Africa.

The motion was moved by Rev James R. Brown, rector of St Oswald's, Launceston, who said that the ACC had aligned itself with a few misguided people who were supported by professional agitators trying to disrupt the democratic rights of the majority of the Australian people.



REV. STANLEY GILTRAP.

ANZEA publishes synod report on evangelism

Anzea Publishers found that a report on evangelism for the next Sydney diocesan synod was such a comprehensive treatment of the whole question that it decided to publish it as a 150-page book for wide distribution in Australia and overseas. It will sell at \$1.30.

Three years ago, Sydney synod appointed a Commission on Evangelism of eight people, with consultants, to look into the way the Church was going about reaching out to the public with the message of Christianity.

After a lot of investigation, they have come up with this report. They feel it has answers which will be appropriate to every church all over Australia. Among the answers are:

• Christians need to give a lot more thought to the culture and thought-forms of our environment, and adapt the "old-fashioned message" to the age in which we live.

• Many evangelists have preached a message about "Jesus died for you" which has been meaningless to modern people. A completely different emphasis is appropriate today, claiming the allegiance of people to Jesus as the Lord of history.

• Many parishes have been complacent about their outreach and been unaware of how irrelevant they have seemed to the people they were trying to reach.

KALGOORLIE'S PARISHES SUPPORT MERGER PLAN

The six parishes which make up the existing diocese of Kalgoorlie, WA, have voted to support a plan by Bishop Denis Bryant, to amalgamate once again with the diocese of Perth because of insoluble financial problems.

Bishop Bryant has now commenced negotiations with the diocese of Perth. Four of the six parishes are supported by the Bush Church Aid Society. The ministers in the diocese are not only paid less than in most other parts of Australia but they are cut off by vast distances from the

rest of the Church in W.A.

Bishop Bryant proposed that a new regional system, similar to one in Melbourne, should be introduced. The Melbourne diocese had been divided into three regions, each with its own regional bishop.

He said that Kalgoorlie should

be prepared to lose some of its identity and independence and become part of a region.

The new region could extend from Kalgoorlie into the wheat-belt, possibly as far as Northam, but would still be part of the Perth diocese. The bishop might move to a more central town.

NEW CHILD CARE FILM



Sharyn Wood, who stars as Helen in the film "Who Cares?" produced by Pilgrim Films for Sydney's Church of England Homes.

NEW WCC RACE GRANTS SPARK FRESH CONTROVERSY IN UK

Following the announcement by the World Council of Churches that over \$177,000 would be made available for further race grants, the Bishop of Peterborough, Dr Cyril Eastaugh, has called the Church of England not to make any further grants to the WCC.

The London "Church Times" says that it is an immediate sequel to the announcement made on Friday September 10, that this sum is to be made available to 17 organisations of "oppressed racial groups actively engaged in combating white racism" and seven bodies "supporting victims of racial injustice."

The decision was taken at a meeting of the 26-member execu-

tive committee of the WCC at Sofia, Bulgaria. It is just a year since the first grants were made and these came under strong criticism from the Archbishop of Canterbury, the Archbishop of Capetown, and the bishops of Zululand and Mashonaland.

The new list of beneficiaries is widely based and includes the Free University for Black Studies in England. All the grants are made "for humanitarian purposes

such as legal aid, and social, health and educational services."

Africa continues to be the main focal point of the World Council's "assistance to combat racism." Nine organisations (some of which are exiled) connected with Rhodesia, South Africa, Mozambique, Angola and Portuguese Guinea receive together about two-thirds of the total allocation.

RMIT head attacks the Australian "sacred cow"

The head of the external studies department at the Royal Melbourne Institute of Technology (Mr H. C. Pratt) recently attacked the pressure society placed on young people to drink alcohol.

"The worship of alcohol as some sort of a sacred cow is widespread," Mr Pratt told the Wesley Church Sunday forum.

"The young are under pressure and are not free to drink."

Mr Pratt said that recently a grammar school headmaster had said he proposed to introduce sixth form students to alcohol.

He would do this "unless he heard to the contrary from parents," not "if the parents agreed."

Mr Pratt said drinking by young people and the degree to which people under 30 figured in the road toll must give cause for serious concern.

The percentage of those killed on the roads who were aged less than 30 increased steadily from

39.5 per cent in 1963 to 53 per cent in 1970.

Mr Pratt said more alcoholic liquor was being consumed per person in Victoria now than ever before. Responsible people were increasingly concerned about the problems it caused.

The Government could not prevent the consumption of alcohol but the policy of active encouragement practised by the State Government in recent years must be regarded as either very short-sighted or even criminally irresponsible.

"No ordinary education program can hope to compete against the massive professional indoctrination so subtly and relentlessly pursued in radio and TV advertisements.

"The Government must in fact decide whether it can allow to continue the present unrestricted freedom of the liquor industry to promote its sales in the face of the increasing social costs of alcohol consumption," he said.

A responsible Government would prohibit this advertising and finance a counter-advertising campaign.

Small or great?

In Zechariah 4:10 God warns his people by a question: "Who has despised the day of small things?" This prophet who spoke for God lived among a people disastrously overtaken by great and terrible events. So God's question must have seemed to him and all the Jews, highly irrelevant.

As Zechariah's prophecies develop, a new note emerges from the sense of futility, God's seeming neglect of his people, the awful sense of impending doom which shadowed the long unsettled land. He is able to proclaim that God has a universal purpose for mankind, the Mes-

sianic hope for all men and the sovereignty of God.

Our age places particular value on things because of their mass. We are apt to be slavishly subservient to everything backed by large numbers or by large wealth or power. Christians sometimes dream rapturously about a world church just as some people dream of world government. We accord a virtue to sheer size that is quite illogical.

Denominations are, by their very mass nature, just as much subject to the spirit of the age as anything else. They incline to mass evangelism, mass budgeting and control of mass by

centralised administration. There is mass missionary effort and masses of people meet in congresses, committees and synods of all sorts. Anything that doesn't look numerically impressive doesn't count much.

Which brings us back to what God said to Zechariah: "Who has despised the day of small things?"

Our Sovereign Lord is most commonly known by the "still small voice." He performs his unique wonder in the broken heart of the repentant sinner. His power is commonly made known in the patient, plodding service of the saved man whose only gift may be that of utter faithfulness.

FIRST READ 2 KINGS 4: 1 - 7

LITTLE ENOUGH

She shut the door and leant against it, sick at heart. The message had been loud and clear. Unless she paid up, her two boys would be taken off as slaves.

Rough justice, but she knew it was the law of the day. No pity, even for a widow. No one to stand up for her. If only her hus-

band had lived. He would have had faith enough that things would work out.

But where could she turn now? She had seen this day coming. There was so little money, even for food, let alone for repaying that debt. And two lively youngsters to look after as well.

At least they were company. Now she was going to lose even them.

By Norman Hillyer

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CAN HE HELP?

She could not face telling the boys just yet. But she must talk to somebody. Elisha. Yes, she would go and see him.

At any rate he would be

sympathetic. He had known her husband well. Not that Elisha would be able to help much. She smiled sadly to herself.

Prophets were not famous for being able to pay other people's bills. But perhaps he might at least have an idea what she could do. It would be worth the walk to the other end of the village to find out.

NOTHING LEFT

Elisha listened carefully to her sad tale. She waited anxiously to hear what he would say. What have you in the house?

Her heart sank with disappointment at his obvious meaning. What was left in the house? Ages ago she had sold off everything to keep them going.

Now not a stick was left. The room was bare. Even the old rush matting had gone for a copper or two.

Have you nothing left? Nothing at all? Elisha gently pressed his question. She was vexed. Why had she wasted her time?

Well, if you must know, there's just one small pot left — with a tiny drop of olive oil at the bottom. Elisha did not seem to notice the edge in her voice. Splendid! Now listen carefully.

COLLECTING JARS

Curious eyes watched the woman's two boys as they ran up the street knocking at every door.

The neighbours were surprised, but helpful. They lent the two lads all the spare jars they could find. Soon the little one-roomed home was fully furnished for the first time in years — with other people's crockery.

Pots and jars of every size and condition covered the entire floor. They shut the door. Mother picked up her own jar of oil. She began to pour it carefully into one of the borrowed pots.

Somehow there seemed to be more than she had thought. The lads held up a second jar . . . a third . . . a fourth. Elisha seemed surprised that the woman paid him another visit.

Yes, of course she could sell the oil. It would pay her debt and feed those lads for many a day.

(From "News Extra")

THE WAY AHEAD NZ EVANGELICALS CONFER

While their counterparts in Australia were attending N.E.A.C. in Melbourne, some of the evangelicals in N.Z. gathered in Christchurch for the 14th Biennial Conference of the Anglican Evangelical Fellowship chaired by Canon R. A. Carson (31st Aug-2nd Sept).

The theme was "The Way Ahead" and the program was designed to lead members to seek to discern how God would lead his people into "The Way Ahead."

There were daily expository addresses on "The People of God" with the Rev C. Tonks speaking on "The Distinctive Identity of God's People" — Dr Robert Withycombe on "The Character of the Church's fellowship," and Rev G. Tisch on "The Role of the Church in the World." These were both stimulating and practical.

Conference then divided into working parties dealing with such important subjects as church union — a big issue for NZ Evangelicals — parish evangelism, a Christian life style for the

seventies, Christian social action and prayer book revision. The findings of these groups were reported to a plenary session later in the day. The evening meetings (which were attended by a wider group of interested friends) included a series of talks by Rev Philip Thomas, the Warden of Latimer House, Christchurch, on "The Christian Idea of Man."

These were very thoughtful and relevant to the condition of man in contemporary society and will be published for further consideration. In addition two panel discussions were held — one on the contributions of evangelicals to the church and the other on the charismatic movement which was loaded in favour of the Pentecostals and probably would have received more balanced treatment in Australia.

A film on evangelism was screened depicting the work of the Coral Ridge Presbyterian Church with its impressive growth in membership from 17 to over 2,000 in a few years.

It was felt that this conference marked a new beginning for the work and witness of Anglican evangelicals in NZ and that they would return stimulated and challenged by their fellowship together. Much credit for this goes to Rev P. Thomas of Latimer House.

Critic Frederic Rogers wrote: "Not only does the offering speak highly for Dean Bayton's industry — to produce, in a few months, 53 oils in addition to fulfilling his multifarious diocesan duties, is no mean feat — it also marks him as a keen observer of the world and its people about him."

NEPAL LEADER'S VISIT

Dr Graham Scott-Brown, Field Leader of the International Nepal Fellowship, will visit the eastern States and New Zealand in October and February.

Formerly known as the Nepal Evangelistic Band, this will be the first visit to Australia by a Field Leader. There is a strong Australian Home Council under the chairmanship of Rev Ray Weir, rector of St Clement's, Mosman, NSW, and much deputation work has been carried out by Australians who have served or are serving in Nepal.

This Himalayan kingdom is fast becoming well known to Australians and INF has a well-established medical, evangelistic and educational work there.

THE ANSWERS
" . . . the trouble with our world today is that everybody is asking questions, and hardly anybody is giving positive answers! We need to keep a firm grasp on the answers God has given us in His infallible Word — the Bible."

—Rev. Colin Towner, Vicar of St. Christopher's, Leicester.

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Richard Hooker Forgotten Theologian

The fate of Richard Hooker, as the greatest theologian the Church of England has ever produced, has been a curious one. Although his great work "Treatise on the Laws of Ecclesiastical Polity" was practically completed before he died in 1600, it was not until 1662 that the whole work was fully published.

Similarly there was a great deal of interest in his writings at the time of the Oxford Movement and John Keble produced an edition of the Laws in 1836. There has been no scholarly edition since that date.

Hooker's life was a brief one, played out entirely in the reign of Queen Elizabeth I. With the help of Bishop Jewel, the first great apologist for the Church of England, he was sent to Corpus Christi College at Oxford. He became a fellow of that college at the age of 23.

After a few years as University teacher, he was appointed Master of the Temple at the age of 31.

In London he first crossed swords with Travers, a leading Presbyterian divine. From that encounter he saw the need for a defence of the Church of England against Puritan attacks.

For about the last ten years of his life he worked in quiet country parishes from 1591 to 1600. In these years he prepared the work which substantiates his claim to be the greatest theological writer of the Church of England.

The purpose of the treatise that was Hooker's only major work was to justify the Elizabethan religious settlement. He set out to overthrow the main contention of the more extreme Puritans — that in Scripture there must of necessity be found some particular form of Polity Ecclesiastical, the laws whereof admit not of any kind of alteration.

Hooker asserted that though the Holy Scriptures were a perfect standard of doctrine, yet they were not intended to establish an uniform or immutable rule for discipline and government of the Church. Where Scripture was silent the Church was competent to make laws for its well-being, provided they did not contradict the express commandments of Scripture.

"Laws touching matters of order are changeable by the power of the Church, articles concerning doctrine not so" says Hooker.

The style of this great work has been described by Bishop Stephen Neill as "a complex flexible instrument, in which no concessions are made to mere rhetoric, but in which majesty of expression can be naturally wedded to the intensity and splendour of the thought." Hooker wrote in a way that may not be to the liking of the twentieth century reader, but he produced great literature and a devastating new method of apologetic.

C. S. Lewis writes "The Polity marks a revolution in the art of controversy. Hitherto, in England, that art had involved only tactics; Hooker added strategy. Long before the close fighting in Book III begins, the Puritan position has been rendered desperate by the great flanking movements in Books I and II. Thus the refutation of the enemy comes in the end to seem a very small thing, a by-product." Hooker, in fact, stated his opponent's position better than he would have stated it himself.

There have been excellent

studies of Hooker's relations with many great thinkers of the past. There have been studies of his philosophical and political thought. Unfortunately his theological position as a whole has been ignored.

There is a great need for a scholar to make a complete study of his theological teaching. It is well known that he was an exponent of the Reformation doctrine of justification by faith. This doctrine is fully and carefully expounded against the post-Tridentine Roman Catholic doctrine in a sermon bound in with the Keble edition of his works.

It is perhaps less well known that while he might attack the church order of Geneva, he still held John Calvin "incomparably the wisest man that ever the French Church did enjoy."

The Revolution

There is something happening in the world today which could be bypassing or outpacing the organised church.

That is — the obsolete and moribund parts of it. For I would never, never rubbish the Christian Church, although I have said some pretty blunt things about it. But that's only to wake it up!

I refer to the Jesus Revolution. You know, it just about makes me squirm to read what some of the oldies say about it. When are we going to hold out a welcoming hand to those who, however blindly, are reaching out to find the Son of Man?

Let those of us who have been going to church most of our lives beware of developing what I call a "pew attitude." That is, unless they believe what we believe, and do as we do, they are suspect.

Many of our young people are beginning to sense that the only reality in life is Jesus. Then let us do all we can to bring them to him, and surely he will deal with them.

I listened to an address the other day; excellent stuff, well and clearly put, clear tones and so forth. But at the end I wondered why I wasn't gripped and moved to do something. The speaker told of what the church is doing and what it hopes to do, and asked for our co-operation. Plenty of reason but little feeling.

I thought about it afterwards, and I felt that our Lord Jesus wasn't given a place of sufficient prominence. He Himself said, "If I am lifted up, I will draw all men to Me."

By Margaret

before us? Do we know Jesus in depth and reality — now? Take one of his promises, one that fits your situation right now, and put your whole weight on it; walk out upon it; make it yours at the point of your present need. And then, with humility and all glory to Him — share what you learn.

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It costs \$50,000	to maintain the Parish Nursing Service.

Then add the cost of chaplaincies in hospitals, gaols, psychiatric centres and child welfare institutions. Add the cost of work on the south coast and in parishes where special difficulties are known. Add the cost of future planning for Chesalon homes and the girls' hostel. Add \$44,000 for administration.

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Notes and Comments

REFORMATION SUNDAY

Reformation Sunday will be Sunday, October 31. It was October 31, 1517, that Martin Luther nailed his 95 theses to the door of the Castle Church at Wittenberg.

Our next issue, October 21, will be the special Reformation issue and in addition to special articles and other features, we will give prayers and Bible readings for use at Reformation Sunday services.

We will be printing extra copies and parishes are asked to let us know as soon as possible the number of additional copies they will be taking.

Correction

Our Note and Comment "Pouring oil on..." in our last issue contained a printer's error which was not picked up in proof-reading. The second paragraph which began "So issue 14 of the paper came out early this month with an identical editorial..." should have read "with an irenic editorial..."

REFORMATION ISSUE - A CLEAR CALL UNHEALTHY LITURGICAL DIVISION DROPPED

Holy Communion as main service a dead issue for evangelicals

Despite the finding of evangelicals at Keele in 1967 that "the Lord's Supper is the main service of the people of God" and that they "work towards the practice of a weekly celebration of the sacrament as the central corporate service of the church, evangelicals at NEAC in Melbourne in August did not even suggest it.

The issue which so sharply divided English evangelicals only four years ago was no longer an issue.

The NEAC finding on "The Lord's Supper and the Lord's Day" saw great value in a weekly celebration as compatible with New Testament patterns but saw the whole question of frequency and emphasis as being entirely a matter for decision by the local congregation in accordance with biblical patterns.

The mass of youth delegates at the congress seemed to be more vitally concerned with the urgent need for radical changes in Evening Prayer and the provision of alternatives for evening worship than in anything else.

Whatever may be happening in other congregations, young people are attending at night in considerable numbers and the use of musical groups and modern folk gospel music is becoming an accepted part of the scene in all States.

Protestants & RCs agree on eucharistic theology

The Anglican-RC Joint Commission, which met at Windsor towards the end of September to discuss eucharistic theology, has put out a brief statement that "We believe that we have reached substantial agreement on the doctrine of the Eucharist."

Delegates have agreed on a statement which they will submit to their respective denominations before it is made public. They describe the statement as "the most important since the Reformation."

These are very strong words indeed and as Protestants we can be pardoned for anticipating that Rome has possibly allowed the

doctrine of transubstantiation to be swept under the carpet.

The rigid definition of this doctrine by the Council of Trent has long stood fair across the path of understanding with Reformed churches. With both transubstantiation and infallibility under strong attack within the Roman Church, it will hardly be surprising to see a new path charted without these two inflexible hazards.

A chill blast from Melbourne

But while refreshing breezes of understanding are blowing across denominational barriers from Windsor, an icy blast from Melbourne heralds a Roman Catholic Eucharistic Congress in that city for 1973.

The cult of the Eucharist

depends for its very existence on the doctrine of transubstantiation. The climax of its celebration is reached when the devout are called upon to kneel in the streets as the consecrated wafer is lifted up for adoration.

It is hard to imagine why such a divisive public note should be introduced into the religious life of an Australian city today. The heads of three denominations had to refuse an invitation to attend the installation of Archbishop Freeman at St Mary's Cathedral, Sydney, because of it.

We hope that the organisers will find another way of expressing their devotion to Christ which will not give offence to millions of their Protestant brethren.

No uncertain sound: Dr Loane's call

Archbishop Loane's final address to the Melbourne Congress drew close attention to the dangers inherent in evangelicalism, which could lead to stagnation and mediocrity.

It was a tightly-reasoned paper—"Where do evangelicals stand today?" But coming at the Communion service on the last night of an exceedingly busy and provocative week, the paper may not have received the attention it deserved.

It covered clearly and concisely a lot of ground which was not hitherto broached in the Congress. He referred to existing tensions among evangelicals and the changing patterns of leadership.

He said that the spiritual ideals which evangelicals must always cherish are those woven into our Lord's prayer for his Church—"Verity, sanctity, unity."

Dr Loane challenged his hearers not to shrink from the defence as well as the proclamation of the gospel.

Speaking of the evangelical position as he saw it in relation to all others, the Archbishop said that firstly he was a Christian, then a Protestant, then an Anglican.

LIVING CONDITIONS SELDOM CAUSE OF MARRIAGE FAILURE

Too much emphasis could be placed on living conditions in the North when discussing marriage and family problems, according to the rector of Port Hedland, the Rev Michael Pennington.

Mr Pennington is a trained marriage counsellor with experience in that field at Elizabeth, South Australia.

He said that situations and circumstances were seldom the cause of break-downs in personal relationships. A really strong bond in marriage would not be broken even by living in tents.

Emphasis on living conditions tended to obscure the real causes of marital problems. These were failures in inter-personal relationships, generally caused by lack of understanding.

Difficult living conditions might bring these to the surface faster, but they were not the cause of them, he said.

STAINED GLASS WINDOWS

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LETTERS

COLLEGE BELL MISSING

When the first principal of Moore College returned to England he presented the college with two bells, which hung in the college chapel at Liverpool.

However, when the chapel was removed to Sydney only one bell was hung. The college still has this bell which has the number on it 8,866.

I am wondering whether any of your readers might know the whereabouts of its mate, presumably it would have a similar number. I will be grateful for any information which would help me to trace this missing bell.

(Canon) D. B. Knox, Principal, Moore Theological College, Newtown, NSW. 2042.

TELEVISION SERVICES

Regarding your statement about televising of Anglican church services, I would like to draw your attention to the service shown some time back from St. Philip's in Adelaide.

The church decided to show a christening and the final scene was the reverend gentleman standing at the font with the infant, the parents and other church dignitaries close by, and

the whole Sunday school and children of the church swarming everywhere.

It was one of the most fascinating scenes I have ever seen on television and I wrote con-

gratulating the minister concerned for having the imagination to show everyone that his church did more than simply hold communion services.

Wal Larsen, Bright, Vic.

It was of interest to read in your Notes and Comments (9/9/71) that despite your constant emphasis on the Bible as a final authority, place is being given to tradition and more especially the medieval church; for it is from that church that we have the origin of Morning and Evening prayer better known as the services of the monks.

These services do have a place in Anglican worship especially for state occasions where some who worship may not be Christians and for combined churches services where the Holy Communion might prevent other Christians from participating because of conscience.

I think here of the members of the Salvation Army who reject not only Holy Communion but Baptism as well.

As to your belief that the Holy Communion should not be televised because this practice appears to be condemned by Article 25, I think you are a little unfair on the reformers who did not have TV to contend with when the articles were compiled.

However I do not believe for a minute that those who watch service via TV especially the aged, the sick and invalid would accept your view that they mere-

ly gaze upon the Sacrament. Rather they are using a God-given media to allow them to share in the most important act of worship in the Christian Church.

Finally, Mattins like Confirmation has no Christological authority and thus I hope that those responsible for arranging Sunday programs on the ABC will continue to give precedence to the Holy Communion.

Most Anglican confirmees are taught that it is their duty to God to be in the Lord's own house, sharing in the Lord's own service, on the Lord's own day with the Lord's own family, the Church. Anything less would be most unscriptural.

(Rev) John Adam, Nabc, NSW.

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Sydney should scrap plan for division says Adelaide reader

It is to be hoped that Sydney Synod will scrap its present plans for division of the diocese and instead come into line with Melbourne by adopting regional episcopacy. With so many of Australia's pocket-sized dioceses facing a grim future it is not surprising that recent emphasis has been on amalgamation rather than

division. Must the appointment of additional bishops always mean that someone has to start planning for additional dioceses with all the wasteful duplication that can involve? MRI style promises of continuing aid are banded about, however they are usually short-lived or inadequate.

So the resources of the large and small dioceses are like the resources of the rich and the poor. The end result for the new diocese may mean because of reduced numbers that expertise is more thinly spread and the facilities for sharing by the parishes are inferior to those available before separation. It can hardly be claimed that the church departments of the large dioceses are overloaded when most Protestant denominations require their church departments to service the whole of a State.

Even if Sydney is geographically one of the most compact dioceses in Australia it must be conceded that some assistant bishops are required to do an excessive amount of travelling. However the mileage bears no

comparison to the travelling done by very many country bishops who don't see the problem being resolved by carving up a diocese.

For city dioceses the overdue and rather obvious solution is to ensure that regional bishops serve on as few central committees as is necessary. Year Books for most dioceses indicate that far too many of the same people are on the same committees.

It is sometimes argued that unless the most senior churchman in a diocese is in close contact with all of his people then he cannot be a good bishop. But surely the church like every other organisation dealing with large numbers of people must expect authority to be delegated.

It is often claimed that in a small diocese clergy can more easily obtain guidance and coun-

selling, especially from the diocesan. This argument falsely implies that competent counselling comes in a greater measure from a diocesan rather than an assistant bishop or for that matter any dedicated Christian. Are we supposed to believe that archdeacons cannot give the necessary advice and encouragement if required. If they cannot do so then we might ask why they are usually the men elected as bishops.

If in fact the bishop of a proposed new diocese does not intend to set about establishing one more chain of church departments then he might as well advocate remaining in the larger diocese and accept regional episcopacy. Australia has more than enough dioceses.

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A MATTER OF DEEP CONVICTION

THE TRUE POSITION OF EVANGELICALS IN THE CHURCH OF ENGLAND

We publish below the final paragraph of an address by Dr Marcus L. Loane, Archbishop of Sydney, given on the last night of the National Evangelical Congress, Melbourne, in August. For ease of comprehension, we have divided it into a number of smaller paragraphs.

"Then how shall I define my own understanding of what constitutes the true position of an Evangelical in the Church of England?"

I would draw three concentric circles, each circle having the same centre in the Person of Christ but a shorter radius and a contracting circumference. The largest and most comprehensive circle would represent the fact that I am a Christian because I believe that Jesus Christ is the Son of God and the Saviour of all who trust in Him.

The next circle would be smaller and would represent the fact that I am a Protestant because I adhere to the doctrines which governed the Reformation and hope by the grace of God to live and die in their truth. (I use the word Protestant in its technical character, not with any partisan intention.) The third and smallest circle would represent the fact that I am an Anglican because I belong to a church whose doctrine and worship, enshrined in Articles and Liturgy, are profoundly Scriptural.

These terms is of cardinal importance: the circles must contract.

I am a Christian; I am a Protestant; I am an Anglican. It is of far greater significance to be the first rather than the second, or to be the second rather than the third.

Nevertheless the order is vital if I am to define what constitutes the position of an Evangelical in the Church of England, because there are many who will divide from me as the circles contract and who will stand outside each fresh category.

They may be found in the widest circle, but not in the middle circle; they may belong to the middle circle, but not to the smaller circle. Yet the smallest circle is where the true Evangelical in the Church of England is found.

Does all this sort of thing really matter? It does indeed, because vague and careless thinking is the source of endless trouble. Men of little mind and little spirit beget men of narrow faith and restricted sympathy. But men of large mind and burning spirit beget men of strong faith and far-seeing vision. And this is what we need today.

We stand before the task, and we are too little. What shall we do? We know that we cannot reduce the task to our own size. Therefore we must grow and become bigger. Nothing less will suffice if we are to match the hour for which we were born.

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New Guinea's first synod Some surprise decisions

Exactly 80 years after the arrival of the first missionaries, the Anglican Church in Papua New Guinea has become a fully self-governing body.

The chief business of this first synod was to establish the legal structure of the church. So there was a good deal of legal work to plough through, mostly in the form of bills which duly became canons and are now the diocese's badges of self-government.

Remarkably, much of this legal work was not the desperately dull business that it tends to be for all save the lawyers in Australian synods. One or two of the canon debates, such as those concerning the organisation of parishes and the establishment of

regionalisation, gave rise to discussions that were almost lively. A number of items stand out from the rest of the events in the week-long synod, among them:

- The recommendation on theological training and the controversy aroused by the proposed setting for a new college.
 - The surprise recommendation for the baptism of polygamists.
 - The appeal for unity by the Roman Catholic Archbishop of Port Moresby.
 - The debate on localisation, self-government and independence.
 - And the report from synod's Commission on Church and Nation.
- The Commission on the Ministry recommended two theological colleges.

One would be for men of higher academic standard, doing diploma or degree courses. The commission said that if possible this college should be on the university campus in Port Moresby.

They recommended that the other college, in a bush setting, should train men of lesser academic ability and also provide a year at either end of their course for the diploma and degree men.

BIBLE CROSSWORD No. 42

We will give a book for the two nearest entries to Bible Crossword No. 42, which should reach this office not later than October 17th. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. Let
2. us and you a great chasm has been fixed (7) Lk 16:26.
3. So that extends to more and more people it may increase thanksgiving to the glory of God (2,5) 2 Co 4:15.
4. With is impossible, but not with God: for all things are possible with God (3,2) Mk 10:27.
5. Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of and wickedness (9) Lk 11:39.
6. But we are not of those who shrink back and are but of those who have faith and keep their souls (9) Heb 10:39.
7. A thorn was given me in the flesh, a of Satan, to harass me, to keep me from being too elated (9) 2 Co 12:7.
8. The times of God overlooked, but now he commands all men everywhere to repent (9) Ac 17:30.
9. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will you all things (5) Jn 14:26.
10. Now if I do who I do not want, it is no that do it, but sin which dwells within me (6,1) Rom 7:20.
11. Therefore it became a "Is Saul also among the prophets?" (7) 1 Sa 10:12.
12. It was to at the present time that he himself is righteous and that he justifies him who has faith in Jesus (5) Rom 3:26.
13. You shall no longer give the people to make bricks, as heretofore (5) Ex 5:7.
14. A thorn was given me in the flesh, a of Satan, to harass me, to keep me from being too elated (9) 2 Co 12:7.
15. The times of God overlooked, but now he commands all men everywhere to repent (9) Ac 17:30.
16. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will you all things (5) Jn 14:26.
17. Now if I do who I do not want, it is no that do it, but sin which dwells within me (6,1) Rom 7:20.
18. Therefore it became a "Is Saul also among the prophets?" (7) 1 Sa 10:12.
19. So they went and made the sepulchre secure by and setting a guard (7,3,5) Mt 27:66.
20. DOWN.
21. By this my Father is glorified, that you bear much fruit, and so prove (2,2,9) Jn 15:8.
22. Thy steadfast love, O Lord, to the heavens, thy faithfulness to the clouds (7) Ps 36:5.
23. Do we then the law by this faith? By no means! (9) Rom 3:31.
24. Those who on dainties perish in the street (7) Lam 4:5.
25. Yea, there shall the night alight, and find for herself a resting place (3) Is 34:14.
26. For with the Lord there is steadfast love, and with him is redemption (9) Ps 130:7.
27. Holding fast the word of life, so that in the day of Christ I may be proud that I did not vain (3,2) Php 2:16.
28. In the boat with Zebedee their father, their nets, and he called them (7) Mt 4:21.
29. "Yes, Lord: you know that I love you," He said to him, "Tend my" (5) Jn 21:16.
30. you and peace from God our Father and the Lord Jesus Christ (5,2) 2 Co 1:2.
31. fell over backward from his seat by the side of the gate and his neck was broken and he died (3) 1 Sa 4:18.

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Books

RAPID GROWTH IN AFRICA

THE CROSS OVER MOUNT KENYA. By Keith Cole. Church Missionary Historical Publications, Melbourne, 1970. 75 pages, 80c.

This book, sub-titled "A Short History of the Anglican Church in the Diocese of Mt Kenya (1900-1970)" tells the story of development in what can certainly be called an area of rapid church growth.

Its detail (six out of nine chapters are given to the history of each parish in the six rural deaneries of the diocese) will be of greater interest to those who work or have worked in Kenya than to the general reader.

The early part of the book gives the wider setting, and reminds us of the costliness in terms of missionary lives of the first planting of the gospel in Kenya, and also the faithfulness even to death of many African Christians in the days of Mau Mau.

Francis Foulkes

Christian educationist in Sydney

"Education and Quality" is the subject chosen by Mr Philip Hughes for the annual Teachers' Christian Fellowship lecture at the University of Sydney. Mr Hughes is Director of Teacher Education at the Canberra College of Advanced Education. He will give the annual A.T.C.F. lecture in the Stephen Roberts Theatre at Sydney University on Tuesday 12th October, at 8 pm.

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Sharing groups

SHARING GROUPS IN THE CHURCH. By Prof. Robert C. Leslie, Ph.D. Abingdon Press. 970. 212 pages. \$3.

The history of sharing groups in the Church is as old as the Church, from when the apostles met in Solomon's Porch, through numerous group movements, the Methodist class meeting, the Fellowship group, the Parish Bible study group, and so on.

What Dr Leslie has done is to help us to see how small sharing groups can bring about greater personal involvement in Christian living, clarifying our aims and improving our leadership; the sub-title "An Invitation to Involvement" is a good description of the contents, which may be expected to stimulate, encourage and guide those who are concerned with any type of group within the Church.

C. E. W. Bellingham

Pittenger unconvincing

GOD'S WAY WITH MEN. Norman Pittenger. Hodder & Stoughton. 184 pages. \$4.90.

The subtitle further explains the book: "a study of the relationship between God and man in providence, miracle and prayer." It is written from the point of view of "process theology" based on the work of philosophers in America such as A. N. Whitehead, Charles Hartshorne and others.

In Prof. Pittenger's presenta-

Ridley steps out

EXPLORATIONS. RIDLEY COLLEGE PAPERS: 1971. Stockland Press. 117 pages. 80c.

A pleasing format and attractive jacket made this a book which you are bound to notice on any bookstall. And there is a lot more to it than its appearance. Modestly styled a tentative first step, it might well be seen as a significant leap forward in Australian theological writing.

The book consists of a series of 10 wide ranging articles by members of the staff and recent graduates of Ridley College, Melbourne. Its aim is to convey to the thoughtful layman something of the excitement of current theological research at the college.

The topics dealt with reflect the diverse interests of the Ridley College staff: translating

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



156 pages, UK95p. A fresh and interesting book in the light of his "Secular Evangelism," published last year, which earned him suspension from the Salvation Army, of which he was a major. Here we have with much greater clarity the position he has come to take up. He finds the answers to man's deepest needs in the existentialist Jesus rather than in the Living Word of God.

late, encourage and guide those who are concerned with any type of group within the Church.

FURTHER CMS HISTORY

GROOTE EYLANDT MISSION: A Short History of the C.M.S. Groote Eylandt Mission, 1921-1971. By Reverend Dr. Keith Cole. Church Missionary Historical Publications, Melbourne, 1971. 87 pages. 80c.

This book should be well received by Evangelical Anglicans who realise their responsibility towards the Aborigines of Australia. Perhaps there were no difficulties among the mission staff or between staff and headquarters (except for the problems of 1928-29 referred to on pages 28-31), and no differences between

SHORT NOTICES

THE DAY GOD DIED by Lehman Strauss. Zondervan, 1970 printing. 112 pages. \$US1.50. Dr Strauss makes clear the great truths of Calvary and the seven last words. RULED BY THE SPIRIT by Basilea Schlink. Dimension Books, USA, 1970 ed. 132 pages. Basilea Schlink, founder of an evangelical sisterhood, is always arresting and never more so than when writing on the Holy Spirit.

SUNLIT WAYS by Elsie Campbell and THE FRIENDSHIP DOOR by Clara Simpson Pickering and Inglis, 1970. A text and a thought and a full colour illustration for each day of the month. Price not given.

AUSTRALIAN GOVERNMENT TODAY by Geoffrey Sawyer. Melbourne University Press, tenth ed. 1970. A complete revision of Prof Sawyer's classic description of how Australians govern themselves. Politics, parties, Civil Service, justice, industrial courts — all are here and more.

It is to be hoped that this book will be widely read, not only for its own sake but because it underlines the vital importance to the whole Church of our theological colleges as centres of creative theological writing.

Maurice Betteridge

DEVELOPMENT OVERTAKES OLD BLACKET CHURCH

If the Sydney City Council approves plans for a \$45 million development in William Street, the 104-year old parish church of St Peter, East Sydney, will be demolished.

This capacious stone building was designed by Edmund T. Blacket who also designed St Andrew's Cathedral which was opened a year later than St Peter's.

With the proposed widening of William Street, St Peter's will be on a lengthy William Street frontage, thus making it a key property in the proposed development.

The site also includes the present St Peter's Church, East Sydney, which will be demolished and included as a chapel-auditorium in the new complex.

The Sydney Church of England Girls' Grammar School executive officer, Mr Stuart Furely, said the scheme is the largest and most ambitious ever undertaken by a private school body in Australia.

He said, "As rising expenses may well become too great to pass on to parents in the form of increased fees, the only alternative has been for SCEGGS Council to seek other sources of income. We decided on the two tower blocks on our land bounded by William, Forbes and Bourke Streets."

Site for the proposed building will feature paved plazas and lawns. As well the ground area for the SCEGGS Darlinghurst School will be more than doubled.

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Mainly About People

Mrs Mavis Richards, wife of Rev Jack Richards of St John's Rectory, Rockdale (Sydney), died in St George Hospital on September 21. She was for many years closely associated with the Mothers' Union and St Catherine's School. She had two married daughters and a grandson.

Rev Harry Goodhew, rector of St Paul's, Carlingford (Sydney), since 1966, has been appointed rector of St Stephen's, Coorparoo (Brisbane), from late October. **Bishop Ralph Dean**, of Cariboo, Canada, since 1957 and formerly executive officer of the Anglican Communion, has been elected Archbishop of British Columbia, the province to which his diocese belongs.

Rev Michael J. Jobling, curate of St Andrews, Brighton (Melbourne), since 1969, has been appointed in charge of The Martyrs' Church, Croydon South, in the new areas group from November 12.

Rev Denis J. Woodbridge, chaplain at Melbourne Church of England Grammar School, has been granted leave for 1972-73 to go to The Martyrs School, New Guinea.

Rev Luther P. L. Lo, of the Sydney Missions to Seamen since 1966, has been appointed to a chaplaincy with the Chinese Mission, Melbourne, from September.

Rev James L. Young, M.A., rector of Mutton Bay (Quebec, Canada) since 1968, has been appointed field officer, Melbourne's Department of Christian Education, from September.

Deaconess M. Deegan, of the Mission of St James and John, Melbourne, has been appointed assistant supervisor of the Keelish Maternity Home.

Deaconess J. A. M. Hland of the Mission of St James and John, Melbourne, has been appointed matron of the Homecrafts Hostel.

Rev N. R. Whale was ordained priest by the Bishop of Oxford on September 26 by letters of dimissory from the Archbishop of Melbourne.

Rev Alfred Levick, who retired in 1952, died in Melbourne on September 2.

Rev Kay A. Webster, in charge of St Martin's Airport West (Melbourne) since 1968, has been appointed vicar of St Stephens, Highett, from November 5.

Rev Philip H. Salvin, curate of St Johns, Camberwell (Melbourne), since 1969, has been appointed in charge of Christ Church, St Kilda, under Bishop Muston from October.

Archdeacon Randal H. Deasey, vicar of St Matthews, Glenroy, since 1961, has been appointed vicar of St Thomas, Essendon, from December 2.

Rev John T. Corrigan of the Long Service Leave Locum Tenens Team (Melbourne) since 1969, resigned from September 30.

Rev Douglas L. Lashbrook, formerly locum tenens of Wee Wee (Armidale), has been appointed vicar of the parish.

Rev Charles K. Warren, rector of George Town (Tasmania) since 1959, was inducted to the parish of Swansea on August 6.

Rev Alexander G. Adams, rector of Latrobe (Tasmania) since 1963, has been appointed rural dean of the North-West Central Deanery and chaplain to the Mersey General Hospital.

Dr Harry Ribby, Professional Fellow in political science at the Australian National University, has been elected chairman of the St Marks Library and Institute in succession to Bishop Kenneth Clements.

Archdeacon George Frederick Douglas Smith, rector of Shepparton (Wangaratta) since 1961, died on July 29. He had previously served in the dioceses of Sydney, Grafton and Gippsland.

Rev Esmond A. Leaver, rector of Yalour (Gippsland) since 1965, has been appointed a canon of St Pauls Cathedral, Sale.

Rev John R. Bieby, rector of Balhannah (The Murray), has been appointed rural dean of Strathalbyn.

Rev A. Robert Browne, rector of St Johns, South Townsville (Nth Qld), since 1967, has been given two years' leave of absence from December to work for the USPG in London.

Rev David E. H. Philip, rector of Mirani (Nth Qld) since 1968, has been appointed rector of Home Hill from November.

Rev James G. Williams, rector of Gundagai (Canb-Goulb) since 1966, has been appointed rector of Crookwell from October 2.

Rev Norman B. Frost, rector of Batlow (Canb-Goulb) since 1967, has been appointed rector of Gunning from October 1.

Rev William C. Stegemann, in charge of Kameruka (Canb-Goulb) since 1969, has been appointed rector of Berridale.

Rest of the news

England's Liturgical Commission published the Series III Communion Service on Thursday, September 16. God is addressed as "you" throughout this experimental service.

Series III was analysed after the commission analysed 200,000 questionnaires on the Series II service which were sent out in 1969. Dr Jim Packer has commented: "I shall go on cracking up Cranmer but I look forward to using Series III."

Mr Don Dunstan, South Australia's Premier, moved a motion in Adelaide synod urging the Federal and SA State Governments to do certain things. He should have no problem in SA. **Mr Millhouse**, Deputy Leader of the SA Opposition also moved a motion in the same synod but he left both Governments out of it.

Preaching in St John's Cathedral, Brisbane, Rev Stephen Freshwater said that the "Jesus Movement" could be the answer to one of man's problems. He was speaking at the annual church and theatre service in St John's.

After seven years at Sandy Bay, the Bishop of Tasmania has moved back into the century-old Bishops court in Fitzroy Place, Hobart. It had been used for church offices but has now been

completely renovated and restored to its original use.

As we go to press Canberra-Goulburn diocese plans a real diocesan family send-off to its retiring diocesan, Bishop Kenneth Clements, and his wife. It will be in Goulburn on Sunday, October 10, at 5 pm. The Canberra community will have an earlier opportunity at the St John's Parish Centre on September 30.

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N.G. NOT READY FOR INDEPENDENCE, SIR PHILIP SAYS

New Guinea is not yet ready for independence, said Archbishop Sir Philip Strong in Bendigo recently. He added that "it is unfortunate that Mr Whitlam has made New Guinea a political football."

Sir Philip was addressing a rally in Bendigo organised by the local women's auxiliary of the AMB. He was Bishop of New Guinea 1936-62.

"Most of us would feel that there should not be a quick independence, but we have no say. It is political pressure which is going to bring it on."

"Mr Whitlam has made New Guinea a political football," he said, "which is very unfortunate. It will be made a party issue — a very unfortunate thing," he reiterated.

"We should be considering what is best for the country, not what is most expedient for some political party," he added forthrightly.

"Most people would feel that the longer the time to prepare the better. But these political pressures and also international pressures through the United Nations, will force the issue."

Harry Goodhew accepts Coorparoo

Rev R. H. Goodhew, rector of St Paul's Carlingford (Sydney) since 1966, has accepted nomination to St Stephen's Coorparoo, a leading Brisbane parish.

Before ordination, Mr Goodhew was a staff worker in Sydney's Youth Department. He has been minister of two Sydney parishes and as a BCA missionary, he was also rector of Ceduna, SA.

Of recent years, his special interests have been the diocesan School of Theology, the committee inquiring into the initiatory rites of Baptism and Confirmation, lay evangelism and youth.

St Stephen's Coorparoo has come to replace St Andrew's South Brisbane as the centre of evangelical witness and it also has a strong missionary tradition. Mr Goodhew will be inducted near the end of October.



Rev Harry Goodhew

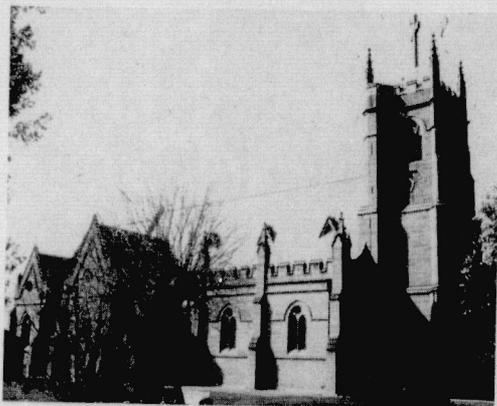
\$3000 DAMAGE BY FIRE

The lovely Dangar Memorial Church, All Saints' Singleton (pictured), in the Newcastle diocese, suffered \$3,000 damage by a fire early in September.

It is believed that the fire in a vestry cupboard was lit deliberately. The rector, Canon Williams, said that when Rev Trevor Smith was told of the fire by a passer-by, he and his wife rushed to the scene and, with garden hoses, held the fire in check until the fire brigade arrived.

The fire destroyed robes, vestments, a valuable Prayer Book, communion vessels and Sunday School prizes.

The church may be locked at night in future to prevent further damage.



West. Aust. Churches oppose plan to legalise bingo

Many Church bodies in Western Australia have declared their opposition to the State Government's plan announced in September to legalise bingo ("house-housie"). Among them was the Archbishop of Perth.

Many were against it because they considered that there were already too many forms of gambling in WA.

Dr Geoffrey Sambell said that

in Victoria and was glad when bingo was banned in that State.

He had found that bingo mainly attracted people who could not afford to play it.

The Government could directly subsidise charities.

A spokesman for the Methodist Church said that his Church opposed legal bingo even as a fund-raising method for charities. The Church opposed all forms of gambling.

Arrogant of Christians

Isn't it arrogant for Christians to assume the role of "watch-dog" over other people's morals? Rev Lance Shilton asked recently in an article in The Adelaide Advertiser.

Two basic laws which determine the behaviour of the Christian are summed up in Christ's summary of the Commandments which is to love God with all his heart, mind, soul and strength, and to love his neighbour as himself.

Loving one's neighbours obviously includes concern for their

physical, moral and spiritual welfare. No Christian could be indifferent to the real needs of others and through his neglect allow the innocent, the ignorant, the immature and the psychologically maladjusted to suffer at the hands of unscrupulous and selfish manipulators.

Weakened by wombats: Church fights back

The Church of England is pretty resilient and in its time it has resisted attacks by all sorts of enemies including the death watch beetle and its Australian equivalent, the omnivorous white ant.

Legend has it that even bunyips are supposed to have been seen in some churchyards, frolicking in vestments to the great anguish of soul of some Protestant vicars.

But it seems that we have failed to come up with an answer to the depredations of the industrious wombat. Wombat-

power packs such a wallop that the Church of England building at Laguna, 40 miles west of Maitland, NSW, shifted on its foundations because it had been undermined by wombat tunnels.

Latest reports say that the whole village is fighting back, sensing that the foundations of local society are being threatened.

JERICO ON RIVER JORDAN CELEBRATES

Jericho, which is on Tasmania's River Jordan and in the parish of Oatlands, celebrated 150 years of settlement on Sunday, September 19.

Focal point of the celebrations was the old freestone church of St James, which was built in 1855. It replaced the original St James built about 1830.

Dr R. E. Davies, Bishop of Tasmania, preached at the special service at 11.15 am and the anniversary dinner was held in the Jericho Hall.

The rector of Oatlands, Rev N. L. Sonners, helped organise the celebrations.

R.C. school system "withering away"

The Roman Catholic school system was "withering away" in Australia as it was throughout the world, the Dean of Education at Latrobe University (Professor R. J. Goldman) said in Melbourne recently.

"This is because the religious orders — and teaching orders in particular — are withering away," he told an Australian Labor Party education policy forum at the Trades Hall.

He said this trend would continue. But the children in these

schools — particularly the poorer ones — should not be allowed to suffer through educational inequality.

He urged the ALP not to neglect the poor Roman Catholic schools when formulating education policy.

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