

Round-up of church press comment

Right Rev. Donald L. Redding died in Adelaide in mid-October. He was Bishop of Bunbury 1951-57 and conductor of the Sydney...

appointed curate of Christ Church, Gosford (Newcastle) from October 31. Rev. Brian A. Carter, B.C.A. missionary at Tarcoola (Willochra) since 1966...

Methodist, Walter Whitbread, retiring N.S.W. President drives home a good point when he says "Preaching is ministry." So often overlooked.

Church and People (N.Z.) which has been obliged to announce that fortnightly publication ends next month and it will become a monthly in 1970...

Sydney deaneries altered RURAL DEANERIES in the diocese of Sydney have been re-organised as from 1 January next.

The Archbishop has announced that the three rural deaneries of East Sydney, Balmain and Cook's River will be reformed into four rural deaneries of East Sydney (with the Rev. E. G. Mortley as Rural Dean), Sydney (with the Rev. B. G. Judd as Rural Dean), South Sydney (with the Rev. Canon W. K. Deasey as Rural Dean) and Balmain (with the Rev. J. F. G. Olds as Rural Dean).

African bishop in Perth BISHOP NEVILLE Langford-Smith of Nakuru, Kenya, will speak at a men's breakfast at St. Alban's, Highgate Hill Perth, on Saturday, November 29.

Archbishop Loane said that Archdeacon C. A. Goodwin will concentrate increasingly on the affairs of the Glebe Administration Board in addition to his work as rector of St. Philip's, Sydney, and Director of the Church of England Retirement Villages.

Pastoral care seminar



Some Anglican members of the Pastoral Care Seminar at Orange—(l. to r.) Rev. Russell Hull, of East Orange, Archdeacon Howard Ellis, of Kelso and Rev. David de Dear, of Bathurst exchange views at morning tea.

OVER 40 ministers from eight denominations serving the western areas of N.S.W. attended a two-day residential seminar at Bloomfield Hospital, Orange, N.S.W. October 28 to 29.

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people—Catholic, Apostolic, Protestant and Reformed.

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St. Columb's thanksgiving

St. Columb's Hall, Wangaratta, founded in 1903, by the first Bishop of Wangaratta, the Rt. Rev. F. H. Armstrong, will close at the end of the year.

STUART ELECTRONICS Radio & T.V. Repairs \$3.50 per service call. No additional labour charge. Ministers: \$2 per call.

ST. LUKE'S HOSPITAL Darlinghurst, Sydney, 2010 Founded 1919 A CHURCH OF ENGLAND GENERAL HOSPITAL

St. Luke's Hospital performs a very valuable service to suffering people. It takes public patients and therefore receives a Government Subsidy, but the need for improvements and up-to-date medical equipment is always an urgent need.

THE AUSTRALIAN CHURCH RECORD

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TEACHING WITH TELEVISION



Girls at Sydney Church of England Girls' Grammar School, Darlinghurst in class using the school's video-tape recorder and closed circuit television.

Call to be pastors

IN HIS FIRST synod charge as Archbishop of Perth, the Most Rev. Geoffrey T. Sambell spoke in St. George's Cathedral on November 3 on "Man and Ministry." The following excerpt is taken from his charge.

What is Man? David Jenkins, an Oxford theologian of today, would say the key to the cosmos and the key to persons is in Jesus as Lord, the Word and the Flesh, in the unity of the One Person.

INSIGHT The last few verses of the First Chapter of St. John's Gospel tells us of the calling of Philip. He immediately went off and told Nathaniel.

"The play's the thing" THE WORDS of Hamlet had a vivid application when the Chancel Players came to St. Matthew's, Marratville, S.A. on Sunday 9 November at 7 p.m.

PASTORIAL STRENGTH We must re-think our pastoral ministry and retain for it a place that allows it to share with the other counselling ministries.

Canb.-Goulburn new churches (i) There was great jubilation in Crookwell recently when the parish's strivings, of about 10 years' duration, came to a head with the dedication of its new parish church.

WIDE OPEN FOR CHRIST

WHAT IS YOUR biggest problem? When asked this question this month, Rev. Victor Roberts, general secretary of the South American Missionary Society, said that it was buying up all the opportunities and taking up the South American offers for assistance.

Mr Roberts said that in Australia, the problem is to educate the church that now is the day of great missionary opportunity for the Anglican Church in South America, but that time is not with us.

South America is strategic to Christian enterprise for a number of reasons. Politically, the time is ripe. There is no problem in any Latin American republic

Why only Anglican women?

THIS WAS ONE of the questions put to the Panel at St. Mark's Camberwell on Thursday October 30. And the answer given was "Because we have a special ministry to the women of our Church."

The occasion was a Day of Fellowship organised by the Women's Committee of the A.E.F.V. (Anglican Evangelical Fellowship of Victoria). Notices had been sent to Anglican women who went forward at the Billy Graham Crusade. A number of these were present and others wrote to say how they appreciated the invitation.

There were about 150 present, and Mrs Shirley Temby chaired each session, with Mrs Mary Powys as the main speaker. In her address, Mrs Powys showed how women can know Jesus Christ in a practical way, and while the Christian life is not "Roses, roses all the way," yet our Lord will be with us in our problems if we commit our lives to Him and seek His wisdom and grace through prayer.

Two CLERICAL canons and two lay canons have been appointed by the Archbishop of Sydney following the recent creation of St. John's Church, Parramatta and St. Michael's Church, Wollongong, as provisional cathedrals.

Canons appointed to the Chapter of St. John's Provisional Cathedral are Rev. Peter R. Watson, Curate-in-Charge of the Provisional Parish of St. Clement's Lalor Park and Rural Dean of Prospect; and Mr Philip Graham, a layman from St. Matthew's, West Pennant Hills. Canon Watson, who is 33, becomes the youngest holder of that office in the diocese of Sydney.

Mrs Thelma Freeman led the singing and Mrs Dorothy Langford sang two solos. Testimonies were given by Miss Barbara Spring, a C.M.S. Missionary from Tanzania, and Mrs Gwen Roberts from St. James' Ivanhoe. A feature of these women's rallies is the panel, at which the question at the top of this article was asked. Other questions touched on Healing, Jehovah's Witnesses, Spiritualism, Rebellious Teenagers etc. and much practical Christian wisdom was proffered in the down-to-earth answers.



Rev. Victor Roberts

Canons for Parramatta, Wollongong

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BIBLE CROSSWORD No. 7

We will give a book prize for the two nearest entries to Bible Crossword No. 7 which should reach this office not later than November 24. All answers come from the Revised Standard Version of the Bible.

ACROSS 1. That is why it depends on faith, in order that the promise may rest on grace and be... (10) Rom. 4:16

Bible crossword puzzle grid with clues and solution. Solution to No. 6: 1. Faith, 2. Grace, 3. Promise, 4. Rest, 5. Righteousness, 6. Faith, 7. Grace, 8. Promise, 9. Rest, 10. Righteousness.

Christ is here!

"Advent tells us Christ is here, Christ as Christ is near; In Epiphany we trace All the wonders of God's Grace."

So runs the hymn. So what! To most people today, including the Christian Church, Advent is a feverish rush of pre-Christmas activities. Yet our Prayer Book makes Advent so important that it introduces the Church's year. The Advent collects, following "Stir-Up" Sunday, Read on, Stand firm, and conclude with, "God help us! What does Advent really say. To me it says:

CHRIST IS HERE!

Romans 8 looks at both the now and the ultimate. Christian life and experience conform to this pattern. Paul says, "All who are led by the Spirit of God are Sons of God" and again, "we groan inwardly as we wait for adoption as son." In this he links not only a present personal experience, but the whole of God's creation and future rule. Today's space explorations confirm more and more the magnitude of this creation. Advent reminds us that while it is complete in essence the ultimate return of Christ is the guarantee that God is concerned for men both in time and in eternity. But yet, with all of this fantastic plan before me, Christ is here with me now.

CHRIST WILL RETURN.

Judgment and return are not "with-it" words. They are contrary to the thinking of the modern day universalist who says "we may all be going different ways, but we'll all get there in the end." Judgment means a sentence, or an acquittal, and this is divisive. But why not? If we remove hell, we also remove heaven. The criminal knows that a court decision will

bring either release or a sentence. The Christian knows that he has been released from sin through faith in Christ and that he will be judged on his works at the Lord's return.

The cry of the early Christians was "till he come." "Maranatha" is a forgotten word today, yet it should be one of the most precious words which a Christian may use. Our perception of its meaning will determine the level of our concern for evangelistic and missionary outreach.

By Rev. Kevin Curnow, vicar of St. John's, Blackburn, diocese of Melbourne.

CHRIST IS GOD

Finally, Advent says not only



Rev. Kevin Curnow

God help us, but "God alone can help us." "God was in Christ reconciling the world unto himself." Christ's place in glory be-

came the place of humility in the dirty, stinking cowshed. But yet, once again, the Christian's experience is that the man Christ is also God. As one says convincingly "My Lord and my God" we recognise the full dimension of God's concern for us. It is only as we become aware of the Christmas birth against the fullness of His life that we see the place of Advent in pointing to one of the most significant events in human history.

Europe a neglected mission field

EUROPE is the world's most neglected mission field, said Rev. A. I. Davidson at the annual meeting in Sydney of the Worldwide Evangelisation Crusade. He was speaking after a tour of Europe for W.E.C.

Commenting on the large number of Roman Catholic places of worship, he said: "Some are twelfth and thirteenth century churches of delightful architecture. Inside, however, they are largely dark, depressing places, with the smell of incense adding to the pagan, not Christian, atmosphere."

VAIN WORSHIP

The buildings and atmosphere are both symbolic of the religion of Rome. On the outside there is much that creates a favourable impression. One thinks, in particular, of its hospitals, colleges, and other institutions. On the inside, however, so much speaks of darkness and despair. As one moves among the people one finds that the idolatry and ritual, the burning of incense and chanting of prayers, are as delusory and unawarding to the worshippers as they are grievous and unacceptable to God.

ROME REJECTED

It is the religious change, however, that excites our main interest. Immediately we are challenged with this fact, that this great majority of the people of France, Spain, and Italy, have rejected the religion of Rome. It is now estimated that only 10 per cent of the overall population are practising Catholics. Their break with religious traditions, and failure to find satisfaction in the material and sensual things of the world, present us with a unique opportunity to make known the liberating, satisfying Gospel of the Lord Jesus Christ!

DIFFERENT APPROACH NEEDED

How can they be attracted and Christ presented to them? How can they be won for Him? Time and time again as I walked the same streets at night, I asked myself these very questions. I am certain that it will not be done by starting and publicising "Protestant" or "Evangelical" services. Such names would alarm rather than attract them.

EUROPE BY-PASSED

Today, Europe stands as the world's most neglected mission field. It is also the most densely populated continent in the world with 228 to the square mile compared with 170 in Asia. But we have looked upon this thickly populated, highly civilised part of the world as being nominally Christian, and have by-passed it for other fields. Broadly speaking, a whole continent has been left in the darkness of Rome.

"he shall come again"

EVERY SUNDAY IN ADVENT we will pray in the set Collect "... that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal through him. . . ." In the creeds which we will recite at Morning and Evening Prayer and at Holy Communion we shall say "from thence he shall come to judge the quick and the dead" or "he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end."

It is no accident that the Protestant reformers who gave us our Book of Common Prayer provided that we should acknowledge two great saving truths. One is the great binding principle of all reformed theology — God's sovereignty. The other is our Lord's personal return to judge the living and the dead.

The Christian use of the Advent season is meaningless unless we bring men this great message of assurance and hope — Jesus our Saviour is coming again. The Bible calls it "the blessed hope." It is this world's only source of hope and yet it is a message which many seek to minimise. Some preachers don't appear to believe it at all, for they never preach it.

Our Lord's return, like the shedding of his blood for the sin of men, is the strong golden thread which ties together every page of the Bible. Its message is meaningless without it. Our daily fellowship with Christ through prayer, meditation and Bible reading; our service for Him throughout our lives; both are immeasurably precious only because of His promise "I will come again."

We reach a high-point in the understanding of the Christian's sacrament of fellowship in the Holy Communion only when we grasp the emphasis in St. Paul's words "As often as ye eat this bread and drink this cup, you do show the Lord's death till He come."

Man's skills and the extent of his knowledge have suddenly come to seem boundless to the men of our age. All are asking "where will our modern discoveries lead to?" Others are appalled by man's increasing power to pollute and destroy his own environment and his own kind. They are asking, "Where will it all end?"

To both questions the answer is the same. "He will come again to judge the living and the dead."

The first men to land on the moon were struck by the timelessness of that eerie landscape. Millions of years had passed it by. The Bible makes it clear that our time shall end. The last times will come. Revelation 10:6 speaks of these times as a time when "there should be time no longer." All creation will return to Him who gave it.

At Advent we must proclaim Him as man's only Saviour, the one in whom alone man finds hope of eternal life. We must uplift Him while time remains so that men will see His coming again as the blessed hope, not the dreaded judgment.

FEAR AND FAITH

by Peter Newall

A PHYSICIAN ONCE asked me a question which embarrassed me very much. "Why is it," he said, "that so many Christians I treat and who are supposed to be so sure of heaven as of afraid of dying as anyone else?" I'm ashamed to admit that my first reaction was to say, to myself, "Well, perhaps those people aren't very good Christians." I think I know better now. What do you think?

In our society, most people live on the assumption that for all practical purposes they are immortal. Death is just not one of their problems. The middle-aged doctor, or clergyman, sitting by the bed of the sick, is still secretly sustained by this conviction. They are like giants, dispensing strengthening remedies out of their large supplies. The healthy hospital visitor, with flowers or biscuits, is one of the same company.

This tendency in us is encouraged by our material way of life. Vacuum cleaners, refrigerators, and all consumer goods decay, yet the consumers go on forever. Every year, automobiles grow more powerful—and, by inference, the potency of those who drive them. So much of what we eat is, apparently, so good for us, that it's hard to believe that our youth is not being renewed as we eat. But we are human beings for all that, and we move, from time to time, away from the bright lights of the bustling world into the shadows of doubt, anxiety or pain. In these shades

ows we may learn that we are not physically immortal after all. This is where fear finds entry.

Yet it is not proper for Christians to remain afraid. "Perfect love," says a New Testament writer, "casts out fear." The perfect love is not ours, of course. Perfect love is the love of God expressed in Jesus Christ, His death, His life. When we take Jesus Christ into our lives, fear is cast out; as we hold on to Him, fear is kept out. In the history of God's dealings with men, He sets a premium on our seeking Him. To call out to Him in our frailty is to seek Him.

THE SERMON

It is not normally the function of a sermon to be an instruction, except incidentally. Its normal primary function is to be a personal exposition of its scriptural text, with an application to the known needs of the congregation for worship and daily Christian life.

("Proteus" in the Adelaide Church Guardian)

FOR CRICKETERS

The annual cricketers' service at St. Clement's, Mosman, N.S.W., has been a feature of this vigorous parish for nearly 20 years. Rev. David Sheppard, now Bishop of Woolwich, drew a congregation of 1,300 people in 1962 when he was in Sydney with the M.C.C. team.

A large congregation was present on Sunday, November 16, when Rev. Harry Goodhead, himself a former grade cricketer, preached. The service was preceded by a tea in the parish hall.

Faith

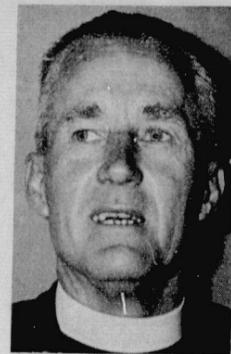
FAITH IS something which is not tangible and is difficult to define and thus hard for the ordinary person to understand or accept; yet how many things there are which can be put in this category and we more or less accept them without question.

As to electricity, we cannot say exactly what it is nor understand all its workings yet we so easily press down the switch and expect the light to come on or the oven to heat up. Similarly, there are happenings and benefits of science, medicine, aeronautics and the like, which though we do not understand, yet we accept in good faith.

Likewise, we exercise faith often in the course of daily living—we have faith in our mother or wife that the food she puts before us to eat is not poisoned; we have faith in the bank in which we deposit our money for safe keeping; we have faith in the bus or train driver that he is a capable and responsible person; we have faith in our teachers and friends in everyday matters.

Why do we put this confidence in them? Surely because of their character! We believe them to be trustworthy for they

By Rev. George Fuhrmeister, rector of Lang Lang in the diocese of Gippsland, Victoria since 1963. Before that, he served the Bush Church Aid Society in the outback of South Australia for 13 years.



Rev. George Fuhrmeister

are honest and reliable, as far as we know, and so our faith in them is expressed in various ways. This same reasoning when applied to faith in God has the same basis and content, for when we come to know God, we find that He is of such character that a man can implicitly believe in Him for He is trustworthy.

The Bible abounds with stories of men and women whose belief in God caused them to do things which to the ordinary man would seem foolish or unreasonable, but it was because they had so come to know Him that they acted in response to His word spoken to them.

In the 11th Chapter of the

Epistle to the Hebrews, there is cited from the Old Testament those who displayed such faith. "Noah, who being warned by God concerning events unseen took heed and constructed an ark for the saving of his household: Abraham, who obeyed when he was called to go out to a place which he was to receive as an inheritance, and went out, not knowing where exactly he was to go." And such like instances of faith abound in the chapter.

Furthermore, as we read the Gospel stories we see many outstanding cases of healing in response to faith in our Lord Jesus Christ; and just as convincing are other happenings where those who came to know Him went in faith at His Word and found it to be "just as He had told them." (Luke 19:3, 22:13, John 11:40).

St. Paul says "faith is the response to hearing the preaching of Christ," for as the grace of God works in the heart one is brought not only to repent of his sin but also to faith in Christ the Sinbearer, through Whom there is forgiveness and cleansing from sin.

Another aspect of faith is that which implies a "commitment" to Christ—like the little boy who watched Blondin, the tight-rope walker, wheel a barrow across the Niagara Falls, then said he believed Blondin could wheel him across in it but when told to hop in the barrow, the boy ran off—because he was not willing to commit himself (in faith) to Blondin. So, too, in our faith in Christ, there is a commitment of ourselves to Him—a resting in Him and upon His promises.

Romans 10:9-10 affirms that following the hearing, believing and the commitment there must also be confession of Him before others as Saviour and Lord.

The apostle James, in his letter, declares the acid test of faith is that our good works should be in accord with our profession and demonstrate the reality of our faith.

A personal faith in Christ is the need of all men and the objective of the Gospel.

(In our next issue we will consider "Justification by faith")

Christmas Hamper Appeal for Pensioners in the Inner City Parishes

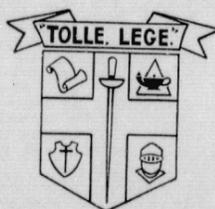
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A NEW Spanish translation of the Bible is being prepared with the co-operation of four Christian Reformed missionaries in Mexico. Like other language areas, the Spanish-speaking countries have a number of Bible versions: The Old Version, the Revised Version, Modern Version, the Popular Version, not to mention others less known. Is a new popular version of the Bible really necessary? The answer is a clear "Yes." The evangelical community of Latin America supports this decision.

Brisbane growth

PEOPLE CAN draw their own conclusions, says the Archbishop of Brisbane, about some statistics he drew up recently. He writes in the "Church Chronicle": Statistics we know are not everything, yet the modern world right or wrongly — and probably wrongly — evaluates most things by them. It tends to produce statistics to prove the decline of the Church's influence, and so it may help to correct this prevailing idea, or to give it a better sense of proportion if I tell you of an interesting comparison, as far as the Brisbane diocese is concerned regarding numbers of clergy, parishes, confirmees and the scope and extent of episcopal work, which a little research in my office at Bishopsbourne has revealed. Forty years ago in 1929 the diocese of Brisbane depended for episcopal work on two full-time bishops, Archbishop Sharp and Bishop Le Fanu as Bishop Coadjutor. There were 128 clergy, 90 parishes and 1,476 persons confirmed that year. Forty years later in 1968 the diocese still had but two active and full-time bishops for episcopal work, namely myself and Bishop Hudson.

The number of clergy was 229 — 100 more than in 1929; the number of parishes 112 — 22 more than in 1929. The number of those confirmed in 1968 was 4,824. Reference to census statistics indicates the population has about doubled in those forty years — the number of those confirmed is more than three times the number in 1929.

The new proposed Spanish translation of the Scriptures is a team effort. The publishers, the New York Bible Society and the World Home Bible League, have appointed a group of nine to the task. They will enjoy the co-operation of some one hundred national field consultants from throughout Latin America. The consultants, through their sug-

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Notes and Comments

CHURCHLY ACTIVITY

A couple of times lately we've inwardly whooped when reading something that we've been saying for a long time. "The Report of the C. of E. Liturgical Commission Concerning the Calendar of Lessons" has this to say: "Today, in fact, no attempt is made in many parishes to hold services on Red Letter days, and the pastor in the twentieth century must be content if he can effectually proclaim the duty of worship on Sunday and a few other major festivals." It's a rather grudging admission that we cannot ask church members to be the church in the world and at the same time press them to centre their lives around churchly activities. We suspect that in most places where people are so pressed, they come largely out of loyalty to the clergyman.

Reviews of "Catholic Anglicans Today" have generally been unfavourable. However, David Edwards in "View Review" found it full of quiet assurance. I especially enjoyed his opening gambit: "Catholic means universal. But which universe? The universe of Anglo-Catholicism, a congregationalist sect with a thin veneer of episcopacy, which suddenly originated in Oxford in the 1830s and, after seeming to dominate the Church of England, a century later declined with the rapidity of its rise?" The bit about congregationalism confirms what the principal of a Congregational Theological College said as we theologised the decline of congregationalism. He said, with a twinkle, "Ah yes, but we are so glad that you Anglicans have revived the principle!"

Roland Allen's work is still exercising a fascination for many Christians. You remember his "Missionary Methods: Ours or St. Paul's?" He pops up again in "Reform of the Ministry," edited by David M. Paton. We're excited to learn that Roland

ministry should be, for the most part, voluntary and self-supporting.

We can discern the day not far distant when parishes simply won't be able to pay for the luxury of a full-time clergyman. He also asks whether the Eucharist is meaningful only when it is celebrated in small or domestic groups? Wasn't the domestic grouping one of the patterns of New Testament ministry? Aren't our faces turned against it because clergy are responsible to maintain the parochial structure and bring the people to church? Shouldn't all Christians be going out to others?

A snippet from the eminently quotable John Taylor of C.M.S. sums up much of what we've said. "All that I have seen of evangelistic vitality and the lack of it leads me to pray that whatever structures of mission arise in the future, they will be allowed to follow the principle of Christian private enterprise, rather than official church control."

MISSIONARY CONTROL

Figures published elsewhere in this issue showing support given to C.M.S. by the six Australian States give rise to a number of important questions.

Why is it that Western Australia, with a vastly greater Anglican population than either S.A. or Tasmania, has only been able to send out two C.M.S. missionaries in six years? A second question is related to the first. Is it coincidental that Tasmania and W.A., the only two States to insist on unifying and centralising missionary activities in their areas, are at the lower end of the scale? Tasmania has its Overseas Department and W.A. has its Provincial Missionary Council. In the other States, C.M.S. has its own secretariat.

We do not profess to know the answers, but it could well be that as in the case of other parts of the Anglican communion where unified and centralised control of missionary representation has been tried, it has succeeded in all cases we know of in inhibiting missionary interest.

It would help to have the case put to show that it is not true in Australia. Until the missionary councils in Tasmania and W.A. prove otherwise, many who are devoted to the great mission-

ary task of the church and who are warm supporters of C.M.S., will continue to wonder why they were set up in the first place.

USING LAYMEN

While some Australian dioceses are reporting a reduction in the number of licensed lay readers who probably don't amount to 2,000 altogether, our smaller sister church in the U.S.A. reports 17,000 last year.

P.E.C.U.S.A. reports that the number reflects "the growing importance of supplemental lay ministries in the life of the church." "Lay readers have been called upon to handle an increasing share of pastoral functions and responsibilities that were once the exclusive business of professionally trained clergy" it goes on.

To catch up with the Protestant Episcopal Church, we need to recruit another 30,000 lay readers here in Australia. That's a really worthwhile task.

TICKETS

Federal elections are fresh enough in our memories to enable us to realise that all except the most rugged individualists are glad enough to use the how-to-vote directions put out by the various parties. In fact, they become essential in elections for the Senate, unless we are determined to join the donkey vote. And nobody complains to the Press that the issue of tickets prevents Christians seeking God's guidance in constant prayer.

We were amused to find someone pulling out this old chestnut about a ticket that was allegedly circulated at the recent Melbourne synod. He admitted that choosing 72 candidates out of 120 offering for Provincial and General Synods was not easy. Then he said that a ticket saved some members the trouble of thinking and praying.

It is a strange and un-Christian sentiment and does little justice to the writer's own thoughtfulness but says a lot about his emotions.

Suggestions on how to vote have been part of our way of life for centuries. It would be a very foolish man who would tell him in detail which 72 out of 120 people he should vote for. Duplicated or printed materials about various candidates have been circulated to synod members in all the larger synods of this and every other country for generations. And Anglicans are not alone in this.

It would be a very brave man who would suggest that each individual in the 700-member synods of Sydney and Melbourne, for example, should be sufficiently informed on all candidates to be able to make an unguided choice. A prayerful choice in such circumstances must mean more than this.

LET'S SAY "NO"

For the sake of the whole Australian community, the voters in the N.S.W. Sunday hotel trading referendum on November 29 should vote a resounding "no."

The liquor interests have mounted a well-timed campaign over the mass media which indicates their great financial resources. They alone have anything to gain from a "yes" vote in the referendum. The citizens in general would be the losers. Some of the worst features of Australian life have been markedly absent on Sundays. Something of the restfulness and peace of the Lord's Day still remains. Hotel orphans and widows have seen something of their fathers and husbands on Sundays. The liquor interests want to change all this.

The brewery and hotel interests are advertising that a "yes" vote is not a vote for Sunday trading but a vote for freedom of choice. These cynical people do not like freedom of choice. The whole system of tied hotels and brewery monopolies denies freedom of choice. The freedom they are concerned with is the freedom to make larger profits from the indulgence of a seven-day-a-week appetite.

If N.S.W. succumbs to the liquor interests in this referendum, it will not be long before they press governments in other states for the same concession. We hope that every Christian will vote "no," encourage others to vote "no" and pray and work for a "no" victory.

Dcnss. Alfred elected to General Synod

constituting their Order in the Australian Church.

Melbourne synodsmen have heeded this complaint and have elected Deaconess Elizabeth Alfred as a lay representative of Melbourne in the next General Synod. Her election as a "lay" representative highlights the anomalous status of deaconesses in the Church. However, if they are not to be accorded the status of clergy they cannot be denied that of laity. Moreover the English canon is explicit—"... deaconesses may accept membership of any lay assembly of the Church of England without prejudice to the standing of their order."

Q'land liquor law changes

In his election campaign speeches earlier this year, the Queensland Premier (Mr J. Bjelke-Petersen) had stated that he would lift restrictions on restaurant liquor licences (so long as they met certain standards set by the licensing board) and that he would also grant licences to motels. The Premier, who is himself a teetotaler, has been quite explicit in his pre-election assurances that there would be no extension of the present bona fide traveller Sunday trading law.

The liquor industry has been anxious to remove this restriction and on October 29 the Government announced its intention to extend Sunday trading despite the pre-election assurances. Church leaders have forwarded a lettergram to all cabinet members and also to M.P.s living in the Brisbane metropolitan area. The lettergram was drafted from Archbishop Strong's policy statement on Sunday drinking, and was signed by him and the heads of the Churches.

State Cabinet met on November 10 to consider the proposed changes, and is to make a recommendation to the joint government parties on November 12.

Court action on re-union

London (EPS).—The British Methodist Conference's vote last July to enter the first stage of union with the Church of England (Anglican) will be challenged in the High Court here.

Solicitors acting for the Voice of Methodism Association, an organisation long opposed to the plan for union, said a summons was issued in the High Court September 9 against the Methodist Conference president, the Rev. Brian O'Gorman, and its secretary, the Rev. Eric Baker. The association seeks a Court ruling that the July decision favourable to union was beyond the Conference's power. It also asked for a Court-directed referendum on the issue among all Methodists in Britain.

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Enquiries may be made by telephoning the Matron, 44-7026.

Our obligation

At the Summer Institute of Linguistics at Brisbane early this year was Rev. David Thompson, an A.B.M. missionary chaplain to aboriginals at the Lockhart River Community.

This morning in the College chapel, the students were addressed by Rev. Frank Roberts, an aboriginal evangelist working with A.B.M. — a man of quite definite evangelical convictions.

Mr Roberts warned that "black power" ideals could well be adopted by the disillusioned aboriginal young people, just as Communist cells are already being formed amongst them. He stressed the urgent obligation of Christians to take to aboriginals the transforming gospel of Christ.

H. Higginson, Moore College, Newtown, N.S.W.

Pray in Advent

Now is the time for local congregations, ministers' fraternals, inter-church councils and groups to plan to share together in Advent in intercessory prayer for people of all nations.

On the first or second Sunday in Advent, congregations could meet together at 5.30 p.m. till 6.15 p.m. before evening services or afterwards at 8.30 p.m. till 9 p.m. Light refreshments could be provided.

Prayer is basic in the world mission and service of the churches.

Inter-Church Aid provides an order of service for congregations to use in Advent.

Robert Sprackett, Executive Secretary, N.S.W. State Council of A.C.C.

Non-supplier

The anonymous writer of your "Notes and Comments" may feel assured that there is not the remotest likelihood of the Bush Church Aid Society becoming "a mere supplier of money to hard-pressed dioceses." To do this it would have to abandon its traditional policy of sending men and women as missionaries of the Gospel to remote Australia—nothing could be further from the mind of the Society.

The Townsville Conference to which he refers resulted in five specific requests for B.C.A. missionaries. Not one request was made to the Society for a mere hand-out of money. We will be taking up some of these opportunities almost immediately.

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F. M. WILDASH Organising Secretary

Letters to the Editor

Prayer for dead

Though not every word of the Homilies need be taken as authoritatively binding on Anglicans, it should be remembered that Article 35 commends their doctrine as godly and wholesome. The Homily on Prayer, to which your correspondents from St.

CORRESPONDENTS NOTE

Letters should not exceed 300 words — shorter ones get priority. A recent letter was over 3000 words and several were over 1000. They have been severely cut.

Francis' College, Brisbane, refer in their letter supporting prayer for the dead, condemns this practice on two related though not identical grounds — first, justification by faith alone, which implies that everyone dies in a state either of salvation or of condemnation (that is, beyond either the need or the reach of prayer), and second, the fact that Scripture does not support the doctrine of purgatory, which is clearly intended in the context of the Homily to include any kind of purification or further spiritual progress after death.

This may explain the omission of any explicit condemnation of prayer for the dead from the 1571 version of the Articles. Article 11 teaches justification by faith alone and Article 22 in its final form condemns purgatory, and a particular reference to prayer for the dead could have seemed redundant.

I suggest that this is at least as good a theory as that of your correspondents, since it is impossible to reach consistent conclusions by arguing, as they do, from omissions from the successive versions of the Articles. For example, earlier versions condemned the doctrines that the resurrection is already past, that the soul sleeps or dies until the last day, and that everyone will finally be saved. These condemnations were later omitted, but that does not mean that the Convocations and/or Queen Elizabeth I changed their minds about the doctrines concerned.

(Rev.) G. S. Clarke, Regent's Park, N.S.W.

Prayer for dead

May I make the following comments on the letter from the students of St. Francis' College?

The reference from 2 Timothy 1:18 can hardly be classed more than an expression of earnest desire on the part of St. Paul that the kind act of Onesiphorus towards himself may be remembered on Judgment Day. As, however, many expositors do not conclude that Onesiphorus was in fact dead—I understand the Fathers, Theodoret (393-458) and Chrysostom (347-407) considered Onesiphorus was with Paul at the time (the students can check their library)—and considerable support exists for the feeling expressed in our Homilies "neither let us dream any more that the souls of the dead are anything at all helped by our prayers," in the interests of Common Prayer may God grant our worship to be free from such contentious issues.

My suggestion is that with which the Homily concludes, that we get on with the job of praying for all those for whom we are commanded to pray. I personally have a hard enough job praying for the living who need prayer support than opening up the infinite realm of those who have died!

(Rev.) Ted Watkins, Norwood, S.A.

Prayer for dead

I think it would be a good thing if our glibble students from St. Francis College instead of using their intellect as did their patron saint, Newman, used the guidance of Holy Scripture as their eyes are enlightened by the Holy Spirit.

Then they will not be worrying about Prayer for the Dead nor will anybody being taught fables at our Colleges, but they will be preaching and teaching the Truth our Lord taught. We will then no longer hear about Prayers for the Dead as asserted by the brains of men but of the living life in God.

When we trust God, our Maker, to deal with us and our loved ones as He sees fit, only then will we know that enriching of Spirit which truly comes from God. In Revelation Ch. 7:14-17 is the answer to Prayers for the Dead.

I would also say to Ann Devereux, that in God's mercy the "drunk" has more chance of redemption than thousands in our Church today.

(Miss) W. Terry, Hawthorne, Q.

Prayer for dead

The St. Francis' students inform us that the Homilies are not a basis for doctrine. I find this difficult to believe, since Article 35 declares them to "contain a godly and wholesome doctrine necessary for the times" and further requires them to be "read in churches by the minister diligently and distinctly, that they may be understood of the people."

Article 11 is said to be "more largely expressed in the Homily of Justification," so it would seem that the St. Francis' brethren have to take Bishop Jewel's "Homily concerning prayer" seriously after all.

They also assume — wrongly — that evangelicals depend on isolated texts for their disapproval of prayer for the departed. Let them see our position on the finished work of Christ and that we do not pray for the departed for the simple reason that there is no need. This is exactly the position taken by Jewel in his Homily. "Godly and wholesome" doctrine indeed!

(Rev.) T. C. Milton, Currie, Tas.

Total ignorance

Your comments on holy war (A.C.R., Oct. 30th) reveal total ignorance on your part of the Palestine tragedy.

Comments as yours, do not help the servants of Christ that are battling for the souls of men in the refugee camps of the Palestinians, but rather cause a serious setback in their work. I wish you would show your comments to any one missionary in the area, and see what he tells you.

You seem to be too much concerned with statements made about the destruction of the so-called Israel; but you and many other church leaders have never shown the least concern about the injustice inflicted on the Palestinian people, and the destruction of their identity. These people had been driven out of their homes and for 21 years have been living in agony in

refugee camps. Why do you turn a blind eye on them, and seem only worried about the aggressor?

It is your responsibility as an editor of a Christian paper to search for the truth, and present the true facts to your readers and let them make their own judgment. In this way you will help those battling for Christ in their work to ease the sufferings of the refugees among whom they work. The comments you made will cause a great setback to Christianity.

May I suggest that you read the statement entitled "Consultation on the Palestine Refugee Problem," made by the member churches of the World Council of Churches at their meeting in Cyprus on October 4, 1969. This is obtainable from the Inter Church Aid Dept. of the Australian Council of Churches. I am sure that after reading it you will change your policy about the Palestine problem.

J. Gordon Boutary, Mosman, N.S.W.

Clarification

In your report on Sydney synod (A.C.R. 31.10.69) you refer to the Wollongong and Parramatta areas and state, "By ordinance St. Michael's Wollongong and St. John's Parramatta... are to be provisional cathedrals of the two areas which will become separate dioceses within the next decade."

Unqualified statements such as this are making a full and proper understanding of the situation unnecessarily difficult for everybody concerned. It must be clearly borne in mind that in the case of Wollongong ten years is a target date by which a new diocese may be established. It may be longer, it may be shorter, and furthermore at some time during the 10 years, or at the

(Continued on page 6)

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Chaplains in industry

ABOUT 140 companies and industrial organisations in Australia have chaplains appointed — the service being made possible by the involvement of almost 120 parish clergy working in association with the thirteen clergy who are on the staff of the Mission in the various States. The chaplains give approximately half-a-day each week to the duties of their chaplaincy — each of them being appointed to a specific factory or area of work where they act on behalf of the ten member churches.

The Annual National Consultation of the Inter-Church Trade and Industry Mission was held recently at Gillbulla near Sydney under the chairmanship of the Rev. Vern Harrison of Adelaide.

Visitors attended from New Zealand and the Rev. H. F. J. Daniel of Singapore, Secretary of the Urban Industrial Mission Committee of the East Asia Christian Conference was present by invitation. Among the members of I.T.I.M. staff present were the following State Directors, Revs. L. E. Styles (Victoria), C. E. Watson (S.A.), T. T. Scarlett (Qld) and N. R. Ross (N.S.W.). A further 15 people with leadership responsibilities in I.T.I.M. in six States attended.

The Standing Committee reported that a committee of Provincial Synod was preparing such an ordinance, which would go before that synod and the synod of every diocese in the Province of New South Wales in the next 12 months. It was confidently expected that all the synods would agree to the proposal. After that the N.S.W. Parliament would be asked to pass amending legislation.

For that reason the Standing Committee suggested that the matter should be stood over for a year, especially as, apart from casual vacancies, no further elections will be held until 1972.

Sir Alan Mann, Chief Justice of Papua, New Guinea, collapsed in his Port Moresby chambers and was flown to Brisbane for specialist treatment. He was attended by a doctor and three nurses while the Archbishop of Brisbane carried out the marriage ceremony of his daughter at his hospital bedside.

Unusual wedding

THE BRIDE'S FATHER gave away his daughter from his hospital bed at St. Andrew's Hospital, Brisbane, when Miss Elizabeth Mann was married to Mr Richard Wilson on October 14.

Sir Alan Mann, Chief Justice of Papua, New Guinea, collapsed in his Port Moresby chambers and was flown to Brisbane for specialist treatment. He was attended by a doctor and three nurses while the Archbishop of Brisbane carried out the marriage ceremony of his daughter at his hospital bedside.

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LETTERS

(Continued from page 5)

end of 10 years, it may be clear that some alternative scheme will be preferable, such as regional administration without actual separation into a new diocese.

In the case of the Western part of the diocese it is equally important that the alternative be kept in view, especially as no possible date has been envisaged. But the options are clear, either separation of a new diocese OR an area of delegated responsibility and local administration but still part of Sydney diocese. A great deal of misunderstanding will be avoided if these alternatives are kept clearly in mind.

(Dr.) Allan M. Bryson, Sydney.

Mr Bethune has been a member of synod and a lay reader for the past twenty-four years. He is the son of a rector and a member of a well known Tasmanian family whose record of service to the diocese extends over many years.

It is a source of great satisfaction to note that in spite of the very heavy demands of the Parliament around the corner he is able to spare some time to be with us in the Parliament of the Church.

The Bishop also spoke of his hopes that a Trade and Industry Mission might be set up in Tasmania. We should remind ourselves that the church and its members must live and bear witness in the world as it really is. This means recognising the realities of an urbanized, industrialized, technological society. It means coming to grips with the problems, needs and attitudes of those who belong to it. The Inter-Church Trade and Industry Mission does not see its role as that of merely supplying chaplains for industry. It is an attempt by the church to fill a vacuum in important and significant areas of human endeavour.

This outreach is meant to enable the faith and actions of Christians to be more effective in places where they work. Let us not overlook the fact that man at his work is in an ecumenical situation and therefore nothing less than an ecumenical ministry is adequate for this task. I do hope that synod gives full support to the proposal to set up an Inter-Church Trade and Industry Mission in Tasmania because I believe that in the process of change which is going on around us, God is creating new conditions and new opportunities. In response to the Holy Spirit and in obedience to the gospel the church must organise itself for the mission in the contemporary world.

He said that in the light of the urgency of the task many people ask why there should be the delay of special training for it. He quoted the words Dr. Chalmers of Scotland, when asked why his son, who had offered for missionary service, did not go straight out to the work rather than wasting time in further studies. Chalmers said, "Two wooden went out to their work. One felt it a waste of time sharpening his axe before going out, and thus toiled all day with a blunt axe. The other spent half an hour at the beginning of the day putting the best edge possible on his axe, and then went to work. Which man's work for the day would be better?"

Professor Brown illustrated from what the "sharpening of the axe" might mean for the missionary candidate, the preparation to communicate the gospel of life in the way that people of another culture, of another religious background, might understand and grasp.

Those in training at St. Andrew's had displays of the work in the different fields to which they are preparing to go, North Australia, Peru, Tanzania, Kenya, and S.E. Asia. Nine C.M.S. candidates have already left St. Andrew's this year for their work (in Iran, Tanzania and N. Australia). Twenty more hope to leave at the end of this present term. This is the sixth year of the work of St. Andrew's Hall in training missionary candidates for the C.M.S. of Australia and New Zealand.

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Tas. premier in synod

TASMANIA'S Premier, Hon. W. A. Bethune, was present as a synod member during the session of synod which began in Hobart on 10 November. In his presidential address, Bishop Davies said:

While referring to the House of Laity, I feel sure that all members of synod would wish me to convey our warmest congratulations to one of our own number, the Hon. W. A. Bethune, who since we last met has been elected to the high and responsible office of Premier of Tasmania.

Mr Bethune has been a member of synod and a lay reader for the past twenty-four years. He is the son of a rector and a member of a well known Tasmanian family whose record of service to the diocese extends over many years.

It is a source of great satisfaction to note that in spite of the very heavy demands of the Parliament around the corner he is able to spare some time to be with us in the Parliament of the Church.

The Bishop also spoke of his hopes that a Trade and Industry Mission might be set up in Tasmania. We should remind ourselves that the church and its members must live and bear witness in the world as it really is. This means recognising the realities of an urbanized, industrialized, technological society. It means coming to grips with the problems, needs and attitudes of those who belong to it. The Inter-Church Trade and Industry Mission does not see its role as that of merely supplying chaplains for industry. It is an attempt by the church to fill a vacuum in important and significant areas of human endeavour.

This outreach is meant to enable the faith and actions of Christians to be more effective in places where they work. Let us not overlook the fact that man at his work is in an ecumenical situation and therefore nothing less than an ecumenical ministry is adequate for this task. I do hope that synod gives full support to the proposal to set up an Inter-Church Trade and Industry Mission in Tasmania because I believe that in the process of change which is going on around us, God is creating new conditions and new opportunities. In response to the Holy Spirit and in obedience to the gospel the church must organise itself for the mission in the contemporary world.

He said that in the light of the urgency of the task many people ask why there should be the delay of special training for it. He quoted the words Dr. Chalmers of Scotland, when asked why his son, who had offered for missionary service, did not go straight out to the work rather than wasting time in further studies. Chalmers said, "Two wooden went out to their work. One felt it a waste of time sharpening his axe before going out, and thus toiled all day with a blunt axe. The other spent half an hour at the beginning of the day putting the best edge possible on his axe, and then went to work. Which man's work for the day would be better?"

Professor Brown illustrated from what the "sharpening of the axe" might mean for the missionary candidate, the preparation to communicate the gospel of life in the way that people of another culture, of another religious background, might understand and grasp.

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Books

THE DEAD SEA SCROLLS AND THE BIBLE (Revised Edition) by Charles F. Pfeiffer, Baker Book House, 1969, pp. 152, \$2.95 (U.S.).

BABYLON AND THE BIBLE by Gerald A. Larue, Baker Book House, 1969, pp. 86, \$1.95 (U.S.).

These volumes are in the Baker series designed to provide archaeological background for general readers of the Bible.

Dr Pfeiffer has, in his enlarged volume on the Scrolls, provided a sound and readable survey of this increasingly complex subject. A balanced, though conservative, approach treats problems positively and fairly. This book is commended as an excellent introduction and guide to the non-specialist.

Larue presents a broad and generally satisfactory review of Babylonian history and culture from about 3000 B.C. to A.D. 363, with more detailed treatment of selected topics, such as law and Nebuchadnezzar's city. Brevity sometimes tends to be misleading and some errors occur (e.g. Nabonidus for Nabopolassar pp. 51, 60) but, in general, the volume should prove useful.

Gordon Garner.

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THE URBAN CRISIS: A Symposium on the Racial Problem in the Inner City.

General Editor, David McKenna. Zondervan, 1969. pp. 146. \$3.95 (U.S.).

This book should be read by every evangelical who is concerned about the multitude of unchurched people living in urban areas. Sociologists and Biblical exponents discuss the effects of urbanisation on family life, morals, religious belief, inter-personal and inter-communal relationships.

In the U.S.A. these problems have reached crisis point and could do so here unless checked. Christ wept over the city of Jerusalem and Christians ought to follow His concern, dedicate their talents and so help sanctify modern urbanised communities.

CHRISTMAS OVER BETHLEHEM



Christmas greetings TO all our readers in Australia, New Guinea and overseas, the Board and staff of the Australian Church Record send greetings and best wishes for a happy and holy Christmas and New Year.

Our next issue will be on January 8.

THE MURRAY CHOOSES Bp. PORTER



Bishop Robert Porter

ROBERT GEORGE PORTER, O.B.E., Assistant Bishop of Ballarat since 1967, has been elected first bishop of the new diocese of The Murray, South Australia.

Bishop Porter is 45 and was born at Hurstville, N.S.W., and educated at Canterbury High School, St. John's College, Morpeth and Moore College. Before ordination he served in the Signal Corps of the 2nd A.I.F. and was ordained for Ballarat diocese. He served in New Guinea 1950-57 and was awarded the O.B.E. for rescue work after the Mt. Lamington volcanic eruption in 1951.

He married in 1954 and has two daughters. His recreations are gardening and reading. The new diocese was seeking a convinced Anglo-Catholic and cesan administration.

they got one in Bishop Porter. He is a most friendly man with very considerable pastoral gifts and ten years' experience in diocesan administration.

From England, Africa, Jerusalem & Australia

A special Christmas greeting to our readers is sent from Dr Michael Ramsay, Archbishop of Canterbury, Dr George Appleton, Archbishop in Jerusalem, Alfred Stanway, Bishop of Central Tanganyika and Dr Philip Strong, Archbishop of Brisbane and Primate of Australia:

I send my Christmas greetings to all those who read these words, having the most happy memories of my visit to Australia in 1965. May Christmas bring to you all the deep realisation of the joy of the Incarnation. It should be the mark of Christians to face realistically all the world's troubles and be ready to feel them and to be hurt by them as we try to serve our fellows. At the same time it is for Christians with their sensitivity turned not only toward man, but also toward God to bring into life's conflicts that deep joy whose source is in heaven. So may the scene at Bethlehem with the angels praising God in heaven and the shepherds spreading the good news on earth be re-enacted in our own lives.

MICHAEL CANTAUER.

My wife and I send warmest greetings for Christmas to our fellow-members in the Australian Church. On Christmas Eve we shall be worshipping in the Church of the Nativity at Bethlehem and shall remember you with affection and gratitude. Please continue to pray that Jerusalem may have the true Christmas peace.

GEORGE APPLETON, ARCHBISHOP IN JERUSALEM

Last year I was privileged to arrive in Australia a day or so before Christmas. It was a strange feeling, the joy of being in your homeland and the knowledge that you really belong to Africa. However, this year from Africa, I can send our greetings to you all, especially to thank those who by gifts enable us to be here, and who by prayer call God's blessing down upon our work.

ALFRED, CENTRAL TANGANYIKA

In wishing all readers a holy and happy Christmas, I pray in the words of the Christmas Day Collect "That we may daily be renewed by the Holy Spirit."

Christ's birth brought new life to the world and to all mankind. Christmas is the festival of newness of life — God became man and dwelt among us. He became man at the first Christmas but He is still dwelling among us and imparting to all who unite themselves with Him, newness of life.

PHILIP, BRISBANE

Mass move to Rome denied

AFTER ABOUT FIFTY clergy members of the Society of the Holy Cross, and English Anglo-Catholic society had had a private meeting with Cardinal Heenan, Roman Catholic Archbishop of Westminster, it was alleged that they had been putting out feelers about mass secession to Rome.

Reports were published in London daily papers that feelers were put out to the Cardinal, suggesting that if the Anglican-Methodist unity scheme rejected by the Convocations in July were resurrected with the aim of getting approval for it by the new General Synod, some 300 members of the Society of the Holy Cross might join the Roman Catholic Church by setting up a "uniate" church. Such a church, while recognising the papal supremacy, would be self-governing.

Rev. Alfred Simmons, master of the S.H.C., hotly denied the reports of what was a private meeting with the Cardinal over tea and biscuits. Cardinal Heenan had talked to the members who had wanted to meet him for some time. The occasion was taken, he said, to express their desire for a better understanding with Rome.

Mr Simmons admitted that the idea of a uniate church had certainly been considered by the society. "The responsibility for whatever steps we take in future must rest with those who resurrect the Anglican-Methodist scheme in its present form," he said. He admitted that a uniate church had been discussed, but he felt it would be improper to give the Cardinal's comments without his permission.

One delegate present said that the Cardinal had been "slightly icy" about the question of a uniate church.

Another member of the group said that the visit to the Cardinal was "definitely ill-considered and unhelpful at the present time."

PERTH SYNOD BUSINESS

PERTH SYNOD responded warmly to the leadership of its new president, Most Rev. Geoffrey T. Sambell, when it met in November.

Synod had little legislation before it but a highlight was a vigorous debate on religious instruction in secondary schools. The Diocesan Board of Religious Education brought forward three motions aimed at improving the quality of R.I. Another motion asked for support for the Board's experimental scheme for R.I. in metropolitan high schools. Although all four motions passed, Rev. David Collier said that the new scheme was fundamentally inept, despite its good intentions.

Mr Collier said that under the new scheme, children would be taught by Education Department teachers who had no specialised knowledge of theology. The teachers would have only a few days' special training for the new Christian education course and would not be sufficiently qualified. The course was to be optional for second-year and third-year high school students. On the first night, Rev. Geoffrey Hayles moved a motion directed at removing some of the abuses of indiscriminate baptism. It caused a vigorous debate but at 10.30 a.m. synod decided to move on to the next business. Archdeacon Holland gave a most informative talk on the subject of the Liturgical Commission and commended the "Australia 1969" service of Holy Communion for experimental use.

Heenan had talked to the members who had wanted to meet him for some time. The occasion was taken, he said, to express their desire for a better understanding with Rome. Mr Simmons admitted that the idea of a uniate church had certainly been considered by the society. "The responsibility for whatever steps we take in future must rest with those who resurrect the Anglican-Methodist scheme in its present form," he said. He admitted that a uniate church had been discussed, but he felt it would be improper to give the Cardinal's comments without his permission. One delegate present said that the Cardinal had been "slightly icy" about the question of a uniate church. Another member of the group said that the visit to the Cardinal was "definitely ill-considered and unhelpful at the present time."

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work of Christ." "Eucharist" is a feeble and emasculated term to use for the Lord's Supper.

A correspondent in Tasmania's Church News says that he is sick and tired of hearing about Series II being the way to liturgical renewal. We think it's wishful thinking too. A bit like the Bishop of North Queensland saying in Northern Churchman that his own diocese's "A Liturgy in Modern English" "is receiving popular support all over Australia." Funny thing is we'd never heard of it until he mentioned it.

Sydney Cathedral appeal passes \$100,000

The St. Andrew's Cathedral Restoration Appeal, which is being made throughout the Cathedral's year of centennial celebrations, has now passed the \$100,000 mark. It is hoped that all intending subscribers will send in their donations as soon as possible.

The National Trust of Australia has joined with the Cathedral Chapter in sponsoring a public appeal for \$500,000 for the restoration of St. Andrew's Cathedral and the fixed furnishings within, and to ensure for the future the structural safety of the Cathedral as a national heritage in this country's developing history.

FLEET STREET CHURCH WHEN ST. Bride's, the Fleet Street Church, was restored after the war, unique and long-forgotten crypts were revealed. These were identified by archeologists as containing the remains of a first-century Roman ditch, a subsequent Roman pavement, and seven previous churches on the site.

Now the crypts have been opened to the public through a gift by Sir Max Aiken in memory of his father, Lord Beaverbrook.

hot line

Round-up of church press comment

THE WILLOCHIRAN in its report on the diocesan synod, comments on the presentation of a television set to Bishop Tom and Mrs Jones on their retirement from the diocese. It says that the set was to belong to Mrs Jones and the aerial to the Bishop. What can be made of that? They have retired to Plympton, a pleasant Adelaide suburb. See announces a special session of Melbourne's synod beginning February 27. It will consider reports from a committee appointed in 1967 on clergy tenure, group ministries, lay participation, episcopal care, diocesan administration and the stipendiary system. Melbourne may introduce a seven-year tenure system like that adopted recently in Grafton.

Canadian Churchman is depressing reading this month — deficits, failure of their Indian policy, sackings, General Synod's funeral suggested, etc. Committee for a new hymnal is more optimistic but what is there to sing about?

The Primate points out in Brisbane's Church Chronicle that "Despite the new popularity of Mission, there has been a falling off of commitment and missionary outreach, the preach-

ing of salvation, the proclamation of Christ as Saviour and Lord." Surely he knows that "mission," a word which has become part of the ecumenical jargon sponsored by the W.C.C., hasn't the remotest connection with the fundamental Christian truths that he is so rightly concerned with?

The Methodist reports the appointment of Rev. Alan Walker as president and Rev. Edgar A. Bennett as secretary of the N.S.W. Conference. Both are sons of former presidents and both are old Fortians and M.As of Sydney University.

The Witness (Wangaratta) draws attention to the focus on the party leaders at the recent Federal elections and the dangers of authoritarianism under a system which allows this kind of focus.

The English Churchman comments on the Bishop of London's recent words about the "eucharist." Dr Stockwood gives prime importance in the Holy Communion to the element of "thanksgiving," which is what "eucharist" means. It then correctly points out that Crammer's liturgy gives pride of place to "robust biblical emphasis and stress on the finality of the

universally because they clearly described the people.

Afterwards parliamentary guests met members of the congregation and the clergy over coffee and savories served in the church grounds.

The rector, Rev. Lance Shilton, arranged the service because the Houses of Parliament are within the parish boundaries of Trinity and to provide an occasion of bringing the church and the community together in an act of worship.

He reminded the congregation that the word when it was first used to describe Gentile converts in Antioch was a sneer, just as the words "Puritan" and "Methodist" were. All came to be used

S.A. parliament service

On the day following the Commonwealth elections 30 members of the South Australian Parliament with their wives attended a parliamentary service at Holy Trinity Church, North Terrace, Adelaide.

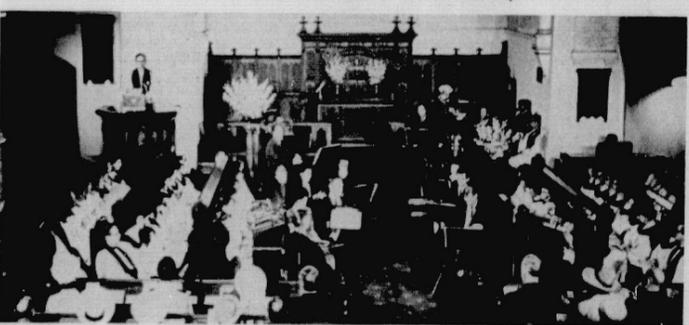
Representing both Houses and both parties they joined with the congregation in a special prayer asking for guidance and blessing for all the Australian Parliaments.

The Governor, Sir James Har-

risson and Lady Harrison were present at the service which was telecast. The Governor read the second lesson.

The Archbishop of Sydney, the Most Rev. Marcus Loane gave the address on the meaning of being a Christian.

He reminded the congregation that the word when it was first used to describe Gentile converts in Antioch was a sneer, just as the words "Puritan" and "Methodist" were. All came to be used



The Archbishop of Sydney preaches at the parliamentary service at Holy Trinity, Adelaide.

BIBLE CROSSWORD No. 8

We will give a book prize for the two nearest entries to Bible Crossword No. 8, which should reach this office not later than December 8. All answers come from the Revised Standard Version of the Bible.

ACROSS

- But the — feared God, and did not do as the king of Egypt commanded them, but let the male children live (8) Ex 1:17
- I know how to be —, and I know how to abound (6) Ppp 4:12
- If any one is preaching to you a — to that which you received, let him be accursed (6,8) Gal 1:9
- But when the disciples saw him walking on the sea, they were — (9) Mt 14:26
- And — them eternal life, and they shall never perish (1,4) Jn 10:28

DOWN

- Have you come out as against a —, with swords and clubs to capture me? (6) Mk 14:48
- It is an easy thing for the shadow to — ten steps; rather let the shadow go back ten steps (8) 2 Ki 20:10
- Esther said, "A foe and enemy." This wicked Haman! — before the king (2,6) Est 7:6
- Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a — in Egypt (6) Gen 50:26
- Jehoiada grew old and full of days, and died; he was a hundred and thirty years — his death (3,2) 2 Ch 24:15
- I say I will — the palm — and lay hold of its branches (5,4) Sol 7:8
- The end of all —; therefore keep sane and sober for your prayers (6, 2, 2, 4) 1 Pe 4:7
- As soon as its branch becomes tender and

Solution to No. 7

ACROSS: 1. BIBLE, 2. GOSPEL, 3. FAITH, 4. TRUTH, 5. LIFE, 6. LOVE, 7. PEACE, 8. HOPE, 9. GRACE, 10. MERCY, 11. KINDNESS, 12. PATIENCE, 13. GENTLENESS, 14. SELF-CONTROL, 15. WISDOM, 16. UNDERSTANDING, 17. KNOWLEDGE, 18. FAITH, 19. HOPE, 20. LOVE, 21. GRACE, 22. MERCY, 23. KINDNESS, 24. PATIENCE, 25. GENTLENESS, 26. SELF-CONTROL, 27. WISDOM, 28. UNDERSTANDING, 29. KNOWLEDGE, 30. FAITH, 31. HOPE, 32. LOVE, 33. GRACE, 34. MERCY, 35. KINDNESS, 36. PATIENCE, 37. GENTLENESS, 38. SELF-CONTROL, 39. WISDOM, 40. UNDERSTANDING, 41. KNOWLEDGE, 42. FAITH, 43. HOPE, 44. LOVE, 45. GRACE, 46. MERCY, 47. KINDNESS, 48. PATIENCE, 49. GENTLENESS, 50. SELF-CONTROL, 51. WISDOM, 52. UNDERSTANDING, 53. KNOWLEDGE, 54. FAITH, 55. HOPE, 56. LOVE, 57. GRACE, 58. MERCY, 59. KINDNESS, 60. PATIENCE, 61. GENTLENESS, 62. SELF-CONTROL, 63. WISDOM, 64. UNDERSTANDING, 65. KNOWLEDGE, 66. FAITH, 67. HOPE, 68. LOVE, 69. GRACE, 70. MERCY, 71. KINDNESS, 72. PATIENCE, 73. GENTLENESS, 74. SELF-CONTROL, 75. WISDOM, 76. 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