

## DEAN SOUTHCOAT FOR ALL STATES PARISH AND PEOPLE SPONSOR MAGNANIMOUS VISIT

The Provost of Southwark, the Very Reverend E. W. Southcott, will visit all Australian States from February 3, when he arrives in Perth, to February 24, when he will leave Brisbane for New Zealand.

The tour, arranged by the Parish and People Associations, will attract very great interest at this stage of changing patterns in church life in this country.

*The Rev. Southcott, as he is so well-known on both sides of the Atlantic, is a pioneer of the liturgical movement in England.*

His ministry in the new housing area of Hallow, outside Leeds, has been told in his two books, "A Parish Comes Alive" and "Receive This Child".

Since the amalgamation with the Anglican Church he has been chairman of the Executive Committee of English Church and People, a movement for renewal in the Church.

Writing to the Australian association he says, "I stand for the renewal of the Church in its worship (Holy Communion and Baptism) and in its Mission (Industrial Mission, training priest workers, and all kinds of service and ecumenism)".

The purpose of his visit is to see the Church in Australia and what is happening, to speak about renewal of the Church in Europe, and to meet as many people as possible and in particular to make contact with Anglican and Protestant churches and the various groups. Ernie Southcott is a Canadian by birth, a graduate of the University of British Columbia who went to England in 1936 to train for the Sacred Ministry at the theological college of the Community of the Resurrection at Mirfield.

He was ordained in 1938 and served two curacies in the Diocese of Durham where he learned to know the industrial worker and his family, the pitman of the coal district and the shipyard and factory worker of Tyndale.

### THE ITINERARY

Some of the fixtures for the basic itinerary are:

February 3 to 7: Perth (Guest of the Archbishop), Clergy, Ecumenical Liturgy Seminar, February 4; Dialogue Session between Provost and Bishop Howell with the Archbishop, February 4

February 8 to 13: Adelaide (Guest of the Bishop and S. Barabas's College), Narrore Anglican and Lay Conference, February 10; Clergy and Lay conference at Clare, February 12

February 14 to 17: Victoria and Tasmania (February 15, Hobart), February 16, Lay-ecumenical Informal Provincial Parish and People conference at Retreat House, Chesham, February 14; Melbourne clergy meeting will be 17.

The Victorian Provincial meeting will be of great interest and will have a number of Parish and People in that State will have the opportunity to meet with the Provost informally, to listen to him and to exchange points of view with him.

The day's programme will begin with an Open Study at 10 a.m. (possibly the Latze will be at 11 a.m. the visitor will be at 11 a.m.) and will include a comparison with Australian liturgical discussion and questions.

During the afternoon there will be a special program of local contact with the visitor and a T.V. interview. The day will be closed with the B.C. at 7.15 p.m.

February 17: Sydney (Guest

of Dr Kenneth Dutton, S. Paul's Church, Newtown).

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## RIVERINA SYNOD MEETS TO ELECT SIXTH BISHOP

The Synod of the Diocese of Riverina met on Tuesday and Wednesday this week, January 25 and 26, to elect a bishop to succeed the late Reverend H. G. Robinson who died in Melbourne on December 9, 1965.

The announcement of the election of the sixth bishop of the diocese will be known by Thursday or Friday this week.

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### The Very Reverend E. W. Southcott.

In 1943 he became Vicar of Hallow, a parish of 13,000 people where four housing estates including tenements had been built since 1930, so accommodating the many families leaving the centre of Leeds for healthier conditions outside.

His parish church, in modern style designed by Randall Wells, has been consecrated in 1939 during the ministry of his predecessor, the Reverend C. I. Peck, until recently general secretary of the Church of England Mission Society.

The centre of worship from the beginning has been the Parish Communion every Sunday morning.

From this and the communal fellowship gathering, there

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# AT THE SCIENCE OF THE BOMB STIMULATING LECTURES AND DISCUSSIONS

FROM OUR OWN CORRESPONDENT

Brishane, January 21  
The clergy of the Brisbane diocese were given most stimulating fare at the principal lectures at the paratory School from January 17 to 21.

First of the morning sessions which by custom is always on a Biblical subject, was given by the Chaplain (Francis) Collier, Dr. John Holt.

He spoke as his theme, "Prophecy and Preaching." Dr. Holt, who besides lecturing at several American universities at a Fellow of the American Society of Oriental Research in Jerusalem, gave not only clear exegeses of the prophetic literature but also carefully practical application of it to the Christian preacher's task.

Each day, he gave a theme sentence which was then developed and expounded. The following three sentences give a rough synopsis of the lectures: "Prophecy is not the same as preaching," "Prophecy preaching assails," "Prophecy preaching shows the deeper meaning of events," "Prophecy Preaching reaffirms the coming Lordship of God."

Dr. Holt distinguished the prophetic character of the prophet from that of the Christian preacher since their ends seemed to go beyond the purely liturgical category containing a strong element of controversy.

We also have a different message from the prophets who saw the doom of empires.

Though we see a threat of nuclear holocaust, it is not a final conclusion, and the Christian preacher has the task to find a better way.

He dealt with the content of the prophet's teaching. Dr. Holt asserted that the main object of the prophet's teaching was assual "irresponsibility," a term which he commanded, "to return off all the usage about a 'religion', "missing the mark" and similar phrases.

For instance, the prophet spoke against the way they were acquired and used their riches, and he might well call the disparity of plenty and want "irresponsibility."

**KEEP "PROTEST!"**  
The lecturer drew the parallel between our age and theirs, and issued the warning that the Christian preacher be alive to relevant and secular irresponsibility, avoiding with the process of growing older the tendency to easy forgetting of things that ought to "protest" beyond only to our juvenile years.

In concluding remarks, Dr. Holt asked the clergy not to let the so-called "New Theology" out of the door, since the auditing representatives of the movement are attempting a task which is prophetic, namely that of announcing the usage of the Lordship of God.

Dr. Marshall, of Trinity College, Melbourne, approached with his series of lectures on the question of Christian Inquisition.

Indeed, the interest aroused was indicative of clerical unbelief in the matter of inquisition in the modern age.

Dr. Marshall's thesis is probably well-known to many readers of THE AUSTRALIAN.

He expounded his view of scripture that "baptism" is the act of God and man, with objective forgiveness and incorporation into the Church.

This total initiatory process includes the gift of the Holy Spirit.

Asserting the great relevance of sociology to liturgy, Dr. Marshall traced the historical development of Baptism and Confirmation, and the professor of Divinity examined the Book of Common Prayer which called a "modern" book accurately related to the period for which it was designed.

One of the great features of that book was the catechetical emphasis, but with the sociological changes of our era even this form of catechetical has fallen into desuetude.

The lecturer suggested as a way forward theologically, that we must restore the reality of a liturgical and pastoral catechumenate.

With this thought to go hand in hand the revival of the Book of Common Prayer was advocated as a field of consecrated work.

The Dean of Armadale, the Rev. Canon P. Memorial.

**OBITUARY**

**MRS H. MORGAN**  
Mrs H. Morgan who deep regretted the death in Sydney on December 18 of Mrs. J. Winifred Morgan (nee Dixon) died at her home, 10 Harold Morgan, after a motor accident.

She had been chairman of the Women's Auxiliary of the Australian Women's League, the Diocese of Sydney continuously since 1954 and was a member of the N.S.W. Executive and the State Committee of the A.W.M.

A parishioner of St. Martin's, Killara, her devoted work in the Church covered a very wide field. She was a member of the English Women of the committee of which she was a member of the Bush Church Aid (nee St. David's) and Foreign Bible Society (of whose Killara branch she was secretary for many years).

She was the wife of the Rev. W. H. Morgan of the Good Shepherd, Killara. She was the mother of the Rev. W. H. Morgan's Guild in her own parish. She taught the senior girls' Bible Class.

Mrs Morgan was educated at North Sydney and a High School.

She is survived by three brothers and her husband, Mr. Harold Morgan, a principal in an old-established firm, and was a member of the Board of the A.W.M.

**MISS C. M. CHESSER**  
We record with regret the death in Perth this month of Miss C. M. Chesser, who was the wife of Dr. R. B. Chesser.

The wife of Cissie May Chesser recalls the third her husband, who was a well-known and distinguished characteristic.

Miss Chesser was a member to all the clergy of the Province of Western Australia during the long period in which she was in charge of the branch of the Church of England in Perth.

Just as women shoppers in Perth were known for their tireless and harassing to shop assistants, so are the clergy "Anglican of the Week."

Very Reverend Evam Wehrhell, gave the literary paper, an intimate friend of George Bernard Shaw. Archbishop shared in an informal lecture some special information, which called a "modern" book accurately related to the period for which it was designed.

Great interest was aroused amongst the clergy about the proposed rite for "baptism" and the practice of the Australian Prayer Book Commission, which was also in the hands of the Rev. Canon P. Memorial.

**CURIOUS CHANCES AT INFORMATION OFFICE**

Reverendment and astonishment have followed the announcement this week of yet further changes in the organisation of the Church Information Office.

*"The mildest reaction, voiced by a commentator in the 'Church Times', has been: 'curioser and curioser.'"*

What has happened in England strikes your correspondent as a curious coincidence and the Australian Church on how to handle publicity and public relations.

The brief background to all this is that the Church Information Office, presided over from 1959 until his resignation last year by Mr. George Goyder, had complete responsibility for the entire work of the Church Information Office, and was responsible directly to the Standing Committee of the Church Assembly.

It acted in practice like a Board of Directors. It shaped policy, made appointments and took executive decisions affecting an annual turnover of about £1 million.

In membership included Sir Kenneth Grahame, who was also Chairman of the House of Laity of the Church of England, Sir William Makins, and the Bishops of Guildford and Hull. Its various functions, including a Press Department to provide news with the Church and to outside bodies and newspapers, an enquiry centre, a photographic department, the official bookshop, publishing department, a radio and TV department.

The executive head of the Church Information Office was Colonel R. Hornby, a former Army Public Relations Officer, who visited Australia last year to see the possibilities for the Archbishop of Canterbury's tour, and who resigned on his return.

Last July the Chairman of the Church Information Office, Mr. George Goyder, resigned that office, and membership of the Standing Committee in circumstances that were never satisfactorily explained.

**MR GOYDER**  
Mr Goyder, in an explanation in the Church Assembly, made it clear that he was concerned about absolutist and bureaucratic tendencies in the conduct of Church business, and the effect of these tendencies within the Information Office and Committee. Presumably out of loyalty to his colleagues and principal interest in how to get rid of not-pin-point the cause of his anxiety.

His resignation created some confusion, and it is believed that his views in general were shared by Sir Kenneth Grahame, who was unable to make any public statement because of his association with the Church Assembly.

Meanwhile, no successor to Mr Goyder has been appointed as Chairman of the Church Information Office. Mr. Goyder has distinguished soldier, Major-General A. B. Block, was appointed to succeed Mr. Goyder as Chief Information Officer.

Children in Australian churches have made possible the work at the Kobukan Settlement House, Tokyo, where 250 children under seven years of age are cured. For the principal effort is later-Church Aid's Empty Christmas Tree.

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**S. JUDE'S, DURAL, RESTORATION**  
FROM A CORRESPONDENT  
Early last week the Executive Group of the Restoration and Preservation Appeal Committee of S. Jude's, Dural, Diocese of Sydney, met to study the specifications prepared by Mr. J. K. Noller, architect.

They are Mr. A. Lightfoot (chairman), Miss R. Donkin, Mr. M. R. Brown and Mr. D. B. Graham.

The appeal for funds was opened last August. There has been a generous and steady response, and plans in hand to date should be just sufficient to cover the immediate cost of restoration, details of which will be available shortly.

The appeal remains, as promises of further donations have been made, and it is hoped that in a matter of months the restoration will be well advanced in hand to allow a trust of most interest and preservation to be established, from which will be sufficient to carry out future preservation work, and to meet the cost of further repairs.

The restoration will be held shortly—possibly towards the end of February—so that the committee can present their report on the programme of restoration.

## AMATEURS

He is reported to have told the "Church Times" this week that his committee was composed of experts in the various related fields of public relations, three laymen, one head of Public Relations firm, another to a TV producer, and the third is Mr. John Lawrence.

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## RE-UNION AND REVELATION

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NOW we have the possibility of a prominent language-sub-Professor Max Thurian of the French monastic community after the Constitution on Divine Revelation had been promulgated.

It was November 18, 1965, three years and four days after Cardinal Ottaviani had first presented the schema in the council hall.

"This is a day of great rejoicing," the guest-observer Thurian seemed to sum up the feelings of all observers and members of the Secretariate for Promoting Christian Unity.

Among observers this constitution elicited great reverential hopes, often to the bewilderment of "ordinary" Catholics, who even though told this is one of the most profound documents considered by the bishops continue to ask, "why is it so important to the work of Christian re-union?"

And because all Catholics must take an intelligent and active part in re-union we must also understand all the council decrees that touch this subject.

The constitution on Divine Revelation is important, firstly because since the Reformation the common teaching of the Catholics has been that God's revelation comes to us through two, sometimes independent, sources, namely Sacred Scripture and tradition. This is especially offered our separated brothers.

The present constitution harmonizes the two. There is no insistence on tradition as a separate source of revelation.

The theology developed by many Catholic theologians today, including the great French Dominican Yves Congar has been recognized by the council.

Fr. Congar teaches "there is Christian truth which is not connected with Scripture"; he views similarly traditional Protestant teaching.

Secondly, in this constitution Catholic Biblical scholars have given encouragement to the technique of scholarship which have become characteristic in Protestant circles.

Although these methods were encouraged by Pius XII in *Affairis Scripturis* of the 1950's, theologians who followed them too energetically were held in ill repute in certain Catholic university circles.

Thirdly, this schema is seen by the Protestant world as a vital victory for the aggiornamento of the Roman Church.

This was the first real breakthrough of the council in 1962, an open clash between tradition and new theology and new thinking.

## ROUGH ROAD

Much has been read into this schema and some issues, in it so far as that it received its reforming because a sign of the true change of heart in the Catholic mentality.

Fourthly, it has been in the journey of this schema through the council that observers—among them we hope theologians, Orthodox, Anglican and Protestant world—have had an opportunity to see the place and necessary role of the Pope in the council.

To fully understand the rejoicing of the observers, we must follow the rough road this document took.

As Cardinal Ottaviani introduced the schema three years ago, the scholars among the bishops and observers quickly saw the deep implications of the document. They followed tenaciously as the council began to unfold its way. As yet, the bishops were unaware of the debate on ideas in the council hall. The debate on the Liturgy which had just been concluded had given the progressive confidence, but not full assurance.

Cardinal Lercari at once rose to lead the opposition. "This covered" thanks to which a previous dialogue had begun, the fruits are apparent to all in the presence of observer delegates in this council hall.

"If this schema is not modified it is only one point of revelation—

the Word of God; this is the unique source of revelation."

"We should be thinking along the lines of our separated brothers who have such a love and veneration of the Word of God. Hence I propose this schema be entirely rephrased."

Cardinal Frings of Cologne retorted, "This is not the intention of the Fathers. Thomas and any previous council could not have done without the matter of biblical scholarship."

"What is said here of inspiration and inerrancy is at once offensive to our separated brothers in Christ and harmful to the proper liberty required by a scientific freedom."

Cardinal Leggeri of Canada pleaded for freedom and tolerance within the world of Catholic biblical scholarship, which are opening new paths of biblical investigation.

Cardinal Agostini, President of the Secretariate for Promoting Christian Unity, rose in bitter indignity.

A former rector of the Pontifical Biblical Institute in Rome and renowned biblical scholar, he spoke with the greatest authority: "This schema represents the work of a theological school, not what the better theologians think today."

He lamented that of the many references to scripture scholars had been restrained and condemned. Conclude, he said, "This

is a mixed commission and only the Pope could do that."

A friend remarked to the sub-prior, "I do not believe in the necessity of the Pope's authority. It is a mystery to have to agree. Here is a mystery."

During the second session revised version was distributed, but it was not discussed in the council until the third session on September 20, 1964. After much debate it was approved in principle and returned for its revision.

This session the bishops again debated and a vote of 1,408 theologians. Yet no chapter had more than 354 changes and only the two-third majority was gained.

On November 20, Secretary General Felici announced a vote would be taken whether to reject the schema or take it for a basis for discussion. 1,368 bishops voted to reject it and 822 to keep it.

There was anguish in many circles. Archbishop Felici took the floor and told the fathers that since the two-third majority was secured was 1,473 the text was to be taken up for discussion. There was discrepancy smouldering in episcopal circles that day.

The following day the president Cardinal Felici, on the joy of the majority, announced that Pope John had ordered the schema be withdrawn and a special commission under Cardinals Ottaviani and Bea be set up with the Theological Commission and the Secretariate for Unity.

Observer Max Thurian could not what the better theologians had a great expectation of the Pope's vision of his their historical necessity. Without John Congar's stepping into the arena, he said, "This solution will

Divine Revelation and 7 again.

This to many observers has been a great discovery of the Holy Spirit in the Church and of the amazing vitality of the Vatican Council. That the Holy Spirit could create such uniformity within three short years was remarkable, if not miraculous.

In this vote we can see the hopes of the original critics among the bishops and observers fulfilled. What then is the new constitution's stand on the source of revelation and biblical scholarship?

Reading the document, we must first be struck by its sensitive and pastoral tone. It is a document which speaks clearly within the capacity of any reader of this article and with a message for the scholar and the ordinary Christian.

On the source of revelation it says: "Tradition and Sacred Scripture flow from the same Divine wellspring, in a certain way merge into one unity" (No. 9) and together "Scripture and tradition form one sacred deposit of the Word of God" (No. 10).

"The Church is not above the word of God, but serves it by teaching, preserving, and explaining it... it draws from this one deposit of faith everything it presents" (No. 10).

To biblical scholars positive and negative are equally given: "The interpreter of Sacred Scripture should carefully investigate what meaning the Sacred writers really intended."

Heretofore, attention has been given to the intention of the Sacred writers, attention has been given to other things to ferret forth and express—differently in texts which are variously historical, poetic, and of other forms of discourse.

"The interpreter must investigate what meaning the Sacred writers really intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture."

## THE SCRIPTURES

"For the correct understanding of what the Sacred writers wanted to assert, due attention must be paid to the intention and characteristic styles of feeling and speaking and narrating which prevailed at the time of the Sacred writer, and to the manner more normally employed at that period in their every day dealings with one another." (No. 21).

A great crucial step is taken in encouraging "correct translations, especially from the original texts, provided in co-operation with the separated brethren, that all Christians may be able to use them" (No. 22).

The reality of scripture as a personal link with God described for us in the constitution, and this is the aspect strongly stressed in the Reform churches.

The Church always venerates the Scriptures as the body of the Lord and "in the Scriptures those who are in Heaven meet His children with great love and speak to them and the force and power in the Word of God is so great that it causes a support and energy of the Church, the life of the soul, the food of the soul, the pure and everlasting source of a spiritual life" (No. 23).

These words are perfectly applicable to scripture for the word of God is living and active" (1 Thes. 4:12) (No. 21).

In this constitution on Divine Revelation the bishops of the Vatican Council II have given to all Christian people a clear and authoritative statement of the Church's teaching on the source of God's revealing Himself to this world.

It has given great encouragement to the movement to convert the Sacred Scriptures to a stature that no one can by-pass, for it tells us clearly who our separated brothers have held as their dearest possession and Reformation: "Ignorance of the Scriptures is ignorance of Christ" (No. 25).



# AUSTRALIA AS A POWER

THIS ARTICLE WAS ORIGINALLY GIVEN AS A LUNCH-TIME LECTURE AT S. MARK'S LIBRARY, CANBERRA, ON OCTOBER 7, 1965, BY MR A. L. BURNS, READER IN THE DEPARTMENT OF POLITICAL SCIENCES, AUSTRALIAN NATIONAL UNIVERSITY.

**PLAYING** the role of a Power in the world is usually one of the most desirable aspects of national life, and certainly most desirable if it is possible to avoid a certain amount of responsibility.

Many Australians dislike thinking of Australia as a Power; it is a million miles from being *real-politik*, and, however, we are a Power and cannot stop playing the role of one, short of fragmentation into a conglomerate of smaller States.

It is more, as a Power, Australia is by no means negligible. Of course we are not, as are the United States and Great Britain a world Power — that is, a Power able to intervene with decisive effect in parts of the globe distant from its homeland.

But there is no reason why we should not be a Power with a world outlook, provided we get over this provincial blindness of being part of South-East Asia, through which we should decide to extend our resources in that direction we could in the 1970s do so to considerable effect around the Indo-Pacific perimeter.

**Indonesian** Herd has recently advised us not to undertake the British role of "guard-dog in Asia," which presumably implies that we might do so.

Nor are we a major Power according to the old-fashioned definition — that is, one that can be defeated only by a coalition of Powers. (The Soviet Union up to 1944 had proved itself to be a world Power, but by 1944 had not yet become so.)

That definition of "major Power" is in process of losing application because of the prevalence of world-wide, rather than local, power politics: quite soon, there will not just be more than half a dozen thermocatalytic reactors, but a dozen (though not necessarily in the field) in an old-fashioned military country, the world's work.

That development is already threatening the whole apparatus of power politics — alliances, dependencies, buffer States, major and minor Powers.

Already, it is hardly practicable to talk of a classic "balance of power," like that of Europe on D-Day, across seas or perhaps unoccupied desert, against a military armed even with A-bombs and a reasonably invulnerable strike-force.

Unfortunately, a great many "ifs" are wrapped up in those words — "a reasonably invulnerable strike-force," "unoccupied desert," "against a military armed even with A-bombs and a reasonably invulnerable strike-force."

For the present, however, it is possible to see a possible line of attack to invade us. Neither Indonesia nor China could manage such an operation without allies.

China has the capacity, though without much to spare, but no motive in any of the present, but in the 1970s they might be able to.

And there is always the possibility that Russia, through the entanglements of her alliances with the East, might come to have the motive for attacking us that at present she lacks.

From playing a world-power role, Indonesia is, of course, proclaimed, the destiny of South-East Asia depends in the main on the leadership of States — China, America, Britain, and the Soviet Union — possibly "reserving herself for the five or six who happen now to be the five or six."

And of those five, only China at all claims to be regarded as a world Power, and even then, from across the seas.

Indonesia has given the impression that to be a Power in the world is to be able to exercise military force.

As a matter of fact, as the kind of influence and sway exercised by a significant Power, military force is not often available.

## WEAKNESS

For one thing, there are other means of coercion: for example, France, by threatening to veto to exact payment in gold from the United States, and the United Kingdom in something of a parallel manner.

Moreover, leadership in international organisations, especially the United Nations, is an instrument of power in international affairs far more than is the case with military force.

Weakness and vulnerability can, for a short time, be represented as to affect the likelihood of a Communist takeover in 1968. (The Soviet Union up to 1944 had proved itself to be a world Power, but by 1944 had not yet become so.)

Indonesia could use weakness in the world to its advantage, perhaps, temporarily, to be able to do so.

Even the threat of world-wide politics is willing up, and, in the case of Indonesia, with the kind of strength which is needed in twenty-five years.

It is not going any further than to say that our position as a Power is not as strong as it has been in the past.

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in the Second World War. Nearly three quarters of a million Australians — about one quarter of the Gross National Product — were engaged in Industrial mobilisation for the war.

But of course this was accompanied by a loss of military powers, and out of a total of 1.5 million men, only 1 million were engaged in labour and material resources. In the present situation of high unemployment, and the shortage of overseas capital, and the need for a more active role, the spending of even an eighth of our GNP on defence would set our long-term power position. Yet our short-term position is not as good as that as we are supported by the forces that we actually have at the moment.

Indeed, it is the experience of the most powerful countries in the nuclear age that they have to plan for a more or less constant defence expenditure.

Moreover, in the time as in previous major wars, to be able to support the kind of military force that we need, we must have a strong industrial base.

Thirdly, the character and history of a people can affect their ability to support the kind of military force that we need, we must have a strong industrial base.

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Without this partnership with the United States, and the Commonwealth, and to a lesser extent with the Asian members of SEATO, our present compact of America, Britain, New Zealand, and Australia would be invalidly racist.

Nuclear deterrence, the function of the Crown in the British partnership, on the one hand, and the role of the United States, (its position is not helped by the fact that the United States, or by the mass media's exploitation of its person news).

On the other hand, since the United States, and the Dominions are Her Majesty's short-lived subjects, our position can be readily converted, not as several Powers, but as an ascorporated unit by the forces that we actually have at the moment.

At present, Britain's possession of substantial nuclear forces makes it necessary for Australia to support the kind of military force that we need, we must have a strong industrial base.

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highly-placed Australians advocate for this course, maintaining the balance of power in the region.

If we look at the arguments for Australia's taking on such a role, it is not as strong as it has been in the past.

Firstly, its proponents argue that our geography makes us permanent interest in the region to our north, the Indies and Torres Strait, to be dominated by the United States, or by the mass media's exploitation of its person news).

On the other hand, since the United States, and the Dominions are Her Majesty's short-lived subjects, our position can be readily converted, not as several Powers, but as an ascorporated unit by the forces that we actually have at the moment.

To combat these attempts at hegemony, the argument continues, Australia should build up a permanent South-East Asian coalition which will have to include both Thailand and Indonesia, which will have to be of interest as a Power — our manifest destiny.

Personally, I agree with the immediate and short-term inferences from that argument.

What American spokesman might establish a line around China in the region, it is necessary for the association which has recently emerged in the United States and her allies with the Commonwealth States of the region and Britain.

One hopes the line can be established, but the present coalition, without the three present was flaring together in a Great Asia.

I also agree with the implication between Indonesia (or any of the larger bits that Indonesia may fragment into) and any of the other members of the group, or Japan present more alarming long-range prospects than does China.

But there is far too much good in the present situation of the region in the main thesis — that Australia must be able to hold the balance in Asia.

**BALANCE IN ASIA**

Chiefly, however, the argument overlooks the determination of future power politics — education, and the population.

Even the Anglo-Saxon combination that stands in such good stead for the moment, and probably will for the rest of the century, is not 50:50 in all directions all told.

In the twenty-first century, when the Chinese, the Indians, the Arabs, and the Japanese will quite possibly be as well educated as the Japanese are today, the American, or the British, can hardly keep its present position.

Perhaps, to redress the balance of the New World of Asia, Old Middle of Europe, Western

and Eastern, will have been called for in the 1970s, naturally enough, since ours and the Americans are sub-continents of a world, and by that time, Australia as a Power, is not as strong as it has been in the past.

Firstly, its proponents argue that our geography makes us permanent interest in the region to our north, the Indies and Torres Strait, to be dominated by the United States, or by the mass media's exploitation of its person news).

On the other hand, since the United States, and the Dominions are Her Majesty's short-lived subjects, our position can be readily converted, not as several Powers, but as an ascorporated unit by the forces that we actually have at the moment.

## NEW GUINEA

We could be doing a useful job in the world as exporters of tropical products, which our sparse population already produces efficiently.

I trust the unlikely that we will see civil servant laid down for a concerned bureaucracy here.

In the meanwhile, Australia as a Power has one clear responsibility — to help the peoples of Australian New Guinea. Unlikely to be military, and could be called for just when our forces are concerned elsewhere in our other defence commitment.

If you argue that Australia should be able to help the peoples of Australian New Guinea. Unlikely to be military, and could be called for just when our forces are concerned elsewhere in our other defence commitment.

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## THE BIBLE STUDENT

### THE PASTORAL EPISTLES

By WINIFRED M. MERRITT TIMOTHY, the Letter to Timothy. One of the best approaches to the study of the Pastoral Epistles is I and II Timothy. It is to bring the recipients on to the stage of first century Church history.

Timothy is mentioned in the times, in Acts, Romans, I and II Corinthians, I and II Timothy, Philippians, Colossians, Philemon, Hebrews and Jude.

Timothy was the child of a "mixed marriage" and lived in Lystra. His mother was Jewish, his father was a Greek. His mother and grandmothers, Eunice and Lois, being devout Jews who carefully trained Timothy in the Old Testament Scriptures and the Jewish faith.

He was, it is thought, converted personally by Paul on his "Apostle's first visit to Lystra."

Later after the conversion of Paul and Barnabas over John Mark's demagogic deflection, Paul chose Timothy as his assistant, and Timb entered upon a career of close personal association with Paul, an association characterized by mutual and lasting affection.

By this time, Timothy had become a disciple of the wandering Paul reported of by the brethren. Paul described him as "well beloved and faithful child in the Lord."

His own needs admired and spoke well of him. The local brethren endorsed him, and Timothy was set apart by Paul and the brethren by the laying on of hands.

When Paul reached Europe, Timothy helped in the founding of the Churches of Philippi and Thessalonica. Left behind in Berea, he probably rejoined Paul at Athens before returning back to Thessalonica and joining Paul again at Corinth.

It is uncertain whether he actually "traveled" with Paul, but he must have arrived shortly, possibly, from some distant home to Philippi.

### MARTYR'S DEATH

Hebrews 13:13 tells of his release from imprisonment, and the fact that he was content to die for the sake of the education of his reference. A tradition makes Timothy the first Bishop of Ephesus, and says he died a martyr's death there during the exile of John at Patmos.

The late Archbishop Harcourt Lees has left as an interesting character study of Timothy, who was certainly Paul's "dearest friend, yet his personality is elusive.

Paul had no child, but he possessed one of the warmest hearts of all men. Timothy was his son in the faith, affectionately adopted as his heir. Paul's affection for Timothy was so great that he performed a father's part at his admission into the Christian Church.

Timothy became Paul's "adoptive" chosen and trained to stand in when his principal was for whatever reason prevented himself to undertake any pressing duty.

In the Pastoral Epistles, we meet each a hint as to Paul's personal employment of Timothy to assignments which appeared beyond his powers.

No doubt he was trying to teach the "immature" converts to essay longer flights. And we can also, the Archbishop says, trace the possible weak spots in Timothy.

Paul's affection is obvious, but we sense his dread of a breakdown in the younger man's character. Paul's anxiety could not be mistily because.

One does not wish a man to be have half a dozen times in the space of two letters unless he has doubts of his courage.

Paul was not sure of Timothy, the "strong" concludes, "that this is the pathos of his events.

Last week we consider a somewhat different estimate of Timothy.

# THE PROGRESS OF THE CHURCH IN THE URBAN DISTRICTS

By HANS MEYER FOR THE DIVISION OF WORLD MISSIONS AND EVANGELISM OF THE WORLD COUNCIL OF CHURCHES

THERE are almost 6,000,000 people who live in the Ruhr district. Every tenth citizen of Germany comes from this industrial, European industrial center.

There are 1100 people for every square kilometer in the other parts of Germany, there are 2,000 in the Ruhr district, in U.S.A. 21.

The specific density of population with the accompanying industrial development is only one reason.

In 1871, there were 1,000,000 people in the Ruhr district, in 1924, the number had grown to 4,800,000 and in 1963 to 5,785,000.

From the small coal and iron industries which had been established in the middle ages grew what is now known as the "Ruhr" district.

People in the Ruhr district are not only a concentration of industrial steel, but also of dust, rust and sulphur rain by the ton on towns and villages.

White misty clouds, brown, reddish brown clouds, black clouds from thermal power stations, black clouds from the sky for miles and miles around.

A third of the sun's rays are every year screened off by the dust in the shadow of the forests and plants suffer as a result. The sun's rays are darkened sky, especially from the sulphur fumes.

Many large areas of clean sky and clean water in this region has reached the stage of a "dead sea." Lakes and rivers, especially in the Ruhr district, are so polluted that they are no longer fit for drinking water.

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For human beings and animals alike, the most serious danger is the whole region between Dortmund and Düsseldorf has grown into a huge single city with a population of 10 million. Well conceived living quarters

are needed to accommodate the further growth of the Ruhr. The needs and future traffic has to be taken into account in order that the traffic situation will not become a problem for society and industry.

After this tremendous growth, the "Ruhr" has had to suffer greatly from the economic depression between 1919 to 1923. It suffered more than any other region of the first World War.

Between 1929 and 1942, it lived through a period of extreme trial because of the almost unbearable situation brought about by continued bombardments.

After 1945, there followed a period where its whole future existence was put in question, but then coal became the most important factor in the rebuilding of the German economy.

Today, again, the "Ruhr" faces a future which is uncertain because of the competition of the new forms of energy, especially in the field of atomic energy, etc.

Nevertheless, a constant growth of population caused by the abandonment of numerous coal mines and the creation of new industries.

More important than the external upheaval is the inner change of the people living there.

People who were once refugees consumed by hard work, are now trying to attempt to react to the tensions of their existence by making the most of their leisure.

Whole bands of workmen and employees, who have been week-ends to pour into the forests and mountains, and the Mosel and into Westphalia to get a bit of fresh air.

People who were once refugees consumed by hard work, are now trying to attempt to react to the tensions of their existence by making the most of their leisure.

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## TWO PERTH PRIESTS

D. R. B. writes:

Two priests of the Diocese of Perth, who were to rest at the close of 1963, within a few days of each other, were the Reverend S. J. Spradling and the Reverend S. J. Spalling.

The Reverend S. J. Spalling, who was living in retirement at Safety Bay, was charge of the vacant parish of Rockingham Island.

Ordained deacon in 1934 and priest in the following year, he was ordained priest in 1936 and was exercised in this diocese since 1937. He was a devoted and efficient minister.

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