

Rev Timothy Dudley-Smith, Secretary of the Church Pastoral Aid Society (London), has been appointed Archdeacon of Norwich.

The Bishop of Exeter, Right Rev R. C. Mortimer, will resign from October 1 and the Bishop of Truro, Right Rev J. M. Key will retire on July 31.

Canon Norman K. Palmer, a Melanesian, at present rector of the cathedral at Honiara, has been appointed Dean of the Cathedral.

On February 24 in St David's Cathedral, Hobart, the following will be made deacons by the Bishop of Tasmania: Messrs James Alexander Cardno (Honiara, assistant at Lindisfarne) and Maurice Rowe (Swansea). The following will be ordained priests: Revs Frank Savage (Borneo), Garth Hawkins (Invermay), Neville Newell (Smithton-Stanley) and David Lewis (St Johns, Launceston).

Rev William R. Paton, rector of St Stephen's, Wynyard (Tasmania) since 1967 has been appointed rector of All Saints, Hobart from early March.

On December 21 last in St John's Pro-Cathedral, Murray Bridge, the Bishop of the Murray made the first deacon in the history of the young diocese Mr A. R. Wood, now curate at Mount Gambier.

Rev Francis F. Bourne, curate of Hawthorne (Adelaide) since 1971, has been appointed curate of Mount Gambier (The Murray) from February 6.

Rev David W. A. Keay, in charge of Nourlanga Mission (The Murray) since 1969, was inducted as rector of St Andrews, Mannum on February 6.

Rev Henry H. Morrow, Rector of Bordenown (The Murray) since 1970, was inducted as rector of Findon-Seaton Park (Adelaide) on February 6.

Rev Conrad B. Patterson, rector of Loxton (The Murray) since 1970, has been appointed rural dean of Renmark.

Right Rev Wilfred J. Hudson, bishop co-adjutor and Archdeacon of the West in the diocese of Brisbane will retire from June 30.

Rev David A. Bluns, formerly curate of St Matthews, Holland Park (Brisbane), has been appointed curate of St Marks, Warwick.

Rev Elwyn K. Clarke, rector of Christ Church, Killarney (Brisbane) since 1965, has been appointed curate of St Thomas, Bundaberg.

Rev Clarence E. Gomersall, rector of Ulmarra (Grafton), has been appointed chaplain of Wolstone Park Hospital, Wacol, Brisbane.

Rev Richard Hancock, chaplain of St Francis' College, Milton (Brisbane) since 1971, has been appointed precentor of St John's Cathedral, Brisbane.

Rev John G. Hodgkinson has been appointed curate of St Stephens, Coorparoo (Brisbane).

Rev Victor J. Macnamara has been appointed curate of St Johns, Dalby (Brisbane).

Rev Alfred J. A. Storer, assistant chaplain at The Southport School (Brisbane), has been appointed chaplain of the school.

Rev Maxwell W. Timbrell has been appointed in charge of the bush brotherhood district of Cunnamulla (Brisbane).

The following are to be made deacons by the Bishop of Canberra and Goulburn in St John's Church, Canberra on March 4: Messrs Edwin Byford (Quebec) and William Smith (honorary assistant, Ainslie).

Rev William G. Scott, rector of Bimbaree (Can-Goulb) since 1970, was inducted as rector of Junee on January 26.

Rev Stephen P. Waters, rector of Murrumburrah-Harden (Can-Goulb) since 1965, has begun long service leave prior to retirement.

Rev John A. Shaw, rector of Ganmain (Riverina) since 1970, has been appointed rector of Murrumburrah-Harden (Can-Goulb) from the end of February.

Rev Frederick A. Hart, rector of Cooma (Can-Goulb) since 1963, has been appointed rector of South Wagga Wagga from February 4.

Rev D. E. Barker, curate of Cooma has been appointed curate of Weston Creek (Can-Goulb).

Rev G. R. Blyton, honorary assistant at Cooma, has been appointed rector of Bimbaree from early March.

Captain Michael Tobin of the Church Army, has moved from the parish of Junee (Can-Goulb) to Cootamundra.

Mr John N. Gee, Treasurer of the diocese of Tasmania, for the past 12 years has resigned. Mr Robert Whitehouse has been elected to the honorary position.

Rev Philip E. Kitchin, rector of St Matthews' Botany (Sydney) since 1971, has been appointed rector of St Hilda's, Katoomba, from March 21.

Rev Allan C. H. Yull, rector of Holy Trinity Garrison Church, Miller's Point, Sydney, since 1961, has resigned the parish from July 15 next. He intends to spend long service leave and a period after that overseas.

Rev Adrian O. Charles, chaplain at Christ Church Grammar School, Caremont, WA and formerly an archdeacon in Brisbane diocese, has been appointed Dean of St James' Cathedral, Townsville, from May.

The following were made deacons in St Andrew's Cathedral, Sydney, on Sunday, February 18 by the Archbishop of Sydney: Messrs Malcolm Babbage (St Thomas, North Sydney), G. Beckett (St Faith's, Narrabeen), Graeme Beagle (St Paul's, Wahroonga), John Campbell (St Andrew's, Sans Souci), William Frank (St James', Turramurra), Roderick

Harding (St Matthew's, Manly), Michael Kolz (St John's, Parramatta), John Paterson (Christ Church, Gladstoneville), Ian Pentecost (St Luke's, Dapto), James Thomson (St Alban's, Frenchs Forest), John Webb (St Peter's, Glenbrook), and three men for other dioceses: Messrs Anthony Duran, Graham Farley and Keré Medway.

Rev Stephen Freshwaters, has been appointed organising secretary of the Department of Christian Education, Brisbane.

Rev Thomas G. Rogers, rector of St Mary's Mount Morgan (Rockhampton) since 1969, was inducted to St James, Yeppoon on January 9.

Rev Ross D. Cameron, curate of Balcaldine (Rockhampton) since 1972, has been appointed curate of Rockhampton.

Rev David P. Gentle, curate of Gladstone since 1972, has been appointed curate of Rockhampton.

Rev Bruce W. Worthington, curate of St Matthew's, Park Avenue (Rockhampton) since 1972, has been appointed curate of Gladstone from the end of March.

Rev Douglas E. Marshall, incumbent of Bellarine (Melbourne) since 1970, has been appointed vicar of St Bartholomew's, Burnley and to an assistant chaplaincy at the Repatriation Hospital, Heidelberg from February 28.

Rev Peter J. Conery, Melbourne Diocesan Youth Chaplain since 1966, resigns on March 1 to take up an appointment with the Scripture Union.

Rev A. D. A. Fowler, returned from ABM service in Borneo, was appointed to a chaplaincy at Timbortop (Melbourne) from the end of January.

Rev Francis P. Mills, of the Melbourne Inner-City Ministry, resigned from February 4 and has gone to the diocese of Perth.

Rev Geoffrey M. Tidall, curate of St Stephen's, Belmont (Melbourne) since 1971, will be on leave in the diocese of Coventry for 2½ years from May next.

Rev Andrew R. St John, curate of St George's, Footscray (Melbourne) since 1971, will go on 2½ years' leave in May next and will serve as curate at St Mary's, Primrose Hill, England.

Rev John A. C. Foster, in charge of St Michael's, North Carlton (Melbourne) retired from October 31 last.

The newly created district of South Ballarat in the diocese of Ballarat will come under the charge of Rev Edward R. Steele.

The following men were made deacons by the Bishop of Ballarat in Christ Church Cathedral, Ballarat on February 2: Messrs James Bishop (Holy Trinity, Ararat), Douglas Wilson (St John's, Colac) and Ramsay Williams (St Barabas' College, Adelaide).

DONATIONS

We acknowledge with thanks the following donations to the Australian Church Record for the period January 12 to February 8: Rev B. J. and Mrs Seers, Port Kembla \$5, Mr G. Kneeshaw, Kogarah \$1, Deaconess D. Bransgrove, Willoughby \$1, Mr and Mrs I. Crook, Norville \$1, Arts.

Asian leader in NSW

A Canadian with a wide-ranging and rather unique commission visited New South Wales, 9-15th February. He is Rev Russell Self, MA, MTh, Distribution Consultant for the United Bible Societies in the Asia-Pacific Region.

A minister of the Presbyterian Church and missionary in India for 20 years, Mr Self has in recent years personally taught over 15,000 Asians in methods of Scripture evangelism.

Theoretically, he aims that every trainee should in return become a teacher. "What would be the result across Asia," he asks, "if every student taught someone else? Practically, he draws together hundreds of concerned Christians from all the denominations and shows them how the job can be done.

1972 statistics for United Bible Societies' outreach in the Asia-Pacific region support Russell Self's optimistic approach to this task. These figures reveal an

Should life be left to indifference or chance?

A strong warning against the dangers inherent in euthanasia was given by the Bishop of Derby the Right Rev Cyril W. J. Bowles in a recent diocesan newsletter. "It is curious at first thought," says the Bishop, "that a society which tries to conceal death, and hide itself from it, should have a larger proportion of people than in the past urging that those who are pronounced to be incurable invalids should at the request of relatives of themselves, be put to death deliberately."

Many people were moved to support the legalising of such homicide by sheer compassion. It seemed so much more hu-

mane than allowing great pain to continue or maintaining the existence of someone who had no capacity left to communicate with others.

"But," says the Bishop, "the danger of euthanasia is that, once permitted, it would become too general, and the obligation that human life should always be

respected would very easily be ignored.

"The second conviction which the Christian puts alongside his conviction about death and the resurrection which follows it is that human life in society must always be respected. Murder is a denial of this moral conviction.

"Any action by individuals, and any legislation by the community, which reduces the general consensus that life ought to be preserved, however difficult it may be for us to preserve it, is likely to lead society to a situation where it becomes a matter of indifference or chance whether human life is respected or not."

Pentecostal at two cathedrals

During a tour of Australian and New Zealand, Rev Michael C. Harper, a prominent neo-pentecostalist Anglican minister, has been invited to preach in St Paul's Cathedral, Melbourne and St David's Cathedral, Hobart.

Mr Harper was a curate at All Souls', Langham Place, under Rev John Stott for six years but he resigned in 1964 to become Director of the Fountain Trust, a body dedicated to the propagation of pentecostalist and charismatic teachings.

He left England on January 10 to carry out engagements in both countries. This includes National Charismatic Conferences in New Zealand at Massey University and at the Universities of NSW and Melbourne. Also included is a week's mission in a Melbourne parish, the Cathedral preaching engagements and engagements in Perth.

On his return journey, Mr Harper will address the student body at the Oral Roberts' University, Tulsa, Oklahoma.

JOHN TURNER TO C.M.S.

Rev John J. Turner, in charge of Holy Trinity Mowbray with St John's, Lane Cove, NSW, since 1969, has been appointed Assistant General Secretary of the Church Missionary Society in NSW.

Mr Turner will work with Rev David Hewetson, general secretary and will have special



Rev John Turner

responsibility for maintaining close liaison with clergy, among other things.

He was ordained in 1955 and has had considerable parish experience. From 1960 to 1965 he was youth director of the diocese of Sydney. He will take up the appointment in March.

Seamen's mission needs in WA

The Anglican Church in W.A. is to look at the possibility of setting up a mission for seamen at Cape Cuvier, 60 miles north of Carnarvon. The Archdeacon of Northam, the Right Rev D. Bryant, said recently that there was a need for recreation facilities for men who came ashore to load salt from the area.

He had recently visited some northern ports to assess the need for seamen's missions.

There appeared to be a need for a mission at Carnarvon and an extension of the work being done at Geraldton.

Reasons for declining attendance

"The church was no longer the only centre where the whole family could meet together as they had done at the weekly services in previous generations," Rev Alan Linton, rector of St. Matthews, Marryatville, told the Adelaide "News" recently when asked to comment on the decline in church attendances in Australia.

"We find the younger people, with their families, do get along," he said. "But as the family grows, and interests diverge, attendances drop."

Mr Linton said churches should not be judged by the number of churchgoers.

"Those who go now have more conviction and understanding," he said.

"I would anticipate a levelling out in the number of churchgoers."

He said efforts to modernise services met with mixed reaction.

Vellore head

Herbert O. Muenstermann, a United Church of Christ minister, was named executive director of the board that runs the pioneering, 1,100-bed Vellore Hospital in India.

After the war he returned to South Africa where he has worked until the present time.

GOVERNOR OPENS BOOTH LODGE

Babbage to New College

Dr Stuart B. Babbage, renowned evangelical scholar and administrator, has been appointed Master of New College, the Anglican college at the University of New South Wales.

Dr Babbage returned to Australia in January and has been living in Sydney. He took up his appointment on March 1. Prior to his return, he was Vice-President and Academic Dean at the Gordon-Conwell Theological School in Boston, USA. He had been responsible for building this school into one of the leading evangelical theological schools in the US.

Stuart Barton Babbage graduated M.A. with first class honours in history from the University of New Zealand and did his Ph.D. at London. He was awarded the Th.D. of the Australian College of Theology in 1950.

He trained at St John's College, Auckland, and at Tyndale Hall, Bristol, and was ordained in Chelmsford diocese.

He served as a chaplain with the R.A.F. and the R.N.Z.A.F. during World War II and came to Sydney diocese in 1946. He was Dean of Sydney 1947-52, Dean of Melbourne 1952-62 and Principal of Ridley College 1952-63.

His Excellency Sir Rohan Delacombe opened a new Convention Centre for the Melbourne diocese on Sunday, 11th February. The opening of Booth Lodge named after the former Archbishop of Melbourne) climaxes a \$120,000 building program.

The original homestead, set in 17 acres at Kallista in the Dandenongs, was given to the diocese of Melbourne by Commander D. S. Hore-Lacy in 1967.

At the same time a substantial gift of over \$40,000 was accepted from the Young Anglican Fellowship. This fund had been raised for an Anglican youth centre, both as a war memorial and to commemorate the life and work of Archbishop Booth.

The additions comprise four living units, with accommodation for 44 people. Bishop Robert Dann describes the new units as "motel like." He said, "Seminars can be conducted simultaneously. We have provided refrigerators, tea and coffee making facilities plus a lounge area in each unit."

The Lodge will be used by business houses during the week and by church groups on weekends.

Brilliant sunshine, a gentle breeze, and nearly 700 people combined to make the opening of Booth Lodge an outstanding event.

The Governor, Sir Rohan Delacombe, arrived at 2.30 pm and after reviewing a CEBS guard of honour, inspected the new buildings. When the official party mounted the dais a fanfare composed by Squadron Leader L. H. Hicks was played by the Hawthorn City Band.

The service was conducted by Bishop Robert W. Dann and included the unveiling of a plaque by the Governor and the dedication of the property by the Archbishop of Melbourne, Dr Frank Woods.

Mr Nigel McCleave introduced the Booth Lodge Appeal by pointing out that a number of projects yet remain to be completed. These include a covered way from the lodge to units, various items of furnishings for the Quiet Room, a number of

educational aids as well as children's playground equipment and general sporting and recreation equipment.

Mr McCleave pointed out that the diocese has had to overspend by \$5,000 to bring the lodge to its present stage of development and another \$5,000 is needed to bring the grounds and buildings to completion.

After the ceremonies Miss Dorothy James commented that she was booked out until the middle of the year by church groups on the weekends, and Bishop Dann added that he had been greatly encouraged by the response from business houses seeking mid-week conference facilities.



The Governor of Victoria, Sir Rohan Delacombe, inspects the CEBS guard of honour before the inspection and opening of Booth Lodge.

Publishers say porn. is going

A leading British publisher said in Brisbane recently that the pornography boom in books was on the way out.

Sir William Collins, head of Collins Ltd., one of the world's leading publishers, said that people are tired of it and that what they want is a good story. "I think the violence that is shown on films and television is

doing far more harm than anything that appears in books these days," he said.

Sir William is accompanied by his wife, Lady Collins, who is head of Collins' religious publishing section. The firm has been publishing the Bible since 1840.

Lady Collins said: "The Bible is still a best seller, and we have just published a Common Bible, which is a revision of the standard version Bible."

"It is a translation which takes into account all the discoveries of modern scholarship, and it has been approved by leaders of all the Churches."

S.A.M.S.

missionary to be new bishop

The Ven. Patrick Burnet Harris, Archdeacon of Northern Argentina, has been appointed Bishop of Northern Argentina in succession to the Right Rev J. W. Hawkins Flagg. Bishop Flagg is to be an assistant bishop in the diocese of Chile, Bolivia and Peru.

Archdeacon Harris was educated at Kettle College, Oxford, and Clifton Theological College. He served a curacy at St Ebbe's, Oxford, from 1960 to 1963, and in the latter year joined the South American Missionary Society.

WOMAN TO TOP ORGAN POST

Miss June Nixon has been appointed organist of St Paul's Cathedral, Melbourne.

The Dean of St Paul's Cathedral (Very Rev T. W. Thomas) has announced the appointment to the position of Organist and Choral Director at the Cathedral. The present organist, Mr Lance Hardy, has occupied the

post since 1941 and retired on 31st March.

Miss Nixon is one of Australia's most talented younger organists. She is a bachelor of music (Melbourne), a Fellow of the Royal College of Organists (London) where she also holds the Choir Training Diploma and an Associate of the Royal College of Music (London).

At Melbourne University she

won the Lady Turner Prize and both the A.E.H. Nickson and Lissette Bentwick Overseas Scholarships.

While in Europe in 1971 she won the John Brook Prize at the Royal College of Organists. At short notice she was called in to deputise as conductor of the Drakensburg Boys' Choir on a continental recital tour.

She is on the teaching staff of the University Conservatorium.

In private life Miss Nixon is Mrs Neville Finney and lives at Glen Iris.

She takes up her new duties on April 30.



Miss June Nixon

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New registrar for Tasmania

Mr F. H. Woodhouse, a chartered accountant with considerable administrative experience and who is also an accomplished organist, has been appointed registrar of the diocese of Tasmania. He will take up his appointment as registrar and secretary of the diocese on April 1. At present he is Administrative Director of the National Council of Chartered Accountants in South Africa.

Outside his professional duties,

Mr Woodhouse is an accomplished organist and a Fellow of Trinity College of Music, London.

At the present time he is Organist and Choirmaster of St Mark's Church, Yeoville, Johannesburg. The choir is affiliated with the RSCM.

Mr Woodhouse was born in York, England, and during service with the RAF in World War II was sent to South Africa.

After the war he returned to South Africa where he has worked until the present time.

Church Record

MARCH 8, 1973

Evangelicals and Roman Catholicism today

Evangelical Christians must be aware that attitudes which were honestly, sincerely and correctly held about ten years ago towards Roman Catholicism will not stand up to a frank examination today.

If we speak of the Roman Catholic denomination in the same terms that we used ten years ago, we may well be victims of the rigidity and intransigence which we fondly believe only marks others. Admittedly, the Roman system was frozen into an unyielding, corrupt, unbiblical power structure by the Council of Trent and was little modified by the passing of four centuries.

While generalisations are dangerous, we can with certainty say that Vatican II (1962-1965) made possible the extraordinary changes that we have seen over the past eight years. Some parts of Roman Catholicism have fiercely resisted change and others have warmly accepted it.

It is now possible within the denomination to speak, teach and write about differing views on vital matters of the Roman faith without fear of dismissal. Hans Kung is able to call himself a Catholic but to deny he is Roman. In this he denies his allegiance to the papal obedience. But he continues his teaching work.

In Australia, Rome is still very conservative and change comes much more slowly than in Holland, Belgium or Germany. But the Irish-Australian domination is weakening. Priests who speak out are moved to posts where they can do less harm but they are not dismissed. Among Australian theologians there are wide divergences of opinion on matters of faith and bishop will disagree with bishop and theologian with theologian in ecumenical company.

More and more, Roman Catholics are studying the Bible and finding in it no support for doctrines which hitherto they had accepted on the basis of Tridentine decrees or tradition. It would be folly to deny that the Spirit of God is at work within Roman Catholicism today. And the Spirit is leading men towards the truth. We must be profoundly thankful for these exciting changes in our day.

It will not do to point to the persistence of false teaching, lack of Christian example and personal holiness in the lives of their ministers and people. The same can be said of evangelicals. And if we find intolerance, bitterness and lack of love, are evangelical Christians exempt from these weaknesses?

The Keele statement in 1967 put the position of evangelical Anglicans very clearly: "We could not contemplate any form of re-union with Rome as she is." But it continues: "We welcome the new possibilities of dialogue with her on the basis of Scripture."

We must take this basis of dialogue seriously. The Reformation fathers laid it down clearly in their "sola Scriptura."

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CHRISTIAN MINISTRY

ACTS 20:27 "I did not shrink from declaring unto you the whole counsel of God."

In the portion read as the epistle this morning the ministers of the church at Ephesus are called in one verse priests and in another verse bishops. Similar identity of nomenclature, and so of ministry and order, is found elsewhere in the New Testament but there are gradations of honour in this one ministry. "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching," enjoined St Paul in 1 Timothy 5:17.

Our brother, Donald Robinson, has certainly earned this encomium of labouring in the word and in teaching.

Beyond value

He is in the front rank of New Testament scholars. There is no one in the world, in my judgment, who equals him in gifts of biblical exegesis. He is a leader in our church in liturgical studies.

I take this opportunity, for I will not have another occasion, of public testimony to his gifts and to his contribution to Moore College as Senior Lecturer and Vice Principal. His help and encouragement as a colleague, and his wise advice and timely comment have been beyond value. Moore College will greatly miss his active supervision now that he is called to this position of double honour and wider ministry in the western district of the diocese.

What that ministry is, has been set before us in the epistle read this morning from Acts 20. St Paul, the exemplar bishop, set his ministry before the priests, or bishops of Ephesus, to be the definitive ministry for christian ministers. It is a ministry of the Word of God, feeding God's people with His Word.

"Ye yourselves know," he said "how that I did not shrink from declaring unto you anything that was profitable from teaching you publicly and from house to house... declaring unto you the whole counsel of God."

He did not fill in the contents of his preaching; this must be gathered from elsewhere in the New Testament, in particular from his letters, especially the theologically oriented letters of

Romans, Ephesians and Colossians; but the theme of his preaching, he told his hearers, was God's counsel, that is, God's purposes, the movement of God in history from creation up till the present and also his future purpose that in Christ everything clear through revelation.

The whole counsel of God is the theme of the christian minister and it may be summed up in one word, "Christ." It is God's purpose that in Christ everything should find its fulfilment and perfection. He is the head over all things, by him all things in heaven and in earth have been created and are held together.

But before considering further this counsel of God, it is worth noting two points. First the apostle needed to lay the foundation of the knowledge of God's character, making clear who is the God, of whose counsel and purposes he was speaking.

He is God the creator, the sovereign Lord whose direct and consistent will makes the sun to rise each day, who sends the rain, and withholds it in times of drought; God the righteous judge, who judges every man according to his works, even to the trifling idle word; the gracious God, who has made this world beautiful, and who fills our hearts with joy and gladness through the consistency of his providence and the abundance of the natural resources of the world.

Righteous judge

In preaching to the Jews there was no need for St Paul to go over these things; they knew them well from the Old Testament. But in preaching to the Gentiles, whose knowledge of God amounted to nothing, in spite of their religiosity, and whom their altar to the unknown god was the best description of their relationship with the only true God, Paul needed to lay the foundation of the knowledge of God, the sovereign creator and righteous judge.

We are back to this position in our modern world. Modern society must be re-taught to believe in God the creator, the righteous judge, the gracious provider of life and of everything.

We may say that God's character is revealed in the Old Testament, his purposes revealed in the new. The minister of God's Word must begin with

the character of God, where that is not known, or, as in our case, where it has been lost. But by no means must he stop there, for the theme of the Christian gospel is the purposes of God. His whole counsel.

Secondly notice how St Paul twice over in his address to the Ephesian bishops said that he did not shrink from his task. This means that he allowed the Word to control the topics he spoke about. He did not merely select from that Word those things which he felt he would like to speak about.

Setting before God's people the whole counsel of God will require obedience, and resistance to the temptation to select. St Paul does not tell us what prompted this temptation to shrink. It may have been the foolishness of the Gospel—who likes to appear to be propounding what the majority pool—of a sovereign creator, instead of a mechanical, impersonal evolutionary process. Again, sometimes the story of God's dealing with us in Christ sounds like a fairy tale.

Jesus of Nazareth, the carpenter, can it be that He is Emmanuel, God with us, or that the crucified convict is the Saviour? Or it may have been the grimness of the news, for example, the inevitability of personal judgment when the Jesus whom Paul preached will come in flaming fire rendering vengeance to his enemies.

Or it may have been the humbling character of the gospel, for there is no room for man's pride or an answering against God in the doctrine of God's predestinating sovereignty, of God Who has mercy on whom He will and whom He will he hardens.

Lord of all

Or it may simply have been laziness. But whatever it was that was the ground of the temptation, he did not shrink from declaring the whole counsel of God. It is only prayer which enables us to overcome these temptations and to fulfil this ministry—our own prayers and the prayers of our people, upholding the minister as he seeks to make known the whole counsel of God.

And to preach this counsel is to preach Christ: for Christ is the fulfilment of God's purposes of creating a man in His own image and as a share in His own dominion. Christ is that image, just as Christ is the man who fulfilled God's purposes when He declared "let man have dominion."

For Christ is exercising dominion at this present moment. Jesus is Lord; He vindicated His Lordship on the cross when He put down all authority and power, so that truly He is described as Lord of all, to whom all authority has been given in heaven and in earth. Jesus is the fulfilment of God's

More on page three

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From page two

purposes in the creation of man in the image of God to exercise dominion.

Jesus, too, is the fulfilment of God's purposes in creating man for fellowship, fellowship with one another and fellowship with God Himself; for Jesus is, Emmanuel, God with us. In Jesus God has entered into a new and unique relationship of fellowship with us. The fellowship is based on forgiveness.

Here again Christ is the centre of our message, for it is through Him that we are reconciled to the Father, for God was in Christ, reconciling the world to Himself, through forgiveness, which is the only ground of relationship that we sinners will ever have with our heavenly Father. And we are to call upon men and women to be reconciled to God in Christ. And in being reconciled to God we are reconciled to one another; again on the basis of forgiveness, so that we may have fellowship with each other in our Christian hope. Jesus is the head of that fellowship and it is in Him that we experience it.

Nor does St. Paul make any distinction between preaching to the converted and to the unconverted.

The message both groups need to hear is the same—Christ the whole counsel of God and the wisdom of God, so that all might repent and turn to God ever more fully and live by faith in obedient, trusting fellowship with Him more and more each day.

In apprehending the whole counsel of God we must never forget that it has its centre in the cross of Christ. This is God's great action in history, when the devil and sin and death and all that they can do was resisted by our Saviour and overthrown, and the consequence of our sin undergone and annulled.

The cross must be central in our concept of God's purposes and in our preaching of this counsel—it is never far from St. Paul's thoughts.

God's purposes are in train; they are continuing on; they reached their acme in history at the cross where Christ bore our sin, abolishing sin and death and bringing immortality. His is the victory which will be manifested in the future when all things will be brought into subjection to Him and to us in Him.

It is this counsel or purpose of God in Christ which St Paul laboured day and night for three years to bring the Ephesians to a clear knowledge of so that they might live their life in the light of this hope and in the experience of this relationship.

You will notice it is a very different message to what is the popular Christian message today.

The message Paul laboured to make clear concerned itself about the facts of God's purposes, and not about any psychological uplift, or life with a

capital "L," or an experience to be sought or some "gift" to be exercised. These were not St Paul's message.

He brought news about God's purposes, a world view to which he called his hearers to reorient themselves by repentance and faith. That is to say, to repent of the old way of thinking (and so of living) and to acknowledge Christ as Lord.

Our message deals with objective facts; facts which of course are not cold facts but which will suffuse joy in our hearts when we apprehend them. But the message deals primarily with objective fact and only secondarily with subjective experience which is consequential on apprehension of the truth. Do not be turned aside into bypaths, preaching temporary blessings.

Nor does St. Paul make any distinction between preaching to the converted and to the unconverted.

The message both groups need to hear is the same—Christ the whole counsel of God and the wisdom of God, so that all might repent and turn to God ever more fully and live by faith in obedient, trusting fellowship with Him more and more each day.

In apprehending the whole counsel of God we must never forget that it has its centre in the cross of Christ. This is God's great action in history, when the devil and sin and death and all that they can do was resisted by our Saviour and overthrown, and the consequence of our sin undergone and annulled.

The cross must be central in our concept of God's purposes and in our preaching of this counsel—it is never far from St. Paul's thoughts.

Blood-bought

You will notice that in describing the congregation to which these presbyters are ministering he describes it as the church of God which He purchased with the blood of His Own. Notice also that in this passage St Paul describes his preaching as preaching the kingdom, that is preaching the cross, because God's kingdom or ruling was exercised at Calvary. There is no victory or Armageddon greater than Calvary.

You will notice also in the same passage how St Paul describes his preaching as preaching in the grace of God, because in the cross, God's character of love and goodness is clearly seen, and it is through the forgiveness of the cross that we enter into God's favour and grace. So to preach the whole counsel of God, means to preach the cross with its implications, its antecedents and its consequences.

We are to preach the whole counsel of God, that is, to preach Christ crucified for his enemies, Christ risen, Christ coming.

We are to preach with a heavenly perspective. St Paul reminded the ministers at Ephesus "I coveted no man's silver or gold or apparel," and we might expand, he coveted no man's salary, position, house, view or whatever else it is that we are tempted to covet.

All these blessings are God's gifts for us to enjoy, they are simply different foretastes of our heavenly experiences and not to be coveted before God gives them to us.

The test of our apprehension of the message is our freedom from these earthly values and objectives. For ours is a heavenly message and it bases itself starkly on the reality of God, and on the certainty of his purposes.

Sermon preached in St Andrew's Cathedral, Sydney, at the consecration of the Right Reverend D. W. B. Robinson, Bishop of Parramatta, on the Feast of the Conversion of St Paul, January 25, 1973 by the Reverend D. B. Knox, Senior Canon.

word of God which is able to give them their inheritance with God's people in God's presence. God's word is powerful. It will accomplish its purposes. It will confer the inheritance on those who hear and it is to this word of God that we have been called as ministers.

You will notice this word "gift" which St Paul uses. "The word of His grace which is able to give you your inheritance."

We hear a lot about gifts these days, but this is the gift of God in our inheritance with His people. It is given by His word. But it must be the genuine word, accurately exegeted.

This gift is a real fact and not merely a psychological elation, yet when it is apprehended it will certainly bring psychological elation, though not necessarily of the ebullient sort but more likely the deep abiding joy of the certainty of God's purposes in

Christ towards us, that we have in fact laid up for us in heaven the crown of glory, which God gives.

Only the word of God can bring this assurance and certainty, and we, believing this word, rejoice in the hope as he have fellowship with one another in the gospel, that is, in the knowledge of the purposes of God. It is the making known this counsel and purposes that we have been called to be ministers.

St Paul's one object he told the Ephesians was that he might accomplish this course, and fulfill that ministry which he had received from the Lord Jesus to testify the news of the grace of God.

We have been called by the Lord Jesus to that same ministry to make known the whole counsel of God. Let us pray for one another that we may be enabled to fulfil it.

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Notes and Comments

The editor regrets

That he is quite unable to enter into correspondence about unsolicited manuscripts. Those who wish such manuscripts to be returned should enclose an addressed envelope franked with sufficient stamps to cover return postage.

Two down and love all

Letters to the editor in the February issue of W.A.'s "Anglican Messenger" were even more interesting than usual.

Every now and then someone writes in vehement protest at the paper's policy in accepting liquor advertising. This issue an Anglican who is disturbed by the paper's continued support of beverage alcohol must have been amazed to see her letter set out prominently just above an even more prominent liquor advertisement headed "It's great to be thirsty."

Canon Gundry's letter, critical of the modern tongues movement, was given the feature position among the letters on page four. The visit of a leader of the tongues movement to Perth was given the greatest prominence on page seven.

Quite neat, really.

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A monument to greed

Every attempt was made to lay a cloak of respectability and glamour over the official opening of the casino at Wrest Point, Tasmania, on February 10.

It was to be a glittering social occasion. Leading representatives from the worlds of politics, transport and industry paraded in front of TV cameras to praise the appointments at the casino and to predict its future success.

We were shown examples of the games that can be played at the casino. Betting games hitherto banned across the nation are now legal at Wrest Point.

It cannot be denied that the casino is an attractive building set in a beautiful position. There is no doubt that it will give a fillip to the Tasmanian economy by boosting the tourist industry in that State. But the casino is not just another hotel—it is a temple for the worship of money.

Companies do not build and run casinos so that their patrons will take home more money than they came with. By the well-organised telecast on the night of the opening, by the two-hour long lessons in gambling available to patrons on closed-circuit colour TV, by every possible means, the casino's owners aim to part patrons from their cash. They deliberately inflame the money-lust and avarice within us all.

What do they care about the waste of gambled money that should have been spent on food, and clothes and other bills? What do they care for the misery, domestic disruption and financial instability that follow this indulgence of covetousness? It is an ironical touch that people's money should be wrested from them, under the guise of gambling thrills, at Wrest Point!

The occasion also provided a sad commentary on the weakness of Australian politicians on moral issues. Mr Lance Barnard of the ALP, Mr Philip Lynch of the Liberal Party, Mr Gordon Barton of the Australia Party, and other representatives of State and Local Government were present. They were united in their endorsement of the casino and their good wishes for its success. Do they not realise

Those Victorians

How refreshing it is to read of someone who is prepared to stand up and be counted against the multitudes of detractors of the Victorian era.

P. R. Lawrence, of Moe, in a letter to the editor of the Gippsland Church News says that "I believe the attempt to denigrate the Victorians, which has been sedulously fostered over the late years, is false and a delusion." And he is able to look objectively at the Victorian era, with its weaknesses as well as its great strengths. He concludes: "Compared with today's world, the Victorians enjoyed 'halcyon calm'."

Lots more could be said for that era, as well as about its calm. A thorough study of the period will find much to its credit, credit which our age has already squandered.

that a casino can only spread the poisons of envy and avarice in our society? Do they not care? Tasmania's achievement in having Australia's first gambling casino is not one to be proud of. It is a monument to greed. Or States should not follow this disastrous example but they probably will. The prospect of having a number of casinos scattered round the continent will fill every thoughtful citizen with gloom.

He said: "I am glad that more parishes have bible study and prayer groups in action. No larger group of Christians worshipping together, eg on Sunday, can be effective as a witnessing body of Christians, unless significant numbers of them are on week days in small groups, some worshipping and praying together, some studying and teaching together, some witnessing and working together, some doing all these."

It is all too easy to point out the flaws in Victorian society. There was much hypocrisy, lack of real concern, prudishness, and, we are told so often, mention of sex was taboo. But our society is now charged with being riddled by hypocrisy, one "does his own thing" and ignores everyone else and sex "freedom" has let loose an amoral rampage with its own special crop of disasters.

When people start debunking the Victorian era, you wonder if they are talking from a position of ignorance or to justify their own behaviour.

GIVE THEM TIME

Only this past week I had the privilege of meeting a rather remarkable woman. Ivy is one of those rare species who are good at everything.

Now this is not an easy kind of person to be, or to work with. Ivy is very well educated, confident and a born organiser. Her teaching is efficient and crowned with success.

This could indeed be a formidable list, but the saving grace of the situation is that Ivy is a keen Christian. And although I am not nearly as well qualified, I felt completely at ease when I first met her. There is plenty of sheer goodness behind the efficiency.

Ivy had not been well lately. Everything it seems could be dis-

By Margaret

ciplined and put in order except her health. She was telling me some of her trials when a thought struck me.

"Are you able to relax?" I asked. Ivy smiled ruefully. "That's just my trouble," she confessed. "I take on too much and I'm getting out of step somehow."

Conscientious souls are apt to do this, perhaps when a colleague slackens and the work suffers. But this over-eagerness was beginning to take its toll. Fortunately Ivy saw the red light and began to slow up a little.

Over a cup of tea later she shared another matter. It seems that some of her pupils had been touched by a spiritual movement in the school. Cautiously, Ivy shared an incident.

"Tanya says she's converted now. But I do wonder. I don't see much change in her yet." It seems Tanya had been a real rebel.

"Ivy," I cautioned, "be patient with her. I know these youngsters can be carried away with emotion, and we begin to wonder if their experience is genuine. But this is the very time she may need you to stand by her, to steer her through to calmer waters."

"But I don't see any change in her," protested my friend.

"Not yet," I agreed. "But you know I was converted in my teens, and really when I look back and remember what a shallow Christian I was — the bricks I dropped — I almost writhe. But I don't because I know I'm

Basic need in the parish

We liked the comment by Bishop John Grindrod of Rockhampton in a recent issue of his diocesan paper about the need for basic spiritual work outside Sunday worship.

He said: "I am glad that more parishes have bible study and prayer groups in action. No larger group of Christians worshipping together, eg on Sunday, can be effective as a witnessing body of Christians, unless significant numbers of them are on week days in small groups, some worshipping and praying together, some studying and teaching together, some witnessing and working together, some doing all these."

The winds of change

The diocese of North Queensland, which had had much more than its share of natural disasters and other difficulties, over-filled its missionary quota by over 50 p.c.

Its ABM quota was \$10,500 and it raised \$15,279. The diocese achieved its highest ever figure for giving beyond its own boundaries — \$21,749.

For the first time, the diocese has been able to include in its budget gifts to CMS, the BCA and the National Home Mission Fund. These three bodies received \$270 each. The significance of these gifts far exceeds the amounts given. It means that a diocese is emerging from isolation.

The ACR regrets

The ACR regrets any offence caused by the final sentence in a recent editorial paragraph referring to Rev A. C. Nichols and wishes to withdraw the sentence.

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Tom Price of the North West

SIR — Harry, the Methodist minister of Tom Price, has a problem, the symptom of which is when he writes, "Anglicans go it alone." "ACR," February 8. It will be easy always to print spicy critical opinions. And it is just as easy to hit back when stung. I am sorry for Harry, who I was glad to meet.

The Methodists, Presbyterians, and Anglicans (as well as others, of course) have worked in the North-West for a long time. How do you resolve tension points — You confer about the whole of the North-West.

There was a covenant, approved by church leaders of the Uniting Church in Sydney (January 25, 1971) and ratified in a conference at Dampier in the North-West on July 15, 1971. The heads of the local Methodists and Presbyterians and the Bishop, the Rt Rev Howell Witt, were there and all the clergy — including Harry. There will be another conference, as promised, this year.

In brief the covenant stated that there was a Uniting Church seeking union within the three denominations. The Anglican church would co-operate with them by not duplicating, where possible, the residence of ministers in any new town. "However, it is the right of every Christian to receive the ministrations of his own minister and to attend services of his own denomination." Each would be welcome to the Holy Communion of the other in the absence of the minister of his own denomination.

Tom Price is a town of thousands. Paraburdoo was designed to be a twin town, 54 miles away. The 10 per cent cut in iron ore production (after the Anglican minister went there) made Paraburdoo a ghost town of a few hundred. The temptation for Reg to move to Tom Price was resisted by the Bishop. Paraburdoo is now growing. Reg visited Tom Price and Harry came to Paraburdoo — nothing said about that.

I have been privileged to travel with the "Kairos 73" and the wooden crosses that are to be used in the procession at Canberra is the reason for this letter and I'm going to stick my neck out a long way and am quite prepared to be "axed."

Ask 99 out of 100 people who wear crosses on the person why they do so; would they be able to give a satisfactory answer? Take the same percentage and ask church-attenders why crosses are in churches; would they not be just as vague?

Surely there is a parallel in the statement of the Israelites taking the Ark of the Covenant into battle against the Philistines and saying, "That it may come among us and save us out of the hand of our enemies." Phinehas's son was rightly named "Ichabod," for the glory had departed. (Incidentally take the same percentage as above and ask the average churchman where that story is found in the Bible!)

The repeated references to the Cross in the New Testament do not indicate that there was anything magical about the rough, splintery, unpainted piece of wood to which the Lord Jesus Christ was nailed except of course to remind us of the awful agony of such a death; for of

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Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

Ecumenism—What are its aims?

SIR — One day last week I heard a broadcast by a Tasmanian Roman Catholic priest on the subject of Ecumenism. He said that it was not the purpose of the movement to solve the differences that divide Christians, but only to provide a way by which Christians can enjoy dialogues.

In other words, the movement is aimed only at rapprochement, the inference being that, without it, Christians with different views cannot, or do not, talk.

This is an admission of weakness most disturbing. There can be no dialogue between Christians without such a movement or an 'ism.'

If the purpose of the movement is as stated, wherein lies its value? Should it not promote the ideals of unity?

If the latter question should be answered in the affirmative, looking at the work of Rome in history I feel that we should be on guard lest another absorption should eventuate, as occurred before the Reformation.

It is also noted significantly that the Archbishop of Canterbury called on the Pope: the Pope did not call on the Archbishop.

H. R. Granville Smith,
Ariah Park, NSW.

(b) Comments from Christians generally, on any aspects of population growth in which they are interested, or suggestions concerning matters which they consider the committee should include in its study.

(c) Contacts from churches and individual Christians who recognise the importance of this subject and who would like to be kept informed of the facts which come before the committee and who will give the committee feedback on Christian attitudes and actions concerning these issues.

Please contact:
(Rev Dr) B. Ward Powers,
St Stephen's Rectory,
Newtown, NSW, 2042.

Clergy wives and Bible study

SIR—One aspect of the Sydney Clergy Wives' Conference planned for April is causing some of us some concern, and we would be glad if one of those responsible for its organisation could assure us through your paper that our concern is needless.

The Bible studies at the conference are to be taken by a well-known women's speaker and the title of the third of these studies is "The Glorious Outworking and Glad Conditions for the Filling of the Holy Spirit."

So far as I am aware, the New Testament teaches plainly that the "conditions" for receiving the Holy Spirit have already been met for us in the death and exaltation of Christ, and that therefore the title chosen for this study indicates an irresponsible use of terms in view of the present size of the Pentecostal problem, or that the Clergy Wives' Conference is yet another Anglican body to capitulate to either pentecostal teaching about the Holy Spirit or an unbiblical "crisis" sanctification.

Will somebody please enlighten us?

(Rev) T. C. Milton,
Liverpool, NSW.

course it is His death that is the all-important fact.

The same suggestion of it occurs in the incident mentioned concerning what happened in good King Hezekiah's day when the people were actually worshipping the brazen serpent that Moses had made 800 years before at the command of God and for the purpose which God had in mind. But Hezekiah broke it in pieces and contemptuously called it "a piece of brass" which was all it was.

When we need things to remind us of the glorious fact that "Christ died for our sins according to the Scriptures, and that He was buried, and rose again the third day, according to the Scriptures" it's time we took stock of ourselves. Oh! for a Hezekiah to break all the crosses that are in existence in pieces!

I realise that there are godly folk following the Lord far more closely than I am who differ widely from me in the sentiments I have expressed and we say with Paul, "Let everyone be fully persuaded in his own mind." Obviously I am not saying that everyone who wears or uses a cross is an apostate and I say this to preface my next remark which could easily be misconstrued by people who will be furious with me. I do say hesitatingly that all this show-manship of crosses galore, on and in churches, on letterheads, on church notices, on persons, etc, etc, ad lib is a sad sign of the apostate age in which we are living when so many are "worshipping the creature rather than the Creator."

The effect of "Kairos 73" will be far more powerful on the life of Canberra if every participant can truly demonstrate in their lives that they have been really born again by the Holy Spirit of God and if they leave their crosses behind.

Yours in the glorious name of Him who died for our sins and rose again for our justification.

(Rev) H. A. Brown,
Cootamundra, NSW.

Overpopulation? Comment needed

SIR—At its last session, Sydney synod set up a committee to examine the Christian considerations involved in questions of population growth in Australia and elsewhere.

The committee now invites:
(a) Submissions from these who have been engaged in research which touches on the problem or consequences or control of unrestricted population growth. Submissions should be sent in duplicate, and the writer is asked to indicate whether he would be willing to present the paper to the committee at its meeting, if invited.

The Father of every believer

The revelation of God as our Father shines through every part of Jesus' ministry. In the Sermon on the Mount, the eye of the Father is upon every facet of life. In the parable, the arms of the Father are even open to receive the prodigal, and his heart humble enough to go out and invite the elder brother to come in (Luke 15: 11-32). Some 171 times the Gospels place the word "Father" upon Jesus' lips, five times in the two verses of Luke 10:21, 22. In the agonies of Gethsemane he stayed himself on the will of his loving Abba (Mark 14:36). He died praying. Father, forgive: Father, into thy hands I commend my spirit (Luke 23:34, 46). The word of the Risen Lord is: "I ascend to my Father and your Father." (John 20:17). (Professor W. C. Robinson in "Christianity Today.")

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Crossword Prizes

Book prizes for Bible crossword No 63 have been posted to C. Ballard, Lakemba, NSW, and Miss Robyn Smith, East Ballina, NSW.

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We will give a book for the nearest correct entries to Bible Crossword No 65, which should reach the office not later than March 19. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. Husbands should love their wives as they love themselves. He who loves his — himself (4,5) Eph 5:28

6. I glorified thee on earth, having accomplished the work — thou gavest me to do (5) Jn 17:4

9. But seek — — — and his righteousness, and all these things shall be yours as well (5,3,7) Mt 6:33

10. they gave according to their means, as I can testify, and beyond their means, of their — will (3,4) 2 Co 8:3

11. We — you on behalf of Christ, be reconciled to God (7) 2 Co 5:20

12. — offerings are not acceptable, nor your sacrifices pleasing to me (4,5) Jer 6:20

14. and bound — his son, and laid him on the altar, upon the wood (5) Gen 22:9

16. you will not see me — you say, "Blessed is he who comes in the name of the Lord" (5) Lk 13:35

17. on the day when Lot went out — — fire and brimstone rained from heaven and destroyed them all (4,5) Lk 17:29

19. Take heed what — — — the measure you give will be the measure you get (3,4) Mk 4:24

21. For as often as you — — bread and drink the cup, you proclaim the Lord's death until he comes (3,4) 1 Co 11:26

23. For he had commanded the — — — come out of the man (7,6,2) Lk 8:29

24. He who — instruction is on the path to life (5) Pro 10:17

25. The officers answered, "No man — like this man" (4,5) Jn 7:46

DOWN

1. rejoice in the — — — a lovely hind, a graceful doe (4,2,4,5) Pro 5:18

2. He who is greedy — — gain makes trouble for his household (3,6) Pro 15:27

3. Now the Spirit expressly says that in —

times some will depart from the faith (5) 1 Ti 4:1

4. you returned and wept before the Lord; but the Lord did not hearken to your — — give ear to you (5,2) Deut 1:45

5. We are fools for Christ's — — — you are wise in Christ (4,3) 1 Co 4:10

6. Neither is new wine put into old — — if it is, the skins burst (9) Mt 9:17

7. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue — — (2,3) Rom 13:7

8. All that the Father gives me will come to me; and — — — I will not cast out (3,5,2,2) Jn 6:37

13. you accepted it not as the word of men but as what it really is, the word of God, which is at work in you — (9) 1 Th 2:13

15. taking the five loaves — — — fish he looked up to heaven, and blessed (3,3,3) Mt 14:19

17. Therefore do not associate with them, — — — you were darkness, but now you are light in the Lord (3,4) Eph 5:8

18. Trust in him at all times, — — — pour out your

heart before him (1,6) Ps 62:8

20. He had brought up Haddassah, that is Esther, the daughter of his — — (5) Est 2:7

22. whenever Moses is read a veil lies over their minds; but when a man — — to the Lord the veil is removed (5) 2 Co 3:16

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Books

Full of encouragement

HOME BIBLE STUDIES, by Derek B. Copley (Patmaster), 1972. 108 pages, \$2.05.

This is an excellent little book, full of encouragement to its readers to have home Bible studies, and full of practical advice on how to run such studies.

From his own experience, the writer tells of their value both for the strengthening of committed Christians and the winning of those who are not.

It is a pity that such a little book has to cost so much, but it can be recommended warmly to any who are or who contemplate being Bible study leaders.

Francis Foulkes.

Quest for the Ark

THE QUEST FOR NOAH'S ARK by J. W. Montgomery. Bethany Fellowship, 1972 US\$6.95.

This book is a well documented examination of the many attempts made in the Christian era to seek the remains of Noah's ark in the now glacial recesses of Ararat, prompted by allusions to the ark's final resting

place found in secular works from the pre-Christian period onwards.

Questions may be raised, of course, as to the dependence of the traditions upon the prior biblical tradition. Yet the evidence of travellers and more modernly, of purposive archeological forays, is tantalising enough to intrigue us.

The success or failure of the author's plans to mount a more massive assault on the mountain may not cause many to change their positions, for we may generally read into archeological evidence what we in fact wish to read out. But this is an enthusiastic presentation by a scholarly conservative, interesting at least for its careful treatment of the Genesis material.

W. J. Dumbrell

DIVORCE

DIVORCE — the biblical teaching by John Stott, (Falcon Booklet), 1972, 20 pages, 30c.

This little book attempts to summarise the teaching of the main Bible passages dealing with marriage and divorce. The brevity of the treatment leaves the reader dissatisfied especially as the author offers us no indication that his "rigorist" conclusions by no means express the minds of all biblical interpreters.

B. L. Smith.

Evangelicals in Africa organise

Twenty-seven African nations from Egypt to South Africa and from Senegal to Reunion met at Limuru, Kenya last month for the second Assembly of the Association of Evangelicals in Africa and Madagascar.

The Association appointed its first full-time African General Secretary, and also two commissions to promote and co-ordinate evangelical theological studies and Christian education throughout the continent.

The new General Secretary is Rev. Byang Kato of Nigeria, aged 36 and converted from traditional religion as a boy.

A London University graduate who studied at London Bible College and a former General Secretary of the Evangelical

Churches of West Africa, he is at present working on a thesis at Dallas Theological Seminary in the USA, and hopes to complete this for his doctorate, then give his whole time to his new post by September of this year.

Mr Kato will also be the Executive Secretary of the Theological Commission. This commission will be concerned not only with such developments as theological education by extension, but also with the encouragement of theological reflection, research and publication in an African context. It will work closely with Theological Assistance Programme of the World Evangelical Fellowship. The second AEAM Commission is concerned with Christian Education. It will help churches with teaching their ordinary members, again in an African context, and will work for better leadership training and teaching materials.

Co-ordinator of the work of this commission will be the Rev Roger Coon, an African Inland Mission worker in Kenya.

Sixty-eight national evangelical leaders and seventy-two missionaries attended the AEAM Assembly, together with fourteen from outside Africa.

African representatives from South Africa and all the delegates from Rhodesia failed to attend because of visa difficulties.

(From English Churchman)

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Interested persons should write, detailing their experience and curriculum vitae, to the Hon. Sec., A.B.I. 39 Panorama Drive, Panorama, S.A. 5041.

A view of healing

THE HEALING POWER OF CHRIST by Emily Gardiner Neal, Hodder & Stoughton, 1972. 174 pages, \$5.40.

This book, by the author of 'A Reporter finds God,' tells the story of her life and ministry, as well as reciting many case histories of mental, emotional, spiritual and physical 'healings.'

Mrs Neal, herself almost a cripple for six years, admits that renewal of faith is as great a healing miracle as physical recovery and even concedes that God may only heal through (after) death! Wholeness in Christ is as much her concern as health and some of the best Christian witnesses are still lying flat on their backs.

R. E. Lamb.

Healing is presented in a highly sacramental context and the author advocates frequent 'communion' and sees a close connection between the blood of Christ and the health of the body. She even cites some cases of non sacramentalists who were not healed till they submitted to the sacramental healing rites.

A chapter on the charismatic revival is moderate by neo-pentecostal standards and sees genuine tongues as foreign languages.

The book is basically pastoral in tone and does offer some good advice in places, but lacks theological substance and so is inadequate for anyone hoping to find a doctrinal basis for the healing claims that are made.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE ELABORATE FUNERAL. Man, doom and God by Gavin Reid. Hodder and Stoughton, 1972. 191 pages, \$5.95. Gavin Reid has given us a highly controversial book. Writing from a conservative Christian viewpoint, he has some very radical things to say about man, society and the church. Posing as a benefactor, television he sees as an uncontrollable monster wreaking its terrible will on society. The new morality is but revived immorality. The modern church is busy compromising itself with the modern spirit. Unlike the secular prophets who say man is moving towards his own funeral, Reid says that man is already taking part in his own elaborate funeral. A disturbing book, written by a thoughtful man, a shrewd observer and widely read.

TO RESIST OR SURRENDER? By Paul Tournier. Chime Paperbacks, John Knox Press, 1971. ed. 63 pages, SUSI. What do people do when those near to them exercise power or authority over them in the name of love, but are so often trying to make others unhealthily dependent upon them. Should they capitulate (and call it Christian humility) or call a halt and say no for the sake of their own mature Christian growth and integrity? No man is better able to look closely at this common human dilemma and expose its many facets than the great Tournier.

C. H. SPURGEON'S FINAL MANIFESTO. Grace Publications, Isle Of Man, 1972. 79 pages. UK25p. Sub-titled 'The Greatest Fight In The World,' this is a conference address by Dr Spurgeon, first published in 1891. It is based on the instruction to Timothy, 'Fight the good fight of faith' and has three chapters: Our Armour, Our Army and Our Strength. It was the 'Prince of preachers' the last great clarion call to engage in Christian warfare before his death in 1892. The depth of Spurgeon's force and fire comes to us from each page. A model for biblical preaching.

Gospel in Italy

THE QUIET CAPTAIN, by Prescot Stephens, Henry E. Walter 1972. 87 pages.

Captain R. M. Stephens may not be a familiar name, but his life was worth recording. A naval staff officer by profession, he was also an organiser of Bible lands exhibitions and a rescuer of Jews from Nazi Germany.

His love for his Lord and his long standing concern for the Waldensian Church was expressed in his retirement in his travels with a donkey preaching the gospel in the villages of Italy.

The story of his life is delightfully written by his son.

Francis Foulkes.

RSV AID

THE R.S.V. HANDY CONCORDANCE by Eugene A. Nida, Pickering & Inglis, 1972. paperback. 191 pages, \$1.50

This concordance is virtually "pocket-size" and therefore necessarily limited in terms of contents. However, about 300 key theological terms such as grace, salvation and faith were chosen for proportionately heavier treatment.

Furthermore, lists of favourite passages and "golden texts" were gleaned for important verses which people would be most likely anxious to find. Finally, in the treatment of prominent individuals short biographical summaries were prepared, rather than attempting to list every occurrence of their names. Useful and adequate for the average reader.

David Peterson

A GROWING LITERATURE

CHRISTIANITY AND SEXUAL LIBERATION by Peter Cousins (Paternoster Press), 1972, 36 pages, 50c.

Peter Cousins' booklet is a useful addition to the enormous amount of literature available on christianity and sex. The author writes clearly and relevantly about sex, marriage, adultery, homosexuality, society and censorship. Biblical quotations are frequent and apt.

If there is any weakness in the booklet, and it is not uncommon these days, it is that the author has not pondered sufficiently the special prominence given to homosexuality in Romans 1 and therefore fails to appreciate fully its distinctive dangers.

B. L. Smith.

THE MISSIONS TO SEAMEN

Applications are invited for the position of chaplain in the Missions to Seamen in Newcastle from mid-1973. House available in Hamilton. Married man with at least five years experience in priest's orders preferred.

Enquiries should be made to the Senior Chaplain N.S.W., 100 George Street, Sydney, 2000.

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Mainly About People

Rev Ian G. Ellis, chaplain in the Social Welfare Department for the Dept of Chaplaincies (Melbourne) since 1968, has been appointed Deputy Director and Superintendent Child Care, St John's Homes for Boys and Girls, from 1 April.

Rev Stephen S. Right, curate of St David's, Moorabbin (Melbourne) since 1971, has been appointed in charge of the new parish of St James, Pakenham, in the New Areas Group from 19th February.

Rev Richard A. Nethercote, rector of Holy Trinity, Bridgewater (Bendigo) since 1969, has been appointed vicar of St Stephen's, Richmond (Melbourne), from 12 April.

Rev John B. Corby, rector of Yackandandah (Wangaratta) since 1969, has been appointed to the Chaplaincy Dept, Melbourne, Social Welfare Dept, from 1st March.

Rev Michael S. C. Chin, formerly curate of Rosanna (Melbourne), has been appointed chaplain in charge of the Chinese Mission from 1 February.

Rev Jack A. Goodridge, vicar of Holy Trinity, Bacchus Marsh (Melbourne) since 1967, has been appointed vicar of St George's, Bentleigh from 1 March.

Rev William Dowell, vicar of Christ Church, Brunswick (Melbourne) since 1968, has been appointed rural dean of Coburg from 12 February.

Rev Canon Edmund A. Leaver, formerly rector of Yallourn (Gippsland), has retired to Melbourne and has been licensed to officiate in the diocese of Melbourne from 28 February.

Rev Ian W. Cox, curate of St Mary's, Caulfield (Melbourne), since 1971, has been given two years' leave of absence and took up an appointment as curate of Holy Trinity, Adelaide, from February.

Rev Richard J. Stockdale, vicar of St Martin's, Deepdene (Melbourne), since 1969, has resigned from 9 April and will live in Orange, NSW.

Rev Rodney I. Kellum, rector of Sorrell (Tasmania) since 1968, has been appointed rector of Wonthaggi (Gippsland) from after Easter.

Rev John H. Holland, who was rector of Buckland (Tasmania) 1965-67, has been appointed curate of Morwell (Gippsland).

In St Paul's Cathedral, Sale, on 2 February, the Bishop of Gippsland ordained the following: (priest) Rev B. S. Cliff (Bruthen) and (deacon) Captain K. South (Neswa Nowa) and N. T. Richards (Leongatha).

Rev Buzo Pilot has been appointed to the staff of St John's, South Townsville (N.Q.), will minister to island people in the Townsville region.

Rev George Tun Yep, rector of AYF (North Q.) since 1967, has been appointed rector of St Matthew's, Mundubberra from May next.

Rev Dixon G. Kenny, curate of Mundubberra (North Q.) since 1967, has been appointed in charge of Tully from May next.

Rev Alfred H. Bort will take up appointment at Palm Island (North Q.).

On 2 February in St James' Cathedral, Townsville, the Bishop of North Queensland ordained Rev Lyall Cowell (priest) and he will continue to serve in the parish of AYF.

Archdeacon Wilfred E. Henn, of the diocese of Bunbury, will retire from the active ministry in May next.

Archdeacon James J. Tedwell, rector of Brunswick Junction (Bunbury), has announced his retirement from the active ministry later this year.

Rev Sydney V. Weare, rector of St Mary's, South Perth, since 1966, has been appointed in charge of St Philip's, Cottesloe.

Rev Thomas W. Sutton, on leave since 1971, has been appointed rector of the new parish of Dianella (Perth).

Rev Gregory N. J. Harvey, on leave in the UK since 1971, has been appointed chaplain to the Guildford Grammar Preparatory School (Perth).

Rev Alan F. Barton, curate of Christ Church, Claremont (Perth) since 1971, has been appointed rector of Wyalkatchem.

Rev Roy C. Todd, rector of Mt Pleasant (Perth), since 1968, has been appointed rector of Mt Hawthorn.

Rev R. G. Burnard has been appointed assistant at the Cathedral, Kalgoorlie.

Rev T. G. Cox has been appointed curate of Northing (Perth).

Rev Michael J. Pennington, formerly of Port Hedland (N. W. Aust), has been appointed rector of the combined parish of Hilton Park, Hamilton Hill, Coolbellup, Spearwood and Willagee (Perth).

Rev Terence P. Curtis, of Mt Lawley (Perth), has been appointed to the Spearwood-Willagee group ministry.

Rebellion

So far, the Vatican has been unable to quell a rebellion by the Ukrainian hierarchy. It may lead to the first major Roman Catholic split in modern times.

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JEAN REES HERE FOR CONVENTIONS

Mrs Jean Rees, widow of Tom Rees, the distinguished English evangelist, is visiting Australia and New Zealand as the overseas speaker for the Christian Women's Conventions International in February and March.

Her itinerary will take her to New Zealand, Tasmania, Canberra, Sydney, Newcastle, Melbourne, Adelaide, Mount Gambier, Darwin and Perth and she leaves for the UK on April 2nd.

Tom and Jean Rees are famous for their work in pioneering conference centres in three places in England—Hilborne in Kent, Frinton-on-Sea in Essex and Oxford Hills in Kent.

Jean is deeply involved in England with the Christian Lunch and Dinner Club of which she is Chairman. This organisation arranges luncheons, dinners, coffee mornings, couples suppers and in fact anything which gives an opportunity to invite people to hear the good news of Jesus Christ.

In the English village of Pad-dock Wood where she lives Jean is busy as what she terms "a spiritual midwife" to the many people who are being converted as a result of a lively church and witnessing Christians.

Mrs Rees has a son and a daughter and five grandchildren and tries to keep Monday afternoons free for her oil painting group, and usually manages a round of golf a week.

As an author Mrs Rees is well known, perhaps her best known book being "Danger, Saints at Work" which has recently been updated as "Danger, Saints Still at Work." Her biography of her husband "His Name was Tom" is on sale now in Australia.



MRS JEAN REES

MORPETH BOOKS TO UNIVERSITY

St John's College, Morpeth has decided to place certain books from its collection on permanent loan with the library of the University of Newcastle. Some 1200 items have already been sent to the University library.

This is the first part of the perpetual loan and it includes over 100 pre-1800 items, among which are leather-bound and parchment editions of the Fathers mostly seventeenth and eighteenth century, sermons of Jeremy Taylor, Lancelot Andrews, etc., a 1743 edition of Newton's Principia and many other rare and valuable works.

These books form the largest and most valuable addition yet made to the University Library collections and in their original bindings are a most handsome enrichment of the University Library shelves.

Many of the books were part of Bishop's Tyrrell's library. It is hoped that a complete listing of the books will be published in the near future, including a list of those books known to have been in Bishop Tyrrell's library.

The location of these books in the University Library where a considerable proportion of them will be on permanent exhibition in the Library's Special Collections Room is indicative of the growing co-operation between the University and other tertiary institutions in this region.

white unit with \$100 (1st) and \$50 (2nd) prizes and a colour print and colour slide unit with \$50 prize each. There is also a black and white photo-journalists section open to all working photo-journalists of Australian newspapers and magazines with prizes of \$100 (1st) and \$50 (2nd).

All entries will be displayed in Sydney during May, which will coincide with the Home Mission Society's 117th anniversary.

Entries close on April 16 and entry forms are available from the Home Mission Society, 4th floor, 387 Kent St, Sydney, telephone 290 1011.

Meet the marriage guidance expert

All interested in marriage counselling will have the opportunity to meet a man highly skilled in this field in a special seminar to be held in Sydney this month.

He is Dr H. Zerof, Assistant Professor at the College of Human Development and Learning at the University of North Carolina.

A seminar entitled "The minister's role in marriage counselling" will be held in the nicely appointed conference room at Callan Park Hospital, Balmain Road, Rozelle, on Wednesday, March 21, 3 to 5 pm. Ample parking is available in the hospital car park. The seminar is open to ministers, deaconesses, parish sisters, Church Army officers and other interested people.

Closed by protest

Following protests by Christian young people in Denmark and the publication of a British report on pornography that reflects unfavourably on the Scandinavian country, Copenhagen police closed most of the city's live sex shows.

Sydney hobbyists won't be saps

When Sydney Anglicans met at West Lindfield parish hall late last year and decided to form the Sydney Anglican Philatelists' Society, they had second thoughts when they found the initials read SAPS.

So they founded Sydney Anglican Stamp Society (SASS) instead.

Some 20 ministers and people turned up at West Lindfield and

married mother and baby, low-income family, prisoner and family, pensioner, neglected child, aged, sick.

Open to all amateur and professional photographers in Australia, the Quest carries a total of \$400 prize money donated by Permeaux Stores, Ingleburn Hardware, and an anonymous donor.

A special Good Sam Award, like an Academy Award, will also be presented to all winners at a "Sights and Sounds of the Seventies" presentation at the Sydney Town Hall on Friday, May 4.

The public section of the Quest will include a black and

Photo-quest to document poverty

In an effort to stir the public conscience and bring greater awareness of the plight of the thousands of socially deprived people in Australia today, Sydney's Home Mission Society has launched a major Photo-Quest called "The Deprived."

"The Deprived" Quest will document the great suffering of the thousands of needy the Home Mission Society and other charitable organisations help each year.

Subjects could include the homeless, neglected, lonely, poor, drug dependent, alcoholic, un-

Sydney teachers attend services

One of two special dedication services for Sydney's teachers was held at St. Mark's, South Hurstville, on March 6.

More than 300 teachers from the St George district attended. Education leaders in the State and heads of the Department of Education also attended.

The northern districts service was held at Epping Congregational Church on the same day.

Acting Secretary of the Council for Christian Education in Schools, Rev. Bern Stevens, said the services were an opportunity for commitment to teaching in the fellowship of Christian worship.

"It is important for teachers to

Primate supports Islanders

Dr Frank Woods, Archbishop of Melbourne and Primate, has spoken in support of the Torres Strait islanders being allowed to decide their own future.

He supported the Bishop of Carpentaria and the Archbishop of Brisbane in their stand on this issue. Both these bishops oppose the plan of the Federal Government to give these islands to Papua New Guinea when that country is given independence from Australia.

The islands at present belong to Queensland and Dr Arnott has said that the islanders feel they are Australians and Queenslanders and that they want to remain this way. He has written to the Prime Minister to this effect.

The Australian

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March 22, 1973

Young people appeal to nation's leaders

Over 2000 converge on Canberra and Parliament House

Months of preparation and a week of concentrated outreach climaxed in KAIROS 73 held in Canberra over the weekend of March 2-4. Over 600 young people from Sydney, 450 from Melbourne, 60 from Brisbane, four from Tasmania, and three from South Australia, were joined by 1,000 from Canberra and nearby country areas, to demonstrate their love for Jesus Christ.

The demonstration took the form of rock concerts on Friday night and Sunday afternoon, a procession of witness to Parliament House Saturday morning, which was then surrounded by kneeling, praying young people. A worship service, known as a Jesus Celebration, was held on the lawn in front of Parliament House Sunday morning. The speakers included Bishop C. A. Warren of Canberra and John Smith of the God's Squad, Melbourne.

Co-ordinating chairman David Clayton was assisted by John Hirt of the House of the New World, Sydney, Mal Garvin of Teen Crusaders, and a team of local organisers including Jim McLennan and Brian Harris.

Musicians came from throughout Australia to participate in the various concerts, as well as the many coffee houses conducted on Saturday night.

The world "Kairos" comes from the Greek, meaning a "time of special significance." In the wording of the manifesto, read before Parliament House, it was stated "the only way of dealing with the root cause of society's problems, is personal submission to the authority of God through the person and work of His son, Jesus Christ."

The following manifesto was read in front of Parliament House on the Saturday by Jim McLennan of Canberra:

"We are standing here today, before Australia's Parliament House, as representatives of Christian youth across our Nation. We are here at this time because it's a significant time, what the Greeks of old would have called 'Kairos.'"

"It is significant because we, the Australian people, have a new Government. It is significant because we, the Australian people, have a dream. A dream of peace in Asia and social security at home. It is significant because we, the representatives of an enormous number of Australian youth are no longer

hesitant to declare to you that Jesus is real in our lives.

"So we are here to make it known that we share the concern of this and every Government, for a better quality of life, both for the voting majority and for oppressed minorities.

"But we know from our own lives that no amount of legislation will liberate man from those basic desires that make legislation necessary, such as apathy, hate, lies, greed or lust for power. Legislating for the symptoms of the ills of our society is not sufficient. It should go hand in hand with treating the root cause of those ills.

"Therefore we declare to you



(Left to right) John Hirt (House of the New World, Sydney), the Right Rev C. A. Warren (Bishop of Canberra and Goulburn) and David Clayton (co-ordinating chairman of KAIROS 73) seen in front of Parliament House, Canberra. Bishop Warren gave a brief message and the benediction during the Sunday Morning Jesus Celebration service. (Worldwide photos.)

our conviction that, the only workable life-style for mankind, the only way of dealing with this root cause of society's problems, is personal submission to the authority of God through the person and work of His son, Jesus Christ.

"We declare this, not as idealists, but in the overwhelming evidence of history, which has

shown the enormous impact of godly men in high positions.

"We know that God's love has brought a revolution in our lives and we want to express that love to you, the parliamentarians and leaders, to all who govern, that in your life, and in the life of thousands of Australians, there will be a revolution for Jesus."

Dean of Sydney dies

Very Rev Archibald Wentworth Morton, M.A., Dip.Ed., D. Phil. (Oxon), died suddenly after a heart attack at the age of 61.

He took ill at home after a meeting of standing committee and was taken to the Royal Prince Alfred Hospital where he died at 1 am on Tuesday, February 27. He leaves a wife, Helen, and a son.



Dean Morton

John's, Darlinghurst, in 1956, and he became Dean of Sydney in 1967.

He was essentially a humble and warm-hearted man but few got close enough to him to appreciate his friendly, sympathetic qualities. He was the soul of Christian courtesy and gentleness and behind his mild manner lay the deep convictions of one who loved God's Word above all things.

He never wavered in his Protestant and evangelical sympathies and he was ever a champion of Reformation truth.

A very large congregation filled St Andrew's Cathedral for the funeral service and Archbishop Loane preached. The service at the crematorium was taken by two close friends, Revs Eric Mortley and Bernard Judd.

Stephen Freshwater to DCE

Rev Stephen Freshwater, a chaplain to the Archbishop of Brisbane since 1968, has been appointed Organising Secretary of the Department of Christian Education, Brisbane.

Since he came to the diocese of Brisbane from England in 1961, his main interest has been in the field of education. He has also become thoroughly familiar with the various fields of mass communication.

Recently he has been continuing his studies in the field of education at the University of Queensland and has now resumed full-time diocesan work in this appointment in which he succeeds Miss Hilda Beaumont.

Warren Gotley to top Sydney post

Mr Warren G. S. Gotley, 34 (pictured), formerly Assistant Secretary, has been appointed Secretary of the diocese of Sydney, succeeding the late Wilfred Hutchison.

Mr Gotley is a qualified accountant and has been at Church House for the past six years. Before that he worked in the diocesan Youth Department for three years.

He is married and has four



small children from one to seven years old. Apart from his work he is actively associated with St George's, Engadine and until recently he was also a member of a trio who filled many engagements in churches in the St George district.

A mission in the Peakhurst parish in the early 1950s taken by Rev Rudolph Dillon challenged Warren Gotley and he dates his conversion to Christ from that time.

He was employed at the Water Board for 10 years and during that time he played a prominent part in the witness of its Christian Fellowship. He joined Owen Shelley's beach mission team at South West Rocks and enjoyed the work of Sunday School teaching and later of Superintendent at Peakhurst.

At Engadine he has been a member of the parish council and church committee and has also been parish treasurer. But he admits that pressure of work and late nights at Church House have obliged him to cease holding office.

His years at Church House

have made him thoroughly familiar with all aspects of the work of synod, Standing Committee and the diocesan secretariat.

Adelaide City Council stops church plans

Plans for the redevelopment of two small church properties in Adelaide have been halted on the recommendation of the City of Adelaide Development Committee (CADC).

One property is the familiar old stone cottage at 2 King William Road opposite St. Peter's Cathedral. The CADC said that the property was historically too valuable to lose.

Plans for pulling down a shop and dwelling adjoining St Luke's Whitmore Square and attached to St. Luke's Mission have also been rejected.

It was planned to replace the premises with a three-storey block containing shop, offices, gymnasium and caretaker's accommodation.

Development authorities say they agree such community services are desirable but this location is unsuitable, facing the square.

These moves are in line with the policy of the CADC of saving buildings regarded as having historic and architectural merit, and protecting many residential buildings from being demolished for purely commercial development.