

Mainly About People

Rev. Henry R. Orme, senior hospital chaplain (Brisbane), has been appointed a residential canon of St. John's Cathedral.

Rev. John A. Swan, rector of the Church of the Annunciation, Camp Hill (Brisbane), has been appointed Archdeacon of Lilley.

Ven. W. Bryan Ward, Archdeacon of the Downs (Brisbane), has been appointed Archdeacon of Brisbane.

Rev. Ralph E. Wicks, rector of St. James', Toowoomba (Brisbane), has been appointed an honorary canon of St. John's Cathedral.

Rev. Stephen Freshwater, warden of St. Oswald's House (Brisbane), has been appointed an honorary chaplain to the Archbishop of Brisbane.

Rev. Thomas S. S. Brown-Beresford, rector of St. Mark's, Warwick (Brisbane), has been appointed rector of St. Matthew's, Holland Park.

Rev. Adrian O. Charles, rector of St. Paul's, Ipswich (Brisbane), has been appointed Archdeacon of Moreton.

Rev. G. Arthur Lupton, rector of St. Luke's, Toowoomba (Brisbane), has been appointed Archdeacon of the Downs.

Rev. Jack Madden, rector of St. Clement's, Stafford (Brisbane), has been appointed an honorary canon of St. John's Cathedral.

Rev. Bruce A. Lancaster, vicar of Werris Creek (Armidale), has been appointed vicar of Guyra.

Rev. Canon W. J. Pritchard, formerly vicar of Guyra (Armidale), is now living in retirement at Tamworth.

Rev. Peter L. Swane, formerly curate of Wee Waa (Armidale), has been appointed to the charge of Collarenebri.

Rev. John W. Wilson, of Tingha (Armidale), is going to the U.S.A. for further study.

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● Rev. Frederick C. Bastian, rector of Maitland (Willochra), has been appointed archdeacon of the newly formed archdiocese of York Peninsula.

The Bishop of Masasi, Tanzania, the Right Rev. Trevor Huddleston, is resigning to become Suffragan Bishop of Stepney. Bishop Huddleston is 55 and has been at Masasi since 1960.

Rev. William G. Cochrane, formerly rector of the Entrance (Newcastle), retired on June 30.

The president of the Australian Christian Endeavour Union Incorporated, Richard Cleaver, M.P., will be the Australian delegate to the Area 1 Conference of the World's Christian Endeavour Union in Kingston, Jamaica, in early August.

Mr John Guise, a prominent Anglican layman of the diocese of New Guinea, has been elected Speaker of the Territory's House of Assembly. The A.B.M. brought Mr Guise to Australia some years ago.

Rev. Maurice A. P. Wood, principal of Oakhill Theological College, Islington, and the Archbishop of Sydney's Commissary in England, is to visit Australia next year.

Rev. Robert W. Dowthwaite, who was locum tenens at St. Stephen's, Mittagong, N.S.W., earlier this year, has arrived back in South Africa. He is assistant at Holy Trinity, Bramley, in the Church of England in South Africa.

Mr John Capon, a Baptist deacon and formerly assistant editor of "Teaching Christianity," has been appointed editor of the Church of England Newspaper. He succeeds Rev. John C. King, who resigns in August. Rev. Philip Crowe, a staff member of Latimer House, Oxford, will become editorial director of the C.E.N. He is a former tutor at Oakhill.

Captain Rex Harris, of the Church Army, after five years as youth organiser in the inner areas of Sydney, has been appointed youth organiser for the New Housing Areas Committee (Sydney). He will work in the districts of Hillview, Cabramatta West and Green Valley.

Rev. Boyce R. Horsley, rector of Christ Church, North Sydney, has been appointed an honorary canon of St. Andrew's Cathedral.

Rev. Simon Barrington-Ward, Dean of Magdalene College, Cambridge, has been appointed principal of the C.M.S. missionary training at the Selly Oaks colleges, Birmingham. He begins on September 1.

Bishop Donald Baker died suddenly at his home in Camberwell, Victoria, on June 19 at the age of 85. He was ordained in Sydney in 1905 and later graduated from Fitzwilliam Hall, Cambridge. From St. George's, Hobart, he became Bishop of Bendigo (1920-38) and then principal of Ridley College, Melbourne, 1938-53. Since then he had been in active retirement. Recently he wrote to the A.C.R. and agreed to write an article.

Rev. John J. Turner, rector of St. Thomas', Kingsgrove (Sydney), has resigned the parish for health reasons.

Rev. W. John Haynes, rector of St. Paul's, Oatley (Sydney), has resigned the parish for health reasons.

Rev. A. H. Nichols, lecturer at Moore College, has been appointed honorary curate of St. Augustine's, Bulli (Sydney).

Rev. Neil Prott, curate of All Saints', Albion Park (Sydney), has been appointed first curate-in-charge of the provisional district of St. Matthew's, Oak Flats.

Rev. James N. Brake, rector of Elmore (Bendigo) has resigned the parish as from June 30, for health reasons.

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Books

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Governor Bourke in the struggle that was to follow. Broughton emerges as a man who was high-minded but somewhat naive.

This reviewer suspects that the next volume will do Broughton a little less than justice. With all the additional material that has come to light since Whittington wrote a biography of Broughton a generation ago, it is to be hoped that a scholar will attempt a well-rounded biography of this great man. — Rex Meyer.

LITTLE FOXES THAT SPOIL THE VINES, by W. B. J. Martin. Publisher: Abingdon Press, pp. 127: \$2.80.

This interesting collection of short addresses on unusual texts is based on Song of Solomon 2:15. The little sins of which all are guilty are simply examined under such Chapter headings as Careless Listening, Boredom, Stopping Half-Way, Flippancy, Shadow-boxing, and others. The contents are not theologically deep but the authority of Scripture is acknowledged and illustrated with some topical quotations.

—L. R. Shilton.

STRANGE FACTS ABOUT THE BIBLE, by Webb Garrison. Abingdon Press, pp. 304: \$4.60.

This informative and interesting collection of facts about the Bible covers a wide range of subjects, including law, crime and punishment; sex, love and marriage; war and conquest; versions and translations of the Bible. Much detailed information is packed into reasonably short paragraphs which is readily found by referring to the detailed index. Sunday School teachers and preachers would find it helpful as a reference book.

—L. R. Shilton.

CHAOS OR COMMUNITY? By Martin Luther King. Hodder & Stoughton, 1968, pp. 209, \$4.60.

It is unfortunate that the late Dr King's book seems to have been either dictated or written hurriedly, because it is far from being the hastily reshaped or ghost-written cashing in on notoriety or news-worthiness of a personality (the equivalent of a "book of the film"), but obviously the result of long, careful and responsible thought about racialism and its attendant problems.

The first impression it leaves is of a deeply Christian attitude to these problems. Non-violence, for example, is urged—not on pragmatic grounds: "Gandhi made it work in India, so why not here?"—but on profoundly ethical ones.

Although it is not to be expected that a book written for the general public—Christian, Jewish, agnostic, etc.—should emphasise heavily its Biblical inspiration, it is unquestionable that Dr King is concerned, not with theories or politics, but with people, black or white, caught up in processes and events that he feels it a duty to help them to understand and

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face if they are to live as beings created in God's image should. The second impression is of great intellectual capacity directed fearlessly and without self-deception to these problems in order to find solutions to them; it is a practical book, and not a collection of anathemas or uplifting thoughts.

Whether one agrees with all Dr King's comments about Negro looting, Vietnam, etc., or not, one is compelled to recognise the force of his arguments and to acknowledge that they can only be answered by arguments as carefully arrived at and as free from gibberish.

One is also forced to appreciate the sense of Christian responsibility that permeates all he says—e.g., he discusses the ambivalent attitude of the white liberal who is in favour of equal rights provided no Negroes move next door to him or want to marry his daughters without sarcasm and with an obviously sincere concern about the effects of such unconscious hypocrisy of the characters of the people guilty of it—and on the society of which such people form a substantial part.

It is to be feared that many Evangelical Christians are not used to regarding books like this as Christian reading. This is a pity.

If the whole Bible, including Old Testament prophets like Amos and Isaiah, is our authority and guide, we must be ready to heed the words of modern prophets too.

This is not only because we have a colour problem in Australia that must inevitably become more acute in the future, but because Christians should live by faith, and this includes making the effort to understand the practical implications of loving our neighbours as ourselves and accepting the perils and risks of doing so in an evil world—as not only Dr King himself but a Greater than he did.

—G. S. Clarke.

GEORGE BELL, BISHOP OF CHICHESTER by Ronald C. D. Jasper. Oxford University Press, 1967. Pp. 401. \$10.90.

When George Bell visited Australia in 1949, those who met him almost felt him to be a visitor from another planet. He came with an international reputation and in conversation with him, one felt it to be well earned. He was a founder of the ecumenical movement and was remembered as the one English bishop who kept asking awkward questions during the Second World War. Canon Jasper fails also to bring us face to face with the man.

Bell was Bishop of Chichester from 1929 to 1957 and before that was very much an establishment man. As a result, we learn much about the Church of England over two generations. But all the time, the reader feels deprived of an intimate view of the man, and the formative influences on his many-sided personality. It reads more like a source book for information than a biography and the writing is somewhat uneven.

He went to Chichester determined to put down Anglo-Catholic excesses and to restore Prayer Book usages. Before this, he had been considered for the sees of Brisbane and Melbourne, but he was obviously marked out for a larger stage. He played a leading part in the permissive use of the 1928 Deposited Book, even though it was illegal.

Bell emerges as a rather typical English bishop of the more gifted and active sort. But we are left in doubt as to what was the motivating force of his considerable endeavours in church and State. — Rex Meyer.

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SHORT NOTICES

THE CONSCIENCE OF THE STATE IN NORTH AMERICA by E. R. Norman. Cambridge University Press. 1968. pp. 200. 37/6 (U.K.). A masterly interpretive introduction to Church-State relations in the U.S.A. and Canada, in the light of experience in Britain.

Dr Norman shows clearly that these relations in North America were not based on a new concept, but on a concept which was already emerging in Britain. In fact, disestablishment did not disappear in the U.S.A. until 1833 and in Canada much later. Will oblige many to reconsider the notion that the separation of church and state derives from American experience.

THE SPIRIT OF CHRIST IN HUMAN RELATIONSHIPS by James R. Bishop. Zondervan, U.S.A. 1968. pp. 64. 95c (U.S.). An excellent little book, addressed to Christians and showing how the Spirit of Christ works out in our relationships with others. The first twelve chapters are excellent material for talks on the fruits of the Spirit in daily life.

IS THE ROMAN CATHOLIC CHURCH CHANGING? by F. A. Marsh. Clifford Press, Melbourne, 1968, pp. 16. 9c. The author concludes that it is and that the changes are overdue but welcome. He looks briefly at questions of authority, priesthood, tradition, the Virgin Mary in the light of Vatican II. Helpful, moderate and scriptural.

THE STORY OF AUSTRALIA by A. G. L. Shaw. Faber, London. 3rd ed. 1967. Pp. 332. 30/ (U.K.). A new edition of this outstanding one-volume history of Australia is welcome. A careful and scholarly survey but exceedingly interesting to read because of his lively style. Who is more competent in the field than Professor Shaw?

CHRISTIAN COUNSELLING by Bruce Reed. World Dominion Press, London. 1965. pp. 50. 5/ (U.K.). Bruce Reed gives us the benefit of his experience as Director of Christian Teamwork since 1957. Most useful for lay training courses, Bible studies and discussion groups.

JUDGES AND RUTH by Arthur E. Cundall and Leon Morris. Tyndale Press, London. 1968. pp. 318. 15/6 (U.K.). Also in same series — 2 PETER AND JUDE by Michael Green. 1968. pp. 192. \$2.15.

Two further volumes in the Tyndale N.T. Commentaries, edited by R. G. Tasker. Useful commentaries about the size of the old Cambridge Bible series but by evangelical scholars. The price puts them within reach of all serious Bible students. They incorporate the findings of most recent archeology and biblical scholarship and they succeed in showing the relevance of the Word of God to this age.

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1968 — LAST LAMBETH CONFERENCE?

IN all parts of the Anglican Communion, people are asking — will there be another Lambeth Conference? The 1968 conference opens today in London, just 100 years after the first Lambeth, presided over by Archbishop Longley.

Mr Gervaise Duffield, a member of the Church Assembly, editor of "The Churchman" and a leading evangelical scholar and publisher, here gives a thoughtful opinion which we publish with the permission of the Church of England newspaper.

This year's Lambeth Conference was originally planned for 1967, the centenary year of the first Lambeth Conference. It is going to be a bumper affair to judge from the advance hand-outs and propaganda.

Almost 500 bishops are expected, easily the largest number at any Lambeth Conference ever. Suffragans will be in evidence for the first time. There is a panel of 24 consultants and observers have been invited from nearly 40 Churches and religious groups. A beautiful brochure has been produced complete with episcopal cartoons and episcopal gourmet-guide which seems to have upset some clergy and some bishops who write to "The Times."

The aim of this article is rather more serious, and twofold. First, to consider the anomalous position of the conference and second, to ask whether such Pan-Anglican gatherings should be encouraged to increase or to decline. We are always told that the Lambeth Conference has no legislative authority. Presumably it has some sort of moral authority, though statements about this are singularly vague.

This nebulous moral authority contains an element of doublethink, for it would not be difficult to demonstrate that subsequently Lambeth reports are cited as if they were authoritative both by official and Anglican documents, which have been known to base their arguments on Lambeth utterances, and by private writers and speakers.

NO AUTHORITY

In fact it seems Lambeth reports have no more authority than any individual chooses to attach to utterances of what may be only a majority of the bishops. Lambeth Conferences cannot claim to speak for Anglican Churches since the lower clergy and the laity are never present. There has been a tendency recently to encourage vast Pan-Anglican congresses such as those at Evanston and in Toronto. These gatherings do have clergy and laity present, but have not so far tried to do more than commend ideas to Anglican Churches. To date, their commendation of M.R.I. has been a painfully obvious failure.

This attempt to have a central Anglican authority is not new and something American

Episcopalians have always favoured (perhaps because Americans, despite their disclaimers, have increasingly become imperialistic in church matters as in trade and international affairs). Dr Stephenson's history of the first Lambeth Conference shows clearly that both Evangelicals and Broad Churchmen opposed the Pan-Anglican developments. These two groups were not even keen on the idea of a Lambeth Conference, and it is still an open question as to whether they were right. But when the first conference did take place, there were others among the Tractarians especially who wanted an authoritative Anglican synod for all Anglicans.

The leader of this group was the doughty Tractarian Bishop Gray from South Africa, who wanted the new synod to condemn not only incipient modernism ("Essays and Reviews") but also his own personal enemy, Bishop Colenso of Natal.

Gray failed in his manoeuvres, due to counter-measures taken by Bishop Tait, soon to become Archbishop. This constantly recurring Pan-Anglican theme has worried more Protestant Anglicans a good deal, fearing lest Lambeth become a sort of pale

reflection of the Roman Curia or of an orthodox patriarchate, and surely their worries have been justified.

As things stand, a good case can be made out for making 1968 the last Lambeth Conference on purely pragmatic grounds. The cost of each conference rises, and to gather so many bishops into such an enormous episcopal jamboree at so great an expense when all they can do is talk and produce a non-authoritative report is surely

an unjustified extravagance. The planning secretariat has hardly helped itself or Lambeth by producing an agenda which makes it look as though the bishops within the space of one month are going to settle virtually all the questions in theology today. Such a program is bound to raise a wry smile if not an actual laugh. This agenda is even more odd in days when the theological calibre of the episcopate is not

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NEW S.A. DIOCESE PREMATURE

The proposal of the Adelaide synod in 1967 that a new diocese of the South East be created out of the Adelaide diocese has been received with great caution in the area concerned.

The proposed diocese was to include the rural deaneries of Strathalbyn, Mount Gambier and the River Murray. Together they constitute an archdeaconry and at a meeting of the clergy of the archdeaconry earlier this month, it was felt that the present proposal was premature.

Meetings have also been held in the three rural deaneries and the general feeling among both clergy and laity at these meetings is that the whole matter should proceed with caution. The Strathalbyn deanery passed a motion favouring deferment of the proposal to set up an auto-

nomous diocese as it was felt that it was premature.

At a further meeting of the Strathalbyn deanery to which laity were invited, a motion was passed expressing the desire to preserve the status quo.

At its October meeting, the Adelaide synod will have to

WHAT'S A PARISH FOR?

By The Reverend Lance R. Shilton,
Rector of Holy Trinity Church, Adelaide.

That question was posed in a recent issue of the Church Record. The answer given was supported by interesting figures.

Although not stated in so many words, the implication was that the church which has a missionary emphasis will not lack spiritual power or provision at home.

Of course, that is one aspect of the truth, but I believe that in many local churches where there is not a long tradition of local evangelism, the emphasis should be around the other way. The church which begins with a local evangelism program and so fulfils the main purpose of its existence will inevitably reach out in missionary enterprise to other places.

In Antioch, local church support and missionary endeavour were closely linked together. As we read in Acts Chapters 13 and 14, there was no lack of initiative on the part of church leaders in ascertaining what the problems and joys of the missionaries had been.

They did not wait until something had gone seriously wrong before asking questions. Nor did they leave the responsibility for the furtherance of the Gospel to a few missionary enthusiasts. Besides this, the missionaries reported back to their local church.

It was never our Lord's purpose that there should be a dichotomy between "home" and "abroad."

Christ said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Generally speaking, we have read these words individually, as if our Lord's "ye" had simply meant "each of you" and as if Christ had said, "either-or" instead of "both and." Either at home or abroad instead of in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

"In Jerusalem" was put first to emphasise the importance and even priority of local church evangelism. Yet, because of the

great emphasis placed upon overseas missionary endeavour over the past 150 years by evangelicals, many begin with "the uttermost part of the earth" and never get back to Jerusalem.

DOUBLE STANDARD

As a result, unconsciously two standards have been emphasised. The higher standard of devotion is required from the missionary, and the lesser standard from the Christian at home.

Prayer is considered to be more effective for a missionary than for a minister in the local church or for a Christian businessman in a local firm. Giving is thought to be more blessed for missionary work than for evangelism in the local situation. The ultimate in Christian service (please do not misunderstand me) is constantly quoted in sermons as the courageous exploits of missionaries, particularly those of the last century.

Some Christians give wholehearted service on missionary committee, but do little on the local level in evangelism.

"World Vision" featured an article recently entitled "The World We Left Out." It concerned the witness of the well-known First Presbyterian Church, Berkeley, California. The senior minister wrote, "The romance of salt water had blinded the congregation to the pressing mission close at hand." One veteran missionary observed, "First Presbyterian Church of Berkeley is better known in Bangkok than in Berkeley."

Mission at a distance held an aura of romance. Mission next door exposed the Church to a culture that is often hostile and irreverent. This new course did not imply withdrawal from the support of the mission overseas. Rather, the quest for balance in the total perspective of the congregation reinforced the need to deepen the understanding of the mission abroad and to recruit candidates for the mission field with new vigour.

When the local church evangelism begins at "Jerusalem" it will not be long before its witness extends to the uttermost

parts. Evangelism, like charity, begins at home, but it doesn't end there! Surely this was the pattern at Antioch.

May I illustrate from our local church situation in Adelaide?

Just 10 years ago, evangelistic guest services were commenced at Holy Trinity Church, Adelaide, and since that time, with approximately six services at irregular intervals each year, over 600 inquirers for conversion and rededication have been counselled after continuation services.

Many others have come to Christ through personal counselling, church house parties, fellowships, visiting, and through the normal services. All the congregation is invited to pray and use invitation cards specially printed for each Guest Service to invite their friends and neighbours.

Good publicity has been obtained through the press, and a number of trained parishioners called "street searchers" move into the streets of Adelaide prior to the service to invite the aimless to attend. Counsellors are trained to deal personally with inquirers, and follow-up with pastoral care.

These guest services are providing an opportunity for continuing congregational evangelism within the local church. Many of those converted have since entered into the ministry of the church, and some are serving in the mission fields. We have proved that evangelism begun at home reaches abroad.

Ideally and scripturally the missionary enterprise should be initiated and backed by the home church.

Spiritual drive and material resources are desperately needed in missionary situations which the home church should be supplying. But the complementary truth is that the home church needs to have invested in it, and not separated from it, the vigorous spiritual life and sense of urgency in sacrificial service shown in the mission areas.

My appeal, therefore, is that

there should be a strengthening of the local churches within any denomination with a positive, effective contribution towards its revival.

I'm not suggesting that the missionary emphasis be lost in a World Church where everything would come under the one umbrella, nor that true missionary responsibility could be discharged in a massive inter-church aid program, nor that the society principle of responsible autonomy should be changed.

What I maintain is that there is today in the local churches a much more sympathetic appreciation of the role of missions than there was 100 years ago, that there is a wide open field in the local churches for evangelism and support, and that it is the ideal scriptural way by which the whole church may bring the whole gospel to the whole world.

EDITORIAL

MONEY TROUBLE

Thirteen years after the beginning of the Australian Church's biggest money-raising and spending spree, it is becoming clear that we are running into money trouble again.

"The diocese is out on a limb," complains Tasmania. Canberra-Goulburn has been saved by the income from its extensive grazing properties and Newcastle likewise. Synods in at least three provinces have debated motions for giving parishes financial relief by allowing gambling. Only Rockhampton succumbed but others would like to follow. We have seen the establishment of church enterprise in banking by means of diocesan rolling funds or development funds.

Pledged support to diocesan funds has worked out well in some dioceses but not in others. Pledged support to A.B.M. has failed to meet the urgent need to expand. The free-enterprise support of C.M.S. has for some years occasioned great anxiety.

There is no doubt that church people have the money and in greater quantities and more evenly spread than at any time in our history. Parishes and dioceses everywhere are exhorting people to give and are putting forward parish and diocesan or even missionary needs as the reasons for giving. It ought to be obvious that to our people the reasons do not seem adequate. At any rate, they don't give adequately.

The New Testament Church had its money troubles too but they never got out of perspective as they do today. The priorities then were clear: Does the man belong to Christ? Is he filled with the Holy Spirit? Is he giving himself to the service of Christ? Ananias and Sapphira's deceit about money was a denial of the Holy Spirit's power in their lives. Paul's anxieties over the collection for the poverty of the Jerusalem Christians led him to point out these three basic priorities to the Church and Corinth. He had no doubt of the financial outcome once the priorities were clear.

Today the cry is: "How can we get the outsider to give, since churchpeople are already doing all they can?" The logician will see various faults in this argument. We see the priorities ignored.

Some see spiritual danger in accepting money from any person who has not first given themselves to Christ. Perhaps they exaggerate this danger. The great danger for the Church today, as we see it, is to assume that our people are doing all they can. Nobody does this until the amount given hurts, entails real sacrifice. Thank God that there are some of our people who give thus. This alone is Christian giving.

But there is a further principle from the New Testament at stake and we certainly fail here, too. New Testament giving arose from hearts that were grateful to God for His gift of Christ for our salvation. At the same time, it was giving for a real need which all accepted as such.

In the New Testament, none disputed the needs that were established as objects for giving. Today, needs are often imposed on a reluctant congregation. They do not see the congregation as a life-giving force in the community. They do not see the Church as the body of Christ working with sacrificial unconcern to seek and save the lost. All too often they see it working merely to sustain its own precarious existence, to preserve its own image. Everyone who makes an appeal is convinced of the rightness of his cause. But what has he found out about the people to whom he looks for support?

Our major thrust must be to our congregations. We must bring them to a personal knowledge of Christ as Saviour and Lord. We must prove the Holy Spirit's power in our lives so that He can live in them and endow them with His gifts for service. We must demand for Christ the whole of a man's life.

The Church has not been promised all the money it wants but it can have sufficient for its needs. It hasn't got it now because it is so busy exploring the by-paths of money-raising that it hasn't the time or energy for facing men first with their need for Christ.

C.M.S. BUDGET REACHED

FOR the first time for four years, the N.S.W. branch of C.M.S. has reached its budget — \$238,000 — and has \$286 to spare.

Since June 30, \$739 earmarked for the budget came in but it was too late to go in. \$27,000 was received in the final week before the books were closed.

In Victoria, the branch was only \$22,000 short of its budget, while in Queensland and South Australia, the budgets were reached.

The present situation of the Federal C.M.S. budget is that all States except N.S.W. are a little behind. The Federal Treasurer reports that the exact position will not be clear for some weeks.

Scots to ordain women

Edinburgh — The Church of Scotland, by a large majority in its General Assembly, voted to admit women to the ministry.

"We have certainly made history in the Church of Scotland today," said the Moderator, the Rt. Rev. J. B. Longmuir, following the vote.

The action concluded a campaign extending back for almost 40 years. Four years ago the Rev. Mary Lusk, a Presbyterian who later married a Church of Scotland minister, unsuccessfully petitioned the Assembly for ordination. Her action put the issue in the forefront of church politics.

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SEARCHING, BUT UNSATISFIED

THE writer of this article, Mr David Claydon, is a member of Christ Church, St. Ives, N.S.W. and is General Secretary of the Scripture Union, C.S.S.M. and I.S.C.F. in N.S.W.

Mr Claydon is a graduate of Sydney University. Last year he was awarded a Winston Churchill Fellowship to enable him to undertake a research tour through Singapore, Europe, the U.K. and the U.S.A. to examine the various contributions that can be made to help young people today to form a satisfactory set of personal values. In this article, the first of two, Mr Claydon looks at young people in today's world.

While there is a mystique which surrounds the term "teenager," there is also a deep concern about today's teenage generation. It is not the image of non-conformity but the spirit of restless search that gives rise to this anxiety.

Why are so many teenagers in search and what are they searching for?

Teenagers Overseas:

In Singapore, for the most part, the search does not go beyond a desire to do as well as possible in examinations. When studies are over, the goals tend to be a good salary and a circle of friends. Such goals normally do not cause deep frustration or emotional disturbances.

On the other hand, in the U.S.A. the search for satisfaction is a more demanding and complex task. In the early years of American history, the search for a satisfying life sprang out of religious conscience or economic need. Today, in the lives of so many young Americans the search springs out of emotional need.

Unsatisfactory and, therefore, unsatisfying relationships in the home, or difficulties in building up a group of personal friends drawn from both sexes are significant factors which disturb the teenagers who live more on the edge of their feelings than on the foundation of their intellect.

The youth of Northern Europe and the U.K. has grown up in a culture that stresses the importance of distilled thought over and above generated feelings. Failure to find satisfying relationships is more readily counterbalanced by satisfaction gained through intellectual or physical pursuits. Yet, what has given rise to the Teddy Boy, the Protest Marcher and the Anti-Moralist?

Few Friendships With Adults:

They are searching for that emotional satisfaction which can only be gained in genuine person-to-person relationships.

In a mechanised, highly pressurised society the tendency towards depersonalisation makes it harder for the young person growing up to build friendships with adults. The young person, therefore, will tend to search more intensely for friends of his own age group.

The vast majority of young people readily establish a circle of friends and achieve an adequate level of satisfaction in their relationships with these friends.

Failure To Find Friends:

For a variety of reasons, some teenagers experience difficulty in establishing a series of friendships which give them a sense of security, a sense of being acceptable persons and an opportunity for a cluster of

satisfying experiences that result from enjoying their lives with others.

These teenagers respond in a variety of ways. For some there is a search for reality in a grey and concrete world. For others,



• I.S.C.F. groups in Singapore. Photos by Mr David Claydon.

there is a search for excitement and a life that is plagued with monotony.

For some there is a search for those experiences that will make them feel not only that they are really alive but that they are full persons and masters of their own destinies.

Some are searching for personhood in a depersonalised society. Some are merely making a psychopathic response to the emotional disturbances created in an unsatisfactory home life or in a life marked by lack of achievement at school or in use of leisure time.

Intensifying The Search:

Repeated failure to gain an adequate level of satisfaction in friendships both inside and outside the home and in the pursuit of educational and leisure activities can cause the search for satisfaction to be intensified.

It is out of this group that the extreme teenage expression of the day will develop, such as the Rockies, Mods and Hippies of the past. Such teenagers are also vulnerable to any influences that may be working upon them, calling them to be involved in delinquent activities.

Carefree Australia:

What of the teenagers in Australia? Are they also in search?

As in all communities there are teenagers who are emotionally disturbed or who, due to unsatisfactory home or school lives, become intense in their search for satisfaction. Such teenagers are ripe for some type of extreme activity, believing that such activity may offer at least temporary satisfaction.

For the most part, the Australian teenager is a happy, carefree person. He takes whatever happens to come his way so long as he is not at the bottom and not burdened with the responsibilities of being at the top. He likes to be seen as

independent and just wants to enjoy his life. This teenager rarely experiences any feeling of antagonism towards the world but sees it as a great place and fails to understand the adults' anxieties.

Yet as we look around at the young people we know, we can see that many are drawing satisfaction from friends that will not last or from activities that have little if any personal value. We know the depth of satisfaction that is achieved by becoming a "new creature" through repentance and faith in

Jesus Christ. We have a genuine, relevant and eternal relationship with One who has expressed His love through sacrifice. But how can we show the teenager the satisfaction we have? How can we help him to attain, in a variety of ways, satisfaction as a whole person living his life to the full here and now? This is the unrecognised goal in the life of the teenager.

(Mr Claydon continues in the next issue of "The Record.")

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Notes and Comments

CRAZE SPREADS

Australia has its State-sponsored lotteries. New Zealand has its Golden Kiwi lottery. Our sister dominion followed our example with lotteries. The Anglican Church in New Zealand has also heard that parts of the Church in Australia have now agreed to gambling methods and some N.Z. Anglicans are casting envious eyes at this dubious freedom. At least it has no friends in the Primate, the Bishop of Canberra-Goulburn and the Bishop of Armidale.

Sir Keith Park, chairman for a committee entrusted with fundraising for the restoration of St. Matthew's, the old city church close to Queen Street, Auckland, wants to accept a grant from lottery funds.

He said that the use of lottery funds was approved by the Anglican Church in certain parts of Australia. He was supported by Professor V. J. Chapman and the rector, Rev. M. C. Russell. The Auckland synod turned down the proposal.

St. Matthew's, which has been designated a historic church, was once an evangelical stronghold in the Auckland diocese.

AFTER UPSALA

What will the World Council of Churches be like after Uppsala? Since its previous Assembly at New Delhi in 1961, two significant changes have taken place. First, we have the new members from the autonomous churches and patriarchates of the Eastern Orthodox churches. Numerically, they form a large and dominant group.

At Uppsala in Sweden this month, the Roman Catholic Church was represented by a significant number of "observer consultants," a status invented for the occasion. It seems certain that we shall soon see Rome participating with official membership status. When this membership is spread over the Roman churches in all the nations, its representation will be vast.

How will this affect the present member churches? What will be its effects on international missionary strategy? What will be its effect on the many mil-

lions of Christians of the Reformed churches and others who are not members? To what extent will W.C.C. policy, hitherto decided by the dominant Protestant membership, be decided by the unreformed Orthodox and Roman churches?

We have always had serious misgivings about the World Council which almost throughout its history has been dominated by Protestants who were liberal theologians. These misgivings are not allayed by the prospect of another sort of domination in the near future.

Ecumenists themselves are far from being universally optimistic about the future of the W.C.C. The most honest of them write with much uncertainty. Some great church councils have achieved great things for Christ. Most left no mark. We must not expect too much of the W.C.C. or its Australian counterpart, the A.C.C. They are above and beyond the mainstream of the Church's life and work which now, as always, is carried on at the congregational level.

LAMBETH PRESSURES

We have referred previously to the attempts of the Bishop of Huron, Canada, to persuade Lambeth to set up a stronger pan-Anglican organisation. He will be getting strong support from the large body of North American bishops. Our Bishop of Wanganui, Bishop Bruce McCall, has circulated the Lambeth Conference members to dissuade them from support.

There will be plenty of manoeuvring behind the scenes by both sides. Another bid to influence deliberations with which we have much more sympathy, comes from the bishops with jurisdictions in South America.

Together they make up the Conference of Anglican Bishops in South America. They draw attention to the lack of Anglican commitment in this vast missionary area.

The bishops deny that Roman Catholics and Pentecostals alone have a vocation to work here. Their letter concludes with the call: "Let us together make Lambeth 1968 a real turning-point for mission in Latin America."

Clearly, the move of the North American bishops is for tighter administration and it reads like a political manifesto. The South American bishops call the whole Church to help present Christ to millions of needy people. Will Lambeth squarely face this challenge?

BRISBANE REPORTS

THE report of the Brisbane Diocesan Council to its recent synod covers a number of items of interest to Australian Churchmen.

The Diocesan Fire Insurance Board has been able to grant parishes new cover benefits without payment of additional premiums. The new cover is for loss of cash in transit and malicious damage.

The Council is of the opinion that the practice of erecting columbariums at churches is not to be encouraged. They give aesthetic, theological and practical grounds for their objections. In particular the report suggests that columbariums could create serious legal, moral or financial difficulties in the years ahead if they need to be demolished for further development.

Using its power under an ordinance, the Council increased minimum stipends of rectors to \$2,900.

Grants totalling \$710 have been made to nine clergymen as a refund of university fees paid in respect of the subjects passed by them in the year 1967.

Largest missionary support came from St. Augustine's, Hamilton, with \$2,834 for A.B.M. and \$21 for C.M.S. St. Paul's, Roma, was next with \$2,264 for A.B.M.

THEY SAY

The baptism in the Holy Spirit is now, however, a sort of "instant holiness," and one has still much to learn and can make many mistakes.

Rev. K. G. Prior, Loughfleet, Dorset.

A man is either a minister or he is not. The Bible gives us no indication that there are gradations of ministers.

Church of England Newspaper, London.

Certainly we must strive to be understood and to preach the Gospel in terms which modern man can apprehend, but let us not delude ourselves in thinking that then all men will listen. They won't.

Canon Noel Rook, Epping, N.S.W.

A prominent feature of the deployment of clergy in the Anglican Church in New Zealand is the "sealing off" of the dioceses. Clergy usually moved from one diocese to another only in response to a rare call from a parish or to a specialist ministry.

"Church and People," New Zealand.

The problem of "Communication" concerning the Church today may not be a problem of language so much as a problem of what we Christians are.

Archdeacon Colin Scheumack, Bendigo, Vic.

CANBERRA WANTS UNIFIED TRAINING

The recent Canberra - Goulburn Synod endorsed a proposal for an Australia - wide review of all theological training courses and facilities in Australia, with the object of making a fresh and ecumenical approach to the matter.

Bishop Warren, who moved the motion, believes that it is time for the churches to agree to a common curriculum of core subjects.

Universities in Europe and America have no difficulty in devising courses acceptable to all the major churches in, e.g., biblical studies, historical theology and church history. The great hope will always be that the same can be achieved at Australian universities.

Failing this, however (or perhaps as a necessary preliminary step), it should be possible for the churches to devise the same sort of courses to be offered at one place in each of the metropolitan cities in Australia, thereby freeing a number of existing colleges and their staffs for greater concentration upon moral and ascetical theology, and specialist courses in education and pastoral care.

The resolution advocates that the Standing Committee of General Synod should encourage the forming of an inter-church Commission "at the highest practicable level" to deal with the whole question as a matter of urgency.

Papal absolutism carries real and serious dangers, as history testifies, for even supreme authority can be misapplied and even aggrandised.

Editorial, "Catholic Weekly," 4/7/68.

It takes a disciple to make another disciple. One of the tragic weaknesses of the Christian Church today is that too many of its leaders have themselves ceased to be disciples.

R. Kenneth Strachan.

Responsible Anglicans in Bega deliberately decided to sell a part of the old glebe to the Aboriginal Welfare Board. The purpose is to settle carefully selected Aboriginal families who have some chance of establishing themselves satisfactorily, both to themselves and to their neighbours, in standard housing areas. There was an outcry and much feeling, but much credit must be given to those Anglicans and others (led by the Reverend Frank Woodwell) who courageously stood by their concern for the lost sheep and who, in the end, won over most of their responsible fellow-citizens to the cause.

Bishop Kenneth Clements, of Canberra-Goulburn.

The Church in Victoria must face the coming of the Billy Graham Crusade in early 1969. Whatever is our own personal feeling for Mr. Graham or his method of ministry, this will be a fact, and as the crusades have shown in Sydney and Brisbane, the Church of England will receive a large proportion of referrals.

We cannot say that we don't agree with this type of ministry and close our eyes and minds to what is about to happen. When the people who in good faith make a response to his call for conversion are sent to us they will expect a concerned care. It is impossible to care for them by saying I don't agree with Billy Graham. We may have made a point, but we will have to answer to God for souls that are lost.

Bendigo Church News.

Black and yellow and white children of God sat down at the undivided table of the Lord where together in true unity they ate the one bread and drank the one cup. The ecumenical drama into which all were drawn in obedience to the command of the Lord of the Church was celebrated joyfully and solemnly.

The Bible speaks clearly enough to my wife and I on this matter, and we are only simple people. The day when "the minister says so, and therefore it is so" has vanished. I have before me a list of statements by men who would be called the most learned of the Protestant ministers of the Christian Faith, and if this is what secondary education and

My wife and I were sufficiently perturbed about this matter to write to our Archbishop, and the reply is not satisfactory as far as we are concerned, even though the sentiments we expressed are agreed with.

The Bible speaks clearly enough to my wife and I on this matter, and we are only simple people. The day when "the minister says so, and therefore it is so" has vanished. I have before me a list of statements by men who would be called the most learned of the Protestant ministers of the Christian Faith, and if this is what secondary education and

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Letters to the Editor

Exchange of pulpits

Your editorial on Cardinal Heenan at the Abbey June 27 rightly takes issue with the casual use made of pulpits in the drive for ecumenical associations. The emphasis you put on the pulpit as a symbol for Gospel proclamation is as appropriate as the emphasis others put on the Holy Table as a symbol of eucharistic fellowship.

You may be interested to know that the Roman Catholic Bishop's Commission in the United States in its "Interim Guidelines for Prayer in Common and Communication in Sacris" says on the use of the pulpit:

"The homily is an integral part of the Liturgy and normally will be given by the celebrating bishop or priest. In breaking the bread of doctrine the homilist speaks on behalf of the local bishop and, in a sense, on behalf of the entire Episcopal College. A clergyman of another communion cannot be asked to accept such a role."

It seems to me that there is a proper decorum to be observed in the use of the pulpit according to the degree of symbolic attachment one has for it.

However, there are two further points to be made. The first is that if "we live in an age of indifference" as you say, evangelical Christians tend to belong as well as everyone else. Witness the Wheaton Conference in April, 1966, of which the editor of the report writes:

"Black and yellow and white children of God sat down at the undivided table of the Lord where together in true unity they ate the one bread and drank the one cup. The ecumenical drama into which all were drawn in obedience to the command of the Lord of the Church was celebrated joyfully and solemnly."

For some, sharing a confessional or churchly identity with people at Wheaton, U.S.A., this might represent another kind of indifference.

Yet, to make my second point, it might be saluted as an indication of that stage in ecumenism, evangelical or churchly, where we begin to see possibilities beyond our entrenched polemic. The table of the Lord may well

be, for Roman Catholic, Anglican, and anyone else, a proper stage for spiritual growth rather than an end to be sought. Similarly, the task of preaching the Word may be a dignity Roman Catholic and Protestant can equally claim in the longing we all share to discover and hold fast to that Lord who summons us all.

(Rev.) B. Rex Davis, Secretary, Division of Studies and Communication, A.C.C.

Homosexuals

Ever so much has been happening recently that is of vital interest to thinking Christians. The case of ordained agnostics is only one of many.

Some time back in the "Herald" I read an article entitled, "Reform urged in law on homosexuals." The sentiments being that homosexual acts between consenting males become law and the Church accept the homosexual.

I thought at the time, that is the expression of some sections of Presbyterian thought; how long before a C. of E. minister voiced his sentiments, and what would he say?

My wife saw the TV show, "Encounter," with Barry Jones, of E. minister say, when questioned concerning the homosexual act, that it is not sin.

Have the ministers concerned with the homosexual not read what God Almighty has said? I would bid them read Gen. XIX, Judges XIX, Leviticus XVIII, XX and Romans I, and then dare say God is wrong in His word.

My wife and I were sufficiently perturbed about this matter to write to our Archbishop, and the reply is not satisfactory as far as we are concerned, even though the sentiments we expressed are agreed with.

The Bible speaks clearly enough to my wife and I on this matter, and we are only simple people. The day when "the minister says so, and therefore it is so" has vanished. I have before me a list of statements by men who would be called the most learned of the Protestant ministers of the Christian Faith, and if this is what secondary education and

theological education produce, God help us.

Faith and practice in the C. of E. are under question and criticism. There are simple people like myself, my wife, and other thinking Christians, who will accept and believe that which is proven by Scripture and nothing else.

Protestants lay great emphasis on Bible reading. This being so, they must take notice of what the Scriptures teach, regardless of contradictory opinions expressed.

A. Liversidge, Carramar, N.S.W.

Two-sided coin

Members of the A.C.L. need to be on their guard for the visit of M. A. P. Wood next year.

Referring to a paper read at the World Congress on Evangelism at Berlin (by the way, just what did it achieve?), Mr Wood said:

"When men repent of their sins and turn to God through Christ, in accordance with the apostolic teaching based on Christ's own words their conversion leads to the Spirit's regeneration and they are truly born again by God's Spirit."

In other words, once man makes up his mind the right way, God can step in! Poor old God, bound down by unregenerate men.

My Bible tells me that "Salvation is of the Lord." Apostolic teaching as recorded in Acts 11:18 is that God grants repentance unto life. Jesus said no man could come to Him unless drawn of the Father.

When Paul preached to Lydia, we read "the Lord opened her heart to give heed to what was said by Paul" (Acts 16:14). In his "World Aflame," Billy Graham (p. 148) comments: "She opened her heart, believed, and was converted without struggle or conflict." Presumably Billy has spiritual insight which was denied even Luke.

We need to give God the glory and to ensure that those called to speak in His name are prepared not only to preach the Word, but to place themselves under its authority.

Donald Howard, Burwood East, N.S.W.

Diocese of New Guinea

In reading your article, "London Journalist in New Guinea" (C.R., June 27), it seemed to me such a shame that, once the interview had dealt with personal matters, it was almost wholly taken up with this issue of churchmanship. Apart from one perhaps gaining some notion that the Papuans have learnt something of Christian commitment, despite the Anglo-Catholic setting, there was nothing in the interview that one could discover about the work being done by the Church of England in Australia in the Territory.

Observing Miss Susan Young's appeal for greater support in New Guinea from the Australian Church, may I draw attention to two or three facts which, for some reason, are not always known? And may I make the request that these facts be considered without bias and preconceived ideas arising out of churchmanship?

First, the diocese of New Guinea is part of the Church of England in Australia, being one of the six dioceses which form the province of Queensland. Am I then seeing the situation out of perspective when I say that the first demand upon our financial giving for the "frontier" missions of the Church is for the work in New Guinea together with the work among Aboriginal folk in several of our other Australian dioceses?

If, when independence comes to New Guinea, the country has not been won for Christ and the Government is not in the control of committed Christians, then it will be you and I who will have to make account in the Judgment.

There will be those who will say at this point, "Well, what you have written may be all very true, but how can I support missionary work in a situation where unscriptural practices prevail and the pure Gospel is therefore not preached?" To this I add, Judge not lest ye be judged. Consider that God's infinite wisdom is more than you can comprehend.

Perhaps our Lord is just as much with His work in the diocese of New Guinea as He is in other places and the Papuans are finding Christ Jesus as their Lord and Saviour with an equal degree of depth and fervour.

It would be surprising if this were not so when one stops to think of the simple faith and

abounding love of souls of our Primate who was their Bishop during a long and vital period; of saints like the late James Benson, who answered the call to go to New Guinea; of Vivien Redlich, whose martyrdom led a young English priest to go to New Guinea, and the latter, as a result of answering the call, being given the gift of tongues in a most wonderful manner. (I refer here to David Hand, now the Bishop of the diocese.)

The second point which I believe needs clarification is the role of the Australian Board of Missions, A.B.M., unlike C.M.S., S.P.C.K., B.C.A., and many others, is not a voluntary society, but the official missionary board of the Church of England in Australia, established by an act of General Synod in 1850. Its task is not to establish or control mission stations or dioceses, but to encourage and inspire wider-missionary endeavour in Australia and to find money, and staff whom it is ready to train, for missionary dioceses, especially those for whom we have a particular responsibility.

On this wretched matter of churchmanship it should be noted, (a) that A.B.M. does not "promote" a particular "brand"; it has happened quite independently that the majority of parishes from whom A.B.M. receives the bulk of its support are what we might regard as Anglo-Catholic or central parishes; (b) New Guinea is no more under the control of A.B.M. than the diocese, of say, Rockhampton; true the Bishop of New Guinea is a member of the board, and it would be odd if he were not, as a bishop of the Church of England in Australia; (c) it is worth recalling that a former chairman of A.B.M. was the late Bishop G. H. Cranswick, an evangelical and a former C.M.S. missionary.

To conclude, I maintain, that while every parish has a responsibility to give generous support to C.M.S., B.C.A. and other missionary societies within the Church (and I know of many so-called Anglo-parishes who do), every parish in Australia has a particular responsibility to support to the uttermost the Church in New Guinea at this vital time when time is so short. A.B.M. can only send to the Bishop of New Guinea what we supply. In terms of finance this should be many times more than at present.

—(Rev.) Leon D. Cohen, Bunbury, W.A.

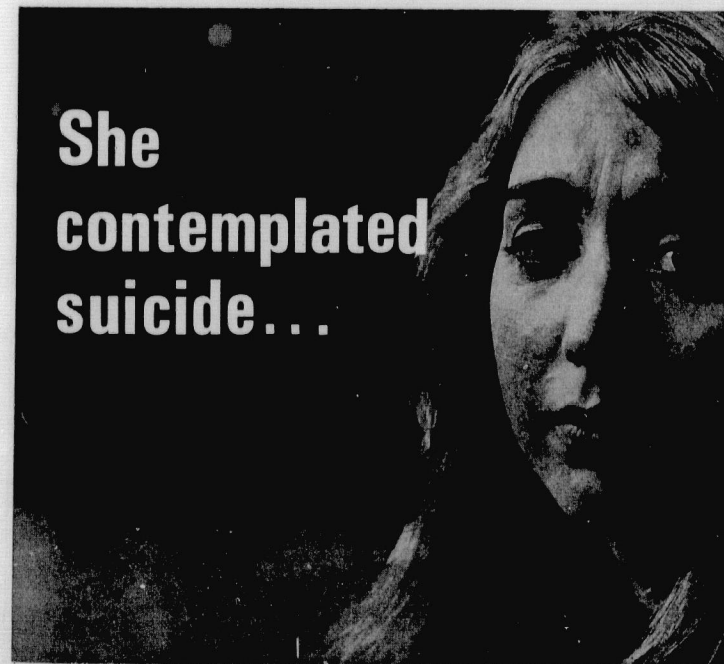
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FIDDLESTICK MOTION

Closer observance in Canberra and Goulburn of the rubric of the Book of Common Prayer relating to the provision of Godparents for those baptised in infancy was suggested in a motion debated at the recent synod in Goulburn.

The motion, introduced by Dr J. A. Munro, of St. Paul's Canberra, read:

"That throughout the Diocese of Canberra and Goulburn the requirements of the Book of Common Prayer's rubric relating to the provision of Godparents for those baptised in infancy, viz.

"That there shall be for every male child to be baptised two God-fathers and one God-mother; and for every female, one God-father and two God-mothers, be only deemed sufficiently fulfilled: when both the child's parents being confirmed communicant members of the Church of England in Australia, or of a Church in communion therewith, there be one God-parent of appropriate sex who is either a confirmed communicant member of the Church of England in Australia or of a Church in communion therewith or a Church confessing belief in the Triune God."

Rev. F. Hart (Cooma) said that a minister would need a computer to bring up all the answers before a baptism could proceed.

"This is an attempt to wield the big stick," he said, "but actually, this stick is a fiddlestick."

"Or when only one of the child's own parents is a con-

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NEW BRITTEN WORK

The Southern Cathedrals Festival will be held in Chichester Cathedral from Thursday, July 25, to Sunday, July 28. It will include a new work by Benjamin Britten, specially commissioned for the Festival by the Bishop Bell Trustees. The choirs of Salisbury and Winchester Cathedrals will join the Chichester choir for services and concerts, and there will be a concert, "Church music of the 19th century," with a commentary by Dr Arthur Hutchings, Professor of Music at Durham University.

LAST LAMBETH?

From Page 1

what it used to be, as any observer can see.

But more important than pragmatic reasons and the anomalous position of the Lambeth Conference is the question of principle. We hardly need to be reminded that we live in an ecumenical age, though Anglicans are singularly slow in appreciating what this means. If the unity we seek is the unity of all in each place, as New Delhi recognised, Nottingham explicitly said, and Evangelicals in "All in Each Place" and at Keele agreed; if it is that, then we must think in regional or geographical units.

That is what official ecumenical bodies do. At world level there is the World Council of Churches, at national level local councils, and at local level local councils, and if present developments materialise, probably a more important European Council of Churches. Note all the units are geographical, not denominational in any way.

ECUMENICAL

If this is the right development, what place is there left for world denominational groups? To answer that we have to consider what these groups stand for. If it is mere denominationalism, then the sooner it is ended, the better, for denominationalism is sectarianism. It used to be said that the two distinguishing features of the Anglican Communion were the 1662 prayer book and episcopacy. Well, the 1662 prayer book has rather faded out with the advent of liturgical revision, so episcopacy remains the sole distinguishing feature.

When I write episcopacy, it should be noted that this is not a pastoral episcopate. On the contrary what is always insisted on for full communion is the historic episcopate. Plenty of other Churches have bishops, but apparently we Anglicans are not in communion with them till they have the historic episcopate.

Now the essence of denominational sectarianism is the insistence on something as essential for fellowship when it cannot be proved from the Bible. Does this

apply to the historic episcopate? The historic episcopate means bishops in a particular kind of unbroken succession, and however much Anglican diplomats may try to persuade us that they are only insisting on the fact of episcopacy rather than the theory, the argument wears a little thin when we examine what they actually do and what they propose. If this episcopal succession cannot be proved from the Bible, it is sectarian to insist on, and that is the case the three contributors have argued in "Fellowship in the Gospel." J. I. Packer.

DISMANTLE?

This is not to suggest that we should dismantle the Anglican Communion overnight. For one thing that would not be practical. But it is to suggest that we should deliberately run down Pan-Anglican jamborees, set our faces firmly against such Pan-Anglican projects as M.R.I., and try to follow Anthony Hanson's lead in getting "Beyond Anglicanism," the telling title of his book. We must transcend the relics of Anglican ecclesiastical imperialism just as politicians have long abandoned any claims to a British Empire. We should go beyond the Anglican Communion, never a very happy notion anyhow, since in practice it suppressed the concept of the indigenous church, to recapture the biblical pattern of all in each place. That means our conferences will be geographically arranged, not denominationally.

We can safely make the tenth Lambeth Conference the last one, and put our energy and our resources into ecumenical discussions, though one hopes the Wider Episcopal Fellowship concept will be abandoned forthwith. The W.E.F. has never had any raison d'être, save to preserve the illusion that sectarian views of episcopacy are ecumenical; let the W.E.F. be wound up.

I don't think I am unduly cynical if I say the Churches would hardly notice the difference if the tenth Lambeth Conference were the last; a centenary conference would be the appropriate one to wind up on.

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An examination for the award of two "Violet Macansh Scholarships" will be held on 27th and 28th September, 1968. All candidates must be under 14 years of age on 1st February, 1969. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards. Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

The following scholarships for boarders are also open for awards:
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MACARTHUR SCHOLARSHIP—... \$100 per annum.
Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 6th September, 1968.

Books

MISSING — BELIEVED KILLED, by Margaret Hayes. Hodder & Slough, U.K. 1968, P/B ed., pp. 192, 80c.

It would be a simple matter to describe Margaret Hayes' own account of her experiences as a captive U.F.M. missionary in the hands of Simba rebels in the Congo as a moving record of courage and endurance. It is more. It is a living commentary on the meaning of redemption. For the repeated Christian response of love to human depravity which is written so large in these pages calls not only for an emotional response from the reader, but also for interpretation.

What enables a Christian missionary quietly to offer a cup of tea to a brutal young savage bent on butchery and destruction?

And what of the divine Sovereignty which allows one to be taken and another left? Such questions make this stark narrative from one who survived two massacres so pertinent to both Christian and sceptic.

—A. D. Deane

GIFT IN A WHITE SILK SCARF, by Rosamary Patrick, Pickering and Inglis, 1968, 91 cents, 55 cents.

This story of the family life of a missionary's children in Nepal, makes interesting and informative reading for early teenage children. It is also an excellent introduction to missionary interest.

—Alison K. Dain

DIALOGUE IN DESPAIR, by W. E. Hulme, Abingdon, 1968, pp. 157, U.S. \$3.50.

The author, a seminary professor of pastoral care, calls his book a pastoral commentary on the book of Job. He recognises the problem involved in seeking to extract from such a poetic work the material necessary for an analysis of personal interactions during the counselling process. Nevertheless it certainly gives point to the length of book of Job, the argument of which can be summarised in a few paragraphs, if it in fact does contain such material.

Hulme strikes at the heart of the Job debate when he concludes that telling people is the most used, but least effective, means of communication.

The value of this study lies in this direction, that it reveals something of the complexity of human interactions which must be recognised in the pastoral situation. There are also some serious weaknesses as the author almost subordinates God to the rules of pastoralia without due regard to the sovereignty displayed in His encounters.

Books on pastoral care and psychology are prone to subject theology to psychological scrutiny, rather than to discern a biblical psychology. This work has not really avoided this trap.

—G. Goldsworthy

WORDS, MUSIC, AND THE CHURCH, by Erik Routley, Abingdon Press, 1968, pp. 224, \$4.60.

With the sub-title "The Drama of Worship in a Changing Society," this book had its genesis in the 1966 Stone Lectures given by Dr Routley at Princeton Theological Seminary. As such, it presumes of its readers more than a passing interest in theology, liturgy and music. Nevertheless this is

not a book written from academic detachment, for the author draws upon his experience as the minister of a city church. His considerable musical knowledge is tempered by pastoral concern.

This book could be seen as a companion to the author's comprehensive "Twentieth Century Church Music." In this book Dr Routley enunciates a fascinating contemporary aesthetic of worship with particular reference to music.

An outstanding feature of the book is its attempt to clarify the true nature of the corporate worship. In addition, he makes a most valuable distinction between the musical standards proper to the function of the choir and the "folk" requirements equally proper to the function of the congregation.

Routley is by no means a narrow-minded pedagogue. He makes a sympathetic yet practical and rational appraisal of the relative merits of jazz, pop and folk music in worship. He does not "write-off" any whole class of music. In all, it is a most stimulating book.

—Lawrence Bartlett.

THE WYCLIFFE HISTORICAL GEOGRAPHY OF BIBLE LANDS, by C. H. Pfeiffer and H. F. Vos, Moody Press, 1967, pp. 588, 9 maps, U.S. \$8.95.

Charles Pfeiffer, who has already done a great service to Bible students with his dictionary of biblical archeology, has produced with his colleague another winner. This is a beautifully produced book, tastefully and clearly set out as a reference book should be. The text is supported by a liberal quantity of photographs and sketch illustrations, 459 in all.

The authors deal in turn with the Bible lands, including Iran

and Cyprus, in the order in which they appear with most significance in the scriptures.

As would be expected, Palestine and Greece are given the most extensive treatments. Each chapter contains geographical and historical outlines as well as regional surveys where necessary. There is a good general index, and also indexes to scripture references and to the maps.

A key to the colouring of the contour relief maps would be useful. Any ease of reference which is lost through not arranging the material on a reference encyclopedia basis, is easily outweighed by the coherence given in the regional surveys.

Most of the illustrations are clear and to the point. However there are some notable exceptions in which the pictures, though interesting, show nothing of relevance to biblical times or to the text of the book.

The captions of some leave it to the reader to decide whether or not the illustration is of truly biblical remains, of a modern reconstruction, or of a dubious traditional site.

This careless attitude to the function of illustration is inexcusable. The authors ought to decide whether they are writing a book about the background to the Bible, or about post-biblical developments in the Bible lands. Illustrations of the latter emphatically do not aid a text on the former.

Since this work is a survey, it is not over-technical or complicated. It will be an invaluable aid to teachers and preachers, and should have its appeal to every one who wants to understand the background to the Bible. Considering the size and the quality of the production, the price is very reasonable.

—G. Goldsworthy

THEOCRACY AND ESCHATOLOGY, by Otto Ploger, Blackwell, 1968, pp. viii 123, \$3.60.

This book will hold little interest or edification for the general reader. It is a specialist study, and one which depends upon very questionable presuppositions.

The author builds his case on the assumption, which he confidently asserts is indisputable, that Daniel Isaiah 24-27, Zachariah 12-14, and certain other passages are all very late post-exilic works. He seeks to account for the change in eschatological emphasis which occurs between the more earthly Israel-restoration theme of pre-exilic prophecy, and the ideas of the new age and the personal triumph over death which emerge in apocalypses.

The problem seems to be mostly of the author's own creating in that he completely separates by a time line these two aspects of eschatology which the Bible presents as overlapping, and in that he feels the necessity to explain the development of eschatological terminology in terms of naturalistic determination. God as revealer does not get much of a look in.

—G. Goldsworthy

GET SMART, a teenage edition of Proverbs from "Living Psalms and Proverbs," Tyndale House Publishers and Youth for Christ International, Wheaton, Illinois. 1967. pp. 96.

The latest in the "Living Letters" series is an interesting addition to the ever-growing list of Bible translations. Although American in its orientation, a racy style and format which photographically applies the text to live situations get across well to Australian young people. Useful in youth group or school class.

—Philip H. E. Thomas

INVITATION TO MEMBERSHIP

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The objects of the League are:

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2. To maintain the position of Holy Scripture in the Church as the Supreme Rule of Faith and Practice; to encourage the study of Church History and Doctrine and to provide definite instruction in these subjects by lectures, meetings, literature and other means.
3. To encourage the promotion of true scriptural religion in home life and in society To set forward works of piety and charity in cordial co-operation with all parochial clergy, who are faithful to the principles of the English Reformation.
4. To support the authorities of the Church of England in the maintenance of the law of this Church, to uphold the Prayer Book and Articles as the standards of doctrine and worship in the Church of England and to oppose the introduction into the services of the Church of anything inconsistent therewith.
5. To enable its members to exert their influence systematically by the establishment of branches throughout the country and for co-operation in diocesan and other church work.

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Mainly About People

Sir Kenneth Grubb, president of the Church Missionary Society since 1944, intends to relinquish the office at the annual meeting in May, 1969. C.M.S. has had six presidents since 1810. Sir Kenneth is also chairman of the Church Assembly's House of Laity.

Rev. J. B. S. O'Zanne, curate of St. Peter's, Ballarat, has been appointed curate of St. John's, Mudgee (Bathurst), from August 7.

Rev. Clarence J. White, vicar of St. Martin's, Tara (Brisbane), has been appointed rector of St. Luke's, Rosewood. Rev. Sydney A. Mainstone, rector of St. Bartholomew's, Norwood (Adelaide), since 1947, has announced that he will retire from March 1, 1969.

Mr Jack E. Langford, C.M.S. Field Superintendent in Darwin since 1962, will not be returning to the north after his present leave in Victoria.

Rev. Ernest Horth, curate of St. Faith's, Narrabeen (Sydney), since 1967, has resigned to take up a chaplaincy with the Australian Regular Army 'as from mid-July.

Rev. Alfred J. Robjohns has resigned the charge of Edwardstown-Ascot Park (Adelaide) to accept a chaplaincy at the Repatriation Hospital, Daw Park, from September 30.

Mr Bernard Palmer, aged 38, has been appointed editor of the "Church Times", London. Mr Palmer is at present managing director of the company and is a great-grandson of the founder. He succeeds Rev. Roger L. Roberts who resigns as from September 1.

Mr Tony Molyneux has been appointed inner city field worker with the Youth Department of the diocese of Sydney.

Rev. Noel D. Bevan has been appointed vicar of St. George's Windsor (Brisbane).

Rev. S. M. Bransden, rector of Henley Beach (Adelaide), has been appointed rector of Mount Barker.

The Rev. P. E. Dunn, Rector of Korumburra (Gippsland), has been appointed to the staff of the Department of Promotion (Bathurst) as Field Officer for Adult Education.

Rev. M. J. Furnedge has been appointed vicar of St. John's, Frankston (Melbourne), from July 3.

Rev. John A. Friend, chaplain at Rydalmere Hospital (Sydney), has resigned as from September 30.

Rev. Dennis G. W. Crispe, chaplain at Northfield Mission (Adelaide), has accepted the charge of Elliston (Willochra) as from September 14.

Rev. John B. Gilbert, rector of Christ Church, Balaklava (Adelaide), has been appointed incumbent at St. Edward's, Kensington Gardens from early September.

Miss Marion Bennett, formerly for 23 years director of the Family Service Centre of Sydney's Home Mission Society, was awarded the British Empire Medal in the Queen's Birthday Honours List.

Rev. H. D. Scott has been appointed to the charge of Inverleigh (Melbourne).

Rev. George A. Mullins, vicar of Holy Trinity Ringwood East (Melbourne), has gone to Japan for a three months' study tour on Buddhism. He graduated M.A. last year in comparative religions.

Rev. David Harris, regional secretary for the B.F. Bible Society at Leeds, Yorkshire, has been appointed State secretary for the Bible Society in South Australia from October.

Rev. William C. Hayston, curate of St. James', Toowoomba (Brisbane), has been appointed vicar of St. Martin's, Tara.

Rev. Henry J. M. Kerly, formerly of Outlands (Tasmania), has been appointed curate of St. Matthew's, Groveley (Brisbane).

Rev. John C. C. Thompson, formerly curate of St. Matthew's, Groveley (Brisbane), has been appointed vicar of Holy Trinity, Taroom.

On June 30, after some weeks of illness, Deaconess Beatrice Weston, of Melbourne diocese, passed away. Miss Weston had served as a deaconess at St. Stephen's, Richmond, prior to proceeding to West Pakistan in 1930 with C.M.S. Miss Weston served on the mission field for 30 years and as principal of Deaconess House, Melbourne, for four years. She also served for a period at St. George's, Bendleigh.

Rev. Reginald S. T. Pettit, rector of Mount Barker (Adelaide), has been appointed rector of Henley Beach from September.

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The Board is responsible for the management of several large residential areas of Sydney. Ninety-nine-year leases have expired on many of the properties and the work of the Board is expanding rapidly as it undertakes redevelopment of these areas.

This expansion necessitates the appointment of an Assistant Secretary whose duties will include responsibility for the accounting procedures and control of staff in addition to assisting in secretarial matters. Accounting experience is essential.

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PASTORAL MEASURE 1968

THE Pastoral Measure, which received the Royal Assent on May 30, is the longest and most complex Measure which the Church Assembly has produced. It replaces a large amount of existing law and provides a comprehensive system of pastoral reorganisation.

Part I sets out the procedure. The initiative is in the hands of the diocesan authorities, but the necessary schemes or orders have to be made by the Church Commissioners. All concerned have an opportunity to make their

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Part II sets out the purpose of schemes and orders. Parishes, benefices, archdeaconries and rural deaneries may be reorganised and diocesan boundaries altered. Schemes may arrange for the co-operation of clergymen and parishes in team and group ministries — an important new provision.

It is made possible for a clergyman's office to be abolished, but only if he is found other comparable work or is financially compensated. A parish is permitted to exist with a suitable centre of worship, which need not be the traditional consecrated church.

Part III sets out a new system for dealing with churches no longer required for their ordinary purpose. They may be used for other secular purposes, sacred or secular, sold or demolished and their sites sold, or maintained as historic or architectural monuments by a fund provided from the resources of the Church and the State. A procedure containing many safeguards is laid down to prevent the inappropriate demolition or improper use of a church.

Most of them were deported to Siberia from the Baltic Sea countries of Estonia, Latvia and Lithuania. They lived around the cities of Omsk, Novosibirsk and Alma Ata.

Hidden church

The existence of at least one million Lutherans living in Siberia was discovered by the Russia Institute of Munich, Germany. According to letters received from Siberia these Lutherans have started to reorganise their church life.

They have no pastors or church buildings. Their total religious life centres around their homes where they hold Bible classes and services. Small groups gather nightly for prayer meetings. On Sunday, groups gather in homes where they read the Bible, pray and sing. Occasionally it is possible to have bigger meetings outside.

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THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year.
Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

An Archbishop Returns

Archbishop R. W. H. Moline, a former Archbishop of Perth, recently returned to Western Australia for the first time since his retirement in 1962. He assisted at the consecration of the Venerable Warwick Shaw Bastian as assistant bishop of Bunbury in St. Boniface's Cathedral, Bunbury. Bishop Bastian will be known as the Bishop of Albany.

Bishop Bastian was a former domestic chaplain to Archbishop Moline. The Archbishop lives in retirement in Brisbane.

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION

No. 1419 — August 8, 1968

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

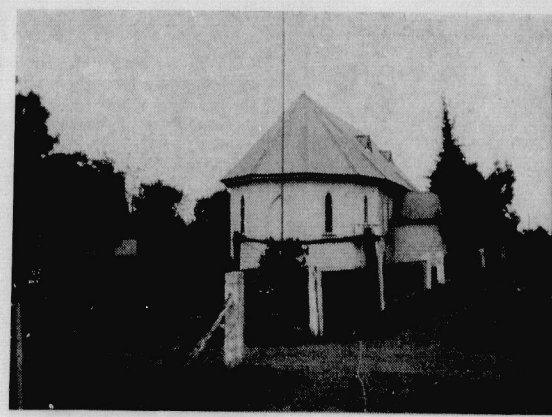
Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

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OPERATION NORTH WEST

Four parishes in the Armidale diocese — Collarenebri, Mungindi, Walgett and Wee Waa—will share in a planned evangelistic outreach which will cover much of the north western corner of N.S.W., beginning Sunday, August 11, and ending August 18.

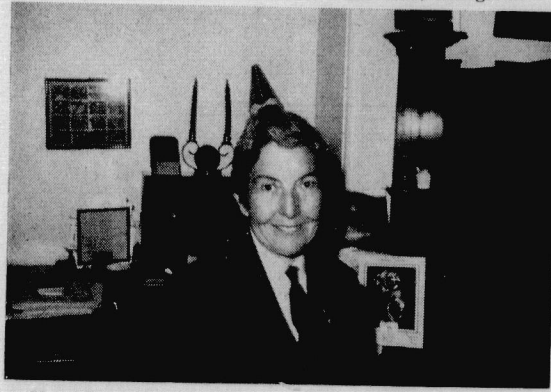
Parish missions will be led by the four vicars, Rev. Mathew Burrows (Wee Waa), Rev. John Dowe (Walgett), Rev. Peter Swane (Collarenebri) and Rev. Len. Trump (Mungindi). They will be assisted by 75 students from Moore College and 50 students from Deaconess House, Sydney.



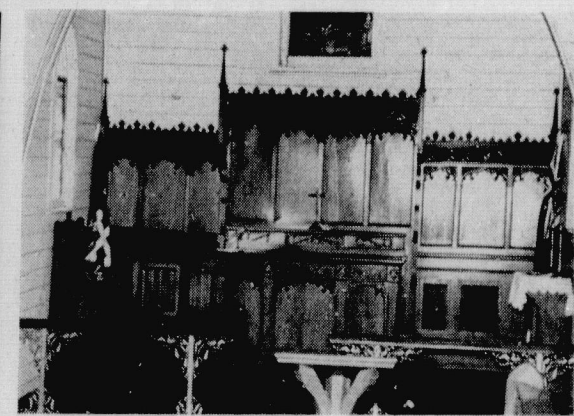
• St. James', Mungindi.



• Revs. Graeme Goldsworthy, Bruce Smith, Dudley Foord and Tony Nichols discuss Operation North West over morning tea.



• Head Deaconess Mary Andrews, one of the planners of Operation North West.



• St. Augustine's, Wee Waa.

The students will be divided into teams led by Head Deaconess Mary Andrews, Rev. Dudley Foord, Rev. Bruce Smith, Rev. Graeme Goldsworthy, Rev. Tony Nichols (Moore College staff) and Rev. Don. Howard.

All students are involved in Operation North West for the last week of college term, as part of their practical training.

There will be intensive visitation in each parish, coffee bars at night, cottage meetings and large central meetings. Operation North West will have both a teaching and an evangelistic purpose.

• More photos on Page 3.

INFALLIBILITY RE-AFFIRMED

WHILE celebrating Mass in St. Peter's Square in Rome on Sunday, June 30 last, Pope Paul strongly defended the doctrine of papal infallibility, the Immaculate Conception and ever-virginity of the Virgin Mary and the transubstantiation of the bread and wine in the Communion — this last in its most literal form. The Pope announced to 50,000 worshippers a "Credo of the People of God."

The Mass marked the beginning of Paul's sixth year as Pope and the end of "the year of faith" which he had proclaimed. He also gave a special message to the clergy of the Roman Church throughout the world, re-affirming the principle of clerical celibacy.

The world Press has found added significance in Paul's pronouncements, coming as they did on the eve of the World Council of Churches Assembly at Uppsala, Sweden.

The doctrine of personal papal infallibility has long been the primary obstacle to many churches considering reunion with Rome. Its re-assertion at this juncture was calculated to cool many enthusiasms in the ecumenical movement and also within the Roman Church. It has been interpreted as rebuking extreme liberal elements, particularly in Holland.

RAMSEY CRITICAL

Strong regrets over the Pope's statements were expressed by the Archbishop of Canterbury at a Press conference at Uppsala. He said:

"After all the emphasis by the Vatican Council on collegiality, I regretted that there was no reference to collegiality in the reference to infallibility."

"Also, since the Vatican Council began to distinguish between the more fundamental dogmas and the less fundamental ones, I was surprised that particular Roman Catholic dogmas, like the Immaculate Conception and papal infallibility, were inserted along with the tenets of the Nicene Creed."

BLAKE'S REACTION

Asked to comment on the Pope's statement, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said that the statement "was not so much directed at ecumenism but to those progressives in the Roman Catholic Church who would go further than was intended by the Vatican Constitution on the Church and the World."

They were the ones who, in the Pope's opinion, he said, "have accepted modern secular assumptions and therefore too radically modify the traditional teaching of the Church."

A second possible reason for

the statement he said, was that the Pope "might have wished to discourage romantic ecumenism, which supposes that all that is required for the unity of the Church is to be more friendly and tolerant than we have been in the past."

A RE-STATEMENT

Asked whether he interpreted the Pope's remark about one flock and one shepherd as a bid for all Christians to return to the Roman Catholic Church, Dr. Blake said: "It does not say this specifically, but it is implied in the normal Roman Catholic ecclesiology, which has never given up the position that it is the Church of Jesus Christ."

Commenting on the Pope's re-affirmation of these doctrines and its effect on Church unity, Canon D. W. B. Robinson, Acting-Principal of Moore College, said: "I think it may still prove true, knowing the subtlety of their theologians, that they can make it appear that they have removed some at least of the sharp edges from these doctrines. While they remain in any form at all, they make anything but a peripheral fellowship with Roman Catholics out of the question."

BACK TO VIETNAM



Miss Barbara Ferguson while on leave.

Deaconess Barbara Ferguson flew back to Vietnam on Tuesday, July 23, after a week's leave in Sydney. She graduated Th.L. from Deaconess House, Sydney. She is a trained teacher and has also done some training as an occupational therapist.

She went to Vietnam in 1967 for Asian Christian Service but is now working for the Vietnamese Red Cross and is supported by the Australian Council of Churches.

In an interview with the Record she said that she is to work at an amputees' centre in Saigon. Refugees come to it from

the provinces before they are fitted with artificial limbs.

At present the centre consists of a tin shed, without even a fan for cooling. The refugees live there while waiting for the Government to make them a limb. At present there is no trained staff except a male nurse. Barbara's training will help her to keep them occupied and to take their minds off their plight. There are lots of children who have lost one or both parents and one or two legs. She will spend as much time as she can with them.

She admitted that she had been a victim of enemy bombardments of the city many times. When asked how the local people viewed the possibility of American and Australian withdrawal in the next 12 months, she said that most that she knew were so concerned with their own existence that they don't think much about what is going on, except as it affects them directly.

She said that although many longed for peace however it came, some had said to her that if the Communists take over, they will kill themselves and their children too, rather than live under Communism.

This is the other side of the picture, she said, to their wish that Americans should go home.