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Rockhampton on The Primate

The Bishop of Rockhampton (the Right Rev. T. B. McCall) comments in his "Church Gazette": "The new Primate has not merely endeared himself to us all, but has shown us a real leadership that is going to have a tremendous effect for good upon the Church in Australia during the years to come. He is quite fearless in tackling subjects that are known to cause a certain amount of tension and even friction, but at the same time is scrupulously fair and can always avoid a real tension by his really hilarious sense of humour."

Age of Lawlessness

"We are living in an age of lawlessness and rebellion against authority, both within and outside the Church," declared the Rev. L. E. L. Roberts (Vicar of Christ Church, New Malden) in the Annual Sermon of the Church Pastoral Aid Society preached at All Souls, Langham Place, on Tuesday. "The answer will not be found in a text book or psychology but in the Word of God."

It was also an age of frustration, of restlessness and of spiritual hunger. There was a danger of forgetting how great was the impact of sin on the conscience today; some forms of sin were dramatised, given newspaper headlines and portrayed on book-stalls and advertisements, and had penetrated people's homes by means of television. Mr Roberts expressed his conviction that the message to be proclaimed in such an age was that of the holiness of God and the death of Christ.

Over 50 grantee clergy robbed for the service and many others were in the congregation.

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HOUSE MOTHER Required. Live in. St. Paul's Home for Boys, Newhaven, Phillip Island, Victoria. To commence duty January, 1961. Apply Secretary, 468 St. Kilda Rd, Melbourne. Telephone 26-2541.

ASSISTANT (Female), Required Children's Home, Mornington, Victoria. Live in. Apply Secretary, Mission of St. James and St. John, 468 St. Kilda Rd, Melbourne. Tele. 26-2541.

Personal

The Rev. H. A. Cairns, Vicar of Leongatha (Gippsland Diocese), has been appointed Chaplain at Sunbury Mental Hospital, Melbourne.

The Rev. A. G. Mullins, Curate at St. Alban's, (Melbourne Diocese), had been appointed Curate at St. Peter's, Box Hill (same Diocese).

On the subdivision of the Parish of Glen Waverley-Springvale (Melbourne Diocese), the Rev. C. R. Miles will remain in charge of St. Paul's, Glen Waverley and St. Matthew's, Mulgrave.

The Rev. S. S. Viney, Vicar of St. John's, West Brunswick, has been appointed Vicar of Springvale (both in Melbourne Diocese).

Archdeacons G. H. Codrington and T. W. Thomas, of Melbourne Diocese, have exchanged archdeaconries with the consent of the Archbishop.

The Rev. J. S. C. Miller, who has been Rector of St. Helen's, Bishopsgate, London, since 1953, has been appointed Headmaster of St. Peter's College, Adelaide. A former curate at Leeds, and assistant chaplain at Marlborough, Mr Miller, who is 44, has been general secretary of SCM in Schools for the past seven years.

The Very Reverend W. A. Hardie, Dean of Newcastle, has been elected Bishop of Ballarat in place of the late Bishop W. H. Johnson.

The Reverend R. A. Johnson, Rector of St. Jude's, Randwick, Sydney, has been awarded the degree of Doctor of Philosophy from the University of Kansas, for work in eschatology. Dr. Johnson has now gone overseas for a holiday.

The Rev. D. B. Knox, Principal of Moore Theological College, Sydney, has been elected a Canon of St. Andrew's Cathedral, Sydney. The electors were the clergy of the diocese. The election was to the vacancy on the Cathedral Chapter consequent on the death of Mr Knox's father, the late Canon D. J. Knox.

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THE AUSTRALIAN CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

Vol. 24, No. 23

NOVEMBER 24, 1960

PRICE 9d.

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

COMMENT ON PRIMATE'S PAPAL VISIT

THE news that the Archbishop of Canterbury is to include a visit to the Pope in his journey, beginning on November 22, has been fairly well received throughout the Church of England.

Reservations have been expressed in some quarters and there have also been references to the difficulties of religious minorities in Roman Catholic countries.

ARRANGED AT W.C.C. MEETING

The Archbishop left London on November 22 for Jerusalem, where he is the guest of the Anglican Archbishop in Jerusalem, the Most Reverend Campbell MacInnes. His Grace will visit the Holy Places and call on the Orthodox Patriarch of Jerusalem and heads of other Churches in the Middle East.

On the way back the Archbishop hopes it will prove possible for him to call at Istanbul to visit His All Holiness Athenagoras I, Ecumenical Patriarch of the Orthodox Church. After Istanbul the Archbishop of Canterbury proposes to spend a few days in Rome in the course of which he will pay a visit of courtesy to Pope John XXIII. The Archbishop will return to England on December 3.

The visit to the Pope has been planned as the direct result of informal conversations which took place at the recent meeting of the Central Committee of the World Council of Churches at St. Andrews.

Evangelical Misgivings

When asked how the arrangement came to be made, the Archbishop's secretary, Rev. R. Beloe, said, "At St. Andrews, Mgr. Willebrands (the Roman Catholic observer at the meeting) said the Pope would welcome such a visit. The Archbishop said he would be happy to go, but neither has demeaned himself. It was a genuine wish to have him and he is delighted to go."

Asked what the Archbishop hoped to achieve by such a visit, Mr Beloe said there would be no agenda and the Archbishop hoped that as a result of the visit there would be a heightening of interest in the idea of learning more about each other and living together in the same world.

Most spokesmen for Protestant Churches expressed more or less qualified approval of the visit, but Evangelical Anglicans have dis-

played a more cautious attitude.

"The English Churchman," for example, says: "Tuesday's announcement that the Archbishop of Canterbury is to pay 'a courtesy visit' to the Pope early next month is the logical outcome of the present Lambeth policy. But its seriousness for Bible Christianity and for Great Britain cannot be over-estimated."

"The spirit of courtesy and friendship — yes, but let us not forget the Spirit of Truth, 'Thy Word is Truth.' The great need is for all unreformed Churches to embrace the great scriptural principles of the Reformation; not for the Church of England to abandon them. There must be no peace with Rome until Rome makes peace with God, on the basis of His revealed truth."

Sir Kenneth Grubb, President of the Church Missionary Society and Chairman of the House of Laity in the Church Assembly, regards the visit as a natural development of Anglican attachment to the oecumenical movement, but also said:

"However, I hope that even on such a visit His Grace might find opportunity to refer, albeit in general terms, to the difficulties experienced by certain religious minorities in countries where the Roman Catholic Church predominates."

"Untimely and Unwise."

The Rev. M. A. P. Wood, President of the Islington Conference, expressed approval of the visit and claimed that there was no loss of principle involved.

The Rev. A. J. K. Goss, President of the Federation of Diocesan Evangelical Unions said:

"Although it is a personal and not an official visit, the sudden announcement must give many members of Evangelical Unions cause for anxiety, as to all who are concerned with the Protestant tradition of the Church. I think that expressions such as 'Vatican

BISHOPS AT ADELAIDE JUBILEE



Bishops of the Church of England in Australia who attended the C.M.S. Jubilee service in St. Peter's Cathedral, Adelaide, early this month. From left to right: The Rt. Rev. W. R. Barrett (Assistant Bishop of Tasmania), the Rt. Rev. R. C. Kerle (Bishop Coadjutor of Sydney), the Rt. Rev. J. C. Vockler (Bishop Coadjutor of Adelaide), the Rt. Rev. A. Stanway (Bishop of Central Tanganyika), the Rt. Rev. T. T. Reed (Bishop of Adelaide), the Rt. Rev. D. Blackwood (sometime Bishop of Gippsland), the Rt. Rev. Donald Baker (sometime Bishop of Bendigo and Principal of Ridley College, Melbourne), the Rt. Rev. M. L. Loane (Bishop Coadjutor of Sydney).

"Great barriers of doctrine"—Fisher

Summit' are not going to do any good, and I don't think the visit will increase confidence in the World Council of Churches."

The Secretary of Church Society, the Rev. Thomas Hewitt, said: "The announcement of the Archbishop of Canterbury's proposed visit to the Pope has created considerable anxiety in the minds of many people. It is true that the visit is a personal one and is not authorised by the Church of England, nor does it in any way commit that Church. Yet such a visit is bound to be misconstrued and one looks upon the action as untimely and unwise."

The Rev. N. F. Dunning, Secretary of the Fellowship of Evangelical Churchmen, said he was very distressed by the news of the Archbishop's visit to Rome. My reason would be that there is a widening gap between Protestantism and Roman Catholicism, because of the dogmas which the Church of Rome has put out over the last 100 years, e.g., the Immaculate Conception, Papal Infallibility and the Assumption of the Virgin Mary."

He thought that these things

made the gap wider. "Protestantism and Romanism are incompatible."

"The Reformers broke with the Church of Rome because of certain erroneous doctrines which that Church held and which still remain, and others have been added. In the light of this, one fails to see why the Primate of a Protestant Reformed Church should visit the Pope. Many Free Churchmen will not look upon this visit as a stimulus towards reunion with the Church of England. Then it may well be the means of making greater the division within that Church itself."

The Archbishop of Canterbury referred at his diocesan conference on Saturday November 6 to his proposed visit. He admitted that there "have been and are great barriers of doctrine and doctrinal practice" between the Roman Catholic Church and ourselves. Some of these had "grave political and social consequences in this and other lands," he said.

"It has been said," declared the Archbishop, "that there is no particular news value in my visit because any previous Pope

would have welcomed any previous Archbishop of Canterbury if he had asked to be received. Even if that is true, it misses the point. No previous Archbishop could have proposed such a visit as this without the certainty of insuperable misunderstandings. The fact that I could do so is due to a steadily changing climate of thought among all the Churches, and finally to the initiative openly taken by the Pope to make clear that the Roman Catholic Church desired better relations with other Churches and not least and expressly with the Church of England and its sister Churches. I knew that the proposal was already a welcome one before I made it.

"It is true, as has been said, that in one sense what may pass between the Pope and myself may be trivialities. In another sense, the fact of talking trivialities is itself a portent of great significance.

"We can travel quite a long way together, before coming to the barriers which divide us and which, no doubt will still divide us for a long time. For myself I believe that it was in the providence of God and for the ultimate edification of his Church that many of these barriers came into existence. If they were the work of sin, they were also the work of sincerity before God. In God's good time they will be overpassed."

Waiting for Christ

The New Testament makes it clear that one of the chief duties of the Church of God is to wait for Christ to return to earth from heaven. The Thesalonians, for example, turned to God from idols in order to "wait for his Son from heaven," and the Corinthians were commended for doing so (1 Corinthians 1.7). Hebrews 9.28 describes Christians as those who wait for Him.

The reason for this earnest expectation is that the Church is in a sense bereaved until Christ returns to it. We have the Holy Spirit's presence during the interval between His ascension and second coming, and our joys and privileges are greater than any this world can offer, but we are still in the wilderness. The consummation of God's plans for redeemed mankind and for His Son has still to take place.

Christians should be filled with a spirit of holy dissatisfaction at the present state of things. We should not be at ease in Zion.

It is harder for us to remember this now than it was 15 or 20 years ago. The world is in a better and more settled condition than it was then — it is more comfortable to live in. Whereas there was then widespread despair of the future even in worldly people there is a temptation to accept this world plus such blessings as God can give us in it.

The Church therefore needs to remind itself that it is to wait eagerly and hopefully for Christ to return. Nor is this waiting to be merely passive. We are to hasten the coming of the day of God by obeying Christ's command to go into the world and preach the gospel, remembering that He Himself links its fulfilment with the end of the world.

It is for this reason that the Advent season is associated with accepting the missionary challenge, and the season of the Christian year makes particularly appropriate the Church Missionary Society's campaign to lead more Australian Church people to commit themselves personally to obeying Christ's last command to His Church.

One of the less happy effects of the stewardship and promotion movements of the last few years has been the virtual abdication by many Christians of their personal responsibility in this regard. Instead of prayerfully and thoughtfully deciding what God wants each individual to do with his money and talents in order to obey this command, many have been urged to hand over sums to their parish councils and leave them to decide where the money should go.

This is bad stewardship. God gives each of us a mind and conscience in order that we may decide these matters personally. This practice also leads to an impersonal attitude towards missionary work, as something that is remote and not very urgent. It reduces the missionary work of the Church to a matter of "they" rather than "we."

It is this situation that the Society's membership campaign is designed to remedy. People are to be called upon to become members of the Society by formally committing themselves to regular prayer, service and giving.

It is not altogether clear how this scheme fits in with the provision of the Society's constitution, dating from the foundation of the parent Society in England in 1799, that all who subscribe or collect specified sums are ipso facto members for certain periods of time.

But there can be little doubt that some stricter basis of membership is desirable.

It is high time we realised that when Christ said, "Go ye into all the world and preach the gospel," He did not mean, "Be sympathetic towards missions, give towards missions, when you feel like it, offer a petition for any missionaries you know of when you think of it."

He meant: "This commandment is for you." No Christian can claim exemption from obeying it. We must all accept it as directed to each of us.

Only when all who name the name of Christ have so committed themselves to such obedience can the Church claim to be waiting for His appearance.

Men's World and God's Word

(St. Matthew, 24.35-44)

(By the Rev. A. M. Stibbs, Vice-Principal of Oak Hill College, London)

This passage of our Lord's own teaching challenges us, if we will heed it, to recognise the unique character, the supreme worth and the abiding practical value of the Word of God.

Reference to it is here put in the advent and eschatological context, in relation, that is, to the future coming of Christ and the end of the world.

That is the right setting in which to appreciate its outstanding worth. For in this setting the word of God is seen to be our one security in a completely insecure world. "Heaven and earth," said Jesus, "shall pass away, but my words shall not pass away."

A Pertinent Contrast. The certainty of God's word to endure, to continue to hold good, and to find fulfilment, is set in contrast with the insecurity of the natural order of "heaven and earth," in which men think there are stability and permanence. For men of a scientific age like ours sometimes tend to talk as if the one thing that cannot be broken are the laws of the natural order. For words of professed divine revelation, and particularly for words of predictive prophecy, they have little or no respect; and they sometimes fondly imagine that they can rightly treat them with the incredulity which they suppose they deserve. We do well to set in radical contrast with such ideas these significant words of Jesus: "Heaven and earth shall pass away, but my words shall not pass away."

Lesson of the Flood

A Pointed Comparison: "As were the days of Noah, so shall be the coming of the Son of man." The story of the Flood and of what happened before it came is, said Jesus Himself, an illustration of conditions which will recur before the predicted end of the world comes and the Son of man appears. In this story of the days of Noah we may discern the same contrasts; the contrast between men's mistaken attitude both to their own world and to God's word and the actual truth; and the contrast between the unrecognised insecurity of men's world and the unbelieved certainty of God's word. In those days the world carried on as usual, absorbed in its own immediate interests, supposing that its life was stable and enduring. Nor did it apparently give any scientifically observable indication of the impending destruction. Over against this as a God-given word of clear and solemn warning. But this word men treated with incredulity and indifference. "They knew not until the flood came and took them all away; so," said Jesus, "shall be the coming of the Son of man."

A Paradoxical Crisis. In the days of Noah with overwhelming suddenness and completeness, "the flood came and took them all away." This decisively exposed the real truth. Men's world was shown to be completely insecure. God's word was shown to be absolutely certain. The same crisis paradoxically overthrew the one and vindicated the other. The truth of God's word and the doom of men's world were alike thrown into stark relief. It was impossible any longer to disbelieve or gainsay either. The one event served conclusively to demonstrate both men's folly and God's faithfulness.

Our Prospect Comparable. It is our Lord Himself who said that this is an exact picture of the kind of thing which will happen again at His Second Coming. The final catastrophe of judgment will both destroy men's world and fulfil His word. Heaven and earth are to pass away. Christ's words are to abide and to find fulfilment. With dramatic suddenness men and women will find themselves divided; one taken and the other left; one saved and the other lost. Nor is any knowledge of the actual day possible. We simply have Christ's own word that He is coming.

The Practical Challenge. This surely is plain enough. We need to beware lest we too be deceived by the prevailing worldly attitude and outlook of our fellow-men. We need to gain a proper perspective, a true sense of values. To do so we ought above all else to prize the God-given word. We ought to heed its warning, to enjoy its comfort, so embrace and hold fast its hope. We ought to expect and to anticipate its fulfilment. "Our Lord cometh" (1 Cor. 16.22, R.V. margin). So said Christ, "Watch, therefore." "Therefore be ye also ready."

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Archbishop warns on M.R.A. group

The Archbishop of Melbourne has warned Anglicans against regarding the Moral Re-armament movement as a substitute for historic Christianity.

In his diocesan letter, the Archbishop writes:

Aberrations of Christianity are nearly always due to the failure of the Church to keep the proper balance of the faith. But I must emphatically warn you that if you embrace M.R.A. you will be in danger of becoming a very unbalanced Christian.

One who was within the Movement for many years has felt bound to come out of it and gives the following grounds which I cannot do better than to quote.

"The attitude of aggressive domination and regimentation of ideas," "the exaggeration of claims of Moral Re-armament and the ignoring of other influences in the settlement of international problems," and "highlighting the only conflict as between Moral Re-armament and Communism."

"We may not ignore Holy Scripture, worship, doctrine and what the Holy Spirit has been saying to the Church for 2,000 years.

"Even a Christian who has been given God's grace and the power of the Sanctifying Spirit may not claim ABSOLUTE honesty, ABSOLUTE truth, etc. etc.

"All his judgments, moral as well as political, are only relative in a sinful world.

"There is only one absolute Jesus Christ the Son of God, and only He can deal with our sins and has dealt with them.

"There is no doubt about the good intentions of such men as Dr. Buchman (although there

is a dangerous tendency in M.R.A. statements to exalt him as 'the universal man' and 'the moral architect of a new mankind.'")

Certainly we need a moral revival, and should be grateful for what M.R.A. has done towards this.

But chiefly we need to be reminded of our baptismal commitment — that we have been signed with the sign of the Cross, in token that hereafter we shall not be ashamed to confess the faith of CHRIST CRUCIFIED and manfully to fight under HIS banner against sin, the world and the devil and to remain CHRIST'S faithful soldiers and servants unto our life's end.

The only adequate revelation of the truth is the full Christian Gospel.

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BISHOP STANWAY TOURS IN N.S.W.

The Lord Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, arrived in Sydney on Tuesday, 13th November. Bishop Stanway is in Australia for a five-month furlough which will include an extensive programme of speaking engagements and consultations with missionary administrators and clergy.

While in New South Wales Bishop Stanway will visit leading centres, including Armidale, Grafton, Newcastle and Wollongong. He will also visit Canberra and Queensland.

Central Tanganyika covers two-thirds of the area of Tanganyika, a country which on September 1 this year received internal self-government. Bordered on the western side by the Congo, on the southern side by Kenya, and on the northern by the waters of Lake Victoria, and Uganda, it is of tremendous strategic importance in the development of East Africa.

Bishop Stanway first went to East Africa in 1937 as a missionary of the Church Missionary Society, and began work at Kalo- leni in Kenya. From 1945-47 he was Rural Dean of Nyanza, and Archdeacon of Kenya, 1949-51.

He was consecrated Lord Bishop of Central Tanganyika in Westminster Abbey on February 2, 1951, by the Archbishop of Canterbury, who conferred on him the honorary degree of M.A. Lambeth in the same year.

Eighty Australian missionaries of the C.M.S. are working in the Diocese of Central Tanganyika, in an extensive program of evangelistic, medical and educational work. Bishop Stanway was one of the main advocates of African self-support in the Church in East Africa, and of the delegation of administrative power to nationals.

The Bishop told the "Church Record" representative that the new Province of East Africa would strengthen the Christian cause.

It was, he said, proposed in the future to divide the Diocese of Central Tanganyika into four dioceses, and most of these would be led by African bishops.

Speaking at a Press conference when he arrived in Sydney, Bishop Stanway said that the prospects of Tanganyika on attaining independence were much better than those of the Congo because the Belgians exploited the Congo and did nothing to prepare the people for independence, whereas the British always administered Tanganyika as a mandate or trust territory and always kept before them the prospect of the ultimate independence of the country.

There was no apprehension among Protestants about the Roman Catholic allegiance of the Premier, Mr Nyerere. The last elections were conducted absolutely fairly, but only one Opposition candidate was elected to the Legislative Council.

The people were now very conscious of being Africans. They respected Britain, and appreciated her stand against South African apartheid.

Their main concern was independence; when that was attained they would be prepared to consider federation with other African States—perhaps Nyasaland if the Central African Federation broke up.

He is a pastor of the Protestant Church of Indonesia and has represented this Church, which is reformed in doctrine and Presbyterian in church order, at several

conferences organised by the World Council of Churches. He takes a keen interest in leadership training and for the past few years has been chairman of the Ecumenical Youth Department of the Indonesian Council of Churches.

Difficulties

During the five years he has been general secretary, Mr Marantika has faced many difficulties. The problems confronting the Council, made up from 32 member Churches, numbering approximately 3,500,000 people, have been partly caused by war, the revolution (1945-47) and the rebellion (since 1957).

One of Mr Marantika's gigantic tasks has been to persuade the Government to give him permission to enter troubled areas to assist in unifying the people, cut off from one another by the military situation.

a "Church Record" representative, the Bishop said that the East African revival movement, which was a fellowship movement spread mainly by individuals, had greatly deepened the Africans' spiritual life and was having a continuing effect.

The greater depth of the Christians meant that they would survive independence. The failure of Mau Mau to stamp out Christianity in Kenya showed how deep its roots were.

Christianity not on the way out

On the surface, Islam was growing faster than Christianity, because of natural increase and conversions among pagans. But most Moslems were ignorant of their religion and still basically pagan; only a few, mainly living along the old slave routes, were convinced Moslems.

Practically no Christians adopted Islam, but many Moslems were being converted to Christianity and accepting baptism. Though Christianity might still be a minority faith in independent Africa, there was no reason to despair of the future.

Independence would at first greatly increase missionary opportunities, especially in education and medical work, though later on there would no doubt be an increasing trend towards indigenisation of the Church.

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One of Mr Marantika's gigantic tasks has been to persuade the Government to give him permission to enter troubled areas to assist in unifying the people, cut off from one another by the military situation.

C.M.S. MEMBERSHIP DRIVE



The Primate, Dr H. R. Gough, signs the first C.M.S. membership card in the presence of Canon M.A.C. Warren, General Secretary of C.M.S., London, marking the opening of the C.M.S. membership campaign.

CAMPAIGN LAUNCHED AT ADELAIDE RALLY

The Church Missionary Society has launched a plan for membership of the Society. The campaign began in South Australia at the Jubilee Rally early this month.

In Victoria the campaign began on November 14, at the "World Off Course Rally," and in New South Wales it will begin on December 6, at the Quarterly Rally in the Chapter House.

The aim of the campaign is to get Christians to commit

themselves to sharing in the activities and objects of C.M.S., rather than just having a vague group of individuals more or less interested in and sympathetic towards C.M.S. missionary work.

It is hoped that through this campaign a more personal relationship between Church people and C.M.S. will be built up.

Those who desire to become members of C.M.S. will be required to apply and to commit themselves to regular prayer, service and giving.

A number of men prominent in the Society have made statements on the importance of membership.

Sir Kenneth Grubb, President of the Society, says: "A Society is composed of members. To be a committed member of anything brings a measurable sense of responsibility and we want more of these units of personal responsibility."

Canon Max Warren, secretary of C.M.S., London, says: "Missionaries, if they are to fulfil their function, need the sense of membership in a close-knit fellowship. Such a fellowship plays a far greater part in the effectiveness of the missionary than is often realised. That fellowship is something which a voluntary body of people bound together by common conviction and devotion is uniquely placed to offer."

The Rev. A. J. Dain, Federal Secretary of the Church Missionary Society of Australia, says: "Responsibility — fellowship — commitment — are all essentially personal as well as corporate. My obedience to Christ's command to 'Go' is not in sending others to undertake the task for me. It is in counting myself personally involved in their going, so that I go in them — 'One Body — yet members in particular.'"

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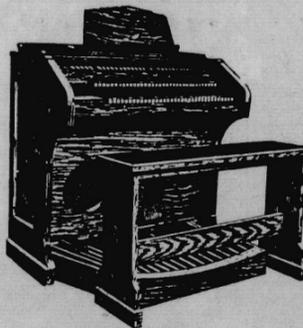
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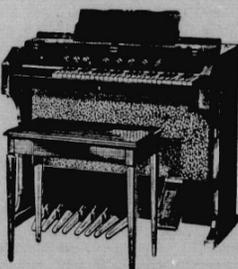
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Notes and Comments

A ROMAN CATHOLIC PRESIDENT . . .

The next President of the United States will be, for the first time, a Roman Catholic. The American public, or at least the very small majority of it which voted for him, apparently decided that Senator Kennedy's religious affiliations did not make him unsuitable for the position of President.

We hope that their confidence will not turn out to have been misplaced. There seems little doubt that Mr Kennedy is personally thoroughly tolerant and democratic (with a small "d" as well as a big one) in his outlook. He said in a speech to Texan Protestant ministers:

"I believe in an America where the separation of Church and State is absolute — where no Catholic prelate would tell a President (should he be Catholic) how to act, and no Protestant minister would tell his parishioners for whom to vote — where no church or church school is granted any public funds or political preference — and where no man is denied public office merely because his religion differs from the President who might appoint him or the people who might elect him."

But the unknown quantity is the effect on him of the pressure Roman Catholic clergy might exert on him if they saw fit.

One disturbing feature of the campaign was the way any suggestion that Mr Kennedy's Romanism could have any bearing on his fitness for the job was immediately cried down as bigoted and intolerant. American electors had the right to ask this question, and once they had asked it to expect an answer.

"TEEN-AGE CENTRE" IN N.S.W

A pamphlet has come to hand urging Christians, in the most pressing terms, to support a £50,000 project to establish a teen-age centre in New South Wales.

The pamphlet is marked by its insistence and urgent request that every Christian should financially support the project to a sacrificial point.

This centre it is claimed will be carried on " . . . on a completely non-denominational basis . . . this placing no limit of any kind on the ministry . . ." and in another place — "the work and ministry will in no way be attached to or controlled by any denomination or any other outside organisational body."

It is a reflection upon a Christian's careful stewardship if he supports such a cause when he is told, in effect that there will be no control from any established or orthodox Christian body. There is no statement of the doctrinal beliefs which are going to underline the activities of this centre.

£50,000 is a large sum of money, and many people will want a clearer assurance about the centre's activities and doctrinal position, and its relation to the Churches than has been given so far.

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Laymen Should Help Prepare Confirmees

Speaking at the autumn conference of the Oxford Diocesan Evangelical Fellowship recently, the Reverend Harold Wilson said that the clergy should not do all the confirmation preparation.

Mr Wilson, who is secretary of the Adult Education Committee of the Church of England Board of Education, was speaking on "The Communication of the Christian Faith."

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NEW APPOINTMENTS FOR ARMY CHAPLAINS

A new appointment to the Royal Australian Army Chaplains' Department (Church of England), and changes of appointment for serving Chaplains in the Australian Regular Army, have been announced.

Chaplain D. C. Abbott has been appointed Chaplain (CE) in the A.H.Q. Character Training Team, and Chaplain to the military establishments in the Sydney area. Chaplain Abbott will organise and direct Moral Leadership Courses and Character Guidance Courses for the Church of England, held in military establishments in Australia. Chaplain Abbott was Anglican Chaplain with the National Service units in Holsworthy and Ingleburn for four and a half years, and has been Chaplain in St. Stephen's Garrison Chapel, Ingleburn, since 1957. He will take up his new duties at the Military Intelligence Centre, Mosman, on 9th January, 1961. Chaplain Abbott is the Senior Anglican serving in the A.R.A.

Chaplain J. H. Darlington, 1 Field Regiment R.A.A., Holsworthy, will act as senior Chaplain 1 Aust. Division until his movement overseas late in 1961. He will move to 2 Bn. The Royal Australian Regiment to carry out these duties.

Chaplain G. J. Morris, 2 Base Ordnance Depot, Moorebank, has been appointed Chaplain (CE) in the Infantry Centre, Ingleburn, and Chaplain in the St. Stephen's Garrison Chapel, Ingleburn. He will move to this new appointment in December.

The Rev D. H. Percival has been appointed a Chaplain 4th Class in the Australian Regular Army. Chaplain Percival was ordained in 1954, and served as Curate in the Parish of Pymble, and Curate-in-charge of St. James', Berala. Since 1957, he has served with the British and Foreign Bible Society on deputisation work in the western districts of N.S.W.

A service for the institution and commission of the Reverend D. H. Percival as a Chaplain in the Australian Regular Army will be held in St. Stephen's Garrison Chapel, Ingleburn, on Wednesday, 30th November, 1960, at 8 p.m. The Chaplain General (CE), Canon A. E. S. Beggie, will commission Chaplain Percival.

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New Sydney Choir School

The Chapter of St. Andrew's Cathedral, Sydney, and the Standing Committee of Sydney Diocese have approved the building of the first section of the new Choir School on the Bathurst Street frontage.

Primate rebukes Bp. of Woolwich

The Archbishop of Canterbury at his diocesan conference on November 6, rebuked the bishop of Woolwich (the Right Rev. John Robinson), for appearing as a witness in the recent "Lady Chatterley's Lover" case.

The Primate acknowledged that the Bishop had full right to appear as a witness on the point of law involved. But for him to do so would obviously cause confusion in many people's minds between his individual right of judgment and the discharge of his pastoral duties.

Inevitably anything the Bishop said would be regarded as said by one whose chief concern was to give pastoral advice to the people committed to his charge, and, particularly in those moral questions, pastoral advice to teachers and parents upon whom such a heavy burden of responsibility lay.

"Anyone must know that, in this sexually self-conscious and chaotic age, to speak pastoral wisdom in public on particular questions is extremely difficult and dangerous. The Bishop exposed himself to this danger."

Archbishop for Uganda appointed

The Right Rev. L. W. Brown, Bishop of Namirembe, has been elected Archbishop-designate of the new Province of Uganda, which the Archbishop of Canterbury hopes to inaugurate next April.

Bishop Brown, who was Bishop of Uganda until the recent creation of the new dioceses to be part of the new Province, is 48. He was educated at Enfield Grammar School, Middlesex, and the London College of Divinity, and was ordained in 1935. He did long service in South India as a missionary and college principal before returning to England in 1950 to be chaplain of Jesus College, Cambridge. He was consecrated Bishop of Uganda in 1953.

"CARRAMAR"

Dear Sir,

Your readers will be interested to know that His Grace the Archbishop of Sydney has consented to dedicate and open Carramar Maternity Hostel for Single Girls at 16-18 Boomerang Street, Turramurra, on Saturday afternoon, 17th December.

Arrangements are for an inspection of the hostel and afternoon tea at 3.30 p.m., followed by the official opening and dedication at 4.30 p.m.

The hostel is being equipped and some items especially needed are a small organ for the chapel, a piano, radiogram and suitable L.P. records. Would any reader who might be able to help with these or other items kindly telephone the writer at MA9401 (Sydney Exchange).

Yours faithfully,
(Canon) R. G. FILLINGHAM,
General Secretary, the Home Mission Society.
Sydney, N.S.W.

BAPTISM

Dear Sir,

My friend Hugh Voss has in your issue of the 27th October replied to some remarks of mine printed in your issue of the 29th September. Needless to say I agree with much which Mr Voss has to say. I think that his basic mistake from my viewpoint is that he seems to equate the preaching of the Gospel per se with the preaching of the Gospel through the sacrament of Baptism.

I hold firmly that the Gospel must be freely extended to all men and as firmly, that we cannot judge the thoughts and intents of men's hearts in their professed acceptance of the Gospel. It is very different however to say that the sacraments of the Gospel should be so widely extended. The sacraments surely seal to the recipient the Gospel promises and if the would recipient gives open indications that he has no interest in these promises, let alone the obligations which they bring with them, then surely the ministry is at fault which "casts pearls before swine."

It is a common view in our time that the administration of the sacraments is to be used as a grand opportunity for evangelism. I agree with this. However surely we must acknowledge that this use of the sacraments is not primary but only secondary. They are firstly pledges of God's love to His own children. I baptise a child not to proclaim the Gospel to the parents but in view of the fact that the child has already been born into a home where at least one of the parents is already a partaker of God's grace in salvation.

Yours Sincerely,
Bryan E. Hardman.
Cambridge, England.

Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a non de plume will be acceptable.

UNUSUAL

Here at the R.A.A.F. School of Technical Training we have many apprentices who are shown in their documents as members of the Church of England but who have not been baptised. One such lad, 17 years of age, gave his life to Christ and after much thought and prayer desired to be baptised by total immersion.

The local Baptist Church at Wagga was contacted for permission to use their baptistry. The Rector of Wagga (Bishop Arthur) agreed, provided the normal form of baptismal service of the Church of England was used. On September 4 the service was held in the Baptist Church with a congregation consisting of Air Force members, local Baptists and Anglicans from the Wagga Teachers' College. At the close of the service all said how they were blessed by it, as I myself was as I conducted it — though the prayers that follow the baptism are a little long for the baptised person, who is standing in cold water.

Certainly it was a real opportunity for creating a better understanding of the Church of England baptismal service in the minds of our Baptist friends, for which we thank God.

In the fellowship of Christ,
NORMAN LAWLESS,
Church of England R.A.A.F. Chaplain.
Wagga, N.S.W.

A Correction

In the last issue of "The Australian Church Record" it was stated that the Rev. R. A. Johnson, of Randwick, Sydney, had been made a Doctor of Philosophy by the University of Kansas. In fact the degree was awarded by the Neotarian Fellowship and School of Philosophy, Kansas, Missouri. "Christianity Today" of May 9, 1960, reports that this institution grants degrees after lessons by mail. The cost of Ph. D.'s is 250 dollars. The error is regretted.

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JUNGLE DOCTOR

JUNGLE DOCTOR PANORAMA, by Dr Paul White.
Paternoster Press, London. Aust. price, 49/9.

"Jungle Doctor Panorama" is Dr White's Magnum Opus. It is a large book of 144 pages, and has appeared as the combined sales of Dr White's other books have passed the million mark. Without any doubt this a magnificent book.

It is a photographic record of many aspects of medical missionary work in the Church Missionary Society hospitals in Tanganyika. It aims to put a window into C.M.S. hospital life.

The book is the result of a visit to Africa by Dr White and Ossie Emery, a young Sydney photographer, and Edwin Udey, an American cinematographer. None of the photographs have appeared in any previous publication, and many of them are in colour.

Doctors P. White, Welsley Hannah, David Rodder, Juliet Backhouse and Ken Dalley are seen at work, as well as missionary and African nurses. There are photos of some of the makeshift arrangements in the hospital, of patients listening to the purchase of perhaps one dictionary of only one volume is that for a few extra shillings more comprehensive volumes are available. It is, however, a good 37/3 worth and will prove a valuable addition to anyone's bookshelves.

The hospitals included in the book are Mvumi, Kilimatindé, Berega, Kongwa, Bugufi, Shunga and Kalinzi.

The readers of Jungle Doctor books know the various animals, and which find their place in the African life, and consequently this book concludes with some wonderful photos of the lions, giraffes, zebras and antelopes.

It is important to state that the book does not aim to give a widespread coverage of missionary activities. It does not touch the pastoral or education work of the Church Missionary Society, but it is a notable book, and is sure to have a wide influence, for it will make vivid to missionary supporters, the achievements and dedication of those who are on the field.

—I. R. REID.

A DICTIONARY OF LIFE IN BIBLE TIMES, by W. Corswant, Hodder and Stoughton, 1960. Pp. 308. Australian price 37/3.

Professor W. Corswant was before his death in 1954, Professor of the History of Religions and of Biblical Archaeology in the Faculty of Theology at Neuchatel.

Prior to his death, Prof. Corswant had prepared the greater part of a manuscript of a dictionary of life in Bible times. It was thought a pity that this should not see the light of day and M. Edouard Urech, a pupil of the professor, completed the work and arranged its illustration. It was designed to provide teachers and pupils from junior grade upwards with a concise, scholarly, readable and well-indexed dictionary to the personal, social and religious life of the Israelites and early Chris-

Books

FAITH IS THE VICTORY, by E. M. Blaiklock. Paternoster Press, London, 1959 Pp. 64. Eng. price 5/-.

These devotional studies in the First Epistle of John, originally given as Bible readings at the Keswick Convention, are characterised by the fine flow of language and quotations from the wide range of literature one has come to expect from Professor Blaiklock. The professor expounds the message of this letter under the headings God is Light, The World, God is Love and The Victory, and although the scope of the book precludes detailed treatment of these themes much of value is said, his understanding of the world in its opposition to Christ and his people, particularly in contemporary society, being very clear indeed.

— J. E. JONES.

"WHAT PSYCHOLOGY SAYS ABOUT RELIGION." By Wayne E. Oates, pp. 96. Hodder & Stoughton, 1960. English price, 4/6.

This is an English edition of a "paperback" published in the Association Press (Y.M.C.A.) Reflection Books in 1958. This new edition, though better produced, suffers by the omission of the original "Notes by Chapters," and differs in the list of books suggested for further reading.

Among those who by their own pastoral ministry and by their writings have helped to bring a closer partnership of psychologist, psychiatrist and clergyman in "helping troubled people," the name of this author is an honoured one. He is Professor of the Psychology of Religion and of Pastoral Care at the Southern Baptist Theological Seminary, and a former Hospital Chaplain.

He states—"the main focus of these pages is to communicate meaningfully to the person untrained in psychology who, nevertheless, finds himself confronted with discussions among his friends and relatives, fellow church members and business associates on 'what psychology says about religion.'" He gives a brief account of the views of those psychologists whose writings would be well known in the United States and who deal with religion in any significant way in their published works. Popular "magic" as "manipulation of people," as "clairvoyance," as a "unified, commonly agreed upon science" are rejected in favour of the view that it is both art and a young, many-sided science, a method of observation and research and also a specific body of knowledge, "a vivid part of the warp and woof of today's culture and of the fabric of man's view of himself as a religious person."

There are chapters on some of the chief ways in which religion has been viewed by students of human personality, viz. "Bondage to Idols or freedom for growth; Childishness or a way to maturity; a sickness or a way

to health; an illusion or a way to reality"—Oates illustrates four stages in what psychology has to say about religion. There is the stage of silence, of noisy rejection, of critical but cautious affection and, the recognition by some that "religion at its best in the healthy adult consists of the ultimate meaning by which a person lives and for which he has chosen both to live and, if necessary, to die." A final chapter deals with the growing tendency of some psychologists to go beyond the realm of empirical psychology to the realm of religion itself. If Christianity be one of the parents of science, we may see psychology as the "last and youngest child of religion" (Rank) . . . Oates sums up, "The final questions of psychology are the beginning concerns of religion . . ." We can give thanks for the patient endeavours of contemporary psychologists who have worked in the boundary situations between a purely mechanistic interpretation of life and the distinctly purposive interpretations which characterise the Christian Faith." (p. 94).

Likewise, we can be grateful for devoutly Christian teachers, competent in the social sciences, who, out of their study and practical experience in both disciplines are fashioning more effectual helps for the Christian worker. This book is such an aid, and it is well worth using.

— GEOFFREY FELTHAM.

PSYCHOLOGY OF RELIGION, by Paul E. Johnson. Abingdon Press, 1959. Pp 291. American price five dollars.

Martin Buber's "I-Thou" philosophy, having influenced a variety of disciplines, now penetrates psychology as the guiding principle in Johnson's "Psychology of Religion," obtainable in Sydney at the C.M.S. bookshop. The author adheres to an "inter-personal" theory, which "finds the essential nature of man in his encounter with another person, without which he can know neither himself nor the fullness of the living present." (p. 47).

Psychologically, Johnson reveals an intimate knowledge of contemporary personality theory, which is rare among writers on his subject, but does not really construct a personality theory of his own. Rather he applies one key—the dialogic relationship—to a number of different doors, and shows that it fits. His chapters entitled "Religion and Health," and "The Religious Community" are interesting examples.

Religiously, it seems that Johnson is a Christian struggling to be impartial in his treatment of non-Christian religions. On the one hand it is unconvincing to incorporate impersonal pantheistic faiths in an "I-Thou" formula; on the other hand, an examination of the psychology implicit in the Christian scriptures would yield a depth and precision impossible without such specialisation.

—WM. E. ANDERSEN.

Also Received
BARTJE MY SON, by Nel van Houten. Hodder & Stoughton, London, 1960. Pp.80. Australian price, 15/9.

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