

## Changed role for Wollaston

Perth's John Wollaston Theological College is to have a new and experimental role for five years beginning in 1971. Archbishop Sambell spoke about the planned changes to the editor during an interview in Perth on Anzac Day.

Wollaston is the responsibility of the diocese of Perth, but ordination candidates from the other three dioceses in the province of Western Australia sometimes train there also. The college had five students in 1968, seven in 1969 and the same number this year.

The present Warden, Canon C. Anthony Pierce, who came out from England in 1956 to take up the appointment, will leave Wollaston at the end of this year.

The Archbishop has released the following statement on theological education in the diocese of Perth:

There is need to look afresh at theological training, to widen and extend its scope, and to use the facilities available throughout the Australian Church.

The Diocesan Council has adopted a report on theological training which includes a new and experimental role for Wollaston College for the five years beginning with 1971.

Any future training for the ordained ministry shall mean a minimum of two years' basic study at a College most suited to the individual as well as to the diocese, and this training will be carried on at different colleges in different parts of Australia.

Some individuals would during this two years qualify for either

the Diploma or for the Licentiate in Theology; others, however, might complete a university degree before going to the Ecumenical College of Divinity in Melbourne to study for the Melbourne B.D.

Normally candidates at the completion of their basic theological study would on return to Western Australia have an intern year at Wollaston during which they would be given the opportunity to have practical experience in parish work and in a variety of institutional work, as well as attend a tertiary institution for lectures in another discipline, e.g., sociology.

The intern year would also provide for a lecture program relating to the field work.

Thus Wollaston would be used for the later rather than the earlier part of the training; also it would be used to provide a variety of refresher courses for clergy and training courses for laity. The Principal of Wollaston should be a theologian-pastor.

We would hope that within this five years the Australian Church itself would have looked at theological education in the role of the separate colleges and their particular contribution to a program of education to serve the whole Church.

We have put a time limit on this experimental period so that in the light of our experience over the next five years, and consultation with the whole Church, we could produce a new long-range policy before the end of 1975.

## Church in Israel recognised

THE APPLICATION for recognition of Anglicans in Israel was granted by the Cabinet of the Israeli government last month. The title of the church will be "The Evangelical Episcopal Church in Israel."

Community status is given to the church with authority regarding marriage, inheritance and property.

The decision is greatly welcomed by local Christians. The Eastern and Roman Catholic churches have had recognition since before British mandate.

Arab Anglicans in East Jerusalem and the West Bank are

reported to be concerned about the words "in Israel," but the recognition does not apply to them, only to the Anglican Church in Israel and within the pre-June 1967 borders.

After the 1958 war Jordan recognised an Arab church headed by Bishop Cuba'in called the Evangelical Episcopalian Church. The bishop was given jurisdiction in Jordan, Syria and Lebanon by the then Archbishop of Canterbury, Dr Fisher. No change is effected or implied regarding his jurisdiction whose diocesan boundaries and privileges are unaltered.

## ROYAL VISITORS IN AUSTRALIA



Archbishop Loane introduces Her Majesty the Queen to Bishop and Mrs Delbridge at the opening of Goodwin Village, Sydney, during the Royal visit to Australia.

## Synod at Maffra

GIPPSLAND'S diocesan synod met 19-21 April in the Memorial Hall, Maffra. The guest at synod Evensong was the Bishop of Hong Kong, Right Rev. J. G. H. Baker.

The presidential address was given by Dr David Garnsey, Bishop of Gippsland, on the Monday morning. Bishop and Mrs Baker spoke at the Monday evening session devoted to the Missionary Committee report.

The Missionary Committee report showed that missionary giving was on the increase in the

diocese which by diocesan custom allocates its money in the proportion of 7 to 3 to C.M.S. and A.B.M. In the coming year, an additional \$500 is to be added to A.B.M. to help it meet its enlarged budget. As Dr John Cranswick is not returning to the mission field, a strong link between the diocese and the Cranswick family is thus being broken.

The report of the diocesan "Church News" showed a reasonable financial position quite without synod subsidy or advertisements, but like most diocesan papers, a sagging circulation.

The Diocesan Council asked synod to accept in principle a new parish administration measure yet to be drawn up which will allow more flexibility to meet local needs. It includes provision for team ministries and possible ecumenical co-operation.

## Common date for Easter

Specialists considering the possibility of a common date for Easter at the request of the W.C.C. Faith and Order Commission held their third meeting near Geneva, March 16-20. They found two possibilities: fix the date on the first Sunday following the full moon of the spring, or the Sunday following the second Saturday in April. If the latter were chosen, Easter could take place any time between April 9 and 15. It was suggested the W.C.C. continue consulting its member churches and make a definite proposal when sufficient support is assured for either date.

## Adelaide liturgy experiments

TWO ADELAIDE PARISHES, St. Matthew's, Marryatville and St. Bartholomew's Norwood, have published the reactions of their congregations to the experimental use over the past months of "Australia '69."

At Norwood, 57 people completed reaction sheets and their ratings of the new Communion service were: No good 2, Fair 8, Good 22, Very Good 13, Excellent 3. Most impressive features were "simplicity," "clarity and simplicity" and "greater congregational participation."

Regrettable features were "omission of Comfortable Words," "Too much standing," "change in Lord's Prayer and Creed." Other comments included "an improvement on the established service," "do not like the service" and "no outstanding reason for change."

Most at Norwood wanted the experimental use continued. At Marryatville, the service

was used throughout Lent and parishioners were invited to put their views in writing. In addition, a special meeting of the congregation is planned to decide whether or not the experimental use should continue.

Parishioners' letters express widely divergent views from "the change has to come" to "we will lose a priceless heritage." Like parishioners at Norwood, writers referred to frequent changes of posture, the loss of the Comfortable Words and the changes in the Lord's Prayer and Creed. One writer compares Cranmer's clarity with the ambiguous use of language in Australia '69 and gives examples.

## Girls' hostel project rejected

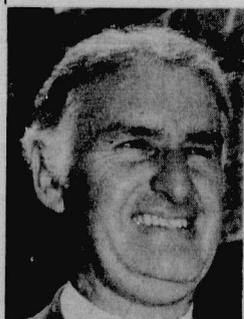
Sutherland Shire Council has refused Sydney's Home Mission Society permission to erect a hostel at Taronga Parade, Caringbah, for working age girls who come before the Children's Court in Sydney.

The Council refused the request because building a hostel in a residential area would be contrary to their draft planning scheme now under review by Council.

The Town Planner, Mr J. Nicholls, was advised to discuss other possible sites in the shire with the representatives of the Church of England. Sutherland Shire extends to within a few miles of Liverpool in the west and as far south as Waterfall.

Rev. Neville Keen, General Secretary of the Home Mission Society, said "Naturally we are deeply disappointed and sincerely hope that an alternative site can be found as quickly as possible. We have been attempting to get the Girls' Hostel project off the ground for 10 years."

### APPOINTMENT



Ven. Stanley Moss, recently made Archdeacon of Melbourne.

### THE LORD SPEAKS TO US

In a letter acknowledging the gift of a specially bound edition of the Today's English Version New Testament for which he gave the imprimatur, Cardinal Cushing, Archbishop of Boston, said, "I am delighted with the success of the book. I think, in due time, it will be universally admired and, above all, used. Reading from the book I realise that when we speak to God we pray when we read the New Testament, Christ the Lord speaks to us. The book is a gem and the price is reasonable. I am confident that it will be in great demand in the future."

## Bishop of the Murray

The enthronement of the first Bishop of the Murray, Rt. Rev. R. G. Porter, took place in the Church of St. John the Baptist, Murray Bridge (S. Aust.), on April 16.

Preacher on this historic occasion was the Primate of Australia, the Most Rev. Philip Strong. The first Synod of the newly created diocese was held on the same day, assembling at 4.30 p.m.

# The Holy Trinity

"Three in One, and One in Three Dimly here we worship Thee"

These words from a familiar hymn can convey something other than their author perhaps intended. Many feel a sense of very dim apprehension only when they try to think of God the Holy Trinity. One gets into mental tangles trying to refer to three as one, or vice versa. Yes, "dimly here we worship Thee."

The doctrine of the Trinity is a great offence to a Muslim, for central to Islam is the declaration that God is One; and the Muslim asks of the Christian, how can you say at the same time that God is three and God is one? And the Christian might well ask his fellow Muslim, why do we have this comundrum as a fundamental tenet of belief?

zled by their leader's life and moving during his ministry from the sense that he was a prophet and a great man, to the astounding realisation that he was more than man — in fact; the Christ. There were the miracles of healing and power, the Transfiguration and then the Resurrec-



Bishop John Grindrod of Riverina

## Analogies

All sorts of efforts have been made in Christian history to help people grasp some understanding of the Holy Trinity, three being one and one three. The likeness of the clover leaves, tridents, triangles and so on have been popularly used. Some of the early Christian philosopher theologians, in most complicated exercises of the mind, tried to explain this mystery of God's being. But most of the analogies used, whether by them or others, are lifeless and tend to leave us thinking of God as a thing.

Christian doctrine is the effort of the finite mind to express in humanly comprehensible terms the action of the infinite God. If we recognise this we shall remain sane and hopeful. For in saying it we are acknowledging that in many things we can only make statements that are approximations to ultimate truth.

We find that Jewish people in their history moving, through their experience, from the recognition of Yahweh as their God, the God of the Hebrews, to the realisation that He was the God, the only God, the Lord of all. We find Jesus leading his followers to understand that God, the eternal Lord of all, is a loving Father, with an overarching, persistently patient love for his whole creation.

We find Jesus' followers puzz-

led by their leader's life and moving during his ministry from the sense that he was a prophet and a great man, to the astounding realisation that he was more than man — in fact; the Christ. There were the miracles of healing and power, the Transfiguration and then the Resurrec-

tion itself. We find the conclusion of their questionings summarised in the great exclamation of St. Thomas: — "My Lord and my God." (I John 4:8 and 16).

It is a barren exercise of the mind to try to make three things one, but if we know something of the unity of mind, will and life between two persons who deeply love one another or three in the bond of family life and have witnessed real unity here, we are on the way to understanding something of the unity (oneness) of the Holy Trinity. Imagine this finite experience of love taken to an infinite level and we can perhaps begin to touch with the mind the wonder and glory of God, the Holy Trinity.

The late Dr Austin Farrer, one of Anglicanism's great philosopher theologians, who possessed too a poet's perception of truth, writing of the Last Supper, said: "The disciples . . . were witnesses of the intercourse between the Eternal Son and his Eternal Father. Mortal ears and eyes at that moment perceived the movement of speech and love which passes in the heart of the God-head: human minds entered into that converse of the Divine Persons which is the life and happiness of the Blessed Trinity. Belief in the Trinity is not some distant speculation; the Trinity is that blessed family into which we are adopted . . . We are made one with the son of God and in him converse with the Eternal Father, through the indwelling of the Holy Spirit."

seemed good to the Holy Spirit and to us." (Acts 15:28).

So here is the experience of the early church — God the loving Father, Christ divine, the Holy Spirit divine.

How do we resolve this? There is no conflict in their action. There is one will. There is no instance in which the Holy Spirit inspires people to act out of accord with the will of the Father or the revealed life and teaching of Christ. You pray to one, you pray to the others. The early Christians, as ourselves, are aware of three Persons, yet one Being. We find this new phenomenon in human experience, that there are three who are one and can be addressed in prayer as one. It is the same will, the same mind, the same love that would make nonsense of creation — because one cannot love alone and life without love is dead.

## Love's response

There has to be response if love is to live. We find St. John drawing together his whole experience of the Godhead in three words "God is love." (I John 4:8 and 16).

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## Oxford thinks like Melbourne

The English diocese of Oxford — a big diocese for which division into two dioceses has been suggested — has moved towards a scheme for area bishops within a single diocese.

A meeting of the Diocesan Conference last month decided to ask for a detailed investigation of the area bishop scheme.

Under this scheme, three suffragan bishops based on Reading, Dorchester and Buckingham would be "responsible in full" for the episcopal direction of their respective areas.

A similar proposal was recently sanctioned in the diocese of London.

The inquiry now authorised is to explore the legal difficulties which would arise in putting the Oxford scheme into practice.

A special synod of the Melbourne diocese held in February last also decided against the division of the diocese by establishing one or more new dioceses.

## EDITORIAL

# "I believe in the Holy Ghost . . ."

Whitsuntide — the Holy Spirit. I believe in the Holy Spirit. But just what do I believe when I make that confession? What should I believe? Is this some bare creedal statement that I have inherited which is not more than a batch of "God-words"?

I give you one man's confession; it is my confession. It may be open to criticism, for how much has been omitted! But for those who are not out to make a man an offender for a word, perhaps this confession may bring to the surface of your mind a need to "believe in the Holy Ghost" at a new level of mind and experience.

I believe that the Holy Spirit is the Lord and Giver of life; that he is the third person of the Trinity, to be worshipped and glorified with the Father and the Son. I believe that he is a person and that he is God.

I believe that the Holy Spirit is the Author of the Bible. For that reason the Bible for me is God-breathed, and my final authority in all matters of faith and conduct. Yes, the Bible was written by men, fallible, wayward men like myself, but men of faith whose minds in this particular were so guided by God the Spirit that they wrote those things that he wanted written. The Bible is, therefore utterly reliable for its final author is the Spirit of Truth. My part as God's creature, albeit his redeemed creature, as God's child, must be to listen to and obey what my Creator and Father has to say to me in his divine revelation.

I believe that the Holy Spirit, in conjunction with the Lord Jesus Christ, is the great Church Builder. He is the One who brought the life of God into my dead soul as he applied the truth of his Word to my heart and mind. In so doing he grafted me into the body of Christ which is the Church. This same Spirit is the One who calls men to proclaim the Gospel and equips them to this end. He is the One who opens the minds of his people to recognise those whom he has ordained for ministry. The chief work of the Holy Spirit is, I believe, to glorify Christ, and this Christ-glorifying work is evident when the person and work of God's Son are being magnified in the Church and in the lives of its individual members.

I believe that the Holy Spirit is God's greatest gift to men. This blessed Spirit ministers the crucified, risen, and ascended Christ to my soul. As I commit my way to him day by day he empowers my renewed mind to glorify the One Whom he glorifies—even Christ. The Holy Spirit enables me to do this by strengthening me in my inmost being to resist the devil, to shun the world, and to put to death the deeds of my unredeemable fallen nature.

The Holy Spirit, who knows perfectly the mind of God, assists me to pray in accord with God's will, and as the author of the Scriptures he instructs me that I may both understand them and apply them to my contemporary situation. The very conviction that he gives me that I am a child of God, is itself a pledge that I shall not fail to enter upon my heavenly inheritance when my pilgrimage in this world is completed.

I believe that in his time he will yet bring a spiritual awakening to the churches of our land. I believe that the usual means he uses to this end are believing prayer and a faithful proclamation of the submission to those very Scriptures which he has caused to be written.

I believe in the Holy Ghost, the Lord the Giver of Life.

## THE BELIEVER'S SECRET WEAPON

# The Coming of the Holy Spirit

Centurions must be special people. That is, judging by the excellent write-up they get in the New Testament. There are three centurions mentioned about whom we know something.

The first had a servant who was dear to him and who was critically ill. So he begged Jesus to heal him. When Jesus said he would come, the centurion replied, "Simply say the word and my servant will be healed." Jesus was so amazed that he exclaimed, "I have not found such faith even in Israel." And the servant was healed at once.

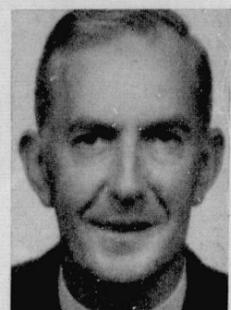
The second centurion was in charge of the soldiers at the foot of the cross. He was so moved by the words and the bearing of Jesus and by what took place at his death that he gasped, "Truly this was a son of God." He was so convinced of his innocence that he praised God.

And the third centurion was the first gentile convert to Christianity. This story of Cornelius must be one of the most exciting in the whole of the New Testament (Acts 10).

Here was a soldier stationed in Caesarea. He was tough, able and a leader of men. But more important, he feared God and sought with all his heart to please him. He gave generously to the needy and he prayed constantly to God. And in a vision God spoke to him and told him to send for Peter.

Peter likewise had been prepared for this by God. In spite of

by Rev. Robert W. S. Collie, vicar of St. Mark's, Forest Hill, Victoria, since 1967.



Rev. Robert Collie

his Jewish scruples about associating with gentiles, he went to meet Cornelius. When he arrived he spoke to Cornelius and his friends about the good news of peace through the Lord Jesus Christ; how God had anointed Jesus with the Holy Spirit and with power to enable him to do good everywhere he went; how he was put to death and on the third day God gave him life again. And Peter quoted the prophets as saying that everyone who believes in Jesus Christ receives forgiveness of sins through his name.

Then there was great excitement. The Holy Spirit fell on all the people who heard Peter speak. The Jewish believers who came with Peter were amazed that the gift of the Holy Spirit had been poured out even on gentiles. And Peter said, "Who could say that we are wrong to baptise these people who have received the Holy Spirit just as we have." So he commanded them to be baptised in the name of Jesus Christ.

The Jewish Christians were amazed that God should give this same gift to the gentiles. But they should not have been amazed. In their own Scriptures God had made a promise to Abraham to bless him and make his descendants into a great nation. And he continued, "In you all the families of the earth

will be blessed." God even changed his name from Abram meaning "exalted father" to Abraham which means "father of a multitude of nations."

Later in Isaiah 44:3 God promised, "I will pour my Spirit upon your descendants and my blessing on your offspring. Again in Joel 2:28 — God said, "And it shall come to pass afterwards, that I will pour out my Spirit on all flesh." John the Baptist takes up the same theme "I have baptised you with water but he will baptise you with the Holy Spirit."

When Christ came he said, "He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water.'" And John adds (John 7:38-9) "Now this he said about the Spirit, whom those who believed in him were to receive."

The promise of God to bless Abraham and his descendants and in turn all people, with the gift of His Spirit, was fulfilled in his Son Jesus Christ.

The Spirit was poured out on the Jewish believers at Pentecost. Jesus before he departed from

them had ordered them to wait for the promise of the Father. And so they waited expectantly in Jerusalem, devoting themselves to prayer. When the great day came they were all filled with the Holy Spirit and they began to speak in other tongues as the Spirit enabled them. Here was the source of the power and boldness of the early church. Here was the power to recreate people in the very likeness of God. And the fruits of the Spirit — love, joy and peace — showed in the lives of the believers. The new age had dawned.

God's greatest gift, the gift of himself overflowed to the gentiles as well. And Cornelius and his friends were the first to be blessed. God's one desire to bless all nations was satisfied. His plan to bless was now complete in Christ.

And what about us? This is still the age of the Spirit — God here and now. Christ promised to send the Spirit to us from the Father, to guide us into all truth and to be with us forever. He it is who will bear witness for Christ and give believers the power to live for Christ.

But so often Christians both as individuals and as a church seem to lack any sign of being filled with the Spirit of God. So many

## THEY KEPT THE LANGUAGE ALIVE

The Korean Bible Society has been given a special citation to mark the occasion of the 523rd anniversary of the creation of the Korean alphabet by King Sejong. This is the first time the Government has given such a high citation to a Christian organisation in Korea.

It was awarded because the Bible Society kept alive the Korean language during the long years of Japanese occupation (1919 to 1945). The Japanese prohibited the use of the Korean language in books, including school textbooks, with the single exception of Scriptures supplied by the Bible Society.

seem to lack a zeal for Christ and his kingdom and a loving concern for other people.

Christ in a challenging passage on prayer (Luke 11:1-13) teaches us to pray with persistence. "Ask and you will be given . . . For everyone who asks receives . . . If you then who are evil know how to give good gifts to your children, how much more will the Heavenly Father give the Holy Spirit to those who ask him."

We possess the Spirit, as Christ promised to all believers. But we must be willing to allow the Spirit to possess us. This is the secret of the Spirit-filled life. Only then will we too be on fire for God.

## Mainly About People

Rev. Kenley F. Saunders has been appointed locum tenens of All Saints' Sutton Forest (Sydney), from May 20, while Rev. Robin B. B. Gibbs is overseas.

Rev. Tudno Rees has been appointed part-time curate of St. Mark's, West Wollongong (Sydney), from April 1.

Rev. Canon William J. Siddons, rector of St. Thomas', North Sydney, since 1961, retires on May 31.

Rev. Laurie McIntyre, Deputy Director of Swanleigh and chaplain since 1967, has resigned and will take up work in the diocese of Sydney.

Rev. J. E. C. Stewart has arrived from England and became vicar of St. Aidan's, Parkdale (Melbourne), from April 22.

Rev. Robert G. Walsh, curate of St. Paul's, Ipswich (Brisbane), has been appointed vicar of St. John's, Pialba.

Rev. Canon Lester W. Grayson, rector of St. Paul's, Maryborough (Brisbane) since 1961, has been appointed Archdeacon of Wide Bay and Burnett.

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**ARCHBISHOP OF YORK'S AUSTRALIAN VISIT**

The Archbishop of York, Dr Frederick Donald Coggan, visited Sydney as a Cook bi-centenary visitor, and gave the address at the open air united bi-centenary service at Captain Cook's landing place at Kurnell on Sunday, 3rd May. He also preached in three historic Anglican churches that day.

Dr Coggan had a very busy program during his remaining week in Australia, which he visited for the second time. He had engagements at Wollongong (where he lunched with leaders of industry) on the Thursday,



The Archbishop of York

and visited Canberra on the Friday. His Sydney engagements included preaching at the Home Mission Society's thanksgiving

service in St. Andrew's Cathedral and addressing the Society's annual festival gathering in the Sydney Town Hall later that evening, preaching at the annual service for the universities in the Cathedral on Sunday, May 10, and addressing an inter-denominational youth service in St. Philip's Church Hill the same day. He left by air on return to England the same evening.

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# Notes and Comments

## BLESSING ON R.I.

There are pressure movements in the church today to encourage spiritual gifts such as healing, and tongues to be more widely practised. It is a sad thing that the error of Corinth is to be emphasised again in that the Corinthians despised the higher gifts and settled for the exotic.

St. Paul is quite clear in that preaching and teaching have a higher worth than healing or tongues (which is at the bottom). One might well ask where is the appeal for spiritual blessing upon the school scripture teaching. Or ask why the church is exhorted to speak in tongues but with no real belief that the power to teach might be strong and vital.

## POLITICAL FOOTBALL

State Aid, that political football, is being kicked around again, this time from two directions, one quite an unusual one. The Victorian Labour Party, opposing Federal A.L.P. policy, has said that it will taper off State Aid if elected. Spokesmen for the A.L.P. have said that the Victorian party is trying to commit political suicide.

At the same time, the "Catho-

lic Weekly," summing up the considerable Roman Catholic accomplishments by means of the State Aid, first begun by the Menzies Government in 1964, says that the Roman Church must now press for capital grants for school buildings and for grants for Roman Catholic teacher training.

Meanwhile, the various State teachers' federations are pressing State and Federal Governments very hard for greater financial support for the ailing State education systems.

The cold logic of the present situation shows clearly that the millions drained off each year for the private system are in fact drained off from the State school systems and if they might once have had the initiative in education, they have certainly lost it now.

The education of the vast majority of Australian children should not be allowed to be influenced by the sort of political opportunism which is prepared to weaken the public system of education because of its need to buy Roman Catholic votes. The Victorian A.L.P. may well be right in its new attitude, even if for the wrong reasons.

## TAKES COURAGE

The Archbishop of Perth has shown the same kind of courage that helped the Bishop of Wangaratta make the decision to close St. Columba's Hall, Wangaratta. The John Wollaston Theological College, Perth, has excellent buildings but has never had sufficient students to enable it to provide the broadly based training of the larger colleges.

The decision to allow candidates for ordination to go to other colleges for training up to

Th.L. standard is a wise one. The intention is that they will then return to Wollaston for final training in the pastoral skills and for practical work which can be better done there in close proximity to the diocese in which they will serve.

## WELFARE FUNDS

The current disquiet of the public might well be the time to ask a question of several major welfare funds regarding their costs of administration.

It is doubtful if any real idea of the administration cost of the Freedom From Hunger or the Austcare Appeal has ever been placed before the public. There is disquiet abroad and an answer could be made.

## A question of choice

by Peter Newall

It is very likely that, faced with a choice between positive evil and its positive opposite, we would have no great problem of choice. But with the choice between merely the good and the better, how would we choose?

Well, how do we choose? If we are ordinary people, we just choose what pleases us, probably.

But what if we had a passion to please God, to be guided by the Holy Spirit, so that our choices in every significant action be made with Christ looking over our shoulder?

There is in every one of us a desire for self-expression, which is exhibited not only in our taste for books and food, songs and TV programs, but also in less desirable ways. When we are hurt,

## Dinner for Primate

The unusual gifts of the retiring Primate of Australia, the Most Reverend Philip N. W. Strong, as a person, a pastor and a preacher, and his unaffected devotion and piety were extolled in tributes paid him at a testimonial dinner in Sydney on April 9.

Archbishop Strong, who is 70, will retire as Archbishop of Brisbane and as Primate on June 30. The dinner, which was attended by clergy and laity from all parts of Australia, was held to coincide with the last meeting of the Standing Committee of General Synod over which Archbishop Strong will preside.

The Archbishop of Melbourne, Dr Frank Woods, who presided, presented the Primate with a cheque for \$2,500, on behalf of all the Australian dioceses, to furnish and equip a study.

Mr Justice G. E. H. Bleby, of Adelaide, who spoke on behalf of the laity, recalled particularly the courageous leadership the Archbishop had brought to his work as Bishop of New Guinea from 1936 to 1962.

He said he believed the supreme testing time in the Archbishop's episcopal career came in 1942, when the Japanese landed in New Guinea and he had said to his missionaries: "Whatever others do, we cannot leave here. We shall not leave. We will stand by our trust."

Later as Archbishop of Brisbane and as Primate, the Archbishop had brought to those tasks courage, wisdom and statesmanship, allied with a sympathetic love of his people and of the church throughout Australia.

The Archbishop of Sydney, Dr Marcus Loane, who spoke on behalf of the clergy, said Archbishop Strong would long be remembered for his heroic and historic missionary episcopate in Papua-New Guinea.

He guided the church through the disastrous tragedies of the war years and the Mount Lamington eruption. During his four years as Primate he had led the Australian bishops at the Lambeth Conference in 1968 and had twice presided over the General Synod. He had travelled widely and had visited every diocese. He was a man of humble faith, of fearless courage, and of true piety and devotion.

Replying, Archbishop Strong said he was deeply moved by the kind things that had been said. Reviewing his 34 years' association with the Church in Australia, he said he was particularly glad that a deeper sense of unity was now evident.

He remembered how appalled he had been originally at the spirit of disunity and suspicion he had found in the Church in Australia. There was even unfriendliness among the bishops. He described the General Synod in 1937 as "one of the most unchristian gatherings I have ever attended." He was even more horrified by the next General Synod in 1945.

"Somehow in the past twenty years or so we have been drawn closer together and I thank God for that," said the Primate. "If we do not live in unity and charity with each other what hope can there be? The gospel cannot flourish in an atmosphere of suspicion and prejudice and hatred but only in the atmosphere of love."

"I feel we owe a great deal to the visit of Archbishop Fisher to Australia in 1950. Then we had the wonderfully benign primacy of Archbishop Mowll, who went out of his way to visit the church in the different dioceses, and that increased under Archbishop Gough."

Ending on a personal note, Archbishop Strong said he had been sustained wonderfully throughout his life by a motto given to him by his mother when at the age of ten he left home to go to a boarding-school: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

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Rev. Ken Short, elected a canon of St. Andrew's Cathedral, Sydney.

## Wollongong plans

May I protest at the implications inferred in your notes and comments under "Amber Light." The report is based more on hearsay than facts.

I doubt very much whether the proposed diocese has "received a check." The motion was defeated (and not by a great majority at that) not by those who were against a new diocese but by those new clergy — curates and curates-in-charge who wanted information on developments to this stage upon which they would make decisions.

The statement of a growing discontent among clergy is doubtful. Again the problem seems to be the arrival of new men into the area unfamiliar with past decisions and developments. One would say that those men who, in the future, are approached concerning positions in the rural deaneries recorded in the Commission's Report, ought to make themselves familiar with the situation now or they could find themselves in a position authorised by synod (i.e. a new diocese) in which they are not happy.

As to only one standing up in synod from the area and that in opposition, there were others, including myself, who stood up to support the move but did not receive the call.

Discussion has taken place at rural deanery levels, within a rural deanery conference and with the clergy in the presence of Canon Johnstone prior to last synod whilst in 1967-68 information was sought by the Commission and this must have involved open discussion within the parish.

However, to assist in this direction positive steps are being taken whereby 50 people are being invited from each parish to a central point where discussion and questioning will take place. I only hope that the letters to the clergy requesting the parishioners' names do not get mislaid and the open meetings forgotten or neglected.

(Rev.) Jack Derrett, West Wollongong, N.S.W.

## Letters to the Editor

### Prayer for dead

Canon Gilhespy (A.C.R. 30/4/70), suggests that the 11 clergy who wrote against "Australia 69" are on a sticky wicket, but his own spell at the crease did not seem to add greatly to the score.

One ball he bowled was a complete "wrong 'un." He suggested that Paul in 2 Timothy 1:18 is writing about Onesiphorus as already deceased — but even a cursory reading of the relevant verses in translation shows how forced this is, and it falls well short of worrying the batsmen, even on a sticky wicket. Becoming somewhat desperate, he called into the firing-line that demon "bodyline" bowler of the nineteenth century, Dr Pusey. It was a lot of effort to make a silly point.

I must keep this letter at a good length. The thing that stumps me about the petition from "Australia 69" under dis-

All letters should be limited to 300 words.

cussion is that there is no indication given as to when the Christian being commended to God's care died. If he died during the week preceding the service, I don't see that there can be any great objection to fellow members of the congregation praying such a petition once, although it seems to be more relevant to the actual funeral service.

If, however, the person has been dead for any greater period, the petition does become an objectionable one, suggesting that there is some doubt about God's acceptance of one of His children.

I'm not sure what the state of the scoreboard is, but it seems to me that the wicket of the eleven is still intact.

R. Buckland, Northmead, N.S.W.

### Heresy?

Recently a friend from a parish that I belonged to, sent me a copy of the parish paper. In an article entitled "What is a Christian?" the rector referred to an incident that occurred last year at a Sunday-school teachers meeting where I said that most of the children attending the Sunday school did not have Christian parents. To this the rector replied, "What, haven't they been baptized?"

The article points out that "in our baptism we were each made a member of Christ, the child of God and an inheritor of the Kingdom of Heaven."

I have always understood that we are sons of God by faith in Jesus Christ (Gal. 3:26) and this is not of our own doing but the gift of God. (Eph. 2:8-9.) The Catechism makes it abundantly clear that repentance and faith are required of persons to be baptized. Surely it is heresy to claim that by the sacrament of holy baptism we all become Christians! The product of such teaching is disastrous.

John Griffin, School Residence, Windeyer, N.S.W.

### Christian missions

I am grateful to my good friend Rev. Don Howard for his defence of the missionary reputation of his other good friends (and mine) the Reformers (A.C.R., April 16). He has at least convicted me of something I deplore i.e., of overstating my case.

Nevertheless, I think the case still stands i.e., that the Reformed Churches were reluctant to engage in foreign missions, and that this reluctance had not a little to do with what their founding fathers had taught. It seems quite clear from history that the real Protestant missionary impulse came from the later Evangelicals and one factor in their success was the overcoming of a real theological obstacle in their own (Reformed) Churches.

Mr Howard cites examples of Protestant missionary endeavour in the 16th and 17th centuries so disproving my over-statement. But these very scant exceptions seem only to prove the rule that missions were not a Reformed priority especially when compared with the strenuous endeavours of the Roman Catholics, the later Evangelicals (and even, perhaps, the Anabaptists). I must frankly admit that I do not find Mr Howard's examples very impressive either.

I think there are fairly good reasons why the early Protestants found it difficult to be deeply concerned with foreign missions (Latourette lists six) but I do not think that it is quite correct to start claiming now that they were. As Bishop Neill says on this subject: "When everything favourable has been said that can be said, and when all possible evidences from the writings of the Reformers have been collected, it all amounts to exceeding little."

In fact, as I claimed in my previous letter, a strong case can be made for saying that an obstacle to missions can be found in the Reformed writings (or at least in the interpretation of them by the majority of 17th century theologians). Dr Harry Boer of the Christian Reformed Church of the United States in his doctoral thesis ("Pentecost and Missions" Eerdmans) claims that all major Reformers (with the possible exception of Bucer) so presented the views that Christ's missionary commission was given only to the Apostles (and that this office died with them) as to suggest to the existing church that it had no current foreign missionary obligation.

For example let me quote from Luther: "That the apostles entered strange houses and preached because they had a command and were for this purpose appointed, called and sent, namely that they should preach everywhere, as Christ had said, 'Go into all the world and preach the gospel to every creature.' After that, however, no one again received such a general apostolic command, but every bishop or pastor has his own particular parish."

It was to combat this prevailing view that William Carey, a Particular (i.e. Calvinistic) Baptist, wrote his "Enquiry."

Carey was certainly not tilting at an imaginary enemy, but, as an Evangelical with a passion for souls, he was desperately trying to awaken the Church in England to its missionary responsibility.

That this was difficult to do anywhere in Protestantism is fairly clear from missionary history, but we may thank God that Carey succeeded and so opened the way for the great bulk of the non-Roman missionary force (for though there is a great library of missionology on the Continent and chairs of mission in many universities there four-fifths of all Protestant missionaries since Carey's time have come from the English-speaking world).

Once again I feel I must insist that the concept of mission in the Reformed Church was latent and that it was the Evangelicals who made it patent.

(Rev.) David M. Hewetson, Education Secretary, Church Missionary Society.

### Cook's religion

Rev. Noel Pollard takes a risk in quoting Manning Clark (Record Ap. 30) as to Cook's alleged irreligion. Clark himself is so extremely anti-clerical that one can hardly turn a page without finding some sneer or gibe at religion or the clergy — or some flat assertion that the persons he admires were "free of such superstition."

"Cook never spoke of religion." He was a naturally shy, reticent man who had for years both lived with, and worked for, a family of Quakers — no very extrovert folk themselves! Mrs Cook, knowing this trait of his, had all his private letters and papers destroyed at her death, and with them any personal written testimony as to his religious beliefs one way or the other.

"No parsons in his ships." He only commanded three ships in his life, all far too small to rate appointment of a chaplain — and for years on end beyond the reach of any visiting cleric. But a fellow captain records: "It was always like Sunday in Cook's ship."

He was a recognised Anglican, who was godfather to his own wife, and whose first memorial was a tablet "within the Communion rails" of the Cambridge church where his wife and three of his sons are buried, and which his wife endowed for relief of Church widows.

"By their fruits shall you know them" — and evidence on that side far outweighs that of silence or lack of written testimony — certainly that of such a "devil's advocate" as Manning Clark.

(Rev.) Ralph Ogden, North Sydney.

### Seventy years in orders

On Trinity Sunday I will celebrate the seventieth anniversary of my admission to Holy Orders.

I am interested to find out if there is anyone in the Anglican Communion who has been in orders longer than I have and is still living. A search through available year books shows that there is no one in Australia, but perhaps from your readers might come some further information about clergy here or abroad.

Archdeacon N. D. Herring, Bethlehem Home for the Aged, Golden Square, Bendigo, Vic., 3555.

### Misleading

The issue of April 16 has some misleading information under the heading "Amber Light." It is reported that the Rural Deanery "passed after a torrid debate, a motion of urgency of clergy and laity to discuss the whole question of the proposed new diocese." Again it is reported that "this action brings to a head growing discontent among a number of South Coast men over recent developments in the progress towards a new diocese."

The motion before the Rural Deanery meeting was concerned with a better understanding of what is happening in the movement towards a new diocese. There is concern that everyone does not know exactly where the matter stands. This was the aim of the motion.

There is, however, on the

South Coast a whispering, defeatist, inward-looking campaign which states that if any portion of Sydney diocese becomes independent, its evangelical heritage may well be overthrown. It is nourished by men from outside the South Coast who are trying to make it grow because they are fearful for the Evangelical cause. John King deals with this particular failure of Evangelicals in his book on "The Evangelicals." If we have the truth . . . why are we so afraid? If we believe the Scriptures . . . why do we spend our time making each other conform instead of taking a message to the world?

There is a great pastoral need for a new diocese of Wollongong. It would be a tragedy to deny this need simply on the grounds of unreasonable, biased fears.

(Rev.) Barry Bryant, Port Kembla, N.S.W.

### Evidence wanted

Rev. D. C. Kenney has made two extraordinary statements re prayers for the dead: "Nor does there seem to be any conclusive biblical evidence to support either view." "Neither group is in a position to say 'This is it!' even though they think they are."

Can Mr Kenney find one scintilla of a suggestion of evidence in the whole of the Bible to advocate prayers for the dead? Is there a hint of it in any of our Lord's teaching? What need of prayers for those to whom He says, "I go to prepare a place for you?" What advantage can there be in praying for those who have gone beyond the pale as evidenced by the "great gulf fixed" in Luke 16? How can prayers recall anyone from the "outer darkness" which Matthew records no fewer than three times? Paul's glorious anticipation the moment he departed from this life was to be "with Christ which is far better," certainly no need for prayers for him there! Peter speaks of an "inheritance incorruptible, undefiled, and that fadeth not away."

More letters on page 6

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**LETTERS**

From page 5

reserved in heaven for you who are kept by the power of God unto salvation.

What affront to suggest the need of prayer for such! He also speaks of "the unjust (being) reserved unto the day of judgment." What good can prayers do in such a case? There is plenty of tradition that is valuable but where tradition runs contrary to the Bible then of course tradition must go.

The final arbiter is "What saith the Scripture?" since it was our Lord Himself Who assured us that "the Scripture cannot be broken." And how trenchantly He dealt with the traditionalists of His day!

(Rev.) H. Alexander Brown, Cootamundra, N.S.W.

**The environment**

Among the broken relationships resulting from the Fall indicated in the article on "Evangelism" in your issue (30/4/70), the author has not mentioned man's broken relationship with his environment.

God had made a world of great goodness and beauty, with living creatures in the seas, air and land, which was perfect and a coherent whole. Because man has been out of harmony with God, and so ignorant or negligent of the importance of preserving the rest of God's creation, as well as his own species, we are now faced with the prospect of the disappearance of the essentials of our life, in pollution of the atmosphere, the disappearance of vegetation and animals, and the consequent diminution of man's food supplies.

It seems almost incredible that when there was a bumper wheat harvest, as there was in Australia last year, and with our knowledge that a great number of the people in other countries have not enough food, that great stocks of wheat should be stored away unused, to be eaten by plagues of mice, which God in His mercy has provided so that at least it will be used to replenish the animal and vegetable world in the cycles of life and death in nature, since we have shown ourselves unwilling to share this food with members of the human family who are in need.

It is becoming increasingly clear that unless mankind can live in harmony with God, in His way, he will destroy himself, and the created world on which his life depends.

Each of us can have some influence in the world around us, so let us exert that influence day by day under His direction, as His salt with plenty of savour, to our part in purifying a corrupt world.

(Deaconess) B. V. Robinson, St. Ives, N.S.W.  
Letters continued on page 7.

**Only one archdeacon**

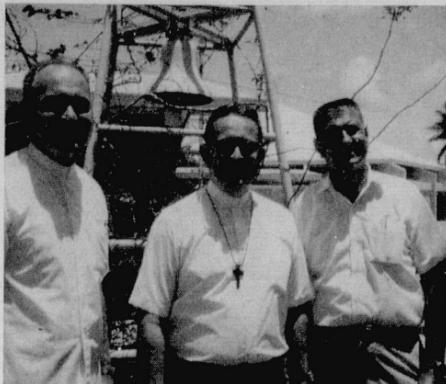
THE BISHOP OF ADELAIDE has announced that the cession of territory to the diocese of Willochra and the formation of the new diocese of The Murray have greatly reduced the area of the diocese of Adelaide and drastically altered the boundaries of the archdeaconries as they were when he became bishop of the Diocese.

He has therefore decided that for the present there will be only one archdeaconry, as was the case when the diocese was created—The Archdeaconry of Adelaide.

The Venerable N. C. Paynter will have the archidiaconal oversight of the whole diocese until it becomes necessary to reconsider this matter.

Following a Scripture Distribution Course in Quito, Ecuador, for which 255 students registered, door-to-door visitation resulted in the distribution of 1,700 Scriptures in an area of 130 blocks in the city.

**MID-PACIFIC PARISH**



Guam, mid-Pacific stopping place for flights to Japan, has a Protestant Episcopal parish. Pictured left to right are Rev. Jordan B. Peck (vicar), Rev. Donn Brown (curate) and Mr. Dick Szumiel (churchwarden) near the "Mission Bell." St. John's Church, to be dedicated this month, is in the background.

**Membership at seventeen for evangelical society**

The proposed Constitution of the Evangelical Society was adopted with three amendments at a meeting at St. Mary's, N.S.W., on Wednesday, 29th April, 1970. One amendment to drop the membership age from 18 to 17 was moved by a young lady who gave her age away and was supported by other young people present and by a former Youth Director of the diocese, Rev. Geoff Taylor, who felt his call to the ministry at the age of 17. It was carried by a large majority.

The meeting was chaired by Mr E. Newman of Lalor Park, a member of Standing Committee, assisted by Rev. Geoff Taylor of Lithgow, with Mr G. Lincoln and Miss Gill Evans as secretaries. Over 70 people attended. Some 50 people attended a Barbecue Tea in the church grounds before the meeting which helped to build a real sense of Fellowship.

The Constitution was presented by Rev. Milton Myers and Mr Wilber Gates. Questions were answered by Canon Victor Cole with the assistance of other members of the drafting committee, most of whom were elected to Society's first Executive Committee.

Those elected to the Executive Committee for 1970 were: President, Rev. Milton Myers (Cabratta); vice-president, Mr Ernie Newman (Lalor Park); secretaries, Mr Gordon Lincoln (Wentworthville), Rev. Canon Victor Cole (St. Marys); treasurer, Rev. Brian King; committeemen, Messrs Wilbur Gates (Penrith), Ted Riley (West Pennant Hills), Keven Bewly (Warrimoo), Keith King (St. Marys), John Matheson (Glenbrook), Rev. Geoff Taylor (Lithgow), Canon Peter Watson

**LIVING STONES** by George Sweeting, Baker Book House 1970, pp 93 (unpriced) subtitled "Guidelines for New Christians." This little book has a cheap piece of glass in the cover, and an abstract drawing at the beginning of each chapter. It is sold in a gift pack, has good quotes and good instruction for new believers. But I wish we knew the retail price, as I guess it may be too dear for wide use.

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**MUSAK**

Every time I go by plane I find that the playing of canned music makes me feel that perhaps I've not been anywhere and am not going anywhere.

Life is so full, so fast, so uniform that men and women appear as figures on a carousel going by at regular intervals, smiles fixed on their faces.

Comes trouble, beaten like a great gong and reverberating through our lives. The background music fades away and the sounds of anxious silence begin to be heard. The carousel stops, someone is hurt or ill or afraid. You will find a wounding in yourself or in some one near you. You wonder if the carousel has a manager and whether there is any meaning in our continuing whirl. Perhaps there isn't any manager or any meaning.

The special song of Christians has lyrics by Paul from Colossians 3. "Christ's message in all its richness must live in your hearts . . . Sing psalms, hymns, and sacred songs; sing to God, with thanksgiving in your hearts."

Behind that hymn, in the New Testament, there are two themes worth our hearing and rehearsing. The first is that the right direction in which to travel is marked by the cross of Christ. The Holy Spirit is the second. He is God, bringing purpose and vitality to all who trust Him.

There is nothing haphazard about life under His direction, there is no need to fear sudden breakdown. There are no fixed smiles, no roles to play, just learning to be ourselves, the real persons that God intended us to be.

**Books**

**MY DAILY QUIET TIME** by Harold Lindsell. Zondervan 1969, pp 255 96c (U.S.). This paperback by the editor of Christianity Today has a text, with a brief meditation for every day of the year. Very good value at the price too!

In our last issue, readers may have understood that the "Concise Cambridge History of English Literature" was reviewed by Rev. G. C. Bingham. We regret this misunderstanding. The book was reviewed by the Bishop of Adelaide.

**HAL INSTEAD OF HORACE** by Kathleen Duncan, and **NEW ADVENTURES FOR ALISON** by Jean Davies, pp 64, each (Pickering and Inglis) 1969 (unpriced). Here are two more books suitable for girls and boys, 8-11 years in age. The setting is English, the message Christian and they will make good Sunday School awards or gifts for children.

**CHRIST THE CONTROVERSIALIST**, by John R. W. Stott. Tyndale paperback. 1970. Pp. 214. \$1.80.

With the pressure on Christians to close their ranks and sink their differences, Mr Stott maintains that there is a place for controversy in

**Key Books**

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



**THE ZONDERVAN PICTORIAL BIBLE ATLAS**, Ed. E. M. Blacklock. Zondervan, 1969. pp. 512. \$9.95 (US). 512 pages of text, 220 pictures and over 85 maps, including the new Trans-Vision colour maps makes this an important geographical, historical, and archeological record covering the whole span of Bible story. Emeritus Professor Blacklock of New Zealand needs no introduction to evangelicals and he has edited a volume which is finely printed and bound, beautifully and helpfully laid out. It will prove to be a well-used tool for serious students of the Bible for a long time to come.

**SINEWS OF FAITH**, by Donald Coggan, Hodder and Stoughton, 1969. pp. 94. 80c. The six addresses in this paperback were given by the Archbishop of York in his primary visitation charge to the diocese of York in April, 1969. Reality in Worship, Proclaiming the Faith and Pastor and People are possibly the best of the three but there is strong meat in all six and they mostly reflect a strong biblical scholarship.

**FACING THE ISSUES**, 2. By W. J. Krutza and P. P. Di Cicco, Baker, 1969. pp. 140. \$1.25 (US). A useful paperback in the Contemporary Discussion Series. The introduction tells why these subjects should be discussed and given some guidance to discussion groups. The thirteen topics handled include physical fitness, death, money, sex-oriented society, the generation gap, divorce, racial equality and the Bible, total abstinence and violence in our society. Each chapter ends with a section—"What does the Bible say?" and then, "What do you say?" Provocative.

Christianity. He shows how Jesus entered controversy on a variety of subjects, including—Religion: Natural or Supernatural? Scripture: End or Means? Responsibility: Withdrawal or Involvement? There are eight in all, and each is treated to a chapter in which Jesus' controversy with his opponents is traced and the relevance of the issue for the present is indicated.

But Stott goes further. He maintains very ably that the position Jesus took is the position true evangelicals hold today, and that they hold it simply because Jesus held it.

A clear and reasoned statement of what the evangelical position is on basic issues.

Peter Chiswell

**SHORT NOTICES**

**CHRISTIANITY AND CULTURE**, by J. Gresham Machen *Banner of Truth* Trust, 1969, pp. 12. 1s. (U.K.). The great N.T. scholar's address at the opening of the 1912 session of the Princeton Theological Seminary. "Modern culture is a tremendous force. It affects the ignorant as well as the learned." Machen shows that we ignore it to the detriment of our ministry. Essential reading for thinking Christians because it is as alive an issue today as ever it was.

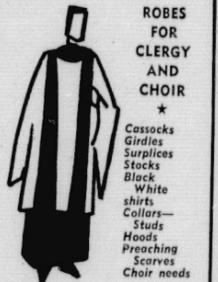
**THE OLIVET DISCOURSE**, by A. C. Gaebelien, Baker, 1969. pp. 127. \$2.95 (U.S.). A valuable reprint of Arno Gaebelien's exposition of Matthew 24-25. There

was no sinner or more sound expositor of our Lord's prophetic discourses than Gaebelien and in this book he is at his best. **THE BEST OF VANCE HAVNER**, by Vance Havner, Revell, 1969, pp. 128. 70c. The gleanings of a preacher and writer after 52 years in a gospel ministry.

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ARCHBISHOP OF SYDNEY'S WINTER APPEAL, DIOCESAN CHURCH HOUSE, GEORGE STREET, SYDNEY, N.S.W. 2000

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# Mainly About People

Evangelist Tom Rees, often called "England's Billy Graham," collapsed and died in New York on April 20. He was 58. Tom Rees was converted by the witness of his brother, Rev. Richard Rees, an Anglican minister.

Rev. John Bateman, a S.A.M.S. missionary since 1964, has been appointed archdeacon of Parauau.

Rev. Kenneth N. Short, N.S.W. Secretary of the Church Missionary Society, has been elected by the clergy to a canonry of St. Andrew's Cathedral, Sydney.

Miss Deirdre Nairne, B.A., Th.L., a trained librarian and a graduate of Deaconess House, has been appointed Librarian of Moore College.

Rev. Graeme Goldworthy, on leave from Moore College, has qualified to undertake the Th.D. program at Union College, Richmond, Virginia, U.S.A., and his fellowship has been extended to 1971.

Rev. Robert Wiltbycombe, I.V.F. General Secretary for New Zealand, has been awarded a doctorate by Cambridge University.

Rev. William J. Dumbrell, on leave from Moore College, is completing the final stages of his Th.D. at Harvard.

Rev. Robert McNeill of the diocese of Colorado, U.S.A., is doing a year's post-graduate study at Moore College, Sydney. He has been licensed as curate of St. Andrew's, Rossville.

Patriarch Alexei, 93-year-old head of the Russian Orthodox Church, died on April 17, following a heart attack. He became a bishop in 1913 and had been Patriarch since 1945.

Mr Frederick J. Stephenson, Deputy Manager of the Bank of N.S.W. Savings Bank, will join the staff of the Australian Council of Churches in June. He will be responsible for finances and policy in the Division of Inter-Church Aid. He is a member of the Churches of Christ.

Rev. Roger S. Correll, rector of St. Columba's Hawthorn (Adelaide) since 1958, has been elected by the clergy to an honorary canonry of St. Peter's Cathedral, Adelaide. He was installed on March 22.

Bishop Brian and Mrs Macdonald of Perth leave this month for the United Kingdom. The Bishop is on long service leave.

Rev. Michael R. Painter, in charge of St. David's, Morawa (Perth) since 1966, was inducted as rector of St. Andrew's, East Claremont (Perth) on April 15.

Rev. John B. Bower, rector of Bellevue-Darlington (Perth) since 1964, was inducted as rector of All Saints', Kwinana (Perth) on May 8.

Ven. Manasses Kurai was consecrated assistant bishop of Nakuru, Kenya, on April 25 in the new Cathedral of the Good Shepherd.

We regret to announce the death of Dr June Shevill, wife of the Bishop of North Queensland, at the age of 46. Born in England, she went out to New Guinea 15 years ago to serve as a medical missionary in that diocese. Our deepest sympathy is extended to the Bishop and his two small sons.

Rev. George W. Edwards, Warden of the Boys' Hostel, Wanzaratta, has been appointed rector of Marysville.

Rev. Ian N. Herring, formerly of Melbourne, has been appointed rector of St. Arnold and Canon-residentary of the Cathedral from early June.

Rev. Gerge B. Lucas, vicar of St. Matthew's, Cheltenham (Melbourne) since 1964, has been appointed vicar of St. George's, Malvern, from June 22.

Rev. Michael H. Dean, rector of St. Peter's, Bruce Rock (Perth), since 1967, began work as assistant chaplain to the Fremantle Missions to Seamen (Perth) on April 1.

Rev. James B. Razzell, chaplain to the Community of the Holy Name, Cheltenham (Melbourne), since 1967, has been appointed rector of St. Theodore's Toorak Gardens (Adelaide), from late June.

Ven. Norman C. Paynter and Rev. Stuart M. Smith have been appointed examining chaplains to the Bishop of Adelaide.

Rev. Irvine J. Scott, of West Bundaberg (Brisbane), has been appointed the first registrar of the new diocese of The Murray, S.A., from the end of this month. He will also be rector of Murray Bridge.

Rev. Christopher R. Collins, rector of Cobarr (Bathurst) since 1968, has been appointed full-time chaplain to Bloomfield Psychiatric Hospital, Orange. This is the first appointment made possible to country psychiatric hospitals by the N.S.W. Dept. of Health. He takes up duties this month.

Rev. William Howarth, rector of St. James', Carlton (Sydney) since 1966 has resigned from May 17 and will teach at Wololai College, Orange. He has been licensed to assist at Holy Trinity, Orange (Bathurst), on Sundays.

Rev. Edward J. Storey, rector of St. Stephen's, Hurlstone Park (Sydney) since 1962 has been appointed to Flemington-Homebush from July 1.

# hot line

## Round-up of church press comment

THE ENGLISH CHURCHMAN runs a major article by the rector of Fordham, Essex, in which he says that the hazard for evangelicals in Prayer Book revision is not that they should be unco-operative, but that they should co-operate too readily and too much. Both Australian Presbyterian Life and the N.S.W. Methodist are happy about the recently published amended plan for union between Australian Methodists, Presbyterians and Congregationalists. They agree that the dropping of bishops and of the proposed concordat with the C.S.I. make union more feasible. Like all modern bases for union, this one takes a very weak position regarding the Bible.

In the Anglican Messenger (W.A.), Bishop Witt of N.W. Australia scotches a rumour that he welcomes Rev. Ron Beard of Sydney to his diocese because he is the only clergyman shorter in stature than the Bishop. No quips on churchmanship, please. "New Life" reports the visit to

N.Z. last month of Kipchoge Keino, Olympic and Commonwealth champion 1500 metres runner. He is a Kenyan policeman and a firm Christian, converted at an African Inland Mission school.

Bishop David Garnsey in the Gippsland "Church News" appeals for both magnanimity and statesmanship in the Middle East. He feels certain of two points; that the reality and legality of Israel must be recognised by the Arabs and that Israel must assure the Arabs who live there or who have fled, that they have a positive and secure share in the country's future.

Church and People (N.Z.) gives half a page to a Presbyterian minister's criticism of the "Plan for Union" in which he says that the plan "is a good attempt at ecclesiastical joinery, but the United Church is sure to fall apart. Far better not to attempt the impossible, but rather to live together in mutual respect and Christian love." It also carries a letter calling for the dropping of the "misleading and ambiguous word 'priest'" from Anglican usage. The Church Times notes that Bishop David Sheppard is opposing the tour of South African cricketers in the United Kingdom in June. But another prominent Christian and former England captain, Colin Cowdrey, has subscribed to a fund to help promote the tour, the Church Times reports.

Melbourne's See says that Rev. Peter Hollingsworth, chaplain to the B.S.L. became last month the first Anglican clergyman to train as a social worker in Australia. That should provoke reaction from quite a few clergy diplomats in social studies in Adelaide and Sydney.

### WORST PLAGUE

"There never has been a plague, pestilence, or a war in history which has claimed death on a continuing basis as consistently as has the cigarette habit," says the Canadian medical authority, Dr Norman C. Delarue.

# THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61-2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

## Perth property venture

THE LARGEST building project under single ownership has been commenced in St. George's Terrace, Perth, by the Diocesan Trustees. It involves the historic Cloisters site on one and three quarter acres and goes right through to Hay Street at the rear.

The Cloisters, dating from 1850, will be preserved and restored and the magnificent Banyan tree on the Terrace frontage will also be retained. Demolitions and excavations have begun.

The land is held in trust for two church schools, Christ Church and Guildford Grammar Schools. Hopes have been expressed in the diocese that eventually, income from the property may be used to found additional church schools on the southern side of the city.

The cost of \$6.9 million is to be met by borrowing on the security of the land which is in the heart of this fast developing city.

## First Reformed Roman talks

Although the Church does not draw its character from the world, it is still part of the world and exists for the sake of the world, said Reformed and Roman Catholic theologians participating in their first official dialogue held in Rome April 6-10.

In the conversations sponsored by the World Alliance of Reformed Churches and the Roman Catholic Church it was agreed that traditionally the church has been described too exclusively in terms of its relationship to Christ, whereas fuller reference is needed to the activity of the Holy Spirit.

Also it was acknowledged that no single pattern of church structure appears in the Bible. Thus the main lines of church order could not be drawn from particular texts but came from a total biblical theology.

## THANKS FOR SAFE RETURN



The Apollo 13 astronauts bow their heads as the chaplain of the U.S.S. Iwo Jima offers a prayer for their safe return from space. The chaplain is Commander Philip E. Jerauld, of the Episcopal Church. From the left, Astronauts James A. Lovell, Jr., Fred W. Haise, Jr., and John L. Swigert, Jr.

## Wartime friendship recalled

A NEW GUINEA lad, aged 15, who was associated with the Archbishop of Sydney during World War II and is now a bishop himself, arrived in Sydney on May 1 from Port Moresby at the beginning of a world study tour in which he will visit four Anglican dioceses in East Africa.

He is Bishop Ravu Henao, of the United Church in Papua, New Guinea and the Solomon Islands. Archbishop Loane was a chaplain in New Guinea when he first met Ravu Henao in March, 1943, at a communion service.

Ravu was with an Army unit at Rouna, 20 miles from Port Moresby. Later he was allowed to accompany the chaplain on a posting to a new area, and in five months they travelled 2,500 miles together, including 10 crossings of the Owen Stanley Ranges.

Ravu was released from Army service later in 1943 to become a candidate for the training college established by the London Missionary Society.

The Archbishop wrote a short book "to preserve the memory of a friendship which was unique and precious in my chaplaincy experience." When Archbishop Loane revisited New Guinea in March for the first time since the war he spent a day with Ravu Henao.

In 1962 the London Missionary Society handed over its authority in New Guinea to the indigenous church, Papua Ekalesia, now known as the United Church in Papua, New Guinea and the Solomon Islands, in which Ravu Henao is one of three bishops.

## Wangaratta Cathedral organ rebuilt

The new pipe organ at Holy Trinity Cathedral, Wangaratta was dedicated on Sunday, May 10.

The last of the 1,400 pipes in the organ was put in position last week.

The original organ was built for a church in London in 1886 by Alexander Young.

It is believed to be the only example of his work in Australia.

The cathedral's precentor and organist, the Rev. P. J. Harvie, has helped renovate parts of the organ.

### A Printer plus

HE WAS a Nigerian jobbing printer who produced cards used for stock control in Bible House, Apapa. His equipment is limited, and he works in a tiny shed in Lagos where the best he had been able to do had been to produce some of the attractive posters used for Bible Sunday in Nigeria. But he is more than a printer, and recently he appeared at Bible House with the sum of £90/12/0 which he had collected from over 200 people as their fee to become personal members of the Bible Society. For him the Bible Society was not just a customer to be supplied with print — it was a cause to which he felt he wanted to contribute something of his own.

## The Murray gets under way

At its first meeting in Murray Bridge, S.A., on April 16, the synod of the diocese of the Murray established a commission to perform all the duties of every board and committee for which provision is made in the canons and regulations until such time as committees shall be appointed. The commission is, in short, a committee of the diocese with plenary powers, subject to the synod, in accordance with the canons and regulations, and will

have far more power than the standing committee of synods.

One of its first functions is to see to the incorporation of the synod. Another is to recommend amendments to the canons and regulations or new ordinances for the work of the diocese.

Clerical members of the commission are: the Revs. J. R. Bley (Balhannah), L. R. Lenthall (Mount Gambier), W. J. Goodes (Berri-Barmera) and G. E. A. Cameron (Willunga).

Lay members are Messrs E. G. Bottrof (Mannum), A. M. Blackburn (Aldinga), R. D. C. Warden (Yankalilla), J. R. Telford (Bordertown), T. D. Kentish (Kalangadoo), D. J. Bley (Karoonda), G. Hicks (Mt Torrens) and J. B. Howie (Renmark).

Both clerical and lay members of the commission were elected by the synod.

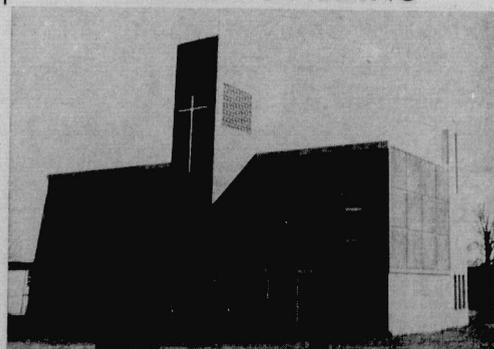
## Bishop gives WEA lectures

THE BISHOP of Adelaide, Right Rev. Thomas Reed, is giving a series of six lectures on Heraldry for the Workers' Educational Association in Adelaide during April and May. He is dealing with the origin and use of armorial bearings, the language of heraldry, genealogy and related matters.

The W.E.A. is a leader in the field of adult education in Australia and has been for nearly 60 years. It is not the first time a bishop has given a course of lectures for the W.E.A., but Dr Reed is the only bishop currently lecturing. A Sydney clergyman lectures regularly for the W.E.A. in Sydney on Public Speaking.

Many thousands of adults take W.E.A. courses each year and it has a council in each State.

## MODERN BUILDING



Christ Church, Tenterfield, in the diocese of Armidale, N.S.W. — a church in the modern idiom.