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PAL/62-139

Some Chilean Indians Resort to Paganism

Missionaries of the South American Society in Chile report that some Chilean Indians are reverting to paganism as a consequence of the earthquakes.

One missionary writes: "There is much damage which at first was not apparent. I am forcibly reminded of this as I ruefully push my desk and chair further into a remote corner of the room to avoid a jet of water which emanates from our ceiling!"

"Many a roof which was thought to have resisted the initial shock has disappointed its owner as the torrential winter rains have revealed leaks.

"On a far more dreadful scale, the beautiful city of Valdivia, that has been already destroyed by the incursions of the sea, now lies under the peril of a second inundation from above.

"High in the Andes Range landslides have occluded the outflow of Lake Rinihue. As the water rises it threatens to burst the soft earthen banks and disgorge its excess over the stricken city.

"Widespread evacuation of the area has been carried out and work has been going on ceaselessly to mitigate the danger.

"The social problem of the homeless is another after effect which grows, rather than diminishes, with the passage of time.

"School staffs, who rallied

splendidly to meet the immediate needs of their hapless fellow-countrymen, are beginning to chafe under the prolonged suspension of their school curriculum.

"Discipline among the refugees presents an acute problem. Although the country has met the initial challenge with immense fortitude and courage the continued strain is bound to tell.

"It is indeed a tired and jaded Chile which sadly faces the task of reconstruction—and when completed, what of the future?"

"Even anti-seismic buildings cannot withstand the intruding Pacific or the avalanches from the Andean Heights.

Great Opportunity

"It is precisely this aspect of uncertainty which is presenting the church with perhaps its greatest opportunity in Chile to date.

"Greater than either the material or social have been the spiritual repercussions of this event. No one has been left in any doubt that the world is an unstable and unsuitable dwelling place for eternity!

"Furthermore, many traditional and long-established standards of faith were brought to the bench of reality and found wanting in the agony of that hour.

"A beautiful image which may long have served as an attractive recipient of prayers in sunnier days fails to command the same respect as it bites the dust, disfigured or decapitated, to be mingled in the common debris. Thus many have found their previous standards of faith inadequate.

"A religious people groping in their hour of need for stability and reality have presented the church with an unprecedented opening for imparting spiritual and Gospel truth.

"Perhaps the most pathetic religious aberration has been manifested among the Araucanian Indians.

"With their primitive and animistic beliefs, these poor people have attempted to appease the wrath of the Spirits. Day and night the sound of the witch-doctor's drum has monotonously filled the air.

"Vast crowds have gathered before the Monopaine (idol) to join in the pagan cult, their faces daubed with the ceremonial paint.

"Driven by fear, multitudes of Indians, who had long abandoned paganism, if only through the advances of education, reverted to these rites in a widespread outbreak of religious frenzy.

"One witchdoctor actually resorted to human sacrifice, casting a child into the sea in an attempt to stay the fury of the ocean.

Personal

The death is reported in England of the Right Reverend A. E. J. Rawlinson, at the age of 76. He was Bishop of Derby from 1936 to 1959 and an outstanding theologian. He became a firm champion of the Church of South India.

The deaths are reported from Victoria of the Reverend E. G. Menlove, formerly of the Dioceses of Goulburn, Ballarat, Wangaratta and Melbourne, the Reverend W. B. Hay, of the Dioceses of Bendigo and Melbourne, and the Reverend R. Fenwick Brown, formerly of the Dioceses of Tasmania and Melbourne.

We regret to report the death of Mrs J. S. V. Buckman, wife of the Rector of South Kogarah in the Diocese of Sydney.

The Reverend H. W. G. Nichols, formerly of the Missions to Seamen, Townsville, has been appointed Curate at St. Mark's, Camberwell, Melbourne Diocese.

The Reverend A. E. Hodgson, Rector of Penrith, Sydney Diocese, has been appointed Rector of Blackheath, in the same Diocese.

The Reverend O. B. McCarthy has been appointed Rector of All Saints', Oatley West, Sydney Diocese.

The Reverend A. S. Jones, Curate of Holy Trinity, Erskineville, Sydney Diocese, has been appointed Curate-in-charge of the Provisional District of St. Barnabas', Punchbowl, Sydney Diocese.

TREASURES ARE 'TRUST'

The Central Council for the Care of Churches says in its annual report that it has been gravely disturbed by the attitude of some parishes towards Church goods and ornaments which have been handed down to them by their ancestors.

Alarmed at the cost of extensive repairs required as a result of the quinquennial inspections, a few parishes with ancient plate, especially if it has been stored in a bank for years, have applied for faculties to sell it, without fully examining what other possibilities were open to them.

The Council reaffirms its conviction that the historic treasures of a church or cathedral were handed down as a trust, and their alienation is something not to be considered as a means of supplying some transient need.

A standing joint conference on the recruitment and training of architects for the care of old buildings has been set up, and also a sub-committee to consider the question of the design and planning of new churches.

The report contains a thoughtful article by the Dean of Gloucester on "Building New Churches and adapting Old Churches."

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ALTERNATIVELY, inquiries are invited from a lady to take charge of the Depot, with lesser overall responsibilities than above. Minimum salary the present award for senior clerk/typist.

OFFICE SECRETARY — a senior typist also required capable of taking charge of small office staff and of keeping the Board's Accounts. Salary in excess of the present award for senior clerk/typist according to qualifications. Apply to the Director, Board of Education, 201 Castlereagh St., Sydney. (BM6428.)

WANTED, final year optometry student. Apply "OPTOMETRIST," c/- Church Record.

ORGANIST - CHOIRMASTER wanted for St. Cuthbert's, Naremburn. Applications and inquiries to The Rev. A. W. Hayman, 28 Rhodes Avenue, Naremburn. JF1828.

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ORGANIST-CHOIRMASTER WANTED for St. John's, Camperdown. Application and inquiries to the Rev. J. Mills, 83 Angelo Road, Camperdown. UW2679.

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BILLY GRAHAM'S 1961 CRUSADE IN MANCHESTER

Dr. Jerry Beavan and the Rev. Walter Smyth of the Billy Graham Organisation held a Press Conference in Manchester on Friday, July 29, in connection with the 1961 North of England Crusade.

As "Crusade Director," Mr Smyth outlined the events leading up to the firm invitation extended to Billy Graham to come to Manchester.

WIDESPREAD SUPPORT

He said that of the first 1,000 or so replies from clergy and lay leaders to the inquiry sent out by the Christian Business Men's Committee, about 850 expressed support for a Crusade.

A representative interim committee was in existence, and this would soon be replaced by a permanent Advisory Committee, which would be still wider in its representation and would in its turn elect the Executive Committee.

A Crusade Office would be opened in Manchester, and Mr Smyth would come to live there, in autumn. September 24 would see the first public rally in preparation for the Crusade.

The Crusade itself, in Main Road Football Ground, would be from May 27 to June 17. This was a shorter period than Harringay, but Dr Graham, though in good health, was no longer physically able to conduct very long Crusades. Furthermore, because Main Road offered such large accommodation a shorter period was possible.

Financial policy is "quite open"

Speaking of the financial side of the Crusade Mr Smyth reported it as public knowledge that since 1952 Billy Graham had not received one penny personally from any Crusade, either in gift, honorarium or any other way, his salary being paid by a foundation in the U.S.A. While out of their own country the team paid its own travel and living expenses. In each Crusade, the local Committee was entirely responsible for drawing up the budget and payment of all local expenses. The team insisted on a public audit being made, a completely open financial policy being the best.

Before inviting questions, Mr Smyth outlined the recent and future program of Billy Graham and his team. Early in 1960 there had been a momentous three months' tour of Africa, in-

volving not only great crowds but meetings with heads of state. It was later mentioned that Billy Graham had been much encouraged to meet missionaries in Africa converted at Harringay.

More recently there was an eight-day Crusade in Washington, D.C. Perhaps of even greater significance than the evening rallies in the capital had been six further meetings for people of high position in the American Administration. These included a banquet for the Defence Department arranged by the Secretary of the Army, attended by 350; a breakfast meeting for the House of Representatives, when though few were expected, 125 were present; a luncheon attended by 56 out of 100 Senators, and a late breakfast meeting for the Senate.

Dr Graham and local politics

After Washington, Billy Graham spoke at the closing rally of the Baptist Congress in Rio de Janeiro Brazil, when the crowd was variously reported to be between 140,000 and 200,000, of which 50 per cent were estimated by "Time" magazine to be Roman Catholic.

In August, Mr Smyth continued, the team would be in Switzerland, in September in Germany (Essen, Hamburg, and Berlin), and in October in Madison Square Garden, New York, for a Crusade to Spanish-speaking peoples. The plans for 1961, in addition to Manchester, would take in a Crusade in Miami, Florida, and Philadelphia and Pennsylvania.

In answer to questions the following points emerged. Billy Graham still endeavours to stay out of politics, believing it does not lie within the scope of his own ministry. He did, however, exclude South Africa from his tour in Africa because, although he will not hold segregated meetings in the U.S.A., he would have had to do so in the Union of South Africa.

BLESSING AMONG ABORIGINES



On his return from a tour of C.M.S. stations in Arnhem Land recently, the Reverend A. J. Dain, Federal Secretary of the Society, said: "The lasting effect of the visit to North Australia of Feste Kivengere was abundantly evident."

Forty-nine Christian aborigines, including some who accepted Christ during Mr Kivengere's visit, recently attended a Bible School at Umbakumba, Groote Eylandt. Here are some of the Roper River people who were present.

MILLIONS IN CASH AND MATERIAL AID

Member churches of the World Council of Churches gave more than £370,000 to aid victims of a total of 17 emergency situations around the world during the past 18 months.

More than half the total — £192,000 — was allocated during the first few months of 1960.

The two largest amounts went to victims of earthquakes in Chile in May — £150,000 — and in Agadir, Morocco — £37,000.

The figure of £192,000 was for the first five months of 1960, compared with £172,000 for the whole of 1959.

The amounts were reported to the annual consultation of the Division of Inter-Church Aid and Service to Refugees in Berlin last month.

As well, the Churches gave 6,465 tons of food, clothing, medicines and other commodities worth nearly £3 million in 1959.

They also distributed 234,142 tons of government contributed supplies (the bulk given by the U.S. Government) worth £14-million.

The Rev. J. D. Metzler, European secretary for Material

Aid for the World Council of Churches told the consultation that the amount of material goods going into Europe was falling, but more was going to other parts of the world, particularly South-East Asia.

This was due to rising economic standards in European countries, and to the increasing awareness on the part of the Churches of needs in other sections and the development of more adequate facilities for distribution in these countries, Mr Metzler said.

The total amount going into Europe was cut sharply as a result of a decision last year by the Churches in West Germany that they had sufficient resources to supply their own needs.

Austria will need no more outside assistance after December, 1961.

Food supplies being sent to Yugoslavia for a school lunch program have been reduced by about 20 per cent as local and government groups take greater responsibility.

THE AUSTRALIAN CHURCH RECORD

AUGUST 18, 1960

The Crucial Importance of Synodsmen

The Church's task of preaching the gospel brings with it other duties, such as the appointment of church officers, e.g., the bishops and the clergy; the regulation of church doctrine and worship; and the control of property given in trust for the church.

The way these ancillary matters are ordered and controlled differs widely throughout Christendom, even in such closely related churches as the Church of England and the Church of Australia.

The autonomous church Synod, so well known in Australia, has no real counterpart in England.

It is the Synod that elects the bishop of a diocese, and which decrees the method of appointment of rectors to parishes; and in this and in many other ways the Synod exercises a decisive influence on the spiritual lives and eternal destinies of the members of the Church of England within its area.

In most Australian synods the laity outnumber the clergy by two to one. It is true that in certain cases a vote by Orders may be taken; but in most decisions (e.g., in elections) Synod votes collectively, so that the lay section of the church has a decisive voice in church affairs.

This feature is a bulwark against clericalism and professionalism; but, on the other hand, it leaves the church open to the dangers of church government by unqualified persons. The clergy, before being admitted to Synod, have had a long training both theologically at college, and practically in the parishes, and they have also been carefully "screened" before ordination, by the bishop and his examining chaplains, as well as by the committees of the theological colleges which admit and train them. But anyone who declares himself to be a communicant member of the Church of England is eligible for election to synod as a lay representative, and anyone who attends the electoral meeting and declares that he is a member of the Church of England, may elect. No test is applied (nor permitted) of the qualifications, spiritual or ecclesiastical, of candidate or elector.

It is a matter of the great-

est moment that Synod representatives should be men of true spirituality and firm Christian convictions. They should be men gifted with intelligence and thoughtfulness; so that they are able to see below the surface, and not be liable to be swept away by the oratory of the moment. Above all, they should be men of prayer.

The important role that Synod representatives discharge in the life of the church should be comprehended by every member of each congregation, in order that Synodsmen might be upheld by the prayers of the congregation throughout the year, and particularly at Synod time. This result will only be achieved if the minister instructs his congregation on the form of church government under which they live, and of the important place in it that their Synod representatives have.

Instruction in these matters should be part of the on-going program of the parish. Moreover, at the time of election of Synod representatives, much prayer should be offered, both individually and within the parish prayer groups, that God would overrule the election of Synodsmen, not only in their own parish, but throughout the diocese; that, in short, only men after His own heart would be elected to this office.

Moreover, the election meeting itself should be regarded as a spiritual exercise—as indeed it is, for it certainly has important spiritual consequences; and it should be laid on the conscience of every church member both to attend and to exercise the vote without respect of persons, only voting for such men as are truly qualified spiritually and intellectually.

Those who have been elected as Synod representatives should feature especially in the prayers and pastoral ministry of the clergy; for on these laymen has been placed a very great responsibility by their fellow parishioners. They have, in consequence, a special claim on the pastoral concern of the clergy. The building of them up in their Christian faith, will have a wide and beneficial effect on the welfare and progress of a diocese.

Coping With The Demands Of Life

(Philippians 4.4-20)

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

In the Revised Version part of verse 12 of Philippians 4 reads "In everything and in all things have I learned the secret."

The Greek verb here used means "to initiate into the mysteries," and Paul here uses it both in the passive voice and in the perfect tense. He claims to have been initiated, and therefore to be "in the know," to possess the secret. He claims to have in this knowledge something which makes a difference in every single circumstance, and in all the manifold circumstances of life. Nothing that can happen to him lies outside the benefit of its enrichment.

Also, as Paul makes plain elsewhere (see Colossians 1. 25-29), this secret is not closely guarded. It is in Christ an open secret; anybody can learn it; all are meant to learn it.

Yet the plain fact is that many professing Christians do not learn it. They are "so near and yet so far." They are mixed up with things Christian. They may be engaged not only in Church attendance, but also in Church work. They may seem, so to speak, to know all about Christianity.

But they do not know it—the secret. They are like Martha, to whom our Lord said, "One thing is needful"; and (by implication) "you have not got it." Let us, too, fail to possess the one essential let us heed the call to sit at the Lord's feet and hear His word. (See Luke 10. 38-42).

Christ Within

What the secret is, Paul indicates the character of the secret by what he says about it. He can, he says (Phil. 4. 11-13), face anything that comes. He can cope successfully with all the fluctuations of being up and being down, of having much and having little. He has no deficiency to complain of. He has learned, no matter what his state, to be content. The word means not that he is satisfied with his circumstances; but that in them, no matter how disappointing they are, he himself is "self-sufficient" or "self-contained." The answer to his needs and problems lies not outside himself in uncertain and changing circumstance, but inside himself in the indwelling and unfailing Christ.

This mystery or secret Paul explicitly defines in Colossians 1. 27 as "Christ in you." In 2 Corinthians 9. 8, he writes that God can so make His grace to overflow within us that always and in everything we can have complete self-sufficiency—that is in independence of our circumstances—and thus be able continually to abound in doing every kind of good work. Similarly, in Hebrews 13.5, we read, "Be content with such things as ye

have. For He hath said, I will never leave thee, nor forsake thee." The man, who thus has Christ's unfailing Presence, always has in himself more than enough to meet anything that comes. So says Paul, in Philippians 4. 13, "I am able for everything by reason of Him who strengthens me inside." This, then, is the secret, the simple sufficiency for daily living—Christ within.

How the secret is used. First, it provides the ground of unfailing rejoicing. No matter what circumstances they may be in, those who have Christ always have overwhelming cause to be glad. So Paul writes, "Rejoice in the Lord always; and again I say, Rejoice" (verse 4). Second, this secret protects those who possess it from the pressure of anxiety. There is never any need for them to be weighed down and overwrought with a burden of care. For they know that the Lord Himself is near. They are sure not only of His imminent advent but also of His immediate Presence. So, to such, Paul writes, "In nothing be anxious" (verses 5 and 6).

Nor is all this mere pious sentiment and wishful thinking. Paul goes on to indicate how to put this secret into practice, and to testify from experience that he himself has proved its worth.

(i) **Pray about everything** (verses 6 and 7). Possess, that is, the immediate benefit of this intimate relation to God in Christ, and talk to God about

everything. Do it both with specific request and with grateful recollection, and you will find that you have in Him a present defence and an effective garrison. Troubles will not disturb and distract you. Because the peace of God is big enough to go out beyond our capacity for thought and to protect us from being possessed and overwhelmed by unhealthy invading ideas. (Compare Isaiah 26. 3.)

(ii) **Occupy the mind with good thoughts** (verse 8). There is danger in leaving the mind empty. If we would have God keep out the bad thoughts we must use this God-given liberty to bring in the good ones.

(iii) **Be active in Christian practice** (verse 9). There is no licence for inactivity, still less for unworthy conduct. Those who would enjoy the awareness and the blessing of the active Presence of the God of peace cannot afford to be idle or indifferent; they must themselves be active in doing the revealed will of God.

Those who thus set themselves in faith and by grace to walk in God's ways may be sure, and indeed will prove, that God in Christ will supply both spiritual strength (verse 13) and material supplies (verse 19), both the energy within and the where-withal without. They know, as none others do or can know, the secret of "having all sufficiency in all things" (2 Cor. 9. 8), or, in other words, of coping with the demands of life.

Aesthetics And Christianity

The Christian and the Arts, by Derek Kidner, I.V.F. London, 1959. 32 pp. 1/6 (Sterling).

The early publications of the I.V.F. were mainly apologetic: it then launched out into biblical exposition, and the Tyndale Commentaries are the happy consequence of that development. The publication of this booklet indicates another development: this time into the broad realm of culture.

Do we believe that the pursuit of art is a snare and a delusion? Or do we believe that God has given us all things richly to enjoy? If the pursuit of art is a legitimate vocation, what is the criterion by which we distinguish between good art and bad art? Do we accept the slogan: Art for art's sake? What is the relationship, if any, between aesthetics and morality?

It is Derek Kidner's achievement that he asks and answers these questions. He clarifies the issues which are involved and he deduces principles which are as cogent as they are Scriptural. A single quotation will suffice to

indicate the quality of his thinking.

"Any of us may find himself called to a life stripped bare of cultural opportunities: It will be gain, not loss, if it is God's call. But austerity is no more an end in itself than culture is. John the Baptist, who came neither eating nor drinking, was not thereby holier than his Master. The Christian is neither an ascetic nor an aesthete by calling: It is far nearer the truth to call him an athlete."

—S. Barton Babbage.

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ALLIANCE SPEAKS OF EVANGELISM

DISHONOUR done to God in the wreckage resulting after evangelistic campaigns—back-sliders, superficial Christians, discouraged churches—was one of the arguments given against professional evangelism by the Rev. H. M. Carson, Vicar of St. Paul's, Cambridge, at the afternoon session of the annual meetings day of the Evangelical Alliance recently.

Both he and Mr Tom Rees, the evangelist, had been invited to speak on the subject in an attempt to help Evangelicals to face, and think through, the implications of mass evangelism.

Dishonour was done to God, Mr Carson continued, in that by using superficial means to attract the outsider to hear it ("Thrill to the music . . .") the impression was given that the gospel alone was inadequate to attract men and women.

There was danger in the "cult of personality," and danger in that young people especially would be disappointed with the ordinary humdrum task of day-to-day witness after the excitement of the campaign was over.

He suggested that the need was for evangelicals to get their "pre-suppositions" right about evangelism. "Salvation is the sovereign work of God Almighty." Because man was utterly unable to save himself, a Divine miracle was required for him to be born again. Even the repentance and faith which he needed were gifts from God. Quoting St. John 3. 8, Mr Carson warned against presuming to decide when the "wind of the spirit" would blow in a man's heart.

Tension Between Prophet and Priest

Preaching the Gospel was not to confine ourselves to certain narrow themes; but to begin at the beginning and preach the Creator, the holiness of God, the Law, instead of hurrying a man to the point of decision. "Let us not," he said, "attempt to apply the healing balm of the Gospel before we have opened up the wounds of sin."

As Mr Carson had gone considerably beyond his allotted time there was some truth in Mr Rees's opening quip, that "predestination is the thief of time." But soon he, too, turned to a serious consideration of this problem.

He claimed that there was now a serious lack of co-ordination and fellowship between the pastor and the evangelist, and a growing lack of mutual confidence. He felt that this had some likeness to the Old Testament tension between priest and prophet.

The Holy Spirit had called some in the church to be "pastors teachers, evangelists . . ." It was a false antithesis to set pastor against evangelist. With their different gifts they were both serving the same end in the power of the same Spirit.

Revival

Looking back over his 25 years as an evangelist, Mr Rees felt that two factors that were vitally important to true evangelism had been neglected. The first was the follow-up of converts and inquirers; and the second—and equally important—was the preparation of heart and

mind before people are faced with the Gospel.

He used the analogy of the farmer who ploughed the soil faithfully, then sowed his seed; and at harvest time called in a neighbouring farmer or a visiting expert to help him gather in the grain. The ploughing and sowing, and later the garnering, were the work of the pastor. But many a pastor would be helped in his work of harvesting it if from time to time he sought under the guidance of the Holy Spirit the help of an evangelist whom God had called and equipped for just this task.

While it was true, Mr Rees suggested, that only an outpouring of the Holy Spirit in revival could meet the spiritual needs of today, yet the great command of our Lord to "go and make disciples of all nations" has never been withdrawn. These were not alternatives, though some seemed to him to speak as though they were.

"I believe in election and predestination," he continued. "But although I believe in the sovereignty of God I also believe in the responsibility of man."

ARTIFICIAL INSEMINATION

A spokesman for the Church of England Moral Welfare Council has commented on the report of the (British) Departmental Committee on Human Artificial Insemination. He says:

"It is notable that all members of the committee, including two who signed a minority report, are anxious to discourage the practice of insemination by donor as effectively as possible. Churchmen will welcome the recognition that the practice is a violation of marriage as Christians understand it."

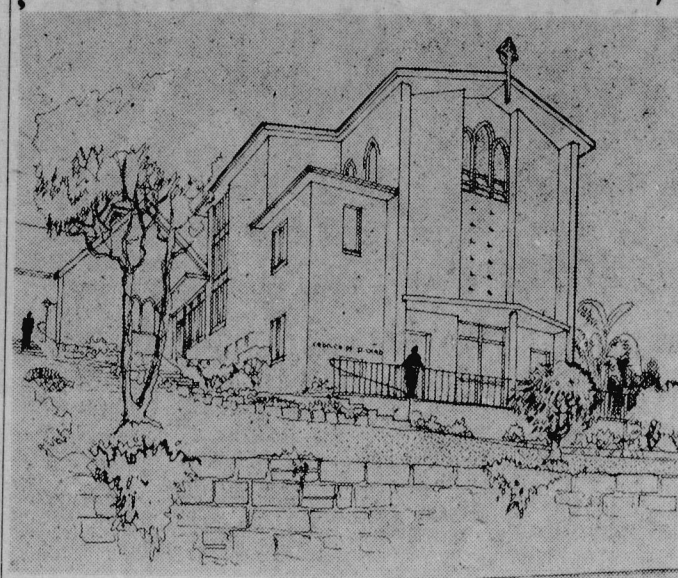
"If, as the committee rightly say, A.I.D. is not the proper solution to childlessness, the Church and all agencies for marriage counselling have a duty to offer one, namely, a means of helping people to live with their disappointments and to transform them into opportunities of loving and creative activity."

Edinburgh Anniversary Service in Sydney

The Archbishop of Melbourne, the Most Rev. Dr F. Woods, will conduct a service to commemorate the fiftieth anniversary of the World Missionary Conference in Edinburgh in 1910 on Wednesday, August 17, at 8 p.m. in St. Philip's, Church Hill, Sydney.

Speakers will be the Rev. Harvey Perkins, general secretary of the Australian Council of Churches, and the Rev. V. W. Coombes, Chairman of the National Missionary Council of Australia.

NEW CHURCH AT CREMORNE, N. S. W.



The new Memorial Church of St. Chad, Cremorne, N.S.W., which will be dedicated on Saturday, August 20, at 3 p.m. by the Archbishop of Sydney. The new St. Chad's replaces the 51-years-old wooden church, which was opened by the late Archbishop Gunther in 1909. Designed for the particular site, the new buildings comprise a fine church and a hall underneath with choir vestry, kitchen and other offices. The Architect is Mr Eric Olson and the builders Messrs. S. J.

Wood and Co. Pty. Ltd. The cost is £21,000, £16,000 of which is in hand. Furnishings, windows and the organ from the old church will be placed in the new building.

PRAYER BOOK REVISION AND EVANGELICALS

The Rev. A. J. Goss, Vicar of St. Peter's, Hereford, and a Proctor in Convocation, said recently in Bristol that in Convocation the Evangelical viewpoint had been given a fair hearing, but that there were only about four Evangelical scholars on the Commission and that the weight of opinion was on the other side.

Revision of the Prayer Book was not only in the "blue-print" stage, but was actually taking shape, and in some cases revision had been completed.

In Prayer Book revision, the evangelical tradition had much to contribute: it was the Trustee of Reformed truth; it stood in defence of the Protestant Faith; it had a clear insight into the pastoral needs of the Church and its emphasis upon evangelisation; it upheld the scriptural warrant for liturgical forms. In what the Liturgical Commission had already produced, there were matters which were not entirely satisfactory. For example, in the Baptismal Service there was no reference to the Covenant position between God and man; it was defective from the practical point of view, and some had criticised the absence of the familiar lesson. In the Confirmation Service, one might infer that the Holy Spirit was not bestowed at Baptism.

In the Holy Communion Service (the storm-centre of all Prayer Book revision), the Commission had carefully brought in what Cranmer had been equally careful to omit, namely the Eucharistic Sacrifice as central to the office. The Commission glibly spoke of "new knowledge" vouchsafed to them, and they would have us believe that a return had been made to the Primitive Church. Both these assertions were open to serious doubt. There was no Scriptural evidence that the Eucharistic Sacrifice was the view held by Christians in the days immediately following the Ascension. Furthermore, Evangelicals

should be no less concerned over the introduction of the ceremonial procession of the Elements.

In regard to other services, many would welcome a special form for special occasions—Harvest Festival, Mothering Sunday, Youth Services and United Services.

No Commission could even hope to produce Forms of Services which would satisfy all the varying emphasis within the Church of England; such a hope placed far too great a strain on the slender strings of human nature. Nor did it appear to be practical or desirable to evolve alternative services to suit the different view-points of Evangelicals.

Continued next column

C.M.S. Secretary To Visit Aust.

Canon Max Warren, general secretary of the Church Missionary Society, and Mrs Warren, will leave England at the end of August on a long tour which will take them via the United States to New Zealand and Australia, and then to Malaya, North India and Pakistan, Iran and Jordan.

They will return home at the end of January, 1961.

In New Zealand and Australia, he and Mrs Warren will fulfil engagements in connection with the C.M.S. of both countries. In the course of the tour, they will meet Church leaders of different countries, as well as C.M.S. missionaries.

For these reasons, no one in his right mind envied the Commission in its task. But the authority of Scripture, to which all men ordained into the Established Church swear allegiance, was the yardstick in any Prayer Book revision, and in this respect evangelicals had a distinctive and special contribution to offer.

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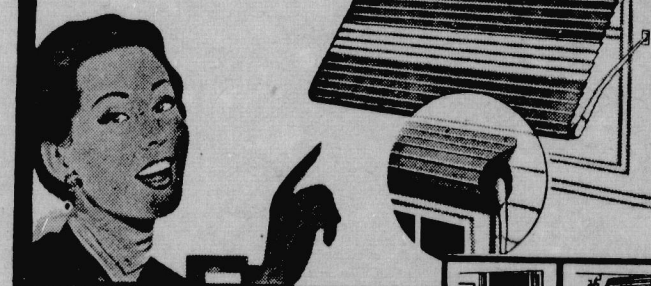
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Notes and Comments

PUNTING PARSONS . . .

Our contemporary, "The Anglican," seems to regard the gambolling (or should it be gambling?) of the Dean of Brisbane with amusement. But really it is anything but funny. How any clergyman who has promised at his ordination to "be diligent to frame and fashion himself according to the doctrine of Christ, and to make himself a wholesome example and pattern to the flock of Christ" could bring himself to go off for a quiet flutter at the races passes your commentator's comprehension entirely.

It may be true, as one Sydney spokesman said, that the Church of England has never authoritatively condemned gambling. It lacks the machinery for authoritatively condemning anything that is not already condemned in the Prayer Book or the Thirty-nine Articles. But surely the only reason why we have not followed the Church of Rome in forbidding our clergy to attend race meetings is that it has never been thought that it was necessary to do so.

With gambling such an obvious and increasing evil in the modern Australian community, it augurs ill for the moral standards of society when religious leaders cannot restrain their love of pleasure in order to set an example.

AUSTRALIAN IMMIGRATION . . .

The Executive Chairman and the General Secretary of the Australian Council of Churches have replied to the Minister of Immigration's recent remarks on Australia's immigration policy. As usual, the bone of contention is the so-called White Australia Policy (have you ever noticed, by the way, how rarely that phrase is used nowadays?).

The Council's spokesmen reiterate their contention that Australia should allow some Asian immigration, though they declare that they do not want unrestricted immigration.

What your commentator has never been able to understand is just what such a change of policy would achieve. Would it make Asians less hostile to us than they allegedly are already? Would it make them think that we did not regard them as inferior? Surely, if we only allowed them in on a restricted basis but allowed people of European origin or descent in on an unrestricted basis, that would suggest that we felt as unhappy about Asian immigration as we did in the White Australia days.

Why not be honest? No Australians really want Asians living here in substantial numbers. But few Australians look down on them as inferior. If our ready acceptance of temporary Asian residents such as students will not convince them of this, what will? Not restricted immigration!

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Crisis in Congo for Missionaries

The present crisis in Congo has forced many Protestant missionaries to leave. Acute problems are facing missions and Congolese Christians.

Protestant missions began in this country 80 years ago, and many Churches have been established throughout the land. One African church leader says:

"By their preaching and example, Christian missions have brought to millions of Congolese the consciousness of regeneration through the blood of Jesus Christ. They have planted the Church, which has sprung up to be the most significant of all influences in our land."

Many British and American missionaries have already left, at the behest of their consuls. Some stayed on for a time, but more and more are finding the position so threatening that they have no option but to leave; and some feel that their continued presence will embarrass the native Church.

The most serious reports came from places where mutinous soldiers attacked whites trying to leave the country.

All the missionaries hope that the disturbance will cease soon and that it will be possible for them to return. The Congo Government has not expressed any opposition to missions.

Dr Gough's Appeal for Sth. America

The response to the Archbishop of Sydney's Appeal for those stricken by the recent disasters in Chile has amounted to £450. Over £250 has been sent already to Canon Barratt, the Superintendent of the S.A.M.S. in Chile.

Since the disasters, there have been wonderful opportunities for evangelism. Special meetings have been arranged in many centres and the response has been considerable.

Last month it was possible to send £A1,700 to the Argentine Chaco for the purchase of a new mission truck. The Youth Fellowship of St. Matthew's, Manly, made the magnificent contribution of £500 toward this effort.

Friends of the S.A.M.S. will be very sorry to learn that Dr Anne Harland has been very ill in the British Hospital in Buenos Aires. She and her husband, the Rev. A. Harland, were stationed at Mission La Paz. It may not be possible for them to return to the Chaco.

Adelaide Memorial to F. H. B. Dillon

The suggestion that a Memorial to the Rev. F. H. B. Dillon be erected in the Church was warmly welcomed by the recent Vestry Meeting of Holy Trinity, Adelaide.

It will take the form of an extended Side Gallery. This will be a fitting Memorial to one who was so concerned with the man in the pew.

The work will commence at a suitable time in the future. The fund is open now to receive donations to be forwarded to the Wardens.

"Pick Out From Among You"

(By K. Ennis)

A recent session of the Synod of the Diocese of Sydney considered various methods of electing its Standing Committee. After two evenings of lengthy debate the decision was made to preserve the present system of voting.

Impressions, in retrospect, greatly perturbed this writer.

Is not the Synod the gathering of the spiritual fathers, clerical and lay, of the Churches? Does it not meet as a representative council of the Churches of the diocese? Is it not bound by the law of the Gospel to seek the mind and will of God on all matters affecting the spiritual welfare of the Churches?

Yet, except perhaps for one speaker, an outsider would never have gained the impression that the matter before Synod had any spiritual significance whatever. Indeed, had the outsider been blind, and heard only the debate, he could have been pardoned for not knowing that he was in a church gathering!

Is it now too old-fashioned altogether to remind ourselves that God is willing to guide His Church? In matters of practice, as in matters of faith, the Scriptures have always been the source book of our forefathers. In any matter affecting the spiritual welfare of the Church it would be hard to find no guide, by principle or precept, given in the Bible.

Is it being too naive to suggest that Synod might well have started its proceedings with a little careful Bible study?

Party Differences

First, Synod seemed to be concerned to provide that different "parties" or "points of view" be represented on its Standing Committee. There was no attempt to justify party differences. The tacit assumption was that differing "points of view" were, each of them, right in the light of the Word of God.

Does the Bible encourage party differences? It surely does not. Paul was greatly exercised about the divisions in the Church of Corinth and wrote them, "that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgement."

Some would say, "These are counsels of perfection. Let's be realistic. We must accept the fact that divisions are here, and are here to stay. They cannot be ignored." Granted, but surely no church council could expect to find God's guidance and blessing in accepting, as inevitable, party differences, and going so far as to make laws which would establish them more firmly. For it should be clearly understood that the three new ways of election put forward at Synod were invented to cope with situations in which differing parties have a right, in themselves, to exist, and to be represented in proportion to their strength.

When it comes to method of election, Scripture again is not silent. In Acts I we read of the election of a disciple to take the

place, amongst the "twelve," of Judas Iscariot. Certain clearly defined qualifications were needed. It appears that two men qualified and decision between them was made by lot, after they had prayed.

The second occasion surely finds a closer parallel in the Synod elections. In Acts 6 it is recorded that the apostles requested the body of the disciples to "pick out from among" (R.S.V.) them seven men who would superintend certain practical matters in the life of the Church. Their qualifications were laid down—they had to be men of good repute, full of the Spirit, and of wisdom. In this case it does not appear that more than seven were nominated, thus making it a unanimous election. The important principle is that each disciple was privileged to choose each of the seven. No party system of voting could allow that! Another important principle is that each man chosen had to possess certain basic qualifications, none of them lending themselves to the additional feature of possessing "party" or "point of view" representation.

Like the seven in relation to the "body of the disciples," the Standing Committee stands in relation to the Synod. It is an executive body. Synod has set the terms of its reference. It is not true to say that Standing Committee does the work that Synod would do if in session. Standing Committee, for instance, is not empowered to deal with the ordinances debated by Synod and, vice versa, Synod would be bored in the extreme to have to deal with the mortgage, sale or variation of trust ordinances it asks Standing Committee to attend to on its behalf.

Standing Committee does not debate motions of the kind that form such a large part of Synod business. On the other hand Synod leaves the detailed administration of its funds to the Standing Committee. When vacancies occur on the various boards and councils elected by Synod, Standing Committee can only fill them temporarily. Synod reserves a sovereign right in these matters.

The Church not a Democracy

Thus it is seen, surely that Standing Committee is an executive body and is not a copy of the Synod in miniature. It should be that body of men which, with the qualifications of the deacons set out in Acts 6, are best fitted to hold executive office. Synod already recognises this by accepting that some members of the house have these qualifications by virtue of their office. For the rest of the members, Synod surely knows instinctively that it is imperative to have different wisdoms represented rather than different parties. Standing Committee must have its wise lawyers, its wise business men, its wise pastors—but, in assessing ability, the voting Synodsmen should not lose sight of the other two basic qualifications—men of good repute, and full of the Holy Spirit.

It was said more than once in Synod that the present system, whereby those who gain the majority of votes are elected, is "undemocratic and unfair." The Church is not a democratic institution, either on earth, or in heaven. She has had to exist in every political climate and should not, as a church, be subservient to any of them, for the Church, surely, is a Theocracy. The Church's duty is to seek God's will and where His will is plainly to be discerned in His Word, she cannot follow other paths except to her great hurt.

There are several errors. Richard Niebuhr is confused with his brother Reinhold on pages 12, 106, and 139, and this confusion is further reproduced in the Index; and surely Origen (page 82) should be Cyprian?

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Asking the Right Questions: Church and Ministry, by F. R. Barry, Bishop of Southwell. Hodder and Stoughton. 190 pp. 18/9 (Australia).

This is a book of unusual topicality. It concerns the training of men for the ministry. It contains a lively discussion of the situation in which men are called today to exercise their ministry.

"It is no good asking how men ought to be trained until we make up our minds what they are being trained for." It is this primary question which the Bishop seeks to answer.

The Bishop has many helpful things to say. He has an informed mind, he has travelled extensively, and he has sought the opinions of those who are chiefly able to speak with knowledge. The result is a book full of wise observations based upon experience and enquiry.

The author is an unrepentant liberal. He laments the contemporary rejection of theological liberalism ("today liberalism is a dirty name"), and he views with alarm the growing strength of conservative evangelicalism which allies "itself with fundamentalist agencies to invade the sixth forms and universities—not in England only, but the world over."

There are several errors. Richard Niebuhr is confused with his brother Reinhold on pages 12, 106, and 139, and this confusion is further reproduced in the Index; and surely Origen (page 82) should be Cyprian?

—S. Barton Babbage.

NATIONAL MARRIAGE GUIDANCE COUNCIL OF AUSTRALIA

and NEW SOUTH WALES ASSOCIATION FOR MENTAL HEALTH INVITATION

National Marriage Guidance Council of Australia and the New South Wales Association for Mental Health invite you to a meeting of people from the professions of medicine, law, the church, education and social work.

On 1st September, 1960, at 8 p.m., at I.C.I. House, East Circular Quay.

Speakers: DR D. C. MADDISON, M.B.B.S., M.R.A.C.P., D.P.M. Senior Lecturer in Psychiatry, University of Sydney.

Topic: "PATTERNS OF ILLNESS IN THE FAMILY."

Followed by DR W. L. CARRINGTON, M.D., B.S.

President, Marriage Guidance Council of Victoria.

Topic: "PATTERNS OF THERAPY FOR THE FAMILY."

To be followed by discussion. Chairman: D. M. Selby, B.A., LL.B. President Marriage Guidance Council of N.S.W.

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41 Radnor Road, Croydon, N.S.W.

Principal: Rev. J. T. H. Kerr, B.A.

Vice Principal: Rev. Arthur Deane, B.A., Th.L.

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The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University of Sydney.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

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SPECIAL BROADCASTS & T.V. SUNDAY AUG. 21.

3.30 p.m. A.T.N. Chan. 7 - THIS MATTER IS URGENT.

TUESDAY AUG. 23

9 p.m. - 2KY - SYDNEY - "THE VOICE OF MELODY". Rev. Alan Scott

WEDNESDAY AUG. 24

1.15 p.m. - 2CH - ST. STEPHEN'S SERVICE. Preacher - Rev. Alan Scott

THURSDAY AUG. 25

1.00 p.m. - 2CH - "THIS WEEK'S GOOD CAUSE." Uncle Frank speaks with Rev. Alan Scott.

SUNDAY AUG. 28

8 a.m. - 2CH - "THE SUNSHINE HOUR" Also Country Stations

9.30 a.m. - 2CH - SPECIAL DOCUMENTARY ON B.F.B.S.

11 a.m. - 2BL and Regionals - ST. GEORGE'S C. of E. HURSTVILLE-Address—Archdeacon H. M. Arrowsmith.

3 p.m. - 2CH - P.S.A. LYCEUM - Emaus Bible Choir: Address—Archdeacon H. M. Arrowsmith.

4.15 p.m. - 2CH - THE BIBLEMAN'S SESSION — "A WILDWOOD TRIBUTE" presented by Mr. John Davis.

5.00 p.m. - 2CH - CHILDREN'S SESSION - Aunt Margaret

5.30 p.m. 2BL and Regionals - "WILLIAM CAREY OF INDIA"

5.30 p.m. - 2CH - THE JUNGLE DOCTOR

10.00 p.m. ABN. Chan. 2 - "A THOUSAND TONGUES" - with Archdeacon H. M. Arrowsmith.

10.30 p.m. - 2UW - WE BELIEVE.

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PREACHING

Dear Sir,

The letter of the Rev. B. J. Slamon is both erroneous in its inferences and tragically typical of the confused view that has been inherited from one generation to another in this diocese. Until the clergy become sufficiently intelligent to decide whether the living word of God is either Christ incarnate or the printer's ink in the Bible, their immaturity will prevail and the laity will continue to remain spiritually destitute.

The Gospel is set and read every Sunday and heard by the whole congregation, so that the chief act of congregations is not to listen to egotistical homilies from poorly educated clergies. The function of preaching today, as an aid, is superfluous and because the laity are realising this they are attending early morning Communion Services in increasing numbers.

The real point of my letter was the impossibility of a priest saying anything intelligible to a mixed congregation. But if preaching is the thing, as your correspondent believes then he may care to explain to your readers what kind of a nasty God it must be who causes some beings to be born stone deaf and thus never able to hear His word at all! Confusion over what constitutes the word of God will continue to produce absurdities such as this "ad nauseum" (sic).

Yours faithfully,
J. R. Blair.

Naremburn, N.S.W.

THE STOLE

Referring to the article in "The English Churchman" printed in the current issue of "The Record" under the title "Ordination and the Stole" I would appreciate any "authority" your commentators may quote affirming that the Stole is "illegal."

I am well aware that in association with the Eucharistic Vestments, it is contrary to the spirit of the Reformation, but when used only in company with the coloured Burse and Veil to mark the seasons, without any doctrinal significance whatever, can it be considered as suggesting the role of a "Sacrificing Priest," and would the considerable number of Evangelical clergy who use the Stole only in this way be classified as "law-breakers?"

The direction in the Prayer Book that "The Ornaments of the Church shall be retained as they were in the Church of England in the second year of Edward the sixth" does not supply sufficient definition to the unfornished, and as I do possess a copy of the subsequent "Public Service Regulation Act" I am wondering if the Act provides the authority for declaring the Stole "illegal." I would much appreciate some clarification.

Yours faithfully,
(The Rev.) A. A. Bennett.

Ivanhoe, Vic.
(The law in this matter was laid down in the cases of *Hebert v. Purches* and *Ridsdale v. Clifton* in the 1870s, by the Privy Council. It was there held that the Ornaments Rubric was overruled by Archbishop Parker's Advertisements of 1566, which are virtually embodied in the Canons of 1603. These order surplices to be worn at all services (except that copes are to be worn at Holy Communion in cathedrals), with hoods for graduates and tippets (i.e. black scarves) for non-graduates. This statement of the law is based on the assumption that the Ornaments Rubric restored the

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 nom de plume will be acceptable.

medieval eucharistic vestments (including the stole) enjoined in the Prayer Book of 1549. It is doubtful whether this was the effect of the Ornaments Rubric, but so the law stands at present. The Public Worship Regulation Act of 1874 (which we presume our correspondent is referring to) does not affect the matter, and neither does any other statute. It is because the law stands as it does that the proposed revision of the Canons to allow both the ornaments of 1603 and those of 1549 has met with strong opposition from English Evangelicals. —Ed.)

ONE VOTE

Dear Sir,

A previous move from the dominant Church party in such dioceses as Adelaide, Bathurst and Brisbane in favour of proportional representation would have excited no little sympathy in its favour at the recent special session of the Sydney Diocesan Synod. There is always strong support in favour of practice over precept.

But is proportional representation (so-called) the fairest method to obtain popular representation? I find on rough calculation that there are 1731 licensed Anglican clergy in Australia. (I have no means of calculating the number of adherents) of whom 858 are represented by the four Metropolitans and the Bishop of Adelaide, and 832 by the other 19 diocesan bishops.

Five votes to 19 on the bench of bishops surely does not give adequate representation, and the absurdity is patent when we note that the Archbishop of Sydney with his 250 clergy has one vote and the Bishop of Kalgoorlie with his 5 clergy has one vote.

Why not try the trades union system of a "card vote" where each representative is credited with a single vote for each of his supporters?

Yours faithfully,
The Rev. W. J. Owens.
East Roseville, N.S.W.

MEMORIAL TO CANON KNOX

Dear Sir,

When the late Canon D. J. Knox retired from the Parish of Gladsville at the age of 73, he undertook the pastoral oversight of the small Church of England congregation at Terrey Hills, and continued to exercise a much valued ministry there until early this year when Terrey Hills was joined to St. Ives to form a new Provisional District. He taught in the Public School, and conducted the services in the local Community Hall, with all the vigour and grace which marked his long and fruitful ministry.

The Canon was instrumental some years ago in securing a site for a church, and plans are now well in hand for the erection of a Church Hall. Those who valued his ministry so highly at Terrey Hills have decided to place in the new Church Hall a fitting memorial to Canon Knox, and feel that there are doubtless many others who owe much to him and would wish to be associated in this project. It is thought that because of his great gifts as an expositor of the Word of God, the memorial should take the form of either a lectern or pulpit where others might continue this ministry.

Those who might care to join in this tribute to a great man of God should send their gifts either to me or our treasurer, Mr R. Newlands, Myoora Road, Terrey Hills.

Yours sincerely,
(The Rev.) D. G. Davis.
St. Ives, N.S.W.

MUSIC IN CHURCH

Dear Sir,

Referring to the letter of N. Parker on the subject of Church Music. I do agree with the writer of the editorial dated February 8 that music is a handmaid to religion, helping to produce a right effect on the congregation. This is a standard all organists and choir masters should aim at achieving.

Morning Prayer and Evening Prayer do not actually provide a place for the singing of hymns, yet in the Rubric the Te Deum is referred to as a hymn. St. Paul, in Ephesians 5:19, enjoins his hearers to sing psalms and hymns, and our Lord in St. Mark 14:26 sang a hymn with His disciples. So we follow the early examples set before us using "instruments of music" as well.

I endorse your correspondent's words about the high standard of music which should be the aim of every organist-choir master. But how often is he thwarted in his enthusiasm by the rigid control of a Rector whose knowledge of musical perception is limited. At any rate, one may feel certain that the best way to influence the music of the Church as a whole is for each choir to try to make itself an object lesson of what a choir should be, and take a leading part in the crusade to make the music of our Church worthy of its great purpose and of its noble inheritance.

I would also like to add that it seems incredible to me that some Churches are content to appoint a self taught organist to this important and skilled position in the Church without any background of training and intensive study. Surely a set apart appointment of organist-choir master is worthy of the highest standards in musicianship, and it is good to know that there are many in this Diocese with such high qualifications.

A happy co-operation between the Rector and the choir master is desirable by all means, but theology and musical ethics should not conflict, but each being worthy of its purpose, should contrive to carry out its function amicably in helping the devotions of the congregation.

Yours faithfully,
F.C.

Castle Hill, N.S.W.

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APARTHEID

Dear Sir,

I feel it is time someone pointed out that it is untrue that the Anglican Church of South Africa is of one mind concerning separate development (apartheid). Widely publicised statements by Archbishop Joost de Blank, a comparative newcomer to the Union, and Bishop Reeves, a prominent supporter of left-wing causes, create the impression that there are no alternative views held by other leaders in the Church of England in South Africa (sc. the Church of the Province of South Africa.—Ed.).

The truth is that, prior to 1954, and the pronouncement of the "equality" doctrine of the World Council of Churches, the Anglican Church of South Africa not only offered no criticism of the policy of separate development generally, but practised the policy within the Church.

This policy still is in fact rigidly applied in the field of education. In four big church schools on the Peninsula, including one at Archbishop de Blank's own Cathedral at Cape Town, there are rules of strict exclusiveness operating without concession or compromise.

I have discovered upon investigation that many of the Anglican clergy in South Africa stoutly support separate development. Prominent among the Bishops is Bishop Basil Peasey, a brilliant man, with over 27 years experience as a missionary in Africa. Part of a recent letter from Bishop Peasey states:

"Africans have different thought-forms from Jews, Europeans and Slavs, and that they appear even in religion. Our critics are still thinking that European thought-forms and experience are the best way of doing things for non-Europeans. Our mid-Victorian critics are exhibiting a complete racial prejudice and pride by insisting that theirs is the best way for other races."

Another great Anglican leader, Bishop Walter Carey, of South Africa, has expressed similar views to Bishop Peasey.

Like all governments, that of South Africa can be criticised on very many points. However, having studied at first hand the rapidly growing race problem in Great Britain, I am convinced that Christians have the special responsibility, under God, to ensure that their sentiments are not exploited by the anti-God agencies, using race friction for their own devilish purposes.

There has been too much propaganda, and not enough truth published about South Africa. For my own part, I believe that every race has a responsibility for its own self-development, as well as a responsibility to make a contribution as a race to God's world. It is natural for a person to desire a race of his own in which he can develop to his fullest maturity — emotionally, morally, intellectually, and spiritually.

Those who cannot see that proper pride in one's own people and their history does not mean the adoption of a superior, un-Christian attitude toward other peoples are the victims of the collectivist, levelling-down philosophy which leads inevitably to the destruction of the Faith, and the take-over by Communism.

(The Reverend)
Norman L. Hill,
Fitzroy, Victoria.

Roman Catholicism

THE RIDDLE OF ROMAN CATHOLICISM, by Jaroslav Pelikan. Abingdon Press, New York, 1959. Pp. 272. 34/3 Australian price.

This is an interesting book. It attempts a most ambitious enterprise. The author states, "This book seeks to act as an antidote both to the slanders by certain Protestants and Secularists and to the various descriptions of Rome by certain aesthetes, apologists and recent converts. Neither group is doing justice to its material or performing a service for its audience."

The book is divided into three parts: The Evolution of Roman Catholicism; The Genius of Roman Catholicism; A Theological Approach to Roman Catholicism.

In seeking to interpret the evolution of Roman Catholicism, Mr Pelikan adopts what he calls "an over-simplified formula" viz., "identity plus universality." He finds this combination in Catholic unity, churchmanship, theology and liturgy. While he contends that episcopacy is a normal development of the Apostolic ministry he maintains that "the free visitation of the Spirit" side by side with the ministry continued to exist in the monastic orders. The sacramental development led to the elaboration of liturgical worship and developed theology helped to establish the equation Catholic equals Orthodox. A further development was necessary viz, the securing of a modus vivendi between Church and State. It is in relation to this further development that Catholicism became Roman.

The establishment of the Roman Empire was a definite renunciation of the authority of the Byzantine "Roman" emperor. This development received a severe shock by what Mr Pelikan calls "the Tragic Necessity of the Reformation." He maintains, however, that "the reformers were too catholic in the midst of a church which had forgotten its catholicity." Rome's reaction began with the excommunication of Luther in 1520 and climaxed in the Council of Trent 1545-63. The mysticism which emerged in Protestant circles illustrates the perpetuity of an element of Catholic Christianity.

Degeneration

In part two the author declares that the Roman Catholic interpretation of "Thou art Peter," "enables Roman Catholicism to surround the external ecclesiastical institution with an aura of sacredness." While the Bible is the primary source of authenticity, and there has been a remarkable resurgence of Bible translation and study in Roman Catholic circles, the Bible does not stand alone as an authority and the infallibility of the Pope provides the Church with a living tradition. Further, he asserts that "Roman Catholic education is the most integrated and comprehensive educational system in the world today."

He discusses at some length the danger that the theory of the sacraments as outlined in Roman Catholic theology may readily resolve mystery into magic. The use of the "sacramental" Holy Water has so degenerated, here he suggests that the Protestant view of Baptism is sorely in need

of re-study. He also contends that the theory of transubstantiation was taken over from the devout faith of Catholic people by learned theology and not vice versa. The miracle of the Eucharist explains and justifies the Sacrifice of the Mass.

The theory of the perpetual virginity of The Blessed Virgin Mary was accepted by the ancient Catholic Church, both in East and West, in the fifth century. Luther defended this theory. This view led inevitably to the doctrine of the Immaculate Conception of Mary. The dogmas of the Immaculate Conception and of the Assumption of Mary threaten to make Roman Catholicism a universal nature religion.

There is a brief sketch of Thomas Aquinas and Thomism. Aquinas attempted to show the relation between reason and faith and drew largely on the works of Aristotle. The Reformers' attacks on Aquinas were frequently based upon very poor knowledge of Thomas' writings. In the third section there is a survey of the common ground between Protestantism and Roman Catholicism. We have in common our common history as Christians; our participation in the saving events of Jesus Christ. Saying that the Church is Apostolic cannot mean the same as saying that the Church is uniform. It is idle to look for uniformity in the Apostolic Church. Protestant theology has begun to listen to tradition as it has never since the Reformation. Roman Catholic theology has begun to listen to the Scriptures. We must bear gentle and firm testimony against each other's faults. This involves honest self-examination.

From this brief summary our readers may perceive that there is a great deal that is stimulating and even provocative in this book. We venture to offer a few criticisms. There are general statements left entirely unsupported by evidence. We are told the Reformers were ignorant of Thomism. But Thomism means two things, a philosophy and a theology. Jewel for example deals with the theology of Thomas. There are about 30 references to him and in most cases the Latin is quoted. It would have helped if at least one indication of ignorance was cited. The outline of our author offers no real indication of what he means by Thomism nor are the objections of the Franciscans and others clearly outlined. Contradictions may be discovered between statements in Parts one and Two when compared with Part Three. This is due to a want of clearness in distinguishing Catholicism from Roman Catholicism and from careless disregard of the actual teachings of Protestant theology.

Pelikan's statements regarding tradition are ambiguous. The Protestant objection is not to the use of tradition but to its elevation to the position of constituting part of the Rule of Faith. A similar vagueness is noticeable in the references to modern historical investigation into the Scriptures. We are left uncertain whether this modern tradition tends to unseat the Bible

Books

from its place of authority while it is confidently stated that the Bible is the primary source of inspiration.

If these matters were more definitely discussed this suggestive book would grow greatly in value. As it stands it reminds us of the cynical reviewer of Stirling's "Secret of Hegel" who wrote "He has succeeded in keeping the secret to himself."

T. C. Hammond.

COLOSSIANS AND PHILEMON. An Introduction and Commentary by the Rev. H. M. Carson, B.A., B.D. Tyndale Press, London. Pp. 112. English price 7/6.

This is another useful volume in The Tyndale New Testament Commentaries edited by Professor R. V. G. Tasker, Professor of N.T. Exegesis in the University of London.

Of particular interest to the clergy is the statement in the Author's Preface: "This commentary originated in a series of sermons preached in the ordinary course of steady exposition in the pulpit of a parish church. It has been continued and completed in the same context. As a result there is an inevitable concern — even at times subconsciously — with the preacher's task. If it makes some small contribution to the revival of expository preaching in the Church, the labour involved in its production will be more than repaid."

Within the compass available Carson has produced a well written and discerning commentary in which the Lordship of Christ

is re-asserted as being the real answer to the heresy which was invading the Church of the Apostle's day and which is surely the answer of the Church today to many cross currents of thinking and practice.

The author is well versed in the literature concerned with the exposition of this epistle and draws upon it most helpfully for the elucidation of the text. In the consideration of diverse points of view in questions of interpretation he writes with a fine sense of balanced judgment.

This book is especially commended to clergy giving a series of expository sermons and to Bible Class leaders who wish to work from a very helpful though not technical commentary.

— B. H. Williams.

AN EXPOSITION OF THE WHOLE BIBLE, Chapter by Chapter in One Volume, by G. Campbell Morgan. Pickering and Inglis. Pp. 542. English price 30/-.

In the preface the publishers state that the content is "previously unpublished Morgan" in the sense that it has never before appeared in book form. Campbell Morgan, princely preacher and inspired teacher of the Word, sought to lay hold of the golden cord of revelation and redemption that runs from Genesis to Revelation. In approaching this volume it is necessary, therefore, to keep in mind his aim to bind together the central thoughts of all the chapters.

For those who seek a concise devotional interpretation of the continuous thread of God's revelation, here is a book from one who constantly studied and preached the Bible as a whole and whose other commentaries are read with profit by pastors and laymen alike.

— R. N. Wheeler.

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