

Mainly About People

Rev James Ramsey, curate of Christ Church, Gladstone (Sydney) since 1970, has been appointed curate of St Bede's, Beverly Hills.

Mr David Willocks, Fellow and Organist of King's College, Cambridge, has been appointed Director of the Royal College of Music from 1974 in succession to Sir Keith Falkner.

Rev Jerril M. C. Lowe, curate of St Paul's Wairoa (Sydney) since 1971, has been appointed curate of St John's, Paramatta.

Rev Robert Pearson, curate of Crofton (Adelaide) since 1969, has been appointed rector of Elliston-Lock (Willochra) from September 16.

Rev Anthony G. Tress, curate of Holy Trinity, Adelaide, since 1969, has been appointed in charge of St Barbara's, Woomera (Willochra) from early next year.

Mr Allan Edward Chadwick, MBE, pilot of the BCA flying medical service from 1938 until its end in 1968, died at Colona, SA on June 29. He leaves a wife and four married daughters.

Rev Clive L. Brown, rector of All Saints', Balgowlah (Sydney) since 1962, has been appointed rector of St Barnabas', Roseville East from September 29.

Rev B. W. Powers, rector of St Stephen's, Newtown (Sydney), has been awarded the degree of doctor of philosophy of the University of London. He read at that university while on leave 1969-71.

Rev David M. S. Cohen was inducted in St Paul's Old Cathedral, Wellington.



Rev. David Cohen

NZ, on August 20, as General Secretary for the Bible Society in New Zealand.

Rev Martin B. Smith, vicar of St Silas, North Geelong (Melbourne) has been appointed vicar of St Peter's, Brighton Beach from the end of October.

Rev David W. Townsend, chaplain of St Thomas' College, Mt Lavinia, (Colombo) since 1968, has been appointed vicar of Christ Church, Heathmont (Melbourne) from August 28.

Rev David Pope has resigned from the diocese of Melbourne and gone to Toowoomba as ARC Talks Officer.

Rev David Paller, formerly BCA missioner at Boulder (Kalgoorlie) has been appointed senior curate of Christ Church, Gosford (Newcastle).

Bishop's Lodge subdivision

The decision of the diocese of North Queensland to subdivide and sell some of the land surrounding Bishop's Lodge in Townsville was carried out on Saturday, July 12.

The subdivision resulted in thirteen choice home building sites being put up for auction. Like Bishop's Lodge, they are in a commanding situation in Belgian Gardens.

The auction of the sites caused intense local interest and thirteen lots realised \$112,000, with the top site going for \$10,500.

Festo Kivengere for Uganda diocese

Rev Festo Kivengere, 53, founder of African Evangelistic Enterprise, has been appointed Bishop of Kigezi in the Church of Uganda, Rwanda and Burundi.

He succeeds Bishop Richard Lyth who resigns the See later this year. Mr Kivengere taught in Kigezi 1940-45 and was supervisor of Church of Uganda

schools there 1960-62. He taught at the Alliance School, Dodoma for 13 years.

In 1959 he visited Australia and New Zealand on an extensive preaching tour for C.M.S. He was ordained deacon in 1967 and priest in 1968.

Late last year he visited South America and took evangelistic meetings for the South American Missionary Society in a number of countries.

followed each event with interest.

1st Place went to St. Mark's Green Valley, 2nd to Sefton branch, with St. Clement's 3rd. Degree winners were: Lads (5 to 7 yrs) 1st Rodney Smith (Sefton) 2nd Michael Stone (Birrington). Pages (8-11) Tony Webster (Sefton) 2nd Michael Honey (Green Valley). Esquires (12-14) 1st Peter Fox (Busby) and 2nd John Muzlin (Busby).

The trophy for the best constructed billy cart went to John Mizlin of St. Clement's Busby.

Both Paul and the dog emerged uninjured. By the end of the day, most boys who finished their races in the wrong position were most successful in playing dead.

St. Clement's Busby branch conducted the day and some 69 entries were received. The track was at Snelly Park. Busby and a large and appreciative audience of Cebbs and parents and friends

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Boy hits dog in CEBS race track accident

The only major accident of the day was when Paul Eland of Green Valley branch of the Church of England Boys' Society managed to hit a dog which strayed on the track during the annual C.E.B.S. Macarthur Federation Billy Cart Derby in July.



Left to right: Paul Briton, Branch Governor of St Mark's Green Valley, receives the winner's shield from Alan Daffurn, of St Clement's, Busby, while Larie Ellis, Macarthur District Commissioner look on.

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From North Q'land to Perth Record donations flow in

The Board of the Australian Church Record has been greatly encouraged by the continued flow of donations to the recent ACR appeal. The second list, which is published below, shows gifts coming from almost every diocese in Australia from North Queensland to Perth.

In past years, an annual sale of work in Sydney used to provide a substantial addition to the income of the paper which often meant the difference between making ends meet or failure to do so.

Of more recent years, the paper has been able to pay its way without such annual help. When faced with a deficit last in 1968, an appeal to "ACR" readers met with a ready response and put the paper in credit.

Now, after four years which have been made difficult by increased printing and postage costs, the Board has made an appeal once more. The response has been warm and generous and the very many letters of encour-

agement that accompanied gifts indicate how the ministry of this newspaper is appreciated.

Gifts from July 31 to August 11:

Misses M. and M. E. Cole \$5; Mrs Davison, Croydon Park \$3; Miss J. E. Dunlop, Eagle Heights \$10; Miss G. Allpress, Newport \$25; W. A. Hann, Eastwood \$10; Dr E. C. Knox, Caringbah \$10; Anon. \$2; Rev S. E. Good, Bassendean \$5; Rev R. Brian Telfer, Parramatta \$5; Rev D. J. Williams, Parkville \$10; W. A. Dow, Lakemba \$5; F. J. Hicks, Bass Hill \$5; B. K. Alexander, Narrabri \$10; R. Lowe, Mont Albert \$3; Rev G. A. Turner, Boronia \$1; Rev D. S. Richardson, Berala \$2; Rev H. B. Smith, Pearl Beach \$10; A. T. Shaw, Cronulla \$2; Rev N. S. Pollard, England \$5; J. S. Goldney, Hawthorn \$10; R. M. Linton, Ivanhoe \$10; Mr and Mrs B. E. Hood, Tenterfield \$5; Rev C. Berriman, North Sydney \$1; Miss M. Mills, Gladstone \$5; A. G. Strachan, Goulburn \$3; Mr and Mrs Hutchison, Lane Cove \$5; Anon \$10; Miss M. Pearce, Mittagong \$5; A. J. Somerville, Croydon \$5; Rev D. Howard, Croydon \$5; A. R. C. Thomas, Parramatta \$75; J. L. M. Dooley \$75; A. J. Truett, Lower Templestowe \$10; Rev R. B. B. Gibbs, Darwin \$4; E. W. Stockton, Melbourne \$5; D. G. Murray, Box Hill \$5; Miss B. Wakfer, Gordon \$3; Anon. Bright \$1; Mrs E. V. Tress, Sydney \$5; B. L. Onians, Epping \$5; Anon \$4; R. M. Mayes, West Ryde \$2; R. M. Herbert, Nundah \$5; Rev R. W. Douthwaite,

THE AUSTRALIAN CHURCH RECORD

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

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Perth refresher course

Many Perth diocesan clergy attended a refresher course in theology at the Wollaston College, Perth, 25 to 28th July.

Canon David Jenkins, director of humanum studies for the World Council of Churches, Geneva, gave a series of addresses — "Faith in a troubled world — the importance of being disturbed."

Rev Roy Bradley, Melbourne's director of clinical pastoral studies from the Austin Hospital, also took part.

Australian Director for SSM

Rev D. J. Dunstan McKee, 38, a South Australian who is Provincial of the Society of the Sacred Mission in Australia, was elected Director of the Society at Kelham, Nottinghamshire, on August 2.

Members of the Society from a number of nations assembled for the election. The Director's term is usually 10 years and he normally lives in England.

Mr McKee graduated with first-class honours in philosophy from the University of Western Australia and trained at St Michael's, Crafers.

The SSM works in England, South Africa, Lesotho, Japan and Australia. The Director is the head of the whole Society.

Glenys Loan to speak in Adelaide

Miss Glenys Loan, who has recently announced her engagement and her resignation from the Church Missionary Society, is to speak at a home gathering at the residence of Dr Ken and Mrs Cabrera, of Kensington Gardens, Adelaide, on September 15.



Miss Glenys Loan

Miss Loan has a long record of missionary service for CMS in Pakistan behind her. She went out to serve from Adelaide.

At the September gathering, she will speak about her call to full-time service and will tell something of her many experiences as a missionary in Pakistan.

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-THIRD YEAR OF PUBLICATION

No. 1520

September 7, 1972

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MOORE COLLEGE FACING CRISIS

In a recent interview with ACR, the Principal of Moore Theological College, Sydney, Canon D. B. Knox, spoke of the serious financial difficulties facing the College in meeting its ordinary running expenses. This has been brought about by rising costs due to inflation. Here in part is what he said:

What is the importance of the Ministry in today's situation?

Nothing other than the Christian gospel in its full and true teaching is going to save our society as well as individuals.

This can only happen if Christians permeate society with the truth.

But they won't be able to do this unless Christian ministers are alive to the whole counsel of God and teach it faithfully.

This is where theological training is so important.

What do you see as the place of Moore College in this?

Largest

Our Diocese has a wonderful resource in this college.

Moore College is the largest college of any denomination in Australia, with a fine reputation for biblical teaching.

We could capitalise on this and make our college a wonderful influence throughout Australia and South East Asia.

What do you see as the greatest inhibiting factor to this?

It's hard to say which is the greatest but one of the most obvious is finance.

Maintenance costs have gone up with inflation but income has not kept pace.

Income is from three sources: fees, Diocesan grants and endowments.

Student fees have risen more than the cost of living and in my opinion can't rise any more.

They are already a good deal higher than University fees.

The endowments are fixed and have not risen at all really, and the Diocesan grant to the General Fund was cut four years ago to provide for bursaries for Sydney candidates.

As a consequence of all this

Dr. Potter to head WCC

Dr Philip Potter, 51, a West Indian, has been elected General Secretary of the World Council of Churches, succeeding Dr Eugene Carson Blake.

He is a Methodist minister and at present in the WCC he holds the positions of associate secretary and director of the Division of World Mission and Evangelism.

Dr Potter, who is popular with the large WCC staff, has acquired a reputation as an outstanding advocate for the Third World and the liberal causes espoused by the World Council.

For long he has been regarded by many as the heir-apparent to Dr Blake.

Coorparoo celebrates jubilee

St Stephen's, Coorparoo (Diocese of Brisbane) celebrates its Jubilee this month. It is just 50 years since the first Rector, Rev A. E. Smith, began his pioneering work there.

Half a century of growth and expansion will be celebrated in a month-long program which began with a Confirmation Service on September 3. Bishop J. Hudson officiated.

A grand Parish Banquet will be held at Brisbane Church of England Grammar School on September 8 at which Professor Rendle Short, Professor of Child Health at the University of Queensland, will be Guest Speaker.



The Principal of Moore College, Canon D. B. Knox, with the Archbishop of Sydney, Dr M. L. Loane.

Heated debate on land rights policy

Heated debate followed the presentation to the Synod of the Northern Territory last month of a policy statement on land rights for Aborigines.

Canon Barry Butler, secretary of the three-man committee which drew up the policy, presented the statement. It was eventually adopted as Synod policy by a narrow majority.

Raising the question of what is meant by "land rights," the statement asks for a clear definition of terms. "The waving of a banner inscribed 'Land Rights' is not good enough."

The policy goes on: "We believe the Government is moving too slowly and ponderously in meeting the just plea of the Aboriginal people for secure rights over land on which they have lived for so long."

There were some strong differences of opinion within the Synod, but also deep mutual trust and concern.

It is a pity that the significance of this inter-action did not engage the interest of the news media in the same way as it did the attempts of some outsiders to protest against apartheid directed especially at one of the delegates, Dr Jacobus Vorster.

Protesters had conversations with a number of delegates from South Africa (of various churches), and these were orderly and useful.

But there were also phone threats of bombs having been planted in the dining hall, and in the early hours of one morning a petrol bomb was ignited near the front door of the Moore College chapel which set fire to a tree.

The noise of flames woke the vice-principal, who was able to extinguish the flames before the petrol tin could explode.

Progress in this direction has not necessarily brought direct

visiting preachers for the jubilee services will include the Very Rev Peter Newall, Dean of Armidale, a former Rector of the Rev M. Pay, and Archdeacon A. Lupton, who was a curate in the Parish.

Young people will gather for a Teen-Plus Banquet on September 15 while a Youth Banquet will be held on September 23.

St Stephen's has had seven rectors in its 50-year history. The present rector, The Rev Harry Goodhue, took up his ministry there in November, 1971, after service as the Rector of Carlingford, N.S.W.

Moore College Library

(Continued page eight)

13 SEP 1972

Reformed Ecumenical Synod meets

Missions, eschatology, the significance of Israel, the Lord's Day, race relations, office and ministry in the New Testament (including the ministry of women) were among the topics discussed on the basis of careful reports by the Reformed Ecumenical Synod which met in Sydney from August 13 to 25.

A week of conference on missions preceded the Synod.

The R.E.S. is a council of 37 churches from six continents and 20 nations, and represents a constituency of about five million people. All churches have a strong adherence to the Reformed faith.

39 Articles

Since the Synod met this year in Australia, and had arranged accommodation at Moore College and Deaconess House during the August vacation, the Archbishop of Sydney was invited to send two observers to the Synod.

The 39 Articles is one of the Reformation confessions which form the doctrinal basis of the Synod.

The Synod's determinations are not binding on its churches unless they accept them, yet much concern was shown for the effect which various decisions might have in the differing situations of its various churches.

Of special interest was the presence of a large number of delegates from South Africa, five different churches being represented, not only the Afrikaander Dutch Reformed Church, but the Bantu, Coloured, and Indian churches as well.

This participation by South African Christians in a world forum is of great significance and importance at the present time, especially since the withdrawal of the Dutch Reformed Church from the W.W.C.

Deep trust

For here is an opportunity for intense and serious exchange of views, on a biblical basis, between those actually engaged in the South African way of life, and Christians from other nations, African and Asian, as well as European and Australasian.

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Church Record

SEPTEMBER 7, 1972

A culture disintegrates

Many people in the 30-and-over age bracket today lament the erosion of many old and familiar values and life-patterns. They like the old ways because they left pleasant memories and because they give what is to them a comfortable way to live.

But we must ask "What is the basis for these values? On what foundation do we build our opinions of what is right and what is wrong, of what is worth striving for and what is worth fighting against?" However disturbing and threatening the thought may be, the answers that many Australians would give to such questions would be entirely unconvincing.

The problem was highlighted not long ago in America when John Gardner, head of the Urban Coalition, spoke to a group of student leaders in Washington. He spoke about restoring values to their culture. When he finished a man from Harvard asked, "Sir, upon what base do you build your values?" Gardner simply looked down and said, "I do not know." Here was a man crying for a return to values, but he offered nothing to build on.

Is it not true that people in Australia hang on to their values by memory, but they have no foundation for them at all? Such people might name as then standards of worth such things as the acquisition of wealth, the principles of democracy, or British traditions of justice. But these are plastic, not absolute, and are therefore totally inadequate. Can we get behind these suggested standards to some Absolute that led men to value such things?

The democratic view of the independence and rights of every individual person and the concepts of British justice both arose from the teaching of Christianity that every man's life is valuable because he is the object of the love of God. The goal of the acquisition of wealth is based, ideally at any rate, not on greed but on the Christian teaching rather quaintly expressed in the Catechism: "to learn and labour truly to get mine own living and to do my duty in that state of life unto which it shall please God to call me."

Let us understand clearly that the Absolute who stands behind the values we remember is the living God. He has given men an absolute law. He has revealed Himself to us in the Ideal Man, Jesus Christ. Through the powerful gospel of Christ, God draws men and women to Himself to be His children, servants and friends. He gives them the splendid dynamic of the Holy Spirit. He moves and motivates and empowers them to obey His will.

It is no wonder, then, that we should now find our old values questioned and undermined, because the faith that gave them birth is questioned and undermined. Modern views exclude the reality of a personal God, leaving only a vacuum in which there is no truth, no meaning and no absolutes.

These are the views expressed in many popular songs and several films currently screened in city theatres. These are the views fed to the youthful generation and largely accepted by them. Little wonder that parents experience some uncertainty. They can remember other values, but their children do not know or understand them. At the same time, parents cannot explain their values to their children because they never understood the foundation on which they were based.

What can be done about it? Not merely for the sake of our culture, not chiefly for the sake of our children, but for our own sake we must examine this issue. We need to look for ourselves at the claims of Christianity to be a consistent and satisfying philosophy. We need to turn to the unique statement of truth that God has given in the Bible, and to read in the Gospels the life of the Man to whom all authority in heaven and on earth is given. His love for us is pledged in promise and action. His knowledge is infinite and His judgment impartial.

Only by accepting God's views and values of what is right and good and beautiful will we restore meaning to our lives and aspirations. And only thus will we arrest the weakening of a disintegrating culture.

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Coping with GRIEF

Dr Beverly Raphael, author of this special article, is a lecturer in the Dept. of Psychiatry at the University of Sydney.

The process of grieving is something which every bereaved person passes through during the crisis of bereavement. The phases are not clear-cut but in normal grief four stages are experienced.

First comes the initial shock and numbness when it is impossible fully to grasp what has happened. Despite an outburst of emotion the death is not accepted and the bereaved person will act as though it had not happened. This stage may last for minutes or days or a couple of weeks.

The second phase is one of protest and anger. There is intense pining although the loss is not yet fully realised. The bereaved wife may think that she sees her husband or hears his voice or thinks that he is in bed beside her. This illusion is a normal response. There is an intense yearning to find the lost person again and therefore the bereaved may visit places which recall happy memories.

This phase sometimes includes physical disturbances of weakness, difficulty in breathing, localised pains, etc. There is real anger too since the person was loved and depended upon. The bereaved may feel angry towards God. There may be an irrational feeling of anger that the person who died did not take better care of himself.

Stage three is one of despair and disorganisation. The loss is accepted as final and irrevocable; there can be no relationship with the dead person again in this life. Much ordinary behaviour which depended on the person now gone is disorganised.

Sadness mounts and the bereaved person needs much help. She goes over again and again in her mind all the details of the dead person and in so doing comes to terms with the death. The person lost takes a place in memory as a real person with whom a real relationship was enjoyed. Nevertheless it is to be hoped that there will not be any idolising or idealising of the person now dead.

Guilt may be experienced at this point too. Guilt is felt because the bereaved person could have done more to help, or could have patched up quarrels or differences of opinion. The circumstances of death can exaggerate guilt, eg. if a father drowns in an attempt to rescue his child who is rescued by somebody else. People feel they should have been more diligent in encouraging diet or exercise or visits to the doctor, etc. The fourth stage sees the bereaved person accepting the world again. The acute stages may have taken about three months to pass. Of course definite sadness and loneliness remain, and these will be worse at the time of anniversaries, etc.

PATHOLOGICAL

Grieving can become pathological, in which case the mental and physical health and the social adjustment of the bereaved are seriously affected.

One indicator of this condition is that the person is blocked on the first phase and although a brave "front" is put on, the realities of the loss are denied. It is not usual for such people to say that they think the dead are still alive—they have not lost touch with reality to that extent.

—but they are unwilling to face the facts of the funeral and are reluctant to speak about the lost person.

Another indicator is the inhibition or distortion of the mourning process. One mark of this could be no feeling of resentment, no yearning. Family members too often encourage grieving people to "forget all the past—think only of the future." Nobody should inhibit weeping, or speaking about the dead person.

A second mark can be exaggerated anger (which may be justified) which is really anger with oneself or with the person now gone, but this anger is re-directed, possibly towards the doctor. An extreme example of the inhibition of the grieving process could be for a widow to continue to set a place at the table for her husband years after his death.

Absolute despair can come to the bereaved if those about them will not let them talk about their memories of the one who has passed away. A feeling of utter worthlessness and despair, together with guilt and sleeplessness, may follow. If the sadness is not accepted and open it will lead to trouble. You see this in the case of a widowed mother of young children. She feels that her grief will upset the children. In fact it is worse for the children if she suppresses her grief as they may doubt whether their mother loved their father and if she really cared when he died. They may even suspect that she killed him.

CHILD GRIEF

Another form of pathological grief is known as the "proxy response." Here the expression of grief is displaced and instead of facing one's own grief, great care is taken of some other bereaved person. A mother may even do this with her children who have lost their father.

Doctors can contribute to the inhibition of the grieving process. They feel that they should relieve all pain immediately and therefore prescribe tablets to induce sleep and dull the agony. It is better to try to endure the pain of grief and stay with it since only in this way can people come to terms with their loss.

A child's personality is weaker than that of an adult. It can be a big problem when small children show little response and adults may feel they are unaffected by their loss. Actually children up to the age of 5 years have little idea of death except as a separation.

At a later time a child may feel guilt with fantasy, thinking that the person died because of the child's naughtiness. Children in grief may be angry, naughty, or resort to baby-like behaviour. This can be very difficult indeed for a parent who is himself grieving his loss.

HELPING

We can aid bereaved people by encouraging the expression of feelings of grief. This is hard for those who are trying to help. It is very hard to be with people who are sobbing and in pain. Our natural inclination is to try to deal with the situation quickly and to reassure. But in the long run getting better after grief is assisted by the bereaved talking through their angry feelings (even though they seem irrational), sadness, loss, guilt, and the reasons for feeling guilty.

We need to remind the bereaved that no human relationship is positive all the time. Any pretence about the perfection of the dead person is not helpful. It sets a good example for family members to talk about the past and not to say "let us think only of the future."

Do not say "I know how you feel" (because you don't) but "I can understand how you might feel in this situation." Opportunity to see the dead body should not be denied, even if it is badly injured. Great problems often come to those who have lost loved ones at sea or in war because they have not seen their bodies.

The "ritualised" mourning periods in some denominations seems to be helpful, e.g., Russian Orthodox. A strong belief in life after death is also helpful but it does not take away the pain of how to cope without the dead person for the rest of this earthly life.

Recommended reading: "On Death and Dying," by Elizabeth Kubler-Ross, and "Care of the Dying," by Dr Cicely Saunders.

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FINNEY: REVIVAL

by Donald Howard, Minister of St. Peter's, Burwood East, NSW

Wherever "revival" is mentioned, the name of "Finney" will be heard. His works, such as "How to Promote a Revival," are in constant demand; the latest biography of his life has the significant title, "Finney Lives On." (1)

Who was this man Finney and what is the almost magic attraction of his name? What can we learn from a man so clearly motivated by a burning passion to honour God?

Finney was converted through revival, he ministered in the midst of revival, and most of what has been written on revival during the last 100 years reflects the influence of his thought and often is merely a repetition of his views. (2)

First, we may define "revival" as something that begins in the church, reviving God's work of grace in the believer. "Revival," says the Welshman Eifion Evans, "is God manifesting himself in a sovereign, spontaneous, powerful and general manner, bringing about the quickening of spiritual life in His people and the conversion of the ungodly." (3).

It affects not only the church, but the community, as God hears from heaven, forgives the sins of his people and heals their land (cf 2 Chr. 7:14).

Conversion

Charles Grandison Finney was born in Connecticut in 1792 and his spiritual experience appears to date from hearing the gospel in a Presbyterian church founded in Jefferson County as the result of a revival in 1815.

In his own words he "criticised the sermons unmercifully," but despite finding plenty of fault with minister and congregation he records that "A little consideration convinced me that I was by no means in a state of mind to go to Heaven should I die." (4).

A few years later, in 1821, he appears to have been soundly converted through another revival of religion. At any rate, his subsequent life is evidence of a true work of grace in a man who received a powerful outpouring of the Spirit.

Soon after his conversion he left the legal profession which had so appealed to his precise and logical mind, and entered the Presbyterian ministry. He commenced preaching in the western area of New York State (hence the term "Western" Revivals), where a genuine revival was already in progress when he arrived. There was a great deal of religious excitement and activity associated with his work from

1825-32, and these missions provided Finney with the material and principles upon which his "Lectures on Revivals of Religion" are almost exclusively based.

Unfortunately, the work did not bear the lasting fruit one might expect. One of his fellow-workers, James Boyle, in a letter to Finney dated Christmas, 1834, wrote:

"Let us look over the fields where you and others and myself have laboured as revival ministers, and what is now (ie, two years later) their moral state? What was their state within three months after we left them? I have visited and revisited many of these fields, and groaned in spirit to see the sad, frigid, carnal, contentious state into which the churches had fallen—and fallen very soon after our first departure amongst them." (5)

Decline

As early as 1835, Dr A. B. Dod was able to say of Finney's sermons and lectures, without fear of contradiction: "It is now generally understood that the numerous converts of the new measures have been, in most cases, like the morning cloud and the early dew. In some places, not a fifth, or even a tenth part of them remain." (6)

In the same year, Finney wrote in a preface to his lectures: "... on my return from the Mediterranean, I learned with pain that the spirit of revival had greatly declined in the United States, and that a spirit of jangling and controversy alarmingly prevailed."

Asa Mahan, President of Oberlin College, where Finney later served as a professor for many years, corroborated this by stating in his autobiography that almost everyone involved in these revivals lapsed back into a state of "great spiritual deadness." (7)

Is this what we are to expect in revival? Does God cease the good work that he has begun in the hearts of his people? Is this our hope when we pray that God will revive his work in our time?

Many critics of revival say this is what we can expect. They point to those who have made some response only to lapse into their previous state or worse, forgetting the parable of the sower, or underestimating the diabolical cunning of the deceiver who is a great counterfeiter.

Whenever there is a true work of God, we can be sure Satan will be busy. Professor Samuel Miller of Princeton, writing on revival (March 1832) said "The very

existence of counterfeits shows that there is true coin." (8) In the same year, the rector of St Anne's Brooklyn (NY) said he had found that "... in proportion as a revival-spirit shall spread in the churches will the danger of these mischiefs increase." (9). Nevertheless, where revival is by the Spirit of God, lasting fruit is to be found.

Reformation

The Reformation, described by John Stott as the "greatest revival of all time," changed the history of the church and the world. The Great Awakening in Wales during the eighteenth century saw the whole community transformed, the Bible Society brought into being and a great impetus given to missionary work. (10).

Over half a century later, Dr Alexander Moody Stuart wrote of the "simple and abiding faith" which came from the Great Revival in Ireland. (11).

Sprague's "Lectures on Revivals of Religion" (sadly neglected by many interested in the subject) are published with an appendix of letters from men serving in 20 churches and colleges which experienced lasting effects from revival in the eighteenth and early nineteenth centuries.

Whereas Finney advocated novelty and excitement ("... it is in vain to promote religion, except by counteracting excitement...") in his first lecture, there is quite a contrast in the revivals described in this correspondence.

The Rev Noah Porter, in Connecticut, 1832 wrote:

"The work was noiseless, and, in the common intercourse of life, an ordinary observer would scarcely perceive it; but for a whole year it was apparent in the prayerfulness, union and fidelity of the church, in the solemnity of religious assemblies, and in the conversion of sinners... The state of feeling which, at this time, pervaded the town, was interesting beyond description. There was no commotion; but a stillness, in our very streets..." (12).

This letter referred to a work 37 years before, yet when Porter wrote, only two out of 55 converts had given "any reason to distrust their sincerity." Such testimonies were frequent at the time.

Doctrine

Dr Ashbel Green, of Princeton, writing on "the best method of conducting revivals," stressed the need for doctrinal preaching, fervent, effectual, persevering prayer, much private and individual conversation with those affected, then added: "... during the whole of a revival, the solemn truth, that true conversion is a work of God, and not of men, ought to be made prominent, in all discourses, both public and private." (13).

"It is an interesting phenomenon," says Dr James Atkinson, "that all religious revivals have been Augustinian, deriving from a Pauline theology. The Reformation was no exception." (14).

This was so of the ministry of Jonathan Edwards and Whitefield. The Great Awakening in Wales under Howell Harris and Rowlands was based on the truth of (Harris's words) "the good old orthodox Reformers and Puritans." (15).

How does this teaching compare with that of Finney? It is hard to find a comparison at all. The above men saw revival as the work of God; Finney saw its origin in man. Man could produce revivals, as "A revival is nothing else than a new beginning of obedience to God... a purely philosophical result of the right use of the constituted means." (16) This must account for Dr Mahan's observation: "... revival measures, protracted

meetings... in a few years lost all their power." (17).

Intellectually, the over-ruling criterion of all Finney's theological thinking was the rational principle. Cook describes his first lecture in Systematic Theology as "a hotch-potch of Kantian philosophy" (18). On the third page of this work he ascribed infallibility to the intuitions of human reason.

Theologically, Packer describes Finney as a "clear-headed and self-confessed Pelagian in his doctrine of man." (19). Cook endorses this view and adds that "his view of salvation was semi-Pelagian." (20).

So it was that his object in preaching was to present truth in a way most likely to persuade man to accept it. Man's mind was a neutral agent, his choices (but not his nature) in need of regeneration.

Far from holding scriptural views of grace, Finney claimed God's sovereignty in the moral realm was limited by man's free will: the sinner converted himself, the Holy Spirit's role being to persuade him to do so. Fallen man had the ability to turn to God at any time, and "Sinners can go to Hell in spite of God." (21).

Perfectionism

He had such a legalistic view of holiness that attendance at tea parties could "defeat your prayers," (22) and at one stage went so far as to say that the man who continued drinking tea could not be a Christian.

As entire sanctification consisted in perfect obedience to the law of God, and as Finney claimed the law required nothing more than the right use of whatever strength man had, he preached that "... it is, of course, forever settled, that a state of entire sanctification is attainable in this life, on the ground of natural ability." (23).

Professor G. Walters comments: "This is based on a lamentable understanding of Deut. 6:5. (24).

As singing was encouraged in the type of meeting fostered by Finney and his followers, it is pertinent to quote A. A. Hodge: "All the prayers and hymns and devotional literature of the Wesleyan, and other evangelical

Charles G. Finney . . . a man of the revival era

Churches which profess a sort of perfectionism, acknowledge sin in the believer." (25)

Temptation

Current attention to Finney's work is encouraging in that it is symptomatic of a renewed interest in revival and a hunger for God. We should all rejoice at this and long to see God's church revived and pray for revival within our own hearts.

But we must resist the temptation to try shortcuts and recognise that no one can revive God's work but God Himself.

"A got-up revival," said C. H. Spurgeon, "is a sort of spiritual intoxication, producing a kind of arousing of men and women, and yet really leaving them flatter and duller than they were before." (26).

That God's work needs reviving most of us would agree.

Then let us pray with Habakkuk:

"O Lord, revive thy work."

FOOTNOTES

1. P. E. G. Cook, Puritan Papers (1966), p. 12.
2. Ibid. p. 4.
3. The Banner of Truth, No. 87, p. 11.
4. C. G. Finney, Autobiography, (originally Memoirs), no date, p. 7.
5. B. S. Warfield, Perfectionism, 1958, p. 6.
6. A. B. Dod, On Revivals of Religion, in Essays, Theological and Miscellaneous, from Princeton Review, 1827, p. 227-231.
7. Asa Mahan, Autobiography, 1882, p. 227-231.
8. Appendix to Sprague's Lectures on Revivals of Religion, p. 43.
9. Ibid. p. 90.
10. The Banner of Truth, The Great Awakening in Wales, Feb., 1956, p. 12.
11. Ibid., The Spiritual Condition of the Ministry and its Influence on the People, p. 26.
12. Sprague, op. cit., Letter VIII.
13. Sprague, op. cit., pp. 136ff.
14. James Atkinson, Martin Luther and the Birth of Protestantism (Pelican Originals), p. 44.
15. The Banner of Truth, Feb., 1956, p. 19.
16. C. G. Finney, Revivals of Religion, 1851, p. 407.
17. Asa Mahan, op. cit., p. 227.
18. C. E. G. Cook, op. cit., p. 6.
19. Dr. J. I. Packer, Puritan Evangelism, The Banner of Truth, Feb., 1956, p. 1851, p. 407.
20. P. E. G. Cook, op. cit., p. 7.
21. C. G. Finney, How To Promote A Revival, p. 55.
22. J. I. Packer, op. cit., p. 4.
23. C. G. Finney, How To Promote A Revival, p. 55.
24. C. G. Finney, Systematic Theology, 1851, p. 407.
25. New Bible Dictionary, p. 1141 (quoted by K. F. W. Prior, The Way of Holiness, IVF, p. 60).
26. A. A. Hodge, Confession of Faith, (Banner of Truth Trust), p. 199.
27. P. E. G. Cook, op. cit., p. 14, from a sermon preached by C. H. Spurgeon at Halifax, 1858.

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Government encourages Mafia

Recent allegations that the Mafia have infiltrated the NSW club movement have caused widespread concern, especially in Government circles. The Government should be concerned, but should they be surprised?

After all when a government decides to exploit the natural weakness of people in order to raise revenue they should look hard and long, not just at the possibility of criminal influence but at the basic morality of State-sponsored gambling.

When one considers the human misery caused through gambling, and the economic waste to the community caused by this parasitic industry and now the possibility of the Mafia, and other criminal involvement, the words of St Paul become strikingly relevant, "Do not be deceived; God is not mocked,

whatsoever a man sows, that will he also reap, for he who sows to his own flesh will from the flesh reap corruption."

The Government should not be surprised that a State that has embraced such a disreputable means of raising money should appear as a haven to foreign racketeers. One way to discourage the Mafia is to take away the attraction.

Charity and Eucharistic Congress

In letters to this paper, Rev Douglas Dargaville, Secretary of the Victorian Council of Churches and Bishop David Garnsey, chairman of the Australian Council of Churches have taken the trouble to point out why the recent program, "Action for World Development," jointly sponsored by the A.C.C. and the Roman Catholic bishops, gave some publicity to the Roman Catholic "Eucharistic Con-

Notes and Comments

gress" to be held in Melbourne, February, 1973.

We firmly believe that joint action with Roman Catholics is possible and desirable, as long as we stick to ground that we hold in common. In this unfortunate instance, joint action has led the V.C.C. and through them the A.C.C. to compromise with the truth.

Eucharistic congresses being what they are — the encouragement of the idolatrous cult of wafer worship — the most charitable attitude that Anglicans can have is to ignore the whole superstitious procedure. Nothing further needs to be said about this medieval practice than is said in our own Thirty Nine Articles. "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." (Article 28).

Anglican ministers are bound by this Article and the countenancing of a eucharistic congress in any form is a falling away from the faith of the Bible and from explicit Anglican doctrine.

While it would be charitable to ignore the February Congress, and this we would certainly have done, the joint sponsorship of the recent program brought the matter to the notice of many thousands of Protestants and some A. C. C. leaders have publicly given support to the Congress.

So we were not to be allowed to ignore it. It was brought into the public arena and into the realm of public controversy by others. All we could do was to state plainly our complete disapproval of what had already been done.

Truth is unchanging. If our perception of it becomes so distorted that we admit falsehood to be truth or to be of equal importance to truth, it is we who have changed. Protestant Christians will not be gulled into believing that biblical truth can suddenly embrace medieval superstition.

The first eucharistic congress was held at Lille, France, in 1881. Their purpose is "for promoting devotion to the Blessed Sacrament." Our hope and prayer must be that with the increasing study of the Bible in the Roman Catholic Church, Melbourne 1973 might be the last.

What the union vote shows

"Australian Presbyterian Life" in its August 12 issue publishes complete details of Presbyterian voting for the plan of union with Congregational and Methodist denominations and also throws some light on the voting in both the other denominations.

An overwhelming number of congregations in NSW, Queensland and South Australia voted for a continuing Presbyterian Church. An overwhelming number of Methodists in all States voted for union.

A breakdown of the Congregational voting is not given but 250 of their congregations voted for union and 63 failed to secure a majority for union or voted against union.

What are the implications of Methodist solidarity for union in the face of Presbyterian and Congregational uncertainty?

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ACC & the Eucharistic Congress

SIR.—Your article "Victorians won't be taken in" (13/7/72) refers to the association of the Australian Council of Churches and the Roman Catholic Church in the program of Action for World Development and also to the association of the Victorian Council of Churches with the Roman Catholic Church in "a Year of Christian Renewal". The article appears to describe these associations as "results of ecclesiastical horse-trading at a high level".

It also asserts "Protestant support (is) being drummed up for the 'Eucharistic Congress'." Both these charges are completely false. The formation of the Joint Secretariat for Action for World Development in 1971 was prior to and completely unconnected with the Eucharistic Congress. The A.W.D. studies were included, by their own initiative, in the Roman Catholics' program of preparation for the Congress.

The member churches of the V.C.C. decided to co-operate with the Roman Catholic Church in a Year of Christian Renewal (a) partly because they recognised that all churches and all Christians continually need renewal and (b) partly because they welcomed the opportunity of open dialogue and study, related to the Eucharist as well as to A.W.D. with Roman Catholics. I do not think that the Victorian churches need the uncharitable or fearful warnings in your article, to seek and speak the truth.

In your article, on 27/7/72, you printed a piece on page 8 derived from the Ecumenical Press Service. Your heading, "Nikodim Resigns for 'Health'" follows the regrettable practice of slanting the piece, so that it is likely to be read with prejudice.

You also printed a letter on the same subject from the Rev B. G. Judd, in which a one-sided account of the whole matter is given in very positive terms. I believe that both charity and re-

spect for truth require fuller investigation of all the facts before any such definite stance can be adopted.

(Bishop) D. A. Garnsey,
President,
Australian Council of Churches.

Protest at carpenter poster

SIR, It was refreshing to read Donald Howard's criticism of the poster "Jesus the carpenter can remake YOU" with an accompanying picture of Jesus which is the product of man's imagination.

I also protest at both a long-haired Jesus and a doubtful carpenter in place of the strong Son of God. According to Paul, it was a shame for a man to wear long hair. Therefore, it was most unlikely Jesus made himself conspicuous in appearance.

As for "the carpenter," it is extremely doubtful that He ever practised Joseph's trade. In his homely figures of speech, never once does He use carpentry for illustration. Again, the whole impression of the gospel story is, that though His family was well-known, Jesus was an unfamiliar figure.

It is apparent He was absent during those silent years. It would have been impossible to hide Himself in a village where everyone knew everyone else. At twelve years old, He had confounded the elders of Jerusalem with His scriptural knowledge and understanding. How much more a little local synagogue! Even before His baptism, He would have towered above His contemporaries.

The humanity of Jesus cannot be divorced from the whole scriptural content, and to try and interpret Israel's Messias by the gospels alone is to neglect the Christ of the Bible — the pre-existent one who reveals Himself just as fully in the Old Testament as the New. The New Testament is the key to the Old as Jesus makes plain. If we believed Moses and the prophets we would believe Him. Liberal thinking has so pruned the old Testament of its inspiration that it is no wonder that Jesus the Christ has become Jesus the carpenter.

The world today is not looking for a "carpenter"; they are looking for a word of authority to still the waves of human chaos; someone who can rule and bring order out of all the opposing forces.

Although we must press forward with presenting a personal saviour, this must be balanced with the global aspects of His work at the right hand of the majesty on high, who is working out His purposes not only in the church but in the whole history of mankind. Anything less than this, has few attractions and even less power with the thinking youth of today.

(Mrs) P. Creasey,
Clontarf Beach, Qld.

Efforts to prolong life

SIR, — I am sure there are many involved in the care of the sick who share the disquiet expressed by Dr Marjorie Davey that "medical efforts to prolong life have got out of hand."

I question the statement of Dean T. W. Thomas that the whole doctor-patient relationship depends on "the confidence ... of the doctor's utmost efforts to save his life." I believe fear of

death is much less than the fear of prolonged suffering, and of being a burden on those who care for him.

So a patient expects to be restored to normal life if possible, but if not, to be helped and supported emotionally, to be kept comfortable and free from pain and not robbed in dying of the dignity he possessed in life.

So many people being resuscitated and kept alive by advances in technology, have long since lost the joy of life, are exhausted by the trauma they have already experienced and are tired and want to die.

Of course, the emotional and physical drain on relatives can only be judged (and then in infinitely small measure) by those who watch them visiting day after day. They see the one they loved unresponsive to contact, force-breathed by a machine, force-fed by tubes, dependent on tubes for all bodily functions, only to hear death pronounced days or even weeks later.

I am not advocating euthanasia but rather a sane approach, differentiating between a sudden condition which is possibly reversible, and one which is the result of chronic bodily degeneration which is irreversible and that we allow people to die with dignity.

I suggest we play God when we attempt heroics which often cause more harm than good, in efforts to resuscitate.

(Miss) E. J. Pratt,
Drumoyne, NSW.

Building at beach resort

SIR,—The new Church of All Saints', Yamba, is nearing completion.

Members of the ladies' guild have worked well during the past year to provide the furnishings. Should any friend of All Saints', Yamba, care to make a gift, donations should be sent to Mrs F. R. Martin, Woolli Street, Yamba, 2464.

This is the third church building erected in the parish during my incumbency whilst three old churches have been demolished.

(Rev) S. V. Gaden,
Maclean, NSW.

A.W.D. defended

SIR, — An article on Action for World Development in your issue of August

Letters

TO THE EDITOR

10 is headed "Victim of a wide credibility gap" but from the article itself I find it difficult to understand who is the victim and whose credibility is at stake.

The AWD program in July had an estimated 150,000 participants from at least 1,750 parishes and if the responses now coming to our State and national offices have any meaning at all it is clear that the campaign was not a "non-event" (as you describe it) for the participants.

The entire program assumed that, on completion of the four studies, groups would set about doing those things they considered appropriate and effective.

Approximately two-thirds of groups are actively involved in follow-up programs of their own devising and, to take but one example, within Sydney in the first fortnight in August there were 36 regional planning meet-

ings at which groups pooled ideas and planned together the broader initiatives decided upon.

It is true that in some dioceses Anglicans played only a minor part in the campaign but these were not the two (Brisbane and Melbourne) named in your article.

It needs to be recognised that AWD set out to achieve attitudinal change in the Australian community which has shown considerable insensitivity to its own poor as well as to the poor of other nations.

It may be that, when the final evaluation is made AWD will be shown to have had little impact on both those who took part and on the community at large, but I doubt that one fortnight is an adequate period in which to judge that.

As regards AWD and the Eucharistic Congress, you quote one sentence from four paragraphs at the back of the AWD study book.

The sentence quoted by you reads "This study is part of the preparation for the 40th International Eucharistic Congress and has been prepared in collaboration with the Victorian Council of Churches."

The study referred to takes place in October and has nothing to do with AWD, as the full context of the sentence quoted makes quite clear.

Vaughan Hinton,
Executive Secretary.

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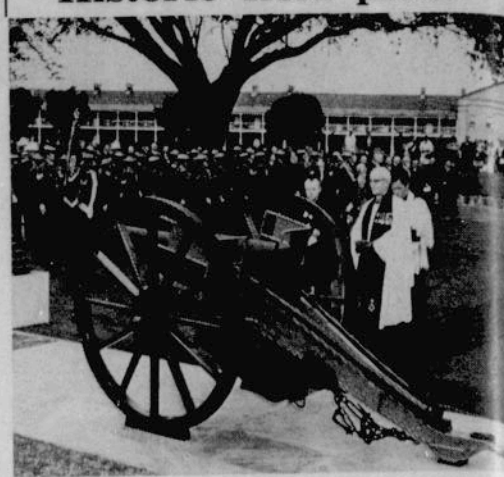
A Professor of medicine at the University of NSW will lead a seminar on "The Healing Ministry" for Sydney clergy on Tuesday, 19th September.

The seminar is being organised by the in-service training committee of the diocese and will be from 9.30 am to 12.30 pm in St Bede's, Drummoyle, parish hall.

Leader will be Professor Alfred Steinbeck, professor of medicine and head of the division of endocrinology and metabolism. He is active in Christian work and is a parishioner of St Peter's, East Lindfield.

Questions and discussions will follow the professor's papers.

Historic field piece



Chaplain General Ven. A. E. S. Begbie assisted by two other chaplains dedicates an old field piece at Victoria Barracks, Sydney, in memory of former members of "A" Field Battery Royal Australian Artillery. The 95-year-old 16-pounder, used last century by the battery, was recently found in Hornsby and restored. The battery is the oldest regular army unit in Australia.

Ministers' pay to rise 10%

The Standing Committee of the diocese of Sydney has recommended a 10% rise in ministers' salaries to meet inflation and improve living standards.

This follows a 10 per cent rise in salaries in November last year.

Bishop A. J. Dain, proposing the increase, stated that cost-of-living increases necessitated the rise, despite the fact that ministers were not affected by rises in housing or fares.

The new recommended minimum wage for parish rectors — to be confirmed by synod in October — will be \$3,960, plus a free house and travelling allowance. Newly ordained curates will receive \$2,990 and deaconesses \$2,950. More than 500 ministers and lay workers will be affected by the increases.

A special committee, chaired by Mr Justice A. R. Richardson, which has been investigating the housing question, wedding fees, superannuation and travelling allowances, has not completed its work and will report as soon as it can.

Books

O.T. WORK IN GERMAN

DER MARKUS-STOFF BEI LUKAS, Tim Schramm (Society for New Testament Studies, Monograph Series 14), Cambridge University Press, 1971, £19.4.

This work (in German) is an attempt by the author to demonstrate the presence of materials from other sources interwoven with Marcan material adopted by Luke. It is thus a return to a source critical position and as such a reaction against recent reduction criticism which has sought to evaluate the Evangelist's theology and intent by noting his treatment of his sources, particularly Mark.

Since only about one third of the Marcan material in Luke is said to betray additions, Schramm's position is by no means a return to Streeter's "Proto-Luke." Usually Schramm's identifications hinge upon the presence or absence of "Hebraisms." But in view of Luke's generally admitted conscious LXX style such a criterion does not always carry weight, and other stylistic minutiae adduced by the author are not compelling.

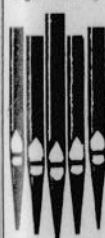
Though it can also be said that Schramm's conclusions (on Luke 21.5-36) are not new, his work is a careful analysis of the Marcan material as edited in Luke.

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Marriage & Divorce

MARRIAGE, DIVORCE AND THE CHURCH. The Report of a Commission appointed by the Archbishop of Canterbury to prepare a statement on the Christian Doctrine of Marriage. London S.P.C.K. 1971, xiii and 166 pages, paperback, \$2.50

The best part of this report (which is not a bad one) is an appendix with the forbidding title "The Correlation of Theological and Empirical Meaning" which is high-brow for 'How the teaching of the New Testament is to be applied today.' The implications of this essay on the principles of interpretation (by J. W. Bowker of Cambridge) go beyond the subject in hand.

It is a better essay than Hugh Montefiore's appendix "Jesus on Divorce and Remarriage," which adopts the impossible position that "while St. Paul makes clear (to the Corinthians) what was the teaching of the Lord (on

divorce) he does not hesitate to use his apostolic authority to mitigate this teaching."

Bishop Montefiore takes the view that because biblical scholars cannot agree on what Jesus actually taught, the solution to the problems of marriage and divorce today must be found by an evaluation of factors other than purely biblical considerations. The element of truth in this proposition is, fortunately, well handled by Bowker.

The four parts of the Report itself are "Why a Report was Needed," "Marriage as Relationship," "The Institution of Marriage," and "The Strengthening of Marriage." Its notable recommendation is that divorce and remarriage in certain circumstances be given official church recognition, with a church service following an appropriate declaration by the minister.

The Report is especially related

to the situation in England, where the Divorce Reform Act has (under pressure from the Church of England) abandoned matrimonial offences, and grants divorce on one ground only — the breakdown of marriage.

The Report lamentably fails, in its assessment of marriage, to take account of the biblical teaching about a wife's subordination to her husband. There is nothing beyond the remark that the reason some women "still wish to promise to 'obey' their husbands" is perhaps because they are "acknowledging a need for security which arises from their nature." No amount of sympathetic awareness of modern needs can excuse a failure to come to grips with what the Bible may mean by its teaching on a husband's 'headship,' at all levels of that teaching. The Report here lapses from a high level of seriousness.

D. W. B. Robinson.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:
NEW DIMENSIONS. The report of the Bishop of Willesden's Commission on the Objects and Policies of the Mothers' Union. S.P.C.K. 1972, 305 pages, UK£1. The Commission was set up in 1969 and has considered the role of the Mothers' Union in a rapidly changing world situation since the M.U. is world-wide, the findings are of significance in every section of the Anglican Communion. They concern, among other things, membership rules and qualifications and while they re-affirm much that has stood for many years, they also include far-reaching proposals for change.

THE CHURCH BEFORE THE WATCHING WORLD by Francis A. Schaeffer, I.V. Press, 1972, 94 pages, 90c. Another Schaeffer paperback that will be a best seller and should have a featured place on church bookshelves. It is addressed specifically to Christians as they face an incredulous world. He begins by looking at theological liberalism and its encouragement of doctrinal impurity. He then looks at the brideship of the church and its spiritual adultery, leading on to the need for practising purity in the visible church. Finally he shows the biblical principles which must govern the attitudes and actions of true Christians. A very honest book.

A MAN OF THE WORLD. Life of G. Campbell Morgan, Baker reprint, 1972, 404 pages, US\$3.95. The life of this great Bible expositor and teacher covered 81 tremendous years — 1863 to 1945. His ministry covered two continents and his influence the whole world. In this biography we meet the spiritual giants of the UK, Canada and the USA and from many other places. It is almost on evangelical and evangelistic history of a very distinguished period in recent times. It is both a refreshment and an inspiration to read.

Hodge on Romans

A COMMENTARY ON ROMANS by Charles Hodge. Banner of Truth Trust edition, London, 1972. 458 pages, UK £1.50.

Hodge on Romans needs no introduction. It is one of the great commentaries in the Reformed tradition, and it is not surprising that the Banner of Truth Trust has selected it for their Geneva Series. Charles Hodge taught at the old Princeton Seminary for fifty-six years. He first published a commentary on Romans in 1835, and a second, re-written, edition in 1864. This is the edition here republished by offset lithography. (It includes the original "Publisher's Advertisement," but neglects to say who the publishers were.)

Hodge is very thorough and penetrating. His method is to give a brief analysis of a pas-

sage, followed by a verse-by-verse commentary on the English text with frequent discussion of the Greek, and often weighing a number of possible or contrary interpretations; this is followed by a summary of the doctrinal propositions stated or implied, and finally "remarks", which are mostly by way of practical application.

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The Rev. C. Lake came to the O.M.S. from the World Gospel Church in Terre Haute, Indiana, where the congregation of approximately 275 had a missionary budget of \$87,500 and supported 72 missionaries on fields in 20 countries. The Church, now in its thirteenth year, continues to grow attracting attention from other congregations.

Mr Lake began pastoring while still a senior high school student and continued his pastoral assignments during college and seminary training. Upon graduation from Theological College in 1965 he became Pastor of the World Gospel Church. As part of his ministry there, Mr Lake travelled to Haiti (O.M.S. mission field in the West Indies) observing first hand the work of missionaries supported by the World Gospel Church.

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Stroud was once on the Pacific Highway but now it is completely by-passed by the Highway and travellers between Newcastle and Taree might well be unaware of its existence. But once it was the headquarters for the famous Australian Agricultural Company which was founded in 1826 and which opened up for settlement and agriculture, half a million acres around Port Stephens.

St John's Church was built by

convicts from locally made bricks and the abundant cedar. The first service was held in December, 1833. The rectory was likewise built of brick and cedar, and the cellars beneath it are still accessible. Rev William Macquarie Cowper was its first occupant in 1836.

The accompanying picture shows (R to L) St John's Church, part of the Rectory and the parish hall.

An architect has recently reported to the parish council that \$45,000 must be spent on repairs, \$15,000 on the church: \$24,000 on the rectory and \$6,000 on the parish hall. So this small old parish has launched an appeal for \$40,000. Gifts may be sent to the Stroud Parish Council, C/- The Rectory, Cowper St, Stroud, NSW, 2425.

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The talks will include the ordination of women, the Anglican/Roman Catholic agreed statement on the Eucharist, and other doctrinal issues.

East Sydney on Sunday, November 5, at 11 am to preach at the 105th anniversary service.

talks between the Anglican and Orthodox Churches since 1935.

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